HEINRICH

# DENZINGER

## Enchiridion symbolorum definitionum et declarationum de rebus fidei et morum

## Compendium of Creeds, Definitions, and Declarations on Matters of Faith and Morals

Latin – English

EDITED BY PETER HÜNERMANN

43rd Edition

IGNATIUS

# Henrici Denzinger

# Enchiridion symbolorum definitionum et declarationum de rebus fidei et morum

Quod emendavit, auxit,
et
adiuvante Helmuto Hoping edidit
Petrus Hünermann

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Heinrich Denzinger

# Compendium of Creeds, Definitions, and Declarations on Matters of Faith and Morals

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# FOREWORD TO THE ENGLISH EDITION

This English translation corresponds to the forty-third edition of Denzinger's *Enchiridion symbolorum definitionum et declarationum de rebus fidei et morum*, edited by Peter Hünermann, professor of dogmatic theology at the University of Tübingen. Much credit is owed to Father Joseph Fessio, S.J., the founder and editor of Ignatius Press, who was first asked to publish an English version of Denzinger-Hünermann by several graduate students in Rome (one of them now my colleague, Father Daniel Jones, S.T.D.).

This present volume represents the first English translation of the *Enchiridion* since Roy J. Deferrari's rendering of Denzinger-Rahner (30th ed.), published in 1957 as *The Sources of Catholic Dogma*. Since that thirtieth edition, the subsequent German editors, A. Schönmetzer, S.J. (editions 32 through 36), and P. Hünermann (editions 37 through 43), have provided many revisions and additions (with selections now going up to A.D. 2008).

A full list of translation sources can be found at the end of this volume. As can be seen, many translations are original, and others are taken from existing sources. Some translations of Deferrari have been retained in part or in full when appropriate. Other translations of his have been revised or abandoned according to the circumstances (cf. the review of Deferrari's translation by Paul F. Palmer, S.J., in *Theological Studies* 18 [1957]: 280–88). For entries from the time of Pope Leo XIII on (1878–2008), recourse has been made, when possible, to translations posted on the Vatican website. Minor changes have been made to most all the previously published translations to achieve greater stylistic consistency and accuracy and, when necessary, to supply omitted text.

The translations of the introductions, footnotes, and systematic index all relied upon the German of Denzinger-Hünermann as normative, since the German revises and expands the introductions and systematic index of Denzinger-Schönmetzer. Comparisons, though, were often made with the French and Italian editions and, when appropriate, with the earlier Latin introductions.

I am indebted to many people for assistance and support with this project. In addition to Father Fessio, I am grateful to Archbishop Allen H. Vigneron and Bishop Earl Boyea, who were the rector and dean of studies when I first joined the faculty of Sacred Heart Major Seminary in Detroit, Michigan. I am most thankful to all those who assisted in the translations, especially Father John Parsons of Canberra, Australia, and Fr. Patrick Brannan, S.J. Special mention should be made of Bro. Edmund Hunt, C.S.C., and Dr. Robert Edgeworth, who have sadly passed away since making their contributions.

I am immensely grateful to Dr. Anne Englund Nash, my co-editor, who undertook the enormous task of copyediting this volume. She also offered many fine suggestions for improvement based on her expert comparisons with the German and French editions. The present volume would not have been possible without her assistance. I am likewise indebted to Carolyn Lemon, the production editor of Ignatius Press, for her kindness, patience, and encouragement.

I hope this edition will help many students and teachers of Catholic doctrine throughout the English-speaking world. In gratitude for her spiritual support, I dedicate this volume to the Mother of the Church, the immaculate and ever-virgin Theotokos, Mary most holy, *ut dignitas intercessoris suppleat inopiam nostram* (F. Suárez, *De Mysteriis Vitae Christi*, 23, III, 4).

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## FOREWORD TO THE FORTIETH GERMAN EDITION

The present fortieth edition of the bilingual "Denzinger-Hünermann", in addition to prior texts, covers magisterial documents up to the year 2003.

Because of its exceptional theological significance, the *Joint Declaration on the Doctrine of Justification* of the Pontifical Council for Promoting Christian Unity and the Lutheran World Federation is included as well as the "Official Common Statement regarding the *Joint Declaration on the Doctrine of Justification*", with the corresponding Annex. These texts are not published in the *Acta Apostolicae Sedis*, but they are to be found in the Information Service of the Pontifical Council for Promoting Christian Unity.

Extracts from the Decree on Ecumenism *Unitatis redintegratio*, DH 4193–4194, touching on the esteem for the Eastern Churches expressed by Vatican II, are included to highlight this point.[1]

Besides the editions in Italian and French, Spanish and Croatian editions have subsequently appeared. A Chinese edition is in preparation.

I wish to thank Prof. Dr. Helmut Hoping, of Freiburg im Breisgau, for collaboration in editing; Matthias Bausenhart for collaboration in translation; and Dr. Elke Kirsten and Martin Kirschner for writing and copyediting. I am grateful to Dr. Suchla, editor at Verlag Herder, for the careful attention given to the new edition.

*Peter Hünermann*

## FOREWORD TO THE FORTY-THIRD EDITION

The present forty-third edition of the bilingual Denzinger-Hünermann includes the magisterial documents from the pontificate of John Paul II and the early ones from the tenure of Benedict XVI up to 2008.

Editions in English, Korean, and Chinese translation will soon be added to the previous editions in Italian, French, Spanish, Portuguese, Hungarian, and Croatian. In 2009 a CD-ROM edition of the Latin-German version was published.

I would like to thank once again Matthias Bausenhart for his collaboration in translation, Dr. Elke Kirsten for writing and editing, and Dr. Suchla, editor at Verlag Herder, for the careful attention given to the new edition.

*Peter Hünermann*

[1] In the English edition, these extracts have been incorporated into the regular sequence of documents.

# INTRODUCTION TO THE THIRTY-SEVENTH EDITION

## 1. The History of "Denzinger"[1]

When Heinrich Denzinger (1819–1883) was called to a professorship in Würzburg, after studies in philology, mathematics, philosophy, and theology in Würzburg and Rome as well as three years of pastoral ministry, the idea occurred to him to revive a genuine theology as opposed to the theological rationalism of his time. Accordingly, he published for the first time in 1854 the *Enchiridion symbolorum et definitionum quae de rebus fidei et morum a conciliis oecumenicis et summis pontificibus emanaverunt.* In his introduction, Denzinger writes: "Of the many evils introduced by the unfavorable situation of Catholic educational institutions, the most harmful for theological studies is the fact that many either ignore or neglect the so-called positive documents of faith and morals that have been sealed by the authority of the Church and trust too much in their own reason."

In the first edition of the *Enchiridion*, Denzinger gathered texts drawn from one hundred ecclesiastical documents: professions of faith, conciliar decisions, resolutions of provincial synods, and papal declarations and doctrinal decrees up to the pontificate of Pius IX. Through his documentation, Denzinger wanted to cover the essential stages in the development of the Church's doctrine. On the basis of the *Enchiridion*, Matthias J. Scheeben presented an annotated overview of this doctrinal development in his treatise on theological knowledge.[2]

When Denzinger published his work, a series of older manuals already existed, but their selections no longer corresponded to what was needed at that time. Hitzfelder remarked in his review of "Denzinger" in the *Tübinger Theologischen Quartalschrift* that "it scarcely needs mentioning that this collection makes no claim to absolute comprehensiveness; but the author cannot be denied the highest praise for fulfilling very satisfactorily his promise to offer the most complete conspectus possible of Church doctrine with a special view to the needs of the present."[3]

The first edition of "Denzinger" is already ordered chronologically and possesses a systematic index among other things. The positive reception to the work dedicated to Pius IX made it necessary for two additional editions within eighteen months of the initial publication. Marginal numbers were introduced, and a series of new texts were included in them. In this enlargement, Denzinger was guided by the theological and ecclesiastical interests of his time. Increasingly, texts were included that referred to the primacy of the bishop of Rome and concerned Christology, questions relating to marriage, and religious knowledge. The second edition was already expanded by one-third. The fourth edition of 1865 brought together such texts as lengthy excerpts from Pius IX's encyclical *Quanta cura* and his "Syllabus". The fifth edition of 1874—the last to which Denzinger himself contributed—included (albeit only in the foreword) decisive passages from the First Vatican Council. The texts of the Council of Trent had yet to be considered.

Ignaz Stahl, *privatdozent* and honorary professor at the University of Würzburg, was in charge of the sixth through ninth (1888–1900) editions of "Denzinger". Stahl incorporated into the sixth edition the Tridentine texts and the constitutions of the First Vatican Council. For the seventh edition of 1895, he did a new comparison of many of the documents with the sources and added a series of emendations. It is noteworthy that a greater number of papal encyclicals were included following the First Vatican Council. The number of documents increased to 155. The eighth and ninth editions (1899 and 1900, respectively) show only minor changes and improvements over the seventh. After Ignaz Stahl's death in 1905, the Herder publishing company took the project over from that of Oskar Stahel in Würzburg.

Starting with the tenth edition (1908), Clemens Bannwart, S.J., was in charge of "Denzinger". His assistant was Johannes B. Umberg, S.J. Bannwart undertook a fundamental revision of "Denzinger". The title now read: *Enchiridion symbolorum, definitionum, et declarationum de rebus fidei et morum.* The documents were not only organized in a more precise chronological order but were divided according to the pontificates. The historical titles were expanded by captions that summarized their content. Using "Denzinger" was made easier through the documentation of sources, display of Scripture citations, the location of corresponding evidence, references to other texts, and continuous running heads for each column. An index of persons and subjects, a list of bibliographical abbreviations, as well as historical commentary in the footnotes were also added.

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[1] Cf. J. Schumacher, *Der "Denzinger": Geschichte und Bedeutung eines Buches in der Praxis der neueren Theologie*, FThSt 114 (Freiburg, 1974).

[2] M.J. Scheeben, *Handbuch der katholischen Dogmatik*, vol. 1: *Theologische Erkenntnislehre*, ed. M. Grabmann, 3rd ed. (Freiburg, 1959), nos. 611–15.

[3] ThQ 36 (1854): 518f. [*Theologische Quartalschrift* was the predecessor of the *Tübinger Theologischen Quartalschrift*].

Using the most recent research, Bannwart completely reworked the first half of "Denzinger", which includes the creeds. His hand was still more evident in the second part, which bore the title "Documenta Romanorum Pontificum et conciliorum". Because of the theological development after the First Vatican Council, papal statements took precedence for Bannwart over those of councils.

In his review, A. Bellesheim lauded the new "Denzinger" as a "flawless history of the Holy See from the standpoint of the doctrines concerning faith and morals".[4] Numerous newly added texts refer to the primacy and teaching authority of the pope. Another focal point is the debate with modernism. Thirty-four pages alone cover the documentation of the encyclical *Pascendi dominici gregis*. In addition, there are a series of historical documents that Bannwart interprets as a confirmation of the antimodernist theses.

Bannwart devoted special attention to the development of the systematic index. Whereas, for dogmatic theology, Denzinger started with three main sections ("On the Principles of Faith and Theology", "On God, One and Triune, as He Is in Himself", and "On God, Who Acts ad extra"),[5] Bannwart divided dogmatic theology into ten treatises: revelation, the Church, the Roman pope, the one God, the Trinity, creation, exaltation and fall, restoration, justification, and fulfillment. Denzinger's ordering was based upon Klee, Staudenmaier, Dieringer, and Berlage; Bannwart, on the other hand, based his order on the dogmatic works of Liebermann, Perrone, and Franzelin. Bannwart's systematic index, which served as the basis for the next twenty-one editions, played a formative role in numerous handbooks of dogmatic theology up until the Second Vatican Council. It represented a type of theology that in the future would often be referred to as "Denzinger theology".

The editions of 1911, 1913, and 1921 (eleventh through thirteenth) bring only minor emendations, for example, the antimodernist oath and the pronouncements of the Biblical Commission. From the fourteenth to the twenty-seventh edition, the name of Johannes B. Umberg, S.J., appears as editor. He had already contributed substantially to the thirteenth edition (1921) without having his name mentioned. The large number of editions between 1922 and 1951 can be explained by the custom of the publishing company to combine several editions in one printing. The size of the editions in most case ran to over 10,000 copies, apart from a few of the smaller editions in the period immediately following the war.

Umberg was constantly perfecting "Denzinger". He expanded the contemporary texts and, from earlier periods, added doctrinal statements principally on the sacraments, his own area of specialty. As opposed to Bannwart, who had taken moral theology out of the systematic index, Umberg incorporated it back into the eighteenth through twentieth editions. Unlike Denzinger, he organized the section on moral theology, not according to the three areas of obligations, but according to the Decalogue. Umberg greatly expanded the person and subject index as well as the index of Scripture references. The systematic index was refined and made more specific. In addition, Umberg worked into "Denzinger" references to the 1917 edition of the Code of Canon Law.

The twenty-sixth edition of 1947 included in an appendix a collection of texts prepared by Karl Rahner, who signed his name as editor for the twenty-eighth (1952) to the thirty-first (1957) edition. The individual editions evidence only minor changes. In the twenty-eighth edition, Rahner asked for suggestions for a planned new revision of "Denzinger". Because of this intention, the text of the next three editions was printed virtually unchanged.

With the thirty-second edition of 1963, Adolf Schönmetzer, S.J., presented a completely reworked "Denzinger". Schönmetzer incorporated almost 150 new documents, abbreviated or expanded approximately one hundred other doctrinal texts, and eliminated all the papal addresses and a series of additional documents. In doing so, he based himself, on the one hand, on the opinions of specialists and, on the other, on new theological inquiries that shed a different light on earlier documents and texts. In general, Schönmetzer's goal was to make the *Enchiridion* more useful not only for theological instruction but also for a broader theological science. At the same time, he departed from earlier principles of selection whereby texts would often not be incorporated because they might possibly present difficulties to theologians. Schönmetzer did not want to produce a book *ad usum delphini*.[6]

The following elements were emphasized in the thirty-second edition: a fundamentally new format for the part on the symbols of faith, short historical introductions to the individual documents, a change of headings, a new continuous numbering system, and a basic overhaul of the index whereby the systematic index was considerably expanded and headings derived from the biblical languages maintained. Ecclesiology was no longer treated in the part about

[4] Katholik 88, no. 2 (1908): 234.

[5] H. Denzinger, *Enchiridion* (1854), 367, 375, 378.

[6] [Literally, "for the use of the dauphin". The phrase originates in 1775 and refers to an edition of Latin classics prepared for the son of Louis XIV.]

doctrines concerning theological principles but appeared as a separate theological treatise. Morality was once again classified according to areas of obligation.

With respect to the revisions in content, it is especially noteworthy that Schönmetzer removed Bannwart's exaggerated emphasis on the papacy and incorporated texts that had become important in the ecumenical discussion as well as documents that treated tolerance and human freedom and acted against slavery, torture, and trials by ordeal.

In his review in *Materialdienst des konfessionskundlichen Instituts Bensheim*, G. Maron criticized the fact that Schönmetzer had eliminated a series of texts that, with respect to ecumenism, might have been awkward because of their severity.[7] The review of J. C. Fenton reproached Schönmetzer for having minimalized the infallibility of the Church's teaching authority and for having become a propagandist for a deplorable trend in theology.[8] These isolated voices stood in opposition to a widespread approval, which was manifested not least in the rapid succession of the following editions (thirty-third edition in 1965, thirty-fourth in 1967) with their altogether 25,000 copies. The new additions to these volumes were excerpts from the encyclicals *Mater et magistra* and *Pacem in terris* of John XXIII and two documents of Paul VI.

The thirty-fifth and thirty-sixth editions did not introduce any new documents but contained only some emendations. In the thirty-fifth edition, Schönmetzer announced that he would soon publish the documents of the Second Vatican Council and more recent magisterial documents in a separate volume. Schönmetzer was not able to accomplish this goal.

## 2. On the Present Bilingual Edition of "Denzinger"

In 1981 the editor began to prepare a new, bilingual edition of "Denzinger". This undertaking was prompted by the concern that familiarity with the Church's magisterial tradition as a whole might suffer from the lack of such an edition because many readers and users today have difficulty with the Greek and Latin texts of "Denzinger". Another motive was the desire for an expansion of "Denzinger" with a selection of texts from the documents of the Second Vatican Council, more recent Roman doctrinal texts, and documents from the synods held since the last council.

Through conversations with the Herder publishing company, it quickly became apparent that a new typesetting of the whole book by the publisher would drive the retail price up to an untenable amount. So the work focused initially wholly on the translation that would be added to the text of the thirty-sixth edition. This concept was later abandoned. In the course of the work, my assistants in collaboration with the Center for Computer Programming at the University of Tübingen developed a typesetting program for the "Tübingen System of Word Processing Programs" (TUSTEP) for a new, bilingual edition of "Denzinger".

For this new edition, the introductions and headings, the column titles, and the footnotes were revised; the texts of documents, when doubtful, were checked and amended by means of critical editions; and the citations of sources and secondary literature were also brought up to date. For the period from 1963 to 1988, a new selection of magisterial documents was made. This made it necessary to redo the index.

After that, the collection of magisterial documents was neither abbreviated nor expanded in the thirty-fourth through thirty-sixth editions of "Denzinger". The editor was guided in this respect by the following considerations: reference to this collection should facilitate the resumption of the tradition of "Denzinger" that had been uninterrupted since 1967. The selection that Schönmetzer made at the time of the Second Vatican Council, along with the amendments of the thirty-third and thirty-fourth editions, still corresponds to a large degree to the demands of contemporary ecclesiastical and theological discussion. In the current state of theology, a new reconfiguration of the collection presupposes the collaboration of an international committee over a period spanning several years. For such a work, a bilingual edition would serve as the matrix, in which, because of TUSTEP's electronic typesetting program, it would be possible not only to add new documents or shorten or delete existing ones but also to combine the documents with other translations, for example, English or French. The editor thus intends, after consultation with various theological experts and societies, to form an international workgroup that would undertake the twofold task of reviewing the selection of documents in the thirty-sixth edition of "Denzinger" and collaborating in the publication of additional bilingual translations.

In selecting new texts to be included from the pontificates of recent times, certain procedures were followed: With the exception of the lengthy constitution *Lumen gentium*, didactic portions of the constitutions of the Second Vatican Council were included in their entirety; from the decrees and declarations, only the important statements pertaining

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[7] *Materialdienst des Konfessionskundlichen Instituts Bensheim* 16 (1965): 99ff.

[8] AmER 148 (1963): 337–45.

to dogmatic and moral theology were included. This was also true for the postconciliar documents. Because of the transformed character of the literary genre of the encyclical during the pontificate of Pope John Paul II (i.e., a number of encyclicals have a meditative, hortatory quality), not all of the encyclicals were considered for selection.

### 3. The Translation and the Adaptation of the Documents

The translation of the creeds and the documents from the Church's Magisterium was governed by the intention to have the vernacular text correspond to the original as precisely as possible. The goal was to create, not a smooth, easily readable vernacular text, but, rather, a translation that made the original text understandable and possible to interpret even for those with no in-depth knowledge of Greek and Latin. The user of the edition should be led back to the original text. For that reason, value was to be placed on a great consistency in terminology. The use of a variety of words in the vernacular in order to render textual nuances was as a rule to be avoided. Rather, words were to be sought that were etymologically close to the corresponding Latin and Greek words. Likewise, fidelity to the grammatical structure in the Latin and Greek was to be sought, insofar as the vernacular sentence structure allowed. A text should emerge that revealed at every turn its function of service to the original text and that reflected something of the foreign quality of the historical document. Consequently certain deviations from typical ecclesiastical usage in the vernacular were produced.

The new "Denzinger" contains not only Greek and Latin but also Spanish, English, German, Italian, and French texts. Where critical editions were available, the "Denzinger" texts were checked against them or else against textbook editions, and most certainly in all cases in which doubts arose about the text. All together there were about one thousand emendations.

The text of the documents from the thirty-fourth to the thirty-sixth edition show in a whole series of passages conjectures taken for the most part from Eduard Schwartz. A portion of these conjectures obviously served to circumvent linguistic and theological difficulties with the authentic texts. In place of these conjectures, the best attested version of the text has been taken. For this reason, the new "Denzinger" does not represent a critical edition, for such an edition would have required the citation of the most important variants. Yet it does offer a text that has been examined critically.

### 4. The Organization of the Documents

In the tradition of "Denzinger", the present thirty-seventh edition possesses two parts. The first part is comprised of the creeds of the ancient Church (*1–76); the second half, the documents of the Church's Magisterium (*101–4858). The texts of the second half follow a strictly chronological ordering, which unlike a systematic arrangement (cf. the remarks about the changing configuration of "Denzinger's" systematic index) offers incalculable advantages.[9] The magisterial documents are in each case related to the pontificates of the bishops of Rome. The headings generally give the titles of the documents and their respective date of composition.

The marginal numbering system up to *3997 corresponds to those of the thirty-sixth edition. The documents *Piam et constantem* and *Sancta mater ecclesia* were placed after the texts of the Second Vatican Council so that they needed to be assigned new numbers: *4400 instead of *3998 and *4402–4407 instead of *3999–3999e. The appendix from the thirty-sixth edition was inserted into the regular text while preserving the supplementary numbers. The marginal notations on the inner margins of the pages from the editions prior to 1963 were removed in favor of a concordance in the appendix.

For clarity's sake, Schönmetzer marked the beginning of the more important documents with marginal numbers that are easy to remember. Continuing this tradition, the texts of the Second Vatican Council begin with *4001. This results in the following "framework":

*125 . . . . . First Council of Nicaea
*150 . . . . . First Council of Constantinople
*250 . . . . . Council of Ephesus
*300 . . . . . Council of Chalcedon
*500 . . . . . Lateran Synod against the Monothelites
*550 . . . . . Third Council of Constantinople

[9] See the remarks above concerning the varying arrangements of "Denzinger's" systematic index.

*600 . . . . . Second Council of Nicaea
*700 . . . . . Berengar of Tour's Profession of Faith
*800 . . . . . Fourth Lateran Council
*1000 . . . . . Benedict XII's Constitution *Benedictus Deus*
*1300 . . . . . Council of Florence
*1500 . . . . . Council of Trent
*2001 . . . . . Constitution *Cum occasione* against Cornelius Jansen
*2101 . . . . . Decree against the errors of the Laxists
*2301 . . . . . Decree against the errors of the Jansenists
*2600 . . . . . Constitution *Auctorem fidei* against the errors of the Synod of Pistoia
*2800 . . . . . Bull *Ineffabilis Deus* about the Immaculate Conception of Mary
*3000 . . . . . First Vatican Council
*3401 . . . . . Decree *Lamentabili* against the errors of the modernists
*3700 . . . . . Encyclical *Casti connubii* on Christian marriage
*3900 . . . . . Constitution *Munificentissimus Deus* on Mary's Assumption into heaven
*4001 . . . . . Second Vatican Council

## 5. Preparation of the Apparatus

Schönmetzer is credited with the great service of having composed brief, historical introductions for the various documents of "Denzinger" that occasionally also provided helpful theological explanations. Although probably not intentional, such remarks made to some extent a certain apologetic interest noticeable. The texts of the introductions were revised, with regard to both language and content, as well as the column titles, the headings, and the footnotes. The citations of editions and secondary literature were checked and in many cases brought up to date. The newly incorporated texts were generally provided with corresponding introductory material.

The index was checked and expanded to reflect the newly incorporated documents. In the list of documents from the Church's Magisterium cited according to their opening words, there are also cited the opening words of documents that are merely mentioned. The index of persons and subjects includes key words in both Latin and the vernacular. With persons, the same principle was retained as before, that is, the names of only those persons who are of significance in the corresponding passage are included. The names of the addressees of letters from Cyprian or Augustine, for example, are not listed if they are of no further interest. As before, only certain places are mentioned: councils, synods, countries of origin, as well as the places of the creeds. For the most part, names were entered in their current vernacular form. The preparation of the systematic index required considerable work. All in all, every citation of a passage in the edition of Adolf Schönmetzer was taken into account. They were, however, inserted into new divisions. The section on ecclesiastical documents that contain contradictory statements was adopted unchanged. The systematic index had to be thoroughly reworked because of the new theological formulations introduced by the Second Vatican Council and the postconciliar documents. The existing conceptual divisions—for example, in ecclesiology—proved to be unusable with respect to essential pronouncements of the Second Vatican Council concerning, for example, the grounding of the Church in the mystery of the Trinity and the concept of the people of God.

Latin translations of Greek terms were retained only when, by virtue of their origin, they had their own significance, for example, in the texts of the Lateran Synod of 649.

The abbreviation of biblical books follows in the Greek and Latin texts the Stuttgart Vulgate,[10] in all other cases, the biblical abbreviations correspond to the usage found in the Revised Standard Version, second Catholic edition. The numbering of the Psalms in the Greek and Latin texts corresponds to the numbering in the corresponding manuscripts. In the English text they correspond with the Hebrew manuscripts.

The official and authentic edition of the Acts of the Holy See has since 1904 been the ASS,[11] replaced shortly afterward by the AAS.[12] Citations in square brackets ([ ... ]) refer to the original pagination in either the ASS or AAS. Editorial references to the 1917 edition of the Code of Canon Law were deleted. Immediately before the text of the documents, the editions and, if necessary, the register are cited.

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[10] *Biblia sacra, iuxta Vulgata versionem, adiuvantibus B. Fischer, O.S.B., e.a., recensuit et brevi apparatu instruxit R. Weber, O.S.B.*, 3rd ed. (Stuttgart, 1983).
[11] ASS 37 (1904/1905).
[12] AAS 1 (1909).

If the headings of the texts are part of the authentic text of the documents (as, for example, is the case with the documents of the Council of Trent), they are generally given in the Latin original and in the translation.

Internal references to a text are made with the aid of the corresponding marginal number preceded by an asterisk (*). In the indices, the reference consists solely of the citation of the marginal number of the text to which reference is made. Footnotes refer to sources of the citations, paraphrases, and condemned propositions. In order to differentiate references to the text from those to the footnotes, the marginal numbers for the footnotes include an additional footnote number along with the asterisk.

## SUGGESTIONS FOR THE THEOLOGICAL USE OF "DENZINGER"

The following remarks regarding the theological use of this "Compendium" will necessarily be of a summary and introductory nature. They cannot replace a thorough study of the doctrine of theological knowledge and dogmatic principles. Nevertheless, the following outline may be of use in reminding the user with a formation in theology of earlier studies and in protecting the layperson who reads this book from false ideas.

### 1. The Witness of the Church and Official Proclamation

The entire Church is entrusted by Jesus Christ with the continuation of his mission to bear witness to the gospel. Those who hold an office in the Church serve this task of proclamation, which they share with all believers. By safeguarding the gospel through preaching and instruction and by faithfully interpreting it, they prepare communities and individuals to grow in faith and carry out their own mission. The official teaching is thus part of the total witness of the Church.

Because the official attestation of faith in the name of Jesus Christ is given to the Church, it occurs authoritatively: "Whoever listens to you, listens to me" (Lk 10:16). Bishops, however, are not bearers of revelation; they are witnesses of the revelation handed over by Christ and the apostles and remain subservient to the Word of God. At the same time, the people of God, for whose edification the bishops are appointed, have already been granted the gift of God's Word because they believe it. From this it follows that in the situation of proclamation a relationship between responsible persons prevails. The hearers of the proclaimed Word have in faith the right and duty to form a judgment about the official proclamation in the Church in order to receive it responsibly and conscientiously. At the time of the Fathers, the "Amen" said by the community in response to the prayer and homily of a bishop or priest was explicitly taken to be an affirmative judgment of the believing people.

Listening, the acceptance of revelation in faith, and the attestation of faith are made possible through the gift of the Holy Spirit. This Spirit, who mediates a community of life for believers through Christ with the Father, makes accessible to the Church ever anew the original declaration of this event of revelation and salvation as it was believed in the apostolic Church. Because the testimony of the entire Church as well as the official testimony of her ministers are related to the gospel, as Scripture and the apostolic tradition definitively attest, the witness of the Fathers, the words of bishops and popes, and the tradition of the Church in her prayer, her liturgy, and her faithful praxis constitute a secondary form of sources and criteria. The one gospel can in fact be transmitted only inasmuch as it is interpreted and delimited for the purpose of its preservation. But interpretation and a protective delimitation are documented precisely in the manifold forms that the attestation of faith assumes. Thus, an inner gradation of normativity is at work.

The various attestations of the gospel are fundamentally open to everyone in the Church in the same manner, that is, to the officeholder no less than to the theologian or layperson. It is on their basis that each concrete attestation of faith is measured, that of the official officeholders as well as that of the individual or the community. This measuring cannot be a simple process of monitoring with the yardstick of predetermined formulations. The gospel is the "word of life" (1 Jn 1:1) that frees us for a "new thinking" and a "new transformation". The transmission of faith, which in a fundamental way is always also a propagation of a linguistic community, is therefore distinguished from "service to the letter".

### 2. Authentic Teaching

The task of official proclamation is difficult and laden with responsibility. The basic truths of the faith for their part must each be translated into the everyday life of the individual and families, into social and cultural situations. With this concretization to be carried out each time in a new way, one-sided emphases, false conclusions, misrepresentations, and errors can very well result. Because God's revelation in Jesus Christ is the dawn and not the completion of God's kingdom, because with the Spirit only the pledge and down payment of future glory are given, the official proclamation, which is the translation of the gospel in different dimensions of life, is subject in a fundamental way to the conditions of finite, human knowing and limited human praxis. This means that the bishops have to rely upon every aid, protective mechanism, and proven institutional form that human finitude has developed for the promotion of its knowledge and praxis. On the other hand, the hearer as a responsible, adult Christian is challenged to distinguish the essential from the inessential in the proclamation, to separate the fundamental intention of the statement from what are just details, and to appropriate the proclamation by using his overall understanding of the faith. Intelligent listening is no less important than brilliant proclamation and teaching. The support promised to the Church is related to both of these things and is expressed, *inter alia*, in the appropriate use of human skills and capacities on the part

of the ministers as well as the listening believers. Jesus Christ, who is present to the Church in his Spirit as the risen Lord, is the foundation for the fact that the Church dwells in the truth. This dwelling granted by God, however, is for its part communicated through the "folly of preaching", through a concern for the correct interpretation of and listening to the gospel, and through conversion and renewal.

In the broad current of official attestation of faith, doctrinal decisions occupy a special place. In the life of the individual believer, in the praxis and understanding of a community, or in the regional or universal Church, abuses and threats to the faith can arise that require a clear judgment about whether or not the relevant idea or praxis is compatible with the gospel. The authority for such binding judgments on doctrinal questions is ascribed throughout the Church's tradition to the pope and bishops as shepherds of the Church. Such authority relates to questions of faith and morals (*fides et mores*) because in the gospel it concerns real life in the grace of God. Up until the Council of Trent, "mores" was understood to refer to ecclesiastical customs and forms of life. In modern times, it generally is understood to be moral doctrine in the narrower sense of the term.

Doctrinal decisions are based on the normative evidence of faith summarized above and are of particular interest in elaborating an adequate understanding of the faith because, as a rule, they express deliberate judgments, made in view of acute and precise questions. The present collection consists in its second part of such documents. These doctrinal decisions ought not to be confused with the general proclamation of the gospel. Even in their entirety, they are meant, not to replace proclamation, but to complement it in specific respects. Precisely in this manner do they have their significance for a keener grasp of the gospel. Obviously, they are of varying importance and differing authority and binding force.

Authority and binding force are determined through a cluster of criteria. Authorship is a first criterion. A doctrinal pronouncement will carry different weight depending on whether it is made by a single bishop, the community of bishops, an ecumenical council, a particular synod or a bishops' conference, the pope, or a congregation of the Roman curia. The more comprehensive the governing authority, the more important the doctrinal decision will be. The highest governing authority with respect to the Church as a whole lies with the pope and the community of bishops. A second criterion is determined by the audience to whom the doctrinal decision is addressed. The broader the range of the audience, the greater the significance of the doctrinal decision in question. A third criterion derives from the subject matter being treated. Central subjects pertaining to faith and morals need to be distinguished from largely peripheral or purely disciplinary affairs. Fourthly, the question of the source from which the doctrinal decision is derived is important. It can be a matter of a truth to which Scripture and tradition attest either expressly or implicitly. It can be a matter of a theological deduction or, for example, of the consequences of universally understood—and hence philosophical—moral principles. Finally, the doctrinal decision can be grounded in ecclesiastical tradition and long-standing practice. The form in which a doctrinal decision is set forth serves as a fifth criterion. The form manifests the manner in which teaching authority is brought into play. An instruction is to be appraised differently from a decree; an encyclical or a constitution, differently from an ecumenical council.

A determination of the significance of a doctrinal opinion requires a careful review that refers to the above criteria and considers the historical transformation in the forms of the exercise of authority as well as the classification or subordination of the different authorities. Among the rules employed in theological hermeneutics is the principle that specific binding force is ascribed neither to introductions, summaries, or individual arguments nor to explanations or citations but solely to the core of the statement.

Doctrinal decisions often include theological censures with which the condemnable nature of a doctrine is indicated. In addition, beginning in the late Middle Ages and especially in the course of modern times, one encounters theological qualifications that indicate the degree of certainty with which ecclesiastical doctrines can be accepted. Up until the high Middle Ages, the old judgments of orthodoxy and heresy were used. It should be noted that the condemnations (ἀναθεματίζομεν, *damnamus*) are not necessarily the strict opposite of revealed doctrine but also indicate offenses against the relationship to the Church. Not every condemned teaching is a heresy in the strict sense. Starting at the turn of the fourteenth century, a differentiation of censures was introduced. The increasing importance given to the question of absolute certainty in the realm of modern philosophy led to the elaboration of theological qualifications. The customary distinctions are: a doctrine is "of divine faith" (*de fide divina*) if it belongs either expressly or implicitly to revelation. A doctrine is "of divine and Catholic faith" (*de fide divina et catholica*) if in addition it has also been formally presented for belief by the Church's Magisterium. A proposition that is "close to the faith" (*fidei proximum*) is, in the unanimous opinion of the theologians, to be regarded as revealed truth and is held by the Church but without being presented as revealed. Another important qualification pertains to truths that, while not formally included in revelation, remain so closely tied to it that they are presented by the Magisterium as definitive truths.

Traditionally, one speaks here of a "truth of ecclesiastical faith" (*de fide ecclesiastica*). In addition, there are theological opinions that are qualified differently. In its use of theological censures and qualifications, the Magisterium is guided by the theological linguistic usage of each respective epoch.

### 3. Infallible Teaching

Infallible teaching, ascribed to the pope and the community of bishops, is not something that is wholly different from and opposed to non-infallible proclamation and teaching. Rather both belong closely together and are rooted in the gift of the Holy Spirit to the entire Church, which keeps the Church in the truth and prevents the general sense of the faith among the people of God from straying from the truth. The general sense of faith among the people of God is therefore described as *indefectibilis*, that is, as indefectible or immune from error. The Magisterium also participates in its own way in this divine gift granted to the entire Church. Infallible teaching forms the implicit apex, as it were, of authentic or official teaching. Infallible teaching in the form of the ordinary Magisterium is present whenever the bishops scattered across the globe proclaim something unanimously as a truth of faith. Consensus forms both the foundation for establishing certainty and the reliability of the truth. The infallible teaching of the extraordinary Magisterium is distinct from this. The First Vatican Council justified the necessity for such authority by the fact that in questions of faith and morals, "dangers", even "damage", can arise that necessitate a reliable decision about whether the relevant idea or the praxis in question either is in line with the gospel or distorts it. The First and Second Vatican Council provided a summary of every source and criterion by which the pope (and also universal councils and the community of bishops in a nonconciliar but formally collegial act) can ascertain agreement or nonagreement with the faith. It was thereby taught that there is a possibility in the Church for establishing an ultimate certainty of faith, whereby the universal Church can be preserved as one and remain faithful to her foundation. The promise of the Holy Spirit's assistance forms the foundation for this.

When it is said of infallible definitions that they are irreformable in themselves and not because of the consent of the Church, this means that the propositions of the pope do not require the retroactive assent of the episcopacy in order to be binding any more than the definitions of a legitimate council require the assent of any additional authority in order for them to be binding. They are the final authorities, so that one cannot appeal such a decision to another authority. Through infallible doctrinal decisions, individual believers and the Church as the people of God are not deceived or led into error with respect to the gospel. This qualification does not mean, however, that the definitions in each case represent ideal, that is, absolutely perfect answers to the problems of faith and morals that at a later date cannot be taken up again, clarified, and amended. It is of course the case that all definitions are in need of interpretation. Their meaning is to be construed through their being placed within the comprehensive understanding of the faith and in the context of the tradition of the faith.

This possibility thus characterized for establishing the certainty of the faith does not in any case hold absolutely but only with regard to the content of the faith that is capable of being defined and thereby clearly delimited and internally coherent. The Church's Magisterium could not define the truth of revelation in its totality. Here, too, the exceptional character of this form of teaching once again becomes apparent.

### 4. Dangers in the Use of "Denzinger"

Yves Congar, in a famous article,[13] called attention to a series of dangers that can arise in a superficial, naïve, and thoughtless use of "Denzinger":

- The succession of texts that are in themselves of widely differing importance can give the impression that it is a question of paragraphs in a code of law, where all are more or less the same.
- The idea can be fostered that there might be for all believers "a kind of unique superbeing..., *the Magisterium*, that watches over them, treats them like children, corrects, and determines what opinions may and may not be held".[14] The fact that there are many ways in which the faith can be protected and interpreted is overlooked. Tradition cites the Fathers as well as the liturgy, the great theologians, and so on. Magisterial documents represent merely one of the forms of this interpretation by which the faith is protected.

[13] Yves Congar, "Über den rechten Gebrauch des 'Denzinger'", in *Situation und Aufgabe der Theologie heute* (Paderborn, 1971), 125–50.

[14] Ibid., 141.

- It is necessary to guard against the idea that individual theological terms possess exactly the same meaning in each document. The range of meaning of one and the same word often varies considerably from one period of time to another. The terms *sacramentum* and *dogma*, for example, undergo important shifts of meaning.
- The selection of texts in previous editions of "Denzinger" severely relegated to the background the magisterial witnesses of particular and provincial synods and of individual bishops in favor of papal doctrinal documents. This creates an erroneous image of the ordinary Magisterium in the fullness of its forms.
- Finally, it is necessary to consider the overall context in which all definitions and declarations of a magisterial sort appear. They are an expression of faithful living and should promote a religious, spirit-filled life. Such texts, therefore, will be correctly understood and appropriated only when they are received, not as externally imposed, so-called "juridical" commandments, but, on the contrary, as witnesses of faith.

The appropriate theological use of "Denzinger" precisely does not lead to a sterile "Denzinger theology". The latter represents, rather, a misuse of this collection of texts. The rich profit of "Denzinger" about which Congar speaks begins to flow forth for the one who deals with this collection in a genuinely theological way.

## READING THE CRITICAL APPARATUS

*Presentation of Textual Variants*

If, in the variant reading, the text is amplified,
the addition is placed between brackets (in roman type); if necessary, the source of the textual variation is first indicated in italic.

Example (see *23): "huius" is added:
carnis [*LOMoz*: huius] resurrectionem

If, in the variant reading, text is omitted,
the omitted text is printed in italic in the primary text followed by the sign [-!].

Example (see *15 and 22): "a mortuis" is omitted:
tertia die resurrexit *a mortuis* [-!]

If, in the variant reading, the text is different,
the text of the primary reading will be printed in italic where there is the variation, and the different version will follow in roman type within brackets.

Example (see *30): instead of "inferna", one reads "inferos":
descendit ad *inferna* [*Cat Brv*: inferos]

If, in the variant reading, the word order is different,
the words to be inverted are printed in italic and designated with superscript numbers; the same numbers are then found in inverted order within brackets.

Example (see *6): "confitemur" and "credimus" are inverted:
$^{1}$*Confitemur* et $^{2}$*credimus* [$^{2-1}$]

An example in which three of the cases explained above appear together (see *22):
sepultus [est], tertia die *a mortuis* [-!] resurrexit,
*assumptus est in caelos* [in caelum ascendit] ... =
Principal text:
Sepultus, tertia die a mortuis resurrexit,
assumptus est in caelos ...
Comparative text:
Sepultus est, tertia die resurrexit,
In caelum ascendit ...

*Numbering and Signs*

| | | |
|---|---|---|
| *1000 | = | number that, in a reference within a text, indicates another text within this collection |
| 2400° | = | introductory note placed before a document |
| 3000°° | = | introduction to a collection of texts preceding the first introductory note |
| *1531[1] | = | footnote to the text numbered 1531 |
| 1/I/I, 49 | = | manner of citing works that are composed of more than one part published separately (for example, tome, volume, part, number). The number following the comma indicates the page if not noted otherwise. |
| $116_{1,5-17}$ | = | indication of page and lines |
| 12a, 15b | = | indication of page and column (left or right) |
| 17C | = | page or column with indication of section |
| 60f. | = | page or number indicated and that which follows |
| fol. 4r | = | folio 4 recto |
| fol. 6v | = | folio 6 verso |
| *[241]* | = | indication of the page of the official edition of documents of the Apostolic See (ASS from 37 [1904 / 1905] and AAS from 1 [1909]) |

*General Abbreviations*

| | | | |
|---|---|---|---|
| A.D. | = *Anno Domini* (year) | Gr. | = Greek |
| al. | = *alii* (others) | hom. | = homily (*homilia*) |
| apost. | = apostolic | ibid. | = *ibidem* (in the same place) |
| app. | = appendix | id. | = *idem* (the same) |
| art. | = article (*articulus*) | instr. | = instruction (*instructio*) |
| ass. | = assertion (*assertio*) | l. | = *liber* / line (*linea* ) |
| a.v. | = *aliis verbi* (in other words) | L. | = Latin |
| bk. | = book (*liber*) | l.c. | = *loco citato* (in the place cited) |
| c. | = *capitulum, caput* (chapter) | LXX | = Septuagint |
| ca. | = *circa* (around) | n. | = footnote |
| can. | = canon | n.b. | = *nota bene* (note well) |
| cf. | = confer, compare (*conferatur, confer*) | n.s. | = new series |
| chap. | = chapter (*capitulum, caput*) | no. | = number |
| cit. | = *citatus, -i*, etc. | nt. | = *nota, adnotatio* (note) |
| col. | = column | p. | = page (*pagina*); *pars* (part) |
| coll. | = collection (*collige, collectio*) | par. | = paragraph, parallel |
| concl. | = conclusion (*conclusio*) | pp. | = pages |
| Congr. | = Congregation | prop. | = proposition (*propositio*) |
| Const. | = Constitution | ps. | = pseudo |
| controv. | = controversy (*controversia*) | pt. | = part (*pars*) |
| coroll. | = corollary (*corollarium*) | q. | = question (*quaestio*) |
| cs. | = cause (*causa*) | qc. | = *quaestiuncula* (minor question) |
| ctm. | = *certatem* (contest) | r. | = *recto* (front side of the page) |
| dec. | = decision (*decisio*) | reg. | = *registrum, regesta* (record, list) |
| diffic. | = difficulty (*difficultas*) | resol. | = resolution (*resolutio*) |
| disp. | = disputation (*disputatio*) | resp. | = response (*responsio*) |
| disq. | = disquistion, discussion (*disquisitio*) | s. | = *sequens* (following) |
| dist. | = distinction (*distinctio*) | scil. | = *scilicet* (certainly, namely, in other words) |
| doc. | = document (*documentum*) | | |
| dogmat. | = dogmatic | sec. | = section (*sectio*) |
| dub. | = *dubium* (doubt, uncertainty) | Sept. | = Septuagint (also LXX) |
| Ed./ed. | = edition(s), editor(s) | sess. | = session |
| e.g. | = *exempli gratia* (for example) | St. | = Saint |
| encycl. | = encyclical | suppl. | = supplement |
| ep. | = epistle (*epistola* / *epistula*) | sys. | = systematic |
| et. al. | = *et alii* (and others) | theol. | = theological |
| etc. | = et cetera | tit. | = *titulum* (title, heading, inscription) |
| expos. | = exposition (*expositio*) | tract. | = tract (*tractatus*) |
| f. | = following (page or year) | v. | = *verso* (back of a page or *folio*) |
| fasc. | = *fascicilus* (bundle, fascicle) | v.g. | = *verbi gratia* (for example) |
| ff. | = following (pages or years) | vatic. | = Vatican |
| fol. | = *folio* (leaf) | viz. | = *videlicet* (namely, plainly) |
| fundam. | = *fundamentum* (foundation) | vol. | = volume |

*Bibliographical Abbreviations*

| | |
|---|---|
| AAS | = *Acta Apostolicae Sedis* (Rome, 1909ff.) |
| AbhBayAk | = *Abhandlungen der Bayerischen Akademie der Wissenschaften, Philosophisch-philologische und historische Klasse* (Munich, 1835ff.) |
| ACColon | = *Acta et Decreta Concilii Provincii Coloniensis ... a. Dni. MDCCCLX ... celebrati* (Cologne, 1862) |

ACOe = *Acta Conciliorum Oecumenicorum*, edited by E. Schwartz (Strasbourg, 1914; Berlin and Leipzig, 1922–1940); 2nd series (Berlin, 1988ff.)
AmER = *The American Ecclesiastical Review* (New York and Cincinnati, 1889–1905; 1943ff.)
AnBoll = *Analecta Bollandiana* (Paris and Brussels, 1882ff.)
AnE = *Analecta Ecclesiastica* (Rome, 1893–1911)
AnIP = *Analecta Iuris Pontificii* (Rome, 1855–1891)
Apoll = *Apollinaris: Commentarius Iuris Canonici* (Vatican, 1928ff.)
ArchFrPr = *Archivum Fratrum Praedicatorum* (Rome, 1931ff.)
ArchHDLMA = *Archives d'histoire doctrinale et littéraire du moyen-âge* (Paris, 1926ff.)
ArchKKR = *Archiv für Katholisches Kirchenrecht* (Mainz, 1857ff.)
ArchLKGMA = *Archiv für Literatur- und Kirchengeschichte des Mittelalters* (Berlin, 1885–1900)
ArchTGran = *Archivo Teológico Granadino* (Granada, 1938ff.)
ASS = *Acta Sanctae Sedis* (Rome, 1865–1908)
ASyll = *Acta Sancti Domini Nostri Pii IX., ex Quibus Excerptus Est Syllabus* (Rome, 1865)
ASyn = *Acta Synodalia Sacrosancti Concilii Oecumenici Vaticani Secundi* (Vatican, 1970–1980)
BarAE = *Annales Ecclesiastici a Christo Nato ad Annum 1198*, edited by C. Baronius, O. Raynaldus, and I. Laderchius (Lucca, 1738ff.); edited by A. Theiner (Barri-Ducis, 1864ff.)
BeitrGPhThMA = *Beiträge zur Geschichte der Philosophie und Theologie des Mittelalters* (Münster, 1891ff.)
BekSchELK = *Die Bekenntnisschriften der Evangelisch-Lutherischen Kirche*, 6th ed. (Göttingen, 1967)
BltLE = *Bulletin de littérature ecclésiastique* (Toulouse, 1899ff.)
BoeW = J.F. Boehmer and C. Will, *Regesta Archiepiscoporum Maguntinensium* (Innsbruck, 1877ff.)
Bruns = H.T. Bruns, *Canones Apostolorum et Conciliorum Saec. IV–VII* (Berlin, 1839)
BullCocq = *Bullarum, Privilegiorum ac Diplomatum Romanorum Pontificum Amplissima Collectio*, edited by C. Cocquelines (Rome, 1739ff.)
BullFr = *Bullarium Franciscanum: Romanorum Pontificum Constitutiones, Epistolas ac Diplomata Continens*, edited by J.H. Sbaralea and K. Eubel (Rome, 1759–1904; 1929–1949)
BullLux = *Magnum Bullarium Romanum* (Luxemburg, 1727ff.)
BullOP = *Bullarium Ordinis Praedicatorum*, edited by T. Ripoll and A. Brémond (Rome, 1729–1740)
BullRCt = *Bullarii Romani Continuatio* (continuation of BullCocq), edited by A. Barbèri and R. Segreti (Rome, 1835ff.)
BullTau = *Bullarum, Diplomatum et Privilegiorum Romanorum Pontificum Tauriensis Editio*, edited by G. Tomassetti et al. (Turin, 1857–1872)
CaANQ = C.P. Caspari, *Alte und neue Quellen zur Geschichte des Taufsymbols und der Glaubensregel* (Christiania, 1879)
CaKA = C.P. Caspari, *Ungedruckte, unbeachtete ... Quellen zur Geschichte des Taufsymbols und der Glaubensregel* (Christiania, 1866ff.)
CaUQ = [alternate abbreviation for CaKA]
CCEO = *Codex Canonum Ecclesiarum Orientalium* (Rome, 1990)
CdICF = *Codicis Iuris Canonici Fontes*, edited by P. Gasparri and I. Serédi (Rome, 1923–1939)
CdLuc = *El Codice Lucense de la Colección Canónica Hispana*, edited by C. García Goldáraz, pt. 1: *Reconstrucción* (Rome, 1954)
CIC = *Codex Iuris Canonici* (Rome, 1917; 1983)
CivCatt = *La Civiltà Cattolica* (Rome, 1850ff.)
ClPL = *Clavis Patrum Latinorum*, edited by E. Dekkers. Sacris Erudiri: Jaarboek voor Godsdienstwetenschappen 3 (Steenbrugge, 1951; 2nd ed., 1961)
CoDeDe = *Constitutiones, Decreta, Declarationes*, edited by the General Secretariat of the Second Vatican Council (Vatican, 1966)
COeD = *Conciliorum Oecumenicorum Decreta*, edited by the Centro di Documentazione, Istituto per le Scienze Religiose, Bologna (Barcelona, Freiburg, and Rome, 2nd ed., 1962; 3rd ed., 1973)
CollLac = *Acta et Decreta Sacrorum Conciliorum Recentiorum: Collectio Lacensis* (Freiburg, 1870–1890)
CollPF = *Collectanea S. Congregationis de Propaganda Fide*, 2nd ed. (Rome, 1907)
CouE = *Epistolae Romanorum Pontificum a S. Clemente Usque ad Innocentium III*, edited by P. Coustant (not completed; Paris, 1721)

CpChL = *Corpus Christianorum, Series Latina* (Turnholt, 1953ff.)
CpChL.CM = *Corpus Christianorum, Continuatio Medievalis* (Turnholt, 1966ff.)
CpRef = *Corpus Reformatorum* (Berlin, 1834ff.)
CSEL = *Corpus Scriptorum Ecclesiasticorum Latinorum* (Vienna, 1866ff.)
CVis = *Concilios Visigóticos e Hispano-Romanos*, edited by J. Vives (Barcelona and Madrid, 1963)
DALtg = *Dictionnaire d'archéologie chrétienne et liturgie* (Paris, 1907–1953)
DenCh = H. Denifle and E. Chatelain, *Chartularium Universitatis Parisiensis* (Paris, 1889ff.)
DivThomPl = *Divus Thomas: Commentarium de Philosophia et Theologia* (Piacenza, 1880ff.)
DThC = *Dictionnaire de théologie catholique* (Paris, 1903ff.)
DuPlA = C. du Plessis d'Argentré, *Collectio Iudiciorum de Novis Erroribus Qui ab Initio XII Saeculi ... Usque ad a. 1713 in Ecclesia Proscripti Sunt et Notati* (Paris, 1728; 2nd ed., 1755)
EnchB = *Enchiridion Biblicum*, edited by the Pontifical Biblical Commission, 4th ed. (Rome, 1961)
EnglHR = *English Historical Review* (London, 1886ff.)
EstEcl = *Estudios eclesiásticos* (Madrid, 1922ff.)
ÉtFranc = *Études franciscaines* (Paris, 1899ff.)
FIP = *Florilegium Patristicum* (Bonn, 1904–1941)
Frdb = *Corpus Iuris Canonici*, edited by E. L. Friedberg, 2nd ed. (Leipzig, 1879–1881)
FThSt = *Freiburger Theologische Studien* (Freiburg, 1910ff.)
Funk = F. X. Funk, *Patres Apostolici* (Tübingen, 1901ff.)
GChSch = *Die Griechischen Christlichen Schriftsteller der ersten drei Jahrhunderte* (Berlin and Leipzig, 1897ff.)
Greg = *Gregorianum* (Rome, 1920ff.)
Guibert = J. de Guibert, *Documenta Ecclesiastica Christianae Perfectionis Studium Spectantia* (Rome, 1931)
HaC = J. Hardouin, *Acta Conciliorum et Epistolae Decretales ac Constitutiones Summorum Pontificum ab Anno 34 ad Annum 1714* (Paris, 1714–1715)
HJb = *Historisches Jahrbuch der Görres-Gesellschaft* (Münster and Munich, 1880ff.)
Hn = A. Hahn and G. L. Hahn, *Bibliothek der Symbole und Glaubensregeln der Alten Kirche*, 3rd ed. (Breslau, 1897)
Irénikon = *Irénikon* (Amay sur Meuse and Chevetogne, 1926ff.)
JR = P. Jaffé, *Regesta Pontificum Romanorum*, edited by S. Löwenfeld, F. Kaltenbrunner, and P. Ewald, 2nd ed. (Leipzig, 1885–1888)
JThSt = *The Journal of Theological Studies* (Oxford and London, 1899ff.)
Karmiris = J. N. Karmiris, Τὰ δογματικὰ καὶ συμβολικὰ μνημεῖα τῆς Ὀρθοδόξου Καθολικῆς Ἐκκλησίας, vol. 1 (Athens, 1952)
Katholik = *Der Katholik* (Strasbourg and Mainz, 1821–1918)
Kelly = J. N. D. Kelly, *Early Christian Creeds*, 3rd ed. (London and New York: Continuum, 2006)
KlT = *Kleine Texte für Vorlesungen und Übungen*, edited by H. Lietzmann (Bonn, 1902ff.)
KüA = K. Künstle, *Antipriscilliana* (Freiburg, 1905)
KüBS = K. Künstle, *Eine Bibliothek der Symbole und theologischer Traktate zur Bekämpfung des Priscillianismus* (Mainz, 1900)
LQF = *Liturgiewissenschaftliche Quellen und Forschungen* (Münster, 1957ff.)
Ltzm = *Symbole der Alten Kirche*, selected by H. Lietzmann (KlT 17–18; 2nd ed., Bonn, 1914)
MaC = *Sacrorum Conciliorum Nova et Amplissima Collectio*, edited by J. D. Mansi (Florence, 1759–1827; Paris and Leipzig, 1901–1927)
MGH = *Monumenta Germaniae Historica Inde ab Anno 500 Usque ad Annum 1500* (Hanover and Berlin, 1826ff.)
MigThC = *Theologiae Cursus Completus*, edited by J.-P. Migne (Paris, 1838ff.)
NArch = *Neues Archiv der Gesellschaft für ältere deutsche Geschichtskunde zur Beförderung einer Gesamtausgabe der Quellen deutscher Geschichte des Mittelalters* (Hanover, 1876–1936)
NGWGött = *Nachrichten der Gesellschaft der Wissenschaften in Göttingen* (Berlin, 1884ff.)
NKD = *Nachkonziliare Dokumentation*, edited by the Liturgischen Institut Trier (Trier, 1967–1977)
NvRTh = *Nouvelle revue théologique* (Louvain, 1869–1940; 1945ff.)

ÖstVJKTh = *Österreichische Vierteljahrsschrift für Katholische Theologie* (Vienna, 1862–1874)
OrChrPer = *Orientalia Christiana Periodica* (Rome, 1935ff.)
PerRMor = *Periodica de Re Morali, Canonica, Liturgica* (Rome, 1903ff.)
PG = *Patrologiae Cursus Completus, Series Graeca*, edited by J.-P. Migne (Paris, 1857ff.)
PL = *Patrologiae Cursus Completus, Series Latina*, edited by J.-P. Migne (Paris, 1844ff.)
PoR = A. Potthast, *Regesta Pontificum Romanorum Inde ab Anno p. Christum 1198 ad Annum 1304* (Berlin, 1874ff.)
PTS = *Patristische Texte und Studien* (Berlin and New York, 1964ff.)
RBén = *Revue bénédictine* (Maredsous, 1884ff.)
RechScRel = *Recherches de science religieuse* (Paris, 1910–1940; 1946ff.)
RechThAM = *Recherches de théologie ancienne et médiévale* (Louvain, 1929–1940; 1946ff.)
RHE = *Revue d'histoire ecclésiastique* (Louvain, 1900ff.)
RHLRel = *Revue d'histoire et de littérature religieuses* (Paris, 1896–1907)
RHPhRel = *Revue d'histoire et de philosophie religieuses* (Strasbourg and Paris, 1921ff.)
RiTr = *Canones et Decreta Concilii Tridentini ex Editione Romana a. MDCCCXXXIV Repetiti*, edited by E. L. Richter (Leipzig, 1853)
RömQ = *Römische Quartalschrift für christliche Altertumskunde und für Kirchengeschichte* (Rome and Freiburg, 1887ff.)
Routh = M. J. Routh, *Reliquiae Sacrae sive Auctorum Fere Iam Perditorum $2^i$ et $3^i$ Saeculi p. Christum Natum Quae Supersunt* (Oxford, 1846ff.)
SbBayAK = *Sitzungsberichte der Bayerischen Akademie der Wissenschaften zu München, philosophisch-historische Klasse* (Munich, 1860ff.)
SbWienAK = *Sitzungsberichte der Wiener Akademie der Wissenschaften, philosophisch-historische Klasse* (Vienna, 1848ff.)
ScuolaCatt = *La Scuola Cattolica* (Milan, 1873)
SGTr = *Concilium Tridentinum, Diariorum, Actorum, Epistularum, Tractatuum Nova Collectio*, edited by the Görres-Gesellschaft (Freiburg, 1901ff.)
SC = *Sources chrétiennes* (Paris, 1941ff.)
ST = *Studi e Testi: Biblioteca Apostolica Vaticana* (Vatican City, 1900ff.)
TD = *Textus et Documenta: Series Theologica* (Rome, 1932ff.)
TheiTr = *Acta Genuina Sacrosancti Oecumenici Concilii Tridentini*, edited by A. Theiner (Zagreb and Leipzig, 1874)
Thl = A. Thiel, *Epistolae Romanorum Pontificum ... A Sancto Hilario Usque ad Pelagium II* (not completed; Braunsberg, 1868)
ThPrQ = *Theologisch-Praktische Quartalschrift* (Linz, 1848ff.)
ThQ = *Theologische Quartalschrift* (Tübingen, 1819ff.)
ThR = *Theologische Revue* (Münster, 1902ff.)
TU = *Texte und Untersuchungen zur Geschichte der altchristlichen Literatur* (Berlin and Leipzig, 1882ff.)
Turner = *Ecclesiae Occidentalis Monumenta Iuris Antiquissima: Canonum et Conciliorum Graecorum Interpretationes Latinae*, edited by C. H. Turner (Oxford, 1899–1934)
VigChr = *Vigiliae Christianae: A Review of Early Christian Life and Language* (Amsterdam, 1947ff.)
Viva = D. Viva, *Damnatarum Thesium Theologica Trutina*, parts 1–3 in one volume, 3rd ed. (Padua, 1711)
ZKG = *Zeitschrift für Kirchengeschichte* (Gotha and Stuttgart, 1876ff.)
ZKTh = *Zeitschrift für Katholische Theologie* (Innsbruck, 1877ff.)
ZNTW = *Zeitschrift für die Neutestamentliche Wissenschaft und die Kunde der älteren Kirche* (Gießen, 1900ff.)
ZSavStKan = *Zeitschrift der Savigny-Stiftung für Rechtsgeschichte, Kanonistische Abteilung* (Weimar, 1911–1944; 1947ff.)

# Part One

# PROFESSIONS OF FAITH

The creeds (professions of faith) presented in this compendium are fixed verbal formulas. They contain the most important truths of the faith, were confirmed by ecclesiastical authorities, and, as a general rule, were destined for the public profession of the faith.

Not included in this collection are formulas cited by ecclesiastical writers only in a vague manner or those that never achieved a stable form or that were reconstructed in a merely hypothetical or uncertain way. Likewise excluded are purely private formulas.

Creeds that represent a solemn act of the Church's Magisterium and can be assigned a doctrinal character equal to other documents of this teaching authority are listed in the second part of the compendium among the "Documents of the Church's Magisterium". In addition, the time of their formulation is most often well known: these would be synodal professions of faith and those presented or accepted by popes.

Those professions of faith whose origins are obscure—since they were only gradually formulated in the life of the Church and used in the liturgy—cannot easily be included in the chronologically ordered part of the collection. It is, therefore, appropriate to bring these together in the same section. This offers the advantage of comparing more easily those documents that have a common origin or are related to each other.

## SIMPLE PROFESSIONS

*The following creeds are made up of a series of articles having the same order.*

### 1: Letter of the Apostles (Ethiopian Version)

This is an apocryphal work written about 160–170 in Asia Minor; only its Ethiopian version has been preserved. The title hidden in the text was discovered by C. Schmidt; previously it had been mistakenly held to be a part of the *Testamentum in Galilaea Domini Nostri Iesu Christi*, another apocryphal work.

*Ed.:* C. Schmidt and I. Wajnberg, *Gespräche Jesu mit seinen Jüngern nach der Auferstehung: Ein katholisch-apostolisches Sendschreiben des 2. Jahrhunderts*, chap. 5, TU 43/III (Leipzig, 1919), 32 / L. Guerrier, *Le Testament en Galilée de Notre Seigneur Jésus-Christ*, chap. 16, Patrologia Orientalis 9 (Paris, 1913), 192. [Later additions are in brackets.]

[*The five loaves of the miracle recounted in Mark 6:39 are explained allegorically as a profession of faith in five articles:*]

| | | |
|---|---|---|
| in Patrem dominatorem universi, | in the Father, Lord of the universe, | **1** |
| et in Iesum Christum [salvatorem nostrum], | and in Jesus Christ [our Savior], | |
| et in Sanctum Spiritum [Paraclitum], | and in the Holy Spirit [the Paraclete], | |
| et in sanctam Ecclesiam, | and in the holy Church, | |
| et in remissionem peccatorum. | and in the forgiveness of sins. | |

### 2: Liturgical Papyrus Dêr-Balyzeh

This is a fragment from the sixth century found in Upper Egypt that contains the liturgy of the middle of the fourth century; the creed contained in it seems, however, to be much older. The lacuna in the text at the words ΑΝΑΣΤΑΣΙ ... ΑΓΙΑ is completed by some thus: ἀνάστασι[ν, καὶ] ἁγία καθολικὴ ἐκκλησία. In place of this difficult reading, the reconstruction proposed by J.A. Jungmann (ZKTh 48 [1924]: 465–71) and accepted by C.H. Roberts is to be preferred: ἀνάστασι[ν ἐν τῇ].... Cf. similar constructions at *3f., 60, 62.

*Ed.:* C.H. Roberts and B. Capelle, *An Early Euchologion: The Dêr-Balizeh Papyrus Enlarged and Re-edited*, Bibliothèque du Muséon 23 (Louvain, 1949), 32; photographic reproductions, table 6 / P. de Puniet, in RBén 26 (1909): 42 / DALtg 2/II (1925), 1884 / Kelly 89 / Ltzm 26.

| | | |
|---|---|---|
| Πιστεύω εἰς Θεὸν πατέρα παντοκράτορα | I believe in God the Father almighty | **2** |
| καὶ εἰς τὸν μονογενῆ αὐτοῦ υἱὸν τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν | and in his only begotten Son, our Lord Jesus Christ, | |
| καὶ εἰς τὸ πνεῦμα τὸ ἅγιον | and in the Holy Spirit | |
| καὶ εἰς σαρκὸς ἀνάστασι[ν | and in the resurrection of the flesh, | |
| ἐν τῇ] ἁγίᾳ καθολικῇ ἐκκλησίᾳ. | [in the] holy catholic Church. | |

### 3–5: Constitutions of the Egyptian Church, ca. 500

These may be traced back to the *Traditio apostolica* of Hippolytus of Rome (cf. *10), and we have versions of them in Coptic (Sahidic and Boharic), Ethiopian, and Arabic. Of these, the Sahidic is the closest to the original Greek text of Hippolytus. In these versions may be found many professions of faith both in a simple form (*3–5) and in a more developed form (*62f.).

*Ed.:* W. Till and J. Leipoldt, *Der koptische Text der Kirchenordnung Hippolyts*, chap. 46, 11, TU 58 (Berlin, 1954), 21; H. Duensing, *Der äthiopische Text der Kirchenordnung Hippolyts*, chaps. 34, 39, Abhandlungen der Akademie der Wissenschaften in Göttingen, Philologisch-historische Klasse, 3rd series, no. 32 (Göttingen, 1946), 75, 111; F. X. Funk, *Didascalia et Constitutiones Apostolorum 2: Testimonia et Scripturae propinquae: Constitutiones Ecclesiae Aegyptiacae*, chap. 16, 14 (Paderborn, 1906), 110. The Latin text of *3–5 is a translation of the German edition of Till and Duensing; the Greek terms preserved in the Coptic text are placed in brackets.

### a. Coptic Version: Baptismal Creed

**3** Credo (πιστεύειν) in Deum unum verum, Patrem omnipotentem (παντοκράτωρ),
et in Filium eius unigenitum (μονογενής) Iesum Christum (Χριστός) Dominum et salvatorem (σωτήρ) nostrum,
et in Sanctum eius Spiritum (πνεῦμα) [omnia] vivificantem,
trinitatem (τριάς) consubstantialem (ὁμοούσιος),
deitatem unam, potestatem unam, regnum unum, fidem (πίστις) unam, baptismum (βάπτισμα) unum [*cf. Eph 4:5*] in sancta Ecclesia (ἐκκλησία) catholica (καθολική) apostolica (ἀποστολική),
in vitam aeternam. Amen.

I believe in one true God, the Father almighty,
and in his only begotten Son, Jesus Christ, our Lord and Savior,
and in his Holy Spirit, who gives life to all things,
the consubstantial Trinity,
one Godhead, one power, one kingdom, one faith, one baptism [*cf. Eph 4:5*] in the holy, catholic, apostolic Church,
in life everlasting. Amen.

### b. Ethiopian Version: Interrogatory Form

**4** Credis in unum Deum, Patrem omnipotentem,
et in Filium eius unicum Iesum Christum, Dominum et salvatorem nostrum,
et in Spiritum Sanctum vivificantem universam creaturam,
Trinitatem deitate aequalem,
et unum Dominum, unum regnum, unam fidem, unum baptisma [*cf. Eph 4:5*] in sancta catholica Ecclesia,
et vitam aeternam?

Do you believe in one God, the Father almighty,
and in his only Son, Jesus Christ, our Lord and Savior,
and in the Holy Spirit, who gives life to all creation,
the Trinity equal in divinity,
and in one Lord, one kingdom, one faith, one baptism [*cf. Eph 4:5*] in the holy catholic Church,
and in life everlasting?

### c. Ethiopian Version: Declaratory Form

**5** Credo in unum Deum Patrem, omnium dominatorem,
et in unum Filium, Dominum Iesum Christum,
et in Sanctum Spiritum,
et in resurrectionem carnis,
et in sanctam unam catholicam Ecclesiam.

I believe in one God, the Father, the Lord of all,
and in one Son, the Lord Jesus Christ,
and in the Holy Spirit,
and in the resurrection of the flesh,
and in one holy catholic Church.

### 6: Baptismal Creed (Short Version) of the Armenian Church

*Ed.:* A. Ter-Mikelian, *Die armenische Kirche in ihren Beziehungen zur byzantinischen vom 4. zum 13. Jahrhundert* (Leipzig, 1892), 27 (German translation, which is the basis of the Latin text given here). A text (Latin) in some places at variance [here given for purposes of comparison in brackets] is given by I. A. Assemani, *Codex liturgicus Ecclesiae universae* (Rome, 1749; republished Paris and Leipzig, 1902), 2:203f. / Hn § 136. See the great creed of the Armenian Church at *48f.

**6** Credimus in sanctissimam Trinitatem, in Patrem et Filium et Spiritum Sanctum,
in annuntiationem Gabrielis, [in conceptionem Mariae,] in nativitatem Christi, in baptismum, [in festivitatem (?),] in passionem [voluntariam], in crucifixionem, triduanam sepulturam, [beatam] resurrectionem, in deiformam ascensionem, in sessionem ad dexteram Patris, in terribilem [et gloriosum] adventum—

[1]*confitemur* et [2]*credimus* [2-1].

We believe in the most Holy Trinity, in the Father and the Son and the Holy Spirit,
and in the annunciation of Gabriel, [in the conception of Mary,] in the birth of Christ, in baptism, [in the feast (?),] in the [voluntary] Passion, in the crucifixion, the three-day burial, the [blessed] Resurrection, in the divine Ascension, in the sitting at the right hand of the Father, in the terrible [and glorious] coming—
*we profess and believe* [we believe and profess].

# COMPOSITE PROFESSIONS

## I. Tripartate Trinitarian Schema

The grammatical structure of the creeds of this schema corresponds to the threefold baptismal question in regard to faith in the triune God. It is made up of three principal parts in reference to each of the Divine Persons. It is difficult to determine the classification of the articles that express faith in the Church, the remission of sins, the resurrection, etc. For the most part, these are joined to the article on the Holy Spirit in such a way that the truths they express could be understood as connected to the Holy Spirit. Such an explanation, though, does not take into account historical development. As was clearly seen in the primitive professions, these articles first had their own place, which was associated with the articles about the three Divine Persons. After the trinitarian sections had been developed and amplified, this original association was obscured or suppressed. From a historical perspective, it is, therefore, better to consider these passages as "appendices" or "conclusions" of a tripartate creed; nevertheless, the text of the creed is recorded here as the grammatical structure requires.

### A. WESTERN FORMULAS

### *THE APOSTLES' CREED*

By this name is designated a specific formula of the faith that for many centuries was thought to have been composed by the apostles themselves and, therefore, enjoyed the highest esteem. The earliest traces of this opinion are found in the late fourth century: cf. the letter of the Synod of Milan (presided over by St. Ambrose) sent to Pope Siricius in 390, in which mention is made, for the first time, of "the Creed of the Apostles" (PL 16:1174); *Explanatio symboli* of St. Ambrose (ed. by O. Faller: CSEL 73:10f. / B. Botte: SC 25bis, 2nd ed. [Paris, 1961], 46–48, 54 / PL 17:1093, 1096); Rufinus of Aquilea, *Expositio in Symbolum* 2, written ca. 404 (ed. by M. Simonetti: CpChL 20 [1961]: 134 / PL 21:337). According to the legend, each one of the apostles contributed one article to the creed; cf., e.g., the texts of PL 39:2189 (= Pseudo-Augustine, *Sermo* 240 [*De symbolo*]); 89:1034CD; Hn §§ 42f., 66, (III) 92, 99; Hn, n. 87 to § 42; C.F. Bühler: *Speculum* 28 (Cambridge, Mass., 1953): 335–39. This opinion began to yield to critical arguments in the fifteenth century. The most ancient version of the Apostles' Creed known to us can be dated no earlier than the last decades of the second century.

The creed developed in two forms: the older Roman form (designated by "R") originated in Rome and was passed on in Greek as well as Latin. The more recent form is the more generally received text ("T"), and it was probably formed around the seventh century in southern Gaul and later introduced into Rome. Afterward, the rest of the Latin Church also adopted the "T" form. The publication of the Roman Catechism (1566) and the Roman Breviary (1568) put an end to the development.

*Rome, early third century (parallel or relative to "R")*

### 10: Hippolytus of Rome: *Traditio apostolica* (Latin Version)

Hippolytus of Rome (priest, antipope 217–235) wrote in 215 or 217 the work entitled Ἀποστολικὴ παράδοσις (*Traditio apostolica*). The original Greek text has been lost; however, there are collections of oriental canons in which the work is partially contained, even if more or less amplified or mutilated: the *Constitutions of the Egyptian Church*, the *Canones Hippolyti*, the *Constitutiones Apostolorum* VIII, and the *Testamentum Domini Nostri Iesu Christi* (cf. *3–5, 62–64, 60f.). In the West, there is only one Latin version, which is conserved in a fragmentary but credible manner in the Veronese Palimpsest LV 53 (ca. 400). The profession of faith included there has an interrogatory form, which is more ancient than the declamatory form. The gaps in the first part can be filled in by the *Canones Hippolyti* (*64). This form cannot have derived from the older Roman version as it is known to us (*11f.), but it may perhaps come from a common preceding source.

*Ed.:* E. Hauler, *Didascaliae Apostolorum fragmenta Veronensia latina* (Leipzig, 1900), 110f. (fragment LXXIII) / B. Botte, *La Tradition apostolique de saint Hippolyte: Essai de reconstruction* (Münster, 1963), 48, 50 / SC 11bis, 2nd ed. (Paris, 1984), 84–86 / Kelly 91 / Ltzm 10f.

[Credis in Deum Patrem omnipotentem?]
Credis in Christum Iesum, Filium Dei,
qui natus est de Spiritu Sancto ex Maria virgine,
et crucifixus sub Pontio Pilato et mortuus est et sepultus, et resurrexit die tertia vivus a mortuis, et ascendit in caelis et sedit ad dexteram Patris, venturus iudicare vivos et mortuos?

Credis in Spiritu Sancto, et sanctam Ecclesiam et carnis resurrectionem?

[Do you believe in God, the Father almighty?] **10**
Do you believe in Jesus Christ, the Son of God,
who was born of the Holy Spirit from the Virgin Mary,
and was crucified under Pontius Pilate and died and was buried, and rose again on the third day, alive from the dead, and who ascended into heaven and sits at the right hand of the Father and shall come to judge the living and the dead?
Do you believe in the Holy Spirit and the holy Church and the resurrection of the flesh?

*Rome, third century (the older Roman form = "R")*

### 11: Psalter of King Aethelstan

This is a monastic liturgical book from the beginning of the ninth century, which, at the end of the psalter, gives a profession of faith in Greek transcribed in Anglo-Saxon letters. This creed is among the most ancient forms of type "R".

*Ed.:* Hn § 18 / Ltzm 10 / CaUQ 3:5.

*Text for comparison* [variants in brackets]:

**Marcellus**, Bishop of **Ancyra** (Galatia / Asia Minor), appealed ca. 340 to the pope in order to defend himself against the charge of heresy. In his letter to Julius I, he inserted the baptismal creed of the pope himself.

*Ed.:* In Epiphanius of Salamis, *Contra haereses panaria*, haer. 72, 3, 1: by K. Holl (GChSch) 3:258 / F. Oehler 2/I (Berlin, 1861), 52 / PG 42:385D / E. Klostermann, *Die Fragmente Marcells* (GChSch: *Eusebius* 4 [Leipzig, 1906], appendix), $215_{19-24}$ (fragment 129) / Kelly 103 / Hn § 17. The word πατέρα (father) seems to have been omitted by an oversight and the mention of ζωὴν αἰώνιον (life everlasting) added through contamination with the oriental version (cf. *40–55).

**11** Πιστεύω εἰς Θεὸν *πατέρα* [-!] παντοκράτορα·
καὶ εἰς Χριστὸν Ἰησοῦν, τὸν υἱὸν αὐτοῦ τὸν μονογενῆ, τὸν κύριον ἡμῶν,
τὸν γεννηθέντα ἐκ πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου,
τὸν ἐπὶ Ποντίου Πιλάτου σταυρωθέντα καὶ ταφέντα, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστάντα ἐκ τῶν νεκρῶν, ἀναβάντα εἰς τοὺς οὐρανούς, καὶ καθήμενον ἐν δεξιᾷ τοῦ πατρός, ὅθεν ἔρχεται *κρῖναι* [κρίνειν] ζῶντας καὶ νεκρούς·
καὶ εἰς *πνεῦμα ἅγιον* [τὸ ἅγιον πνεῦμα], ἁγίαν ἐκκλησίαν, ἄφεσιν ἁμαρτιῶν, σαρκὸς ἀνάστασιν [, ζωὴν αἰώνιον].

I believe in God, *the Father*, [-!] the almighty,
and in Christ Jesus, his only begotten Son, our Lord,

born of the Holy Spirit and the Virgin Mary,

crucified under Pontius Pilate and buried, and on the third day he rose from the dead, ascended into heaven, and is seated at the right hand of the Father, whence he comes to judge the living and the dead;

and in the Holy Spirit, the holy Church, the forgiveness of sins, the resurrection of the flesh [, life everlasting].

### 12: Codex Laudianus

The Codex Laudianus Greek 35 (sixth or seventh century), known as Codex "E" of the Acts of the Apostles, contains at the end (fol. 226v) a profession of faith in Latin of form "R".

*Ed.:* Hn § 20 / CaUQ 3:5 / Kelly 102 / cf. Ltzm 10.

*Text for comparison:*

The **Codex Swainson** (eighth century) contains a Latin creed only slightly more recent [see text in brackets].

*Ed.:* C. Swainson, *The Nicene and Apostles' Creeds* (London, 1875), 161 / Hn § 23.

**Tyrannius Rufinus** in his *Commentarius in Symbolum Apostolorum* (written ca. 404) notes certain differences between the Roman version and that from Aquileia: M. Simonetti: CpChL 20 (1961): 140, 152, 177 / PL 21:344AB, 356A, 381A. The precise version of the Roman creed cannot, however, be established.

**12** Credo in Deum Patrem omnipotentem,
et in *Christo Iesu* [Iesum Christum], Filium eius unicum, Dominum nostrum,
qui natus est de Spiritu Sancto et Maria virgine,
qui sub Pontio Pilato crucifixus est et sepultus, tertia die resurrexit a mortuis, ascendit in *caelis* [caelos], *sedet* [sedit] ad dextera[m] Patris, *unde* [inde] venturus est iudicare vivos *et* [ac] mortuos;

et in *Spiritu Sancto* [Sp'um S'um], sancta[m] Ecclesia[m catholicam], remissione[m] peccatorum, carnis *resurrectionis* [resurrectionem].

I believe in God, the Father almighty,
and in *Christ Jesus* [Jesus Christ], his only Son, our Lord,

who was born of the Holy Spirit and the Virgin Mary,
who was crucified under Pontius Pilate and buried, on the third day rose from the dead, ascended into heaven, *sits* [sat] at the right hand of the Father, *whence* [thence] he shall come to judge the living and the dead;
and in the Holy Spirit, the holy Catholic Church, the forgiveness of sins, the resurrection of the flesh.

*Milan, end of fourth century (form "R" changed)*

### 13: Ambrose, Bishop of Milan: *Explanatio Symboli*

This *Explanatio* was probably written down by a scribe following the words of St. Ambrose (d. 397). The author's assertion that he is bringing back the Roman creed (chap. 7, Faller ed., 10) should not be taken too narrowly. It is intended only as a reporting of its contents.

*Ed.:* O. Faller: CSEL 73 (1955): 19*: a recomposition of the creed, which is dispersed throughout the whole text. / B. Botte: SC 25bis, 3rd ed. (1980), 46–58 / PL 17:1193–96 / Kelly 173 / CaUQ 2:50–58 / CaANQ 201f., 213–22.

| | | |
|---|---|---|
| Credo in Deum Patrem omnipotentem, | I believe in God, the Father almighty, | **13** |
| et in Iesum Christum, Filium eius unicum, Dominum nostrum, | and in Jesus Christ, his only Son, our Lord, | |
| qui natus de Spiritu Sancto ex Maria virgine, | who was born of the Virgin Mary by the Holy Spirit, | |
| sub Pontio Pilato passus, mortuus et sepultus, tertia die resurrexit a mortuis, ascendit ad caelos, sedet ad dexteram Patris, unde venturus est iudicare vivos et mortuos; | who suffered under Pontius Pilate, died and was buried. On the third day he rose again from the dead. He ascended into heaven, and is seated at the right hand of the Father, wherefrom he shall come to judge the living and the dead; | |
| et in Spiritum Sanctum, sanctam Ecclesiam, remissionem peccatorum, carnis resurrectionem. | and in the Holy Spirit, the holy Church, the forgiveness of sins, and the resurrection of the flesh. | |

### 14: Augustine: Sermon 213 (= Sermo Guelferbytanus 1) on the Handing on of the Creed

St. Aurelius Augustine, Bishop of Hippo (396–430), gives professions of faith of different types. Sermons 212–14, while presented in Hippo, give the Milanese form; sermon 215 (*21), the form typical of Hippo. Sermon 214, dating from 391 or 392, is the oldest. In the *Liber de Fide et Symbolo* (CSEL 41:3–32 / PL 40 [1887]: 181–96), Augustine does not give the exact form of the creed, as he himself indicates in the *Retractationes* I, 16 (others 17), no. 1 (A. Mutzenbecher: CpChL 57 [1984]: $52_{6-8}$/ CSEL 36:$84_{7-9}$ / PL 32:612). Sermon 213, which according to its oldest manuscript is also called *Sermo Guelferbytanus*, is here taken as the principal text, while the variants of sermons 212 and 214 are noted [in brackets].

*Ed.:* [Sermon 213]: G. Morin, in *Miscellanea Agostiniana* 1 (Rome, 1930), 441–50 / CaANQ 223–49. —[Sermons 212–14]: PL 38:1058–72 / Kelly 173 / Hn § 33 / Ltzm 11.

| | | |
|---|---|---|
| Credo in Deum Patrem omnipotentem, | I believe in God, the Father almighty, | **14** |
| et in Iesum Christum, Filium eius unicum, Dominum nostrum, | and in Jesus Christ, his only Son, our Lord, | |
| qui natus est de Spiritu Sancto et [1]*virgine* [2]*Maria* [212, 214:[2-1]], | who was born of the Holy Spirit and the *Virgin Mary* [212, 214: Mary the virgin], | |
| [212, 214: passus est] sub Pontio Pilato [,] crucifixus [212: est] et sepultus, *tertia die* [212: die tertio; 214: tertio die] resurrexit a mortuis, ascendit in caelum, sedet ad dexteram Patris, inde venturus [212, 214: est) *iudicaturus* [212, 214: iudicare] vivos et mortuos; | [212, 214: suffered] under Pontius Pilate [,] was crucified and buried, on the third day rose from the dead, ascended into heaven, sits at the right hand of the Father, thence will come to judge the living and the dead; | |
| et in Spiritum Sanctum, *in* [212, 214: -!] sanctam Ecclesiam, remissionem peccatorum, carnis resurrectionem. | and in the Holy Spirit, *in* [212, 214:-!] the holy Church, the forgiveness of sins, the resurrection of the flesh. | |

*Ravenna, fifth century (form "R" changed)*

### 15: Peter Chrysologus: Sermons 57–62

In sermons 57–62 of Peter Chrysologus, Bishop of Ravenna (433–458), the whole creed has been transmitted. Nevertheless, minor variations are to be found.

*Ed.:* A. Olivar: CpChL 24 (1975): 314–55, 312 / PL 52:357–75 / Kelly 174 / Hn § 35 / Ltzm 12.

| | | |
|---|---|---|
| Credo in Deum Patrem omnipotentem, | I believe in God, the Father almighty, | **15** |
| et in Christum Iesum, Filium eius unicum, Dominum nostrum, | and in Christ Jesus, his only Son, our Lord, | |
| qui natus est de Spiritu Sancto ex Maria virgine, | who was born of the Holy Spirit from the Virgin Mary, | |
| qui sub Pontio Pilato crucifixus est et sepultus, tertia die resurrexit *a mortuis* [58, 60, 61: -!], ascendit in *caelos* [62: caelis], sedet ad dexteram Patris, inde venturus est iudicare vivos et mortuos. | who was crucified under Pontius Pilate and buried, on the third day rose *from the dead* [58, 60, 61: -!], ascended into heaven, sits at the right hand of the Father, thence will come to judge the living and the dead. | |
| *Credo* [60: Credimus] in Spiritum Sanctum, sanctam Ecclesiam [62: catholicam], remissionem peccatorum, carnis resurrectionem, *vitam aeternam* [61: -!]. | *I* [60: We] believe in the Holy Spirit, the holy [62: catholic] Church, the forgiveness of sins, the resurrection of the flesh, *life everlasting* [61: -!]. | |

*Aquileia, end of fourth century (form "R" changed)*

### 16: Tyrannius Rufinus: *Expositio* (or *Commentarius*) *in symbolum*

The author wrote around 404. In the exposition of the creed of his native region of Aquileia, he provides, at the same time, an explanation for the few places in which it differs from the Roman. The formula of the descent into hell, until then common only among the Semiarians, appears here for the first time in a non-Arian creed.

*Ed.:* M. Simonetti: CpChL 20 (1961):133–82 / PL 21:335–81 / Kelly 174 / Hn § 36 / Ltzm 12.

| | | |
|---|---|---|
| **16** | Credo in Deo Patre omnipotente invisibili et impassibili, | I believe in God, the Father almighty, invisible and impassible, |
| | et in Christo Iesu, unico Filio eius, Domino nostro, | and in Jesus Christ, his only Son, our Lord, |
| | qui natus est de Spiritu Sancto ex Maria virgine, | who was born of the Virgin Mary by the Holy Spirit, |
| | crucifixus sub Pontio Pilato et sepultus, descendit ad inferna, tertia die resurrexit a mortuis, ascendit ad caelos, sedet ad dexteram Patris, inde venturus est iudicare vivos et mortuos; | was crucified under Pontius Pilate and was buried. He descended into hell. On the third day he rose again from the dead. He ascended into heaven, and is seated at the right hand of the Father. From there he shall come to judge the living and the dead. |
| | et in Spiritu Sancto, sanctam Ecclesiam, remissionem peccatorum, huius carnis resurrectionem. | And in the Holy Spirit, the holy Church, the forgiveness of sins, and the resurrection of the flesh. |

*Florence, seventh century (form "R" changed)*

### 17: Florentine Missal and Sacramentary

This work originates from the seventh century and contains a treatise on the creed.

*Ed.:* CaANQ 295–304 / Hn § 39. —*Reg.:* ClPL 1751.

| | | |
|---|---|---|
| **17** | Credo in Deum Patrem omnipotentem, | I believe in God, the Father almighty, |
| | et in Iesum Christum, Filium eius unicum, Dominum nostrum, | and in Jesus Christ, his only Son, our Lord, |
| | natum de Spiritu Sancto et Maria virgine, | born of the Holy Spirit and the Virgin Mary, |
| | sub Pontio Pilato crucifixus est et sepultus, tertia die resurrexit a mortuis, ascendit in caelum, sedet ad dexteram Patris, inde venturus est iudicare vivos et mortuos; | he was crucified under Pontius Pilate and buried, on the third day he rose from the dead, ascended into heaven, sits at the right hand of the Father, thence he will come to judge the living and the dead; |
| | et in Spiritu Sancto, in sanctam Ecclesiam, in remissionem peccatorum, carnis resurrectionem. | and in the Holy Spirit, in the holy Church, in the forgiveness of sins, in the resurrection of the flesh. |

*Moesia or Dacia, fourth century (form "R" amplified)*

### 19: Nicetas, Bishop of Remesiana: Explanation of the Creed

This explanation is found in book 5 of the fragmentary work *Competentibus ad baptismum instructionis libelli VI*, which in the past was attributed to Nicetas, Bishop of Aquileia, but now to Nicetas, Bishop of Remesiana (in Moesia Superior, d. after 414).

*Ed.:* A.E. Burn, *Niceta of Remesiana: His Life and Works* (Cambridge, 1905), 39–49 / CaKA 341–60 / PL 52:865–74 / Kelly 175 / Hn § 40.

| | | |
|---|---|---|
| **19** | Credo in Deum Patrem omnipotentem [, caeli et terrae creatorem], | I believe in God, the Father almighty [, creator of heaven and earth], |
| | et in Filium eius Iesum Christum [Dominum nostrum (?)], | and in his Son, Jesus Christ [our Lord (?)], |
| | natum ex Spiritu Sancto et ex virgine Maria, | born of the Holy Spirit and the Virgin Mary, |
| | passum sub Pontio Pilato, crucifixum, mortuum, tertia die resurrexit vivus a mortuis, ascendit in caelos, sedet ad dexteram Patris, inde venturus iudicare vivos et mortuos, | suffered under Pontius Pilate, was crucified, died, on the third day rose alive from the dead, ascended into heaven, sits at the right hand of the Father, thence will come to judge the living and the dead, |

et in Spiritum Sanctum, sanctam Ecclesiam catholicam, communionem sanctorum, remissionem peccatorum, carnis resurrectionem et vitam aeternam.

and in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the flesh and life everlasting.

*Africa, fifth or sixth century (form "R" changed)*

### 21: Augustine: Sermon 215 on the Recitation of the Creed

This version was very probably in use at Hippo Regius, the episcopal see of St. Augustine (cf. *14).
*Ed.:* PL 38:1072–76 / Kelly 176 / Hn § 47 / Ltzm 13.

Credimus in Deum Patrem omnipotentem, universorum creatorem, regem saeculorum, immortalem et invisibilem.

We believe in God, the Father almighty, creator of all things, king of the ages, immortal and invisible. **21**

Credimus et in Filium eius Dominum nostrum Iesum Christum
natum de Spiritu Sancto ex virgine Maria,
crucifixus sub Pontio Pilato, mortuus et sepultus est, tertia die resurrexit a mortuis, adscendit ad caelos, sedet ad dexteram Dei Patris, inde venturus est iudicare vivos et mortuos.

And we believe in his Son, our Lord Jesus Christ,
born of the Holy Spirit from the Virgin Mary,
crucified under Pontius Pilate, died and was buried, on the third day he rose from the dead, ascended to heaven, sits at the right hand of God the Father, thence he shall come to judge the living and the dead.

Credimus et in Spiritum Sanctum, remissionem peccatorum, resurrectionem carnis, vitam aeternam per sanctam Ecclesiam catholicam.

And we believe in the Holy Spirit, the forgiveness of sins, the resurrection of the flesh, and life everlasting through the holy catholic Church.

### 22: Pseudo-Augustine [Quodvultdeus of Carthage]: Sermons on the Creed

The African version was reconstructed by G. Morin (see below) on the basis of four pseudo-Augustinian sermons (PL 40:637–52, 651–60, 659–68; 42:1117–30; cf. R. Braun: CpChL 60 [1976]: 305–63), attributed by him to Quodvultdeus, Bishop of Carthage (437–ca. 453).
*Ed.:* G. Morin: RBén 31(1914): 156–62; 35 (1923): 233–45.
Text for comparison [variants in brackets]: **Fulgentius**, Bishop **of Ruspe** (d. 523). His creed can be deduced from the *Libri X contra Fabianum Arianum*, fragment 36 (cf. also fragment 32: CpChL 91A:831f., and *De fide*, 20: ibid., 751 / PL 65:699C).
*Ed.:* J. Fraipont: CpChL 91A (1968): 854–60 / PL 65:822–27 / CaUQ 2:245–53 / Kelly 176 / Hn § 49. [Variants of less importance are not considered, since the text is not sufficiently certain.]

Credo in Deum Patrem omnipotentem, universorum creatorem, regem saeculorum, immortalem et invisibilem.

I believe in God, the Father almighty, creator of all things, king of the ages, immortal and invisible. **22**

Credo et in *Filium eius* [-!] Iesum Christum [, Filium eius unicum, Dominum nostrum],
qui natus est de Spiritu Sancto ex virgine Maria,
[qui] crucifixus *est* [- !] sub Pontio Pilato et sepultus [est], tertia die *a mortuis* [-! (?)] resurrexit, *assumptus est in caelos* [in caelum ascendit], et *ad dexteram Patris sedet* [in dextera Dei sedit], inde venturus est iudicare vivos et mortuos.

I believe in *his Son* [-!] Jesus Christ [, his only Son, our Lord],
who was born of the Holy Spirit from the Virgin Mary,
[who] *was* [-!] crucified under Pontius Pilate and [was] buried, on the third day rose *from the dead* [-! (?)], *was assumed into heaven* [ascended into heaven], and *sits at the right hand of the Father* [sat at the right hand of God], thence he will come to judge the living and the dead.

Credo et in Spiritum Sanctum, remissionem peccatorum, carnis resurrectionem [et] *in* [-!] vitam aeternam per sanctam Ecclesiam.

I believe in the Holy Spirit, the forgiveness of sins, the resurrection of the flesh [and] *in* [-!] life everlasting through the holy Church.

*Spain, sixth or seventh century (form between "R" and "T")*

### 23: Ildefonsus of Toledo: *De cognitione baptismi*

The creed of Archbishop Ildefonsus of Toledo (659–669) is taken from chaps. 36–83 of the work cited.
*Ed.:* PL 96:126–42 / Kelly 177 / Hn § 55 / Ltzm 13f. (combination).

Text for comparison [variants in brackets preceded by the abbreviations]:

**Martin of Braga** (Portugal) [= *MBr*], abbot and bishop (d. 579), wrote between 572 and 574 a sermon that was entitled by the first editor *De correctione rusticorum* but in some manuscripts has the more appropriate title *Epistula ad Polemium episcopum Asturicensem.*

*Ed.:* C.W. Barlow, *Martini episcopi Bracarensis Opera omnia* (New Haven, 1950), 166f., 196f. / C.P. Caspari, *M. v. Bracaras Schrift De correctione rusticorum* (Christiania, 1883), 26–28 / Hn § 54.

**Liber ordinum mozarabicus** [= *LOMoz*] (seventh century).

*Ed.:* M. Férotin, *Le Liber Ordinum en usage dans l'Église wisigothique et mozarabe d'Espagne du V^e^ au XI^e^ siècle*, Monumenta Ecclesiae Liturgica 5 (Paris, 1904), 185f. / Kelly 177–78 / DALtg 12/I (1935), 447. —*Reg.:* ClPL 1930. —The text of the creed in the Missale mixtum mozarabicum (PL 85:395A; Hn § 58; Ltzm 14), which in many points differs from the other Spanish versions, is here not taken into consideration.

**Etherius** (Hetherius), Bishop **of Osma**, and his teacher, the priest **Beatus of Astorga**, composed in 785 the work *Adversus Elipandum archiepiscopum Toletanum libri II* [= *Eth*]; the exact form of the creed is to be found in bk. 1, chap. 22.

*Ed.:* PL 96:906D / Hn § 56.

**23** *Credo* [*MBr:* Credis...?] in Deum Patrem omnipotentem, et in Iesum Christum, Filium eius unicum, Deum et Dominum nostrum,
qui natus est de Spiritu Sancto *et* [*MBr:* ex] Maria virgine,
passus sub Pontio Pilato, crucifixus et sepultus, descendit ad inferna, tertia die resurrexit vivus a mortuis, ascendit in caelos, sedet ad dexteram *Dei Patris omnipotentis* [*MBr:* Patris], inde venturus [*LOMoz:* est] iudicare vivos et mortuos.

*Credo* [*MBr:* Credis...?] in [1]*Sanctum* [2]*Spiritum* [*MBr Eth:*[2-1]], sanctam Ecclesiam catholicam, remissionem omnium peccatorum, carnis [*LOMoz:* huius] resurrectionem et vitam aeternam.

*I* [*MBr:* Do you...?] believe in God, the Father almighty, and in Jesus Christ, his only Son, our God and Lord,
who was born of the Holy Spirit *and* [*MBr:* from] the Virgin Mary,
suffered under Pontius Pilate, was crucified and buried, descended into hell, on the third day rose alive from the dead, ascended into heaven, sits at the right hand of *God the Father almighty* [*MBr:* the Father], thence shall come to judge the living and the dead.

*I* [*MBr:* Do you...?] believe in the Holy Spirit, the holy catholic Church, the forgiveness of all sins, the resurrection of *the* [*LOMoz*: this] flesh and life everlasting.

*Southern Gaul, sixth or seventh century (form between "R" and "T")*

## 25–26: Fragments of an Older Gallican Creed

[*25] **Cyprian**, Bishop **of Toulon**, letter to Bishop Maximus of Geneva, written between 516 and 533.

*Ed.:* W. Gundlach: MGH, Epistulae 3:435 / C. Wawra, in ThQ 85 (1903): 589–94 / A.E. Burn, *Facsimiles of the Creeds from Early Manuscripts*, H. Bradshaw Society 36 (London, 1909), 3 and tables I–III / Kelly 179 / Ltzm 15.

[*26] **Faustus**, Bishop **of Riez** (450–480), gives a fragment in his work *De Spiritu Sancto* I, 2 (earlier attributed to the deacon Paschasius).

*Ed.:* A. Engelbrecht: CSEL 21:103f. / PL 62:11 / Hn § 61 / Burn, *Facsimiles of the Creeds* 3 / Kelly 179 / Ltzm 14f. —Other texts attributed to Faustus, with which his creed is often completed, viz. sermons 9 and 10 (of pseudo-Eusebius of Emesa) [in CaKA 1:315, 328] and the *Tractatus de symbolo* [CaANQ 262], are not considered here, not being authentic.

The two fragments, notwithstanding their distance in time, are so close to one another in the structure of the text and the place of provenance as to complete each other and to form a single creed.

**25** Credo in Deum Patrem omnipotentem.
Credo et in Iesum Christum, Filium eius unigenitum, Dominum nostrum,
qui conceptus de Spiritu Sancto, natus ex Maria virgine,
passus sub Pontio Pilato, crucifixus et sepultus, tertia die resurrexit a mortuis, ascendit in caelos, sedet ad dexteram Patris, inde venturus iudicaturus vivos ac mortuos.

I believe in God, the Father almighty.
And I believe in Jesus Christ, his only begotten Son, our Lord,
who was conceived of the Holy Spirit, born of the Virgin Mary,
suffered under Pontius Pilate, was crucified and buried, on the third day rose from the dead, ascended into heaven, sits at the right hand of the Father, thence will come to judge the living and the dead.

**26** Credo et in Spiritum Sanctum, sanctam Ecclesiam, Sanctorum communionem, abremissa[m] peccatorum, carnis resurrectionem, vitam aeternam.

And I believe in the Holy Spirit, the holy Church, the communion of saints, the forgiveness of sins, the resurrection of the flesh, and life everlasting.

*Gaul and Alemannia, seventh or early eighth century (initial form "T")*

### 27: Old Gallican Missal: Sermon [9 of Caesarius of Arles] on the Creed

The Missale Gallicanum Vetus (beginning of the eighth century) contains two versions of the creed that vary only slightly from each other; of the two, only the first is given here from the *Sermo de symbolo* of Caesarius of Arles (d. 543) (cf. G. Morin, in RBén 46 [1934]: 178–89).

*Ed.:* G. Morin, *Caesarii Arelatensis Sermones* 1 (Maretioli, 1936), 48 / CpChL 103 (1953): 47f. / L.C. Mohlberg, *Missale Gallicanum Vetus (Cod. Vat. Palat. lat. 493)*, Rerum ecclesiasticarum documenta, Series maior, Fontes 3 (Rome, 1958), 18, § 63, 14 (the other version: 10, § 26, 5) / J. Mabillon, *De liturgia Gallicana* III (Paris, 1685 and 1729), 339 (the other version: 348) / PL 72:349BC / Hn § 67 / Ltzm 15. —Another creed given by Caesarius is not considered here because of its imprecise form: Pseudo-Augustine, *Sermo 244 de symboli fide et bonis operibus* / Caesarius, sermon 10: G. Morin, *Caesarii Arelatensis Sermones* 1:51–53 / CpChL 103 (1953): 51–53 / PL 39:2194f. / Hn § 62.

Text for comparison [variants in brackets]:

The **Missale Bobiense** (Bobbio, seventh or beginning of eighth century), in the past also called Sacramentarium Gallicanum or also Missale Vesontiense (Besançon), gives four versions of the creed. Here only the first is taken as a comparative text, setting aside purely orthographic variants.

*Ed.:* E.A. Lowe, *The Bobbio Missal*, H. Bradshaw Society 58 (London, 1920), 56 (the other versions: 56f., 74f., 181); J. Wickham Legg, facsimile ed., H. Bradshaw Society 53 (London, 1917), fol. 88r / J. Mabillon, *Museum Italicum* 1 (Paris, 1687 and 1724), 312 / PL 72:489A / Kelly 401–2 / Hn § 66 / Ltzm 15. —*Reg.:* ClPL 1924.

Credo in Deum Patrem omnipotentem, creatorem caeli et terrae.
Credo et in *Iesum Christum* [Iesu Christo], Filium eius unigenitum sempiternum,
*qui conceptus est* [conceptum] de Spiritu Sancto, *natus est* [natum] de Maria virgine,
*passus est* [passum] sub Pontio Pilato, crucifix*us*, mortu*us* et sepult*us* [-um], descendit ad inferna, tertia die resurrexit a mortuis, ascendit ad caelos, sedit ad dexteram Dei Patris omnipotentis, inde venturus iudicare vivos et mortuos.
Credo in *Sanctum Spiritum* [Sancto Spiritu], sanctam Ecclesiam catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam aeternam.

I believe in God, the Father almighty, creator of heaven and earth. **27**
And I believe in Jesus Christ, his only begotten eternal Son,
*who was* [-!] conceived of the Holy Spirit, *was* [-!] born of the Virgin Mary,
suffered under Pontius Pilate, died and was buried, descended into hell, on the third day rose from the dead, ascended into heaven, sat at the right hand of God, the Father almighty, thence will come to judge the living and the dead.
I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the flesh, and life everlasting.

### 28: Pirminius: Collection of Texts from All the Canonical Books

Pirminius (or rather, Priminius), originally from Gallia Narbonensis, missionary bishop, founder and abbot of the monastery of Reichenau on Lake Constance, published the creed of his native region in his work *Scarapsus*, also called *Dicta Sancti Pirminii abbatis*, written between 718 and 724. This creed, which recurs twice in declamatory form (chaps. 10 and 28a) and once in interrogatory form (chap. 12: = *28), gives all the elements of the text that was then commonly received ("T"). It has the form of the last stage of development, which is still in use today.

*Ed.:* G. Jecker, *Die Heimat des hl. Pirmin*, Beiträge zur Geschichte des alten Mönchtums 13 (Münster, 1927), 41, 43, 62f. / A.E. Burn, *Facsimiles of the Creeds*, H. Bradshaw Society 36 (London, 1909), 10 and table X / CaKA 1:158, 160, 185 / PL 89:1034f., 1046. For chap. 10, cf. also Hn § 92 / Ltzm 15f. —In the Latin text, the original dialectal orthography of the words is preserved.

Credis in Deum Patrem omnipotentem, creatorem caeli et terrae?
Credis et in Iesu Christum, Filium eius unicum, Dominum nostrum,
qui conceptus est de Spiritu Sancto, natus ex Maria virgine,
passus sub Pontio Pilato, crucifixus, mortuos et sepultos, discendit ad inferna, tertia die surrexit a mortuis, ascendit ad celos, sedit ad dexteram Dei Patris omnipotentis, inde venturus iudicare vivos et mortuus?

Do you believe in God, the Father almighty, creator of heaven and earth? **28**
Do you believe in Jesus Christ, his only Son, our Lord,
who was conceived of the Holy Spirit, born of the Virgin Mary,
suffered under Pontius Pilate, was crucified, died and was buried, descended into hell, on the third day rose from the dead, ascended into heaven, sits at the right hand of God the Father almighty, thence will come to judge the living and the dead?

Credis in Spiritu Sancto, sancta Aecclesia catholica, sanctorum communione, remissione peccatorum, carnis ressurrectionem, vitam aeternam?

Do you believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the flesh, and life everlasting?

*Ireland, end of seventh century (form "T" changed)*

### 29: Bangor Antiphonal

Liturgical manuscript produced between 680 and 691 in the monastery of Bangor (Ulster, Northern Ireland).

*Ed.:* F. E. Warren, *The Liturgy and Ritual of the Celtic Church* (Oxford, 1881), 189 / Warren, ed., facsimile ed., H. Bradshaw Society 4, 10 (London, 1893, 1895), fol. 19 / CaUQ 2:284 / PL 72:597 / Kelly 402 / Hn § 76 / Ltzm 16. —*Reg.*: ClPL 1938.

**29** Credo in Deum Patrem omnipotentem, invisibilem, omnium creaturarum visibilium et invisibilium conditorem.

I believe in God, the Father almighty, invisible, creator of all creatures visible and invisible.

Credo et in Ihesum Christum Filium eius unicum, dominum nostrum, Deum omnipotentem,
conceptum de Spiritu Sancto, natum de Maria virgine,
passum sub Pontio Pilato, qui crucifixus et sepultus discendit ad inferos, tertia die resurrexit a mortuis, ascendit in caelis seditque ad dexteram Dei Patris omnipotentis, exinde venturus iudicare vivos ac mortuos.

And I believe in Jesus Christ, his only Son, our Lord, God almighty,
conceived of the Holy Spirit, born of the Virgin Mary,
suffered under Pontius Pilate, who was crucified and, buried, descended into hell, on the third day rose from the dead, ascended into heaven and sits at the right hand of God, the Father almighty, thence will come to judge the living and the dead.

Credo et in Spiritum Sanctum, Deum omnipotentem, unam habentem substantiam cum Patre et Filio, sanctam esse Ecclesiam catholicam, abremissa peccatorum, sanctorum commonionem [!], carnis resurrectionem. Credo vitam post mortem et vitam aeternam in gloria Christi.

And I believe in the Holy Spirit, God almighty, having one substance with the Father and the Son, that the Catholic Church is holy, in the forgiveness of sins, the communion of saints, and the resurrection of the flesh. I believe ⟨in⟩ life after death and life eternal in the glory of Christ.

Haec omnia credo in Deum.

All these things I believe in God.

*Gaul and Alemannia, eighth century and later, Rome, tenth century and later (form "T")*

### 30: Roman Baptismal Ritual (*Ordo Romanus* XI, ed. Andrieu = VII, ed. Mabillon)

The text of the creed in this *Ordo*, originally indicated only by the opening words, as in ceremonial books, is found completely written out in vernacular form in Gallican manuscripts from the ninth century on. When the ancient Roman liturgical tradition was interrupted in the tenth century, Rome adopted this form of the creed along with other elements of the Gallican liturgy.

*Ed.:* M. Andrieu, *Les Ordines Romani du haut moyen âge* 2 (Louvain, 1948), 435 in the apparatus.

Texts for comparison [variants in brackets]:

**Ordo Romano Antico** [= *ORA*] in Andrieu Ordo 50, appearing around the middle half of the tenth century in Gaul or Alemannia.

*Ed.:* M. Hittorp, *De divinis catholicae Ecclesiae officiis ac ministeriis* (Cologne, 1568), 73 / *Maxima bibliotheca veterum patrum et antiquorum scriptorum ecclesiastica* 13 (Lyon, 1677), 696 / Kelly 369 / Hn § 25.

**Pseudo-Augustine: Sermons 240–42 on the Creed**: Their origin is uncertain. They provide creeds of form "T" with slight variations. Sermon 240 is in full correspondence with the text of *Ordo Romanus* XI.

*Ed.:* PL 39:2188–93 / Hn § 42.

**Latin-Greek Psalter "papae Gregorii"** [= *PsG*] is a manuscript of the thirteenth century (Cambridge); it is named, not after a pope, but after a certain English prior with the name of Gregory. The Greek text is a retranslation of the Latin.

*Ed.:* CaUQ 3:11 / Hn § 24. —*Reg.:* M. R. James. *A Descriptive Catalogue of the MSS in the Library of Corpus Christi College, Cambridge* 2 (Cambridge, 1912), 399–403 (no. 468).

**Roman Catechism** [= *Cat*]: written in 1564 by the decree of the Council of Trent and published in 1566.

**Roman Breviary** [= *Brv*]: published in 1568 "in order to remove deviations in prayer" (*ad tollendam orandi varietatem*). The form of its creed was prescribed for the whole Latin Church.

**30** (1) Credo in Deum Patrem omnipotentem, creatorem caeli et terrae,

(1) I believe in God, the Father almighty, creator of heaven and earth,

(2) et in Iesum Christum, Filium eius unicum, Dominum nostrum,

(2) and in Jesus Christ, his only Son, our Lord,

(3) qui conceptus est de Spiritu Sancto, natus ex Maria virgine,

(3) who was conceived by the Holy Spirit, born of the Virgin Mary,

(4) passus sub Pontio Pilato, crucifixus, mortuus et sepultus, descendit ad *inferna* [*Cat Brv:* inferos], (5) tertia die resurrexit a mortuis, (6) ascendit ad caelos, sedet ad dexteram Dei Patris omnipotentis, (7) inde venturus *est* [*PsG:* -!] iudicare vivos et mortuos.

(8) Credo in Spiritum Sanctum, (9) [*Cat:* Credo] sanctam Ecclesiam catholicam, sanctorum communionem, (10) remissionem peccatorum, (11) carnis resurrectionem, (12) [*ORA:* et] vitam aeternam.

(4) suffered under Pontius Pilate, was crucified, died and was buried; he descended into hell, (5) on the third day, he rose again from the dead, (6) he ascended into heaven, and is seated at the right hand of God, the Father Almighty, (7) from whence he will come to judge the living and the dead.

(8) I believe in the Holy Spirit, (9) [*Cat*: I believe] the holy catholic Church, the communion of saints, (10) the forgiveness of sins (11) the resurrection of the flesh, (12) [*ORA*: and] life everlasting.

### *BRIEF FORMULAS OF BAPTISMAL CREEDS IN INTERROGATORY FORM*

### 36: Gelasian Sacramentary

This work gives the Roman liturgical practice of about the sixth century, but its baptismal formula (bk. I, 44) dates back to an older period.

*Ed.:* H. Wilson, *The Gelasian Sacramentary* (Oxford, 1894), 86 / L.C. Mohlberg and L. Eizenhöfer, *Liber Sacramentorum* ... (*Sacramentarium Gelasianum*) (*Cod. Vat. Reg. lat. 3/6 / Paris Bibl. Nat. 7193, 41/56*), Rerum ecclesiasticarum documenta, Series maior, Fontes 4, 3rd ed. (Rome, 1981), 74 / PL 74:1111C / Hn § 31e.

Texts for comparison [variants in brackets]:

**Ordo Romanus XXVIII** [= *OR*].

*Ed.:* M. Andrieu, *Les Ordines Romani du haut moyen âge* 3 (Louvain, 1951), 406f. Its source is the order of baptism of the *Sacramentarium Gellonense* (ca. 800, Gaul), ed. by A. Dumas and J. Deshusses: CpChL 159 (1981): 312–39.

The **Manuale Ambrosianum** from a manuscript of the eleventh century [= *MA*].

*Ed.:* M. Magistretti, *Monumenta veteris liturgiae Ambrosianae* 3 (Milan, 1905), 208 / Ltzm 11f.

Credis in Deum Patrem omnipotentem [*OR, MA:* creatorem caeli et terrae]?

Credis [*MA:* -!] et in Iesum Christum, Filium eius unicum, Dominum nostrum, natum et passum?

Credis et in Spiritum Sanctum, sanctam Ecclesiam [*OR, MA:* catholicam], remissionem peccatorum, carnis resurrectionem [*OR, MA:* vitam aeternam]?

Do you believe in God, the Father almighty [*OR*, *MA*: creator of heaven and earth]? **36**

And *do you believe* [*MA*: -!] in Jesus Christ, his only Son, our Lord, who was born and suffered?

Do you believe in the Holy Spirit, the holy [*OR*, *MA*: catholic] Church, the forgiveness of sins, the resurrection of the flesh [*OR*, *MA*: , life everlasting]?

## B. EASTERN FORMULAS

Reported here are the baptismal creeds of the Churches of Syria and Palestine, Asia Minor, and Egypt. Not considered is the reconstruction of the form commonly called "O" (the equivalent of the form "R"), which, according to some scholars, was the basis of the Eastern creeds.

The professions of faith of the councils of Nicaea and Constantinople are reported in the second part: see *125 and *150.

### *LOCAL CREEDS*

Among the reported creeds, those of Caesarea and Jerusalem (perhaps also that of Macarius the Egyptian) manifest a *pre*-Nicene form, even if the textual evidence is not as old as the Council of Nicaea. To the other creeds, certain elements of Nicene theology have been added, yet without their original form being seriously changed.

*Caesarea in Palestine, late third century*

### 40: Eusebius, Bishop of Caesarea: Letter to His Diocese, 325

Since Eusebius affirms that he was baptized with this formula, his creed could have originated around the middle of the third century. The Council of Nicaea, at which he presented the formula for confirmation, adopted some elements from it in the drafting of its own profession of faith.

*Ed.:* The text is handed down in: Athanasius of Alexandria, *De decretis Nicaenae synodi* 33, § 4 (ed. by H.G. Opitz, *Athanasius Werke* 2/I: *Apologien* [Berlin and Leipzig, 1935], 29 / Opitz, *Athanasius Werke* 3/I: *Urkunden zur Geschichte des Arianischen Streites* 318–28 [Berlin and Leipzig, 1934/1935], 43 = no. 22); Theodoret of Cyrus, *Historia ecclesiae* I, 12, 4 (ed. by L. Parmentier,

GChSch [Leipzig, 1911], 49 / PG 82: 940f.); Socrates, *Historia ecclesiae* I, 8, 38 (PG 67:69); Gelasius of Cyzicus, *Historia synodi Nicaenae* II, 35, 4 (ed. by G. Loeschke and M. Heinemann, GChSch [Leipzig, 1918], 124); Kelly 182; Hn § 123.

**40** Πιστεύομεν εἰς ἕνα Θεὸν πατέρα παντοκράτορα, τὸν τῶν ἁπάντων ὁρατῶν τε καὶ ἀοράτων ποιητήν.

Καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστόν,

τὸν τοῦ Θεοῦ λόγον, Θεὸν ἐκ Θεοῦ, φῶς ἐκ φωτός, ζωὴν ἐκ ζωῆς, υἱὸν μονογενῆ, πρωτότοκον πάσης κτίσεως, πρὸ πάντων τῶν αἰώνων ἐκ τοῦ πατρὸς γεγεννημένον, δι' οὗ καὶ ἐγένετο τὰ πάντα,

τὸν διὰ τὴν ἡμετέραν σωτηρίαν σαρκωθέντα καὶ ἐν ἀνθρώποις πολιτευσάμενον, καὶ παθόντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ, καὶ ἀνελθόντα πρὸς τὸν πατέρα, καὶ ἥξοντα πάλιν ἐν δόξῃ κρῖναι ζῶντας καὶ νεκρούς.

Πιστεύομεν καὶ εἰς ἓν πνεῦμα ἅγιον.

We believe in one God, the Father almighty, the maker of all things visible and invisible.

And in one Lord Jesus Christ,

the Word of God, God from God, light from light, life from life, the only begotten Son, firstborn of all creation, begotten from the Father before all ages, through whom all things were made.

For our salvation he became flesh and lived as a man, he suffered and rose again on the third day and ascended to the Father. He shall come again in glory to judge the living and the dead.

We believe also in one Holy Spirit.

*Jerusalem, mid-fourth century*

### 41: Cyril, Bishop of Jerusalem: Catecheses VI–XVIII, ca. 348

The text of the creed must be collected from different passages of the *Catecheses*. This is why it is reconstituted sometimes in different ways. According to J.G. Davies (VigChr 9 [1955]: 218–21), one must also read κατελθόντα (descended) in a manner analogous to ἀνελθόντα (ascended). Cyril rejected the Nicene concept of ὁμοούσιος as Sabellian.

*Ed.:* PG 33:533f. (cf. PG 33:605–1060) / F.J.A. Hort, *Two Dissertations* (Cambridge and London, 1876), 142 / A.A. Stephenson, in *Studia Patristica* 3, TU 78 (Berlin, 1961), 307, 308–13 / Kelly 183–84 / Hn § 124 / Ltzm 19.

**41** Πιστεύομεν εἰς ἕνα Θεόν, πατέρα παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς, ὁρατῶν τε πάντων καὶ ἀοράτων.

[Καὶ] εἰς ἕνα κύριον Ἰησοῦν Χριστόν,

τὸν υἱὸν τοὺ Θεοῦ τὸν μονογενῆ, τὸν ἐκ τοῦ πατρὸς γεννηθέντα Θεὸν ἀληθινὸν πρὸ πάντων τῶν αἰώνων, δι' οὗ τὰ πάντα ἐγένετο,

[τὸν κατελθόντα, τὸν σαρκωθέντα καὶ] ἐνανθρωπήσαντα, [τὸν] σταυρωθέντα [καὶ ταφέντα καὶ] ἀναστάντα [ἐκ νεκρῶν] τῇ τρίτῃ ἡμέρᾳ, καὶ ἀνελθόντα εἰς τοὺς οὐρανούς, καὶ καθίσαντα ἐκ δεξιῶν τοῦ πατρός, καὶ ἐρχόμενον ἐν δόξῃ κρῖναι ζῶντας καὶ νεκρούς, οὗ τῆς βασιλείας οὐκ ἔσται τέλος.

[Καὶ] εἰς ἓν ἅγιον πνεῦμα, τὸν παράκλητον, τὸ λαλῆσαν ἐν τοῖς προφήταις, καὶ εἰς ἓν βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν, καὶ εἰς μίαν ἁγίαν καθολικὴν ἐκκλησίαν, καὶ εἰς σαρκὸς ἀνάστασιν, καὶ εἰς ζωὴν αἰώνιον.

We believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

[And] in one Lord Jesus Christ,

the only begotten Son of God, generated from the Father, true God before all the ages, through whom all things were made.

He [came down, became flesh and] was made man, was crucified [and buried]. He rose again [from the dead] on the third day, and ascended to the heavens, and took his seat at the right hand of the Father. He shall come in glory to judge the living and the dead; to his kingdom there will be no end.

[And] in one Holy Spirit, the Paraclete, who has spoken in the prophets, and in one baptism of conversion for the forgiveness of sins, and in one holy and catholic Church, and in the resurrection of the flesh, and the life everlasting.

*Asia Minor (place uncertain), end of fourth century*

### 42–45: Epiphanius, Bishop of Salamis: *Ancoratus*, 374

In this work, two forms of the creed are found. The *shorter form* (chap. 118, 9–13), which is very close to the creed of Constantinople (*150), was interpolated by a later copyist, who substituted it for the Nicene creed that Epiphanius originally quoted here: B.M. Weischer, *Qērellos* IV, 2: *Traktate des Epiphanius von Zypern und des Proklos von Kyzikos*, Äthiopistische Forschungen 6 (Wiesbaden, 1979), 49–51. The *longer form* (chap. 119, 3–12) was intended for catechetical use or as a baptismal formula for heretics and is a form of the Nicene creed amplified by Epiphanius himself. It is not the only one of its kind, since versions very similar to it are found in the creed *Hermeneia* (cf. *46) and in the great creed of the Armenians (cf. *48f.).

*Ed.:* K. Holl, *Epiphanius* (GChSch) 1:146f. [*shorter form*] and 148f. [*longer form*] / PG 43:232C and 234f. / Hn § 125f. / Ltzm 19f. and 21f. —Cf. B.M. Weischer, in *Oriens Christianus* 63 (1977), 33.

### a. Shorter Form

Πιστεύομεν εἰς ἕνα Θεόν, πατέρα παντοκράτορα, ποιητὴν οὐρανοῦ τε καὶ γῆς, ὁρατῶν τε πάντων καὶ ἀοράτων.

We believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. **42**

Καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστόν,

τὸν υἱὸν τοῦ Θεοῦ τὸν μονογενῆ, τὸν ἐκ τοῦ πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων, τουτέστιν ἐκ τῆς οὐσίας τοῦ πατρός, φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον τῷ πατρί, δι' οὗ τὰ πάντα ἐγένετο, τά τε ἐν τοῖς οὐρανοῖς καὶ τὰ ἐν τῇ γῇ,

And in one Lord Jesus Christ,

the only begotten Son of God, generated from the Father before all ages, that is, from the being of the Father, light from light, true God from true God, begotten, not made, one in being with the Father, through whom all things were made, those in the heavens and those on earth.

τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα ἐκ τῶν οὐρανῶν καὶ σαρκωθέντα ἐκ πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου, καὶ ἐνανθρωπήσαντα, σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου, καὶ παθόντα καὶ ταφέντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς, καὶ ἀνελθόντα εἰς τοὺς οὐρανούς, καὶ καθεζόμενον ἐκ δεξιῶν τοῦ πατρός, καὶ πάλιν ἐρχόμενον μετὰ δόξης κρῖναι ζῶντας καὶ νεκρούς, οὗ τῆς βασιλείας οὐκ ἔσται τέλος.

For us men and for our salvation he came down from the heavens and became flesh from the Holy Spirit and the Virgin Mary and was made man. For our sake, too, he was crucified under Pontius Pilate, suffered, and was buried. On the third day he rose again according to the Scriptures. He ascended to the heavens and is seated at the right hand of the Father. He shall come again in glory to judge the living and the dead; to his kingdom there will be no end.

Καὶ εἰς τὸ πνεῦμα τὸ ἅγιον, τὸ κύριον καὶ ζωοποιόν, τὸ ἐκ τοῦ πατρὸς ἐκπορευόμενον, τὸ σὺν πατρὶ καὶ υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον, τὸ λαλῆσαν διὰ τῶν προφητῶν· εἰς μίαν ἁγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν· ὁμολογοῦμεν ἓν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν, προσδοκῶμεν ἀνάστασιν νεκρῶν καὶ ζωὴν τοῦ μέλλοντος αἰῶνος, ἀμήν.

And in the Holy Spirit, the Lord and Giver of life, who proceeds from the Father, who together with the Father and the Son is worshipped and glorified, who has spoken through the prophets. ⟨And⟩ in one holy, catholic, and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We expect the resurrection of the dead and the life of the world to come. Amen.

Τοὺς δὲ λέγοντας «ἦν ποτε ὅτε οὐκ ἦν» καὶ «πρὶν γεννηθῆναι οὐκ ἦν», ἢ ὅτι ἐξ οὐκ ὄντων ἐγένετο ἢ ἐξ ἑτέρας ὑποστάσεως ἢ οὐσίας φάσκοντας εἶναι ἢ ῥευστὸν ἢ ἀλλοιωτὸν τὸν τοῦ Θεοῦ υἱόν, τούτους ἀναθεματίζει ἡ καθολικὴ καὶ ἀποστολικὴ ἐκκλησία.

As for those who say: "There was a time when he was not" and "Before being begotten he was not" or who declare that he was made from nothing or that the Son of God is from a different substance or being or subject to change and alteration, such persons the Catholic and apostolic Church condemns. **43**

### b. Longer Form

Πιστεύομεν εἰς ἕνα Θεὸν πατέρα παντοκράτορα, πάντων ὁρατῶν τε καὶ ἀοράτων ποιητήν·

We believe in one God, the Father almighty, the creator of all things invisible and visible; **44**

καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστόν,

and in one Lord Jesus Christ,

τὸν υἱὸν τοῦ Θεοῦ, γεννηθέντα ἐκ Θεοῦ πατρὸς μονογενῆ, τουτέστιν ἐκ τῆς οὐσίας τοῦ πατρός, Θεὸν ἐκ Θεοῦ, φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον τῷ πατρί, δι' οὗ τὰ πάντα ἐγένετο, τά τε ἐν τοῖς οὐρανοῖς καὶ τὰ ἐν τῇ γῇ, ὁρατά τε καὶ ἀόρατα,

the Son of God, the only begotten, generated from God the Father, that is, from the being of the Father, God from God, light from light, true God from true God, begotten not made, one in being with the Father, through whom all things were made, those in heaven and those on earth, both visible and invisible,

τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα καὶ σαρκωθέντα, τουτέστι γεννηθέντα τελείως ἐκ τῆς ἁγίας Μαρίας τῆς ἀειπαρθένου διὰ πνεύματος ἁγίου, ἐνανθρωπήσαντα, τουτέστι τέλειον ἄνθρωπον λαβόντα, ψυχὴν καὶ σῶμα καὶ νοῦν καὶ πάντα, εἴ τι ἐστὶν ἄνθρωπος, χωρὶς ἁμαρτίας, οὐκ ἀπὸ σπέρματος ἀνδρὸς οὐδὲ ἐν ἀνθρώπῳ, ἀλλ' εἰς ἑαυτὸν σάρκα ἀναπλάσαντα εἰς μίαν ἁγίαν ἑνότητα· οὐ καθάπερ ἐν προφήταις ἐνέπνευσέ τε καὶ ἐλάλησε καὶ ἐνήργησεν, ἀλλὰ τελείως ἐνανθρωπήσαντα («ὁ γὰρ λόγος σὰρξ ἐγένετο», οὐ τροπὴν ὑποστὰς οὐδὲ μεταβαλὼν τὴν ἑαυτοῦ θεότητα εἰς ἀνθρωπότητα), εἰς μίαν συνενώσαντα ἑαυτοῦ ἁγίαν τελειότητά τε καὶ θεότητα (εἷς γάρ ἐστι κύριος Ἰησοῦς Χριστὸς καὶ οὐ δύο, ὁ αὐτὸς Θεός, ὁ αὐτὸς κύριος, ὁ αὐτὸς βασιλεύς), παθόντα δὲ τὸν αὐτὸν ἐν σαρκί, καὶ ἀναστάντα καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς ἐν αὐτῷ τῷ σώματι, ἐνδόξως καθίσαντα ἐν δεξιᾷ τοῦ πατρός, ἐρχόμενον ἐν αὐτῷ τῷ σώματι ἐν δόξῃ κρῖναι ζῶντας καὶ νεκρούς· οὗ τῆς βασιλείας οὐκ ἔσται τέλος·

who for us men and for our salvation came down and became flesh, that is, he was completely begotten of the holy, ever-virgin Mary by the Holy Spirit; he was made man, that is, he assumed the complete man, soul and body and mind and all that is man except sin, not from the seed of man or in a man, but he formed in himself one flesh, consisting of one holy unity; not as he breathed, spoke, and acted in the prophets, but he became fully man ("for the Word became flesh", without undergoing any change or transforming his divine nature into a human nature); he united ⟨humanity⟩ to his holy perfection and his unique divinity (for there is one Lord Jesus Christ, and not two; the same God, the same Lord, the same King); but the same one suffered in the flesh and arose again and ascended into heaven with the same body; he sits in glory at the right hand of the Father; he will come in glory in the same body to judge the living and the dead; and his kingdom will have no end;

καὶ εἰς τὸ ἅγιον πνεῦμα πιστεύομεν, τὸ λαλῆσαν ἐν νόμῳ καὶ κηρῦξαν ἐν τοῖς προφήταις καὶ καταβὰν ἐπὶ τὸν Ἰορδάνην, λαλοῦν ἐν ἀποστόλοις, οἰκοῦν ἐν ἁγίοις· οὕτως δὲ πιστεύομεν ἐν αὐτῷ, ὅτι ἐστὶ πνεῦμα ἅγιον, πνεῦμα Θεοῦ, πνεῦμα τέλειον, πνεῦμα παράκλητον, ἄκτιστον, ἐκ τοῦ πατρὸς ἐκπορευόμενον καὶ ἐκ τοῦ υἱοῦ λαμβανόμενον καὶ πιστευόμενον· πιστεύομεν εἰς μίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν, καὶ εἰς ἓν βάπτισμα μετανοίας, καὶ εἰς ἀνάστασιν νεκρῶν καὶ κρίσιν δικαίαν ψυχῶν καὶ σωμάτων, καὶ εἰς βασιλείαν οὐρανῶν, καὶ εἰς ζωὴν αἰώνιον.

and we believe in the Holy Spirit who spoke in the law and preached through the prophets; and he descended to the Jordan, speaking in the apostles and living in the saints; we believe in him in the sense that he is the Holy Spirit, the Spirit of God, the perfect Spirit, the Paraclete Spirit, uncreated, who proceeds from the Father and is received from the Son and ⟨in him⟩ is believed; we believe in one catholic and apostolic Church and in one baptism of conversion; and in the resurrection of the dead, and the just judgment of souls and bodies, and in the kingdom of heaven and life eternal.

**45** Τοὺς δὲ λέγοντας, ὅτι ἦν ποτε, ὅτε οὐκ ἦν ὁ υἱὸς ἢ τὸ πνεῦμα τὸ ἅγιον, ἢ ὅτι ἐξ οὐκ ὄντων ἐγένετο ἢ ἐξ ἑτέρας ὑποστάσεως ἢ οὐσίας, φάσκοντας εἶναι τρεπτὸν ἢ ἀλλοιωτὸν τὸν υἱὸν τοῦ Θεοῦ ἢ τὸ ἅγιον πνεῦμα, τούτους ἀναθεματίζει ἡ καθολικὴ καὶ ἀποστολικὴ ἐκκλησία, ἡ μήτηρ ὑμῶν τε καὶ ἡμῶν· καὶ πάλιν ἀναθεματίζομεν τοὺς μὴ ὁμολογοῦντας ἀνάστασιν νεκρῶν καὶ πάσας τὰς αἱρέσεις τὰς μὴ ἐκ ταύτης τῆς ὀρθῆς πίστεως οὔσας.

But those who say that there was a time when the Son or the Holy Spirit was not or that they were made from nothing or are of another substance or essence, maintaining that the Son of God or the Holy Spirit is subject to change or alteration, these the catholic and apostolic Church, our mother and your mother, condemns under anathema; we also anathematize those who do not confess the resurrection of the dead and likewise all the heresies that are not of this correct faith.

### 46–47: [Pseudo?-] Athanasian Ἑρμηνεία εἰς τὸ σύμβολον

The *Hermeneia*, or interpretation, of the creed was attributed traditionally to Athanasius of Alexandria (d. 373), but today this attribution is generally denied. The creed is very similar to the longer form of Epiphanius and to the more amplified Armenian version. In regard to the question of the mutual relation of the three creeds, there are diverse opinions. Some believe that the *Hermeneia* is derived from the creed of Epiphanius and (from the seventh century on) was the basis for the great Armenian creed. Others, though, reverse the order of dependence (cf. *48°).

*Ed.:* Hn § 127 / PG 26:1232 / CaUQ 1:2–4.

Πιστεύομεν εἰς ἕνα Θεόν, πατέρα παντοκράτορα, πάντων ὁρατῶν τε καὶ ἀοράτων ποιητήν.
Καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστόν,
τὸν υἱὸν τοῦ Θεοῦ, γεννηθέντα ἐκ τοῦ πατρός, Θεὸν ἐκ Θεοῦ, φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα, οὐ ποιηθέντα, ὁμοούσιον τῷ πατρί, δι' οὗ τὰ πάντα ἐγένετο, τά τε ἐν τῷ οὐρανῷ καὶ τὰ ἐπὶ τῆς γῆς, ὁρατά τε καὶ ἀόρατα·
τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα, σαρκωθέντα, ἐνανθρωπήσαντα, τουτέστι γεννηθέντα τελείως ἐκ Μαρίας τῆς ἀειπαρθένου διὰ πνεύματος ἁγίου, σῶμα καὶ ψυχὴν καὶ νοῦν καὶ πάντα, ὅσα ἐστὶν ἀνθρώποις, χωρὶς ἁμαρτίας, ἀληθινῶς καὶ οὐ δοκήσει ἐσχηκότα· παθόντα, τουτέστι σταυρωθέντα, ταφέντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ, καὶ ἀνελθόντα εἰς οὐρανοὺς ἐν αὐτῷ τῷ σώματι, ἐνδόξως καθίσαντα ἐν δεξιᾷ τοῦ πατρός, ἐρχόμενον ἐν αὐτῷ τῷ σώματι ἐν δόξῃ κρῖναι ζῶντας καὶ νεκρούς, οὗ τῆς βασιλείας οὐκ ἔσται τέλος.
Καὶ πιστεύομεν εἰς τὸ πνεῦμα τὸ ἅγιον, τὸ οὐκ ἀλλότριον πατρὸς καὶ υἱοῦ, ἀλλ' ὁμοούσιον ὂν πατρὶ καὶ υἱῷ, τὸ ἄκτιστον, τὸ τέλειον, τὸ παράκλητον, τὸ λαλῆσαν ἐν νόμῳ καὶ ἐν προφήταις καὶ ἐν [ἀποστόλοις καὶ] εὐαγγελίοις· καταβὰν ἐπὶ τὸν Ἰορδάνην, *κηρυξόμενον* [κηρῦξαν] ἀποστόλοις, οἰκοῦν ἐν ἁγίοις. Καὶ πιστεύομεν εἰς μίαν μόνην ταύτην καθολικὴν *καὶ ἀποστολικὴν* [-!] ἐκκλησίαν, εἰς ἓν βάπτισμα μετανοίας καὶ ἀφέσεως ἁμαρτιῶν, εἰς ἀνάστασιν νεκρῶν, εἰς κρίσιν αἰώνιον ψυχῶν τε καὶ σωμάτων, εἰς βασιλείαν οὐρανῶν, καὶ ζωὴν αἰώνιον.

We believe in one God, the Father almighty, creator of all things visible and invisible. **46**
And in one Lord Jesus Christ,
the Son of God, generated from the Father, God from God, light from light, true God from true God, generated not created, of the same essence of the Father, through whom all things were made, those in heaven and those on earth, visible and invisible;

who, on behalf of us men and for our salvation, descended, took flesh, and became man, who, generated perfectly from Mary, ever virgin, by means of the Holy Spirit, had truly, and not in appearance, a body and soul and mind and all that is proper to men but without sin; he suffered, and then was crucified, buried, and he rose again on the third day and ascended into heaven in the same body and is seated in glory at the right hand of the Father, and he will come again in glory in this same body to judge the living and the dead, and his reign will be without end.

And we also believe in the Holy Spirit who is not otherwise than the Father and the Son but is of the same essence as the Father and the Son, uncreated, perfect, the Paraclete who has spoken in the law, in ⟨the⟩ prophets and [in ⟨the⟩ apostles and] in the Gospels; he descended in the Jordan, in order *to speak* [to have spoken] to ⟨the⟩ apostles and to live within ⟨the⟩ saints. And we believe in one church, catholic *and apostolic* [-!], in one baptism of conversion and remission of sins, in the resurrection of the dead, in the eternal judgment of the souls and bodies, in the reign of heaven and life eternal.

Τοὺς δὲ λέγοντας, ὅτι ἦν ποτε, ὅτε οὐκ ἦν ὁ υἱός, ἢ ἦν ποτε, ὅτε οὐκ ἦν τὸ ἅγιον πνεῦμα, ἢ ὅτι ἐξ οὐκ ὄντων ἐγένετο, ἢ ἐξ ἑτέρας ὑποστάσεως ἢ οὐσίας φάσκοντας εἶναι τὸν υἱὸν τοῦ Θεοῦ ἢ τὸ πνεῦμα τὸ ἅγιον, τρεπτὸν ἢ ἀλλοιωτόν, τούτους ἀναθεματίζομεν, ὅτι αὐτοὺς ἀναθεματίζει ἡ καθολικὴ μήτηρ ἡμῶν καὶ ἀποστολικὴ ἐκκλησία· καὶ ἀναθεματίζομεν πάντας τοὺς μὴ ὁμολογοῦντας ἀνάστασιν *σαρκὸς* [νεκρῶν] καὶ πᾶσαν αἵρεσιν, τουτέστι τοὺς μὴ ὄντας ἐκ ταύτης τῆς πίστεως τῆς ἁγίας καὶ μόνης καθολικῆς ἐκκλησίας.

And for those who say that there was a time when the Son was not, or a time when the Holy Spirit was not or that he may have come from nothing or who say the Son of God or the Holy Spirit is from another hypostasis or essence, is mutable or changeable, we hold such people worthy of anathema, since our Catholic Mother, the apostolic Church, strikes them with an anathema; and we also hold worthy of anathema those who do not acknowledge the resurrection *of the flesh* [of the dead] and any heresy, that is, those who are not of the faith of the one, holy, catholic Church. **47**

### 48–49: Great Creed of the Armenian Church

According to A. Ter-Mikelian, this creed was used, not for baptism (like the short form *6), but in the context of the eucharistic liturgy. The original text—undoubtedly Greek—has been lost but can be reconstructed with sufficient certainty from the retranslation of the Armenian text. Minor variants in this reconstruction come from the fact that the Armenians in union with the Roman Church use a form that in some points differs from that of the Orthodox Armenians. For example, the *filioque* has been introduced. The principal Greek text given here broadly corresponds to the Greek version that can be reconstructed from the fairly literal German translation of the Armenian text made by F.X. Steck, *Die Liturgie der katholischen Armenier* (Tubingen, 1845), 43; [in brackets] are

noted important variants suggested by Ter-Mikelian and Hort. –Opinions about the origin of this creed are notably diverse. Some hold that it is older than the long creed of Epiphanius (*44f.) and that it was introduced into Armenia from Cappadocia toward the middle of the fourth century; others, that it is simply a more recent and inferior form of the *Hermeneia* (*46f.) that came into common use in Armenia from the seventh century: cf. G. Winkler, "A Remarkable Shift in the 4th Century Creeds: An Analysis of the Armenian, Syriac and Greek Evidence", *Studia Patristica* 17/III (Oxford, 1982), 1396–1401.

*Ed.:* A. Ter-Mikelian, *Die armenische Kirche in ihren Beziehungen zur byzantinischen vom 4. zum 13. Jahrhundert* (Leipzig, 1892), 22–24 / F. J. A. Hort, *Two Dissertations* (Cambridge and London, 1876), 120–23, 146f. ("Cappadocian Creed") / Hn § 137 (in the notes is the version of the Uniate Armenians) / CaANQ 2:31–34 (a sometimes incorrect reconstruction) / MaC 25:1269CD (with later elements) / A Latin translation alone is given in the *Acta Benedicti XII*, ed. by A. L. Tăutu (*Codex Iuris Canonici Orientalis*, Fontes III, 8 [Vatican, 1958]), 228.

**48** Πιστεύομεν εἰς ἕνα Θεόν, πατέρα παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς, ὁρατῶν τε καὶ ἀοράτων.
Καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστόν,
τὸν υἱὸν Θεοῦ, [τὸν] γεννηθέντα ἐκ *τοῦ* [-!] πατρὸς μονογενῆ [τουτέστιν ἐκ τῆς οὐσίας τοῦ πατρός] *πρὸ πάντων τῶν αἰώνων* [-!], Θεὸν ἐκ Θεοῦ, φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον τῷ πατρί, δι' οὗ τὰ πάντα ἐγένετο, τὰ [τε] *ἐν τῷ οὐρανῷ* [ἐν τοῖς οὐρανοῖς] καὶ τὰ *ἐν τῇ γῇ* [ἐπὶ τῆς γῆς], ὁρατά τε καὶ ἀόρατα,
τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα ἐκ τῶν οὐρανῶν, σαρκωθέντα, ἐνανθρωπήσαντα [, γεννηθέντα] τελείως ἐκ Μαρίας τῆς ἁγίας παρθένου διὰ πνεύματος ἁγίου, *ἐξ ἧς ἀνέλαβεν σάρκα, νοῦν, ψυχήν* [ἐκ ταύτης σῶμα καὶ ψυχὴν καὶ νοῦν] καὶ πάντα ὅσα ἐστὶν *ἐν ἀνθρώπῳ* [ἄνθρωπος], ἀληθῶς καὶ οὐ δοκήσει [ἐσχηκότα], παθόντα, σταυρωθέντα, ταφέντα, ἀναστάντα τῇ τρίτῃ ἡμέρᾳ, καὶ ἀνελθόντα εἰς *τὸν οὐρανὸν* [τοὺς οὐρανοὺς] ἐν αὐτῷ τῷ σώματι, καθίσαντα *ἐν δεξιᾷ* [ἐκ δεξιῶν] τοῦ πατρός, ἐρχόμενον ἐν αὐτῷ τῷ σώματι καὶ ἐν δόξῃ πατρὸς κρῖναι ζῶντας καὶ νεκρούς, οὗ τῆς βασιλείας οὐκ ἔσται τέλος.
[Καὶ] Πιστεύομεν εἰς τὸ πνεῦμα τὸ ἅγιον, τὸ ἄκτιστον, τὸ τέλειον, τὸ λαλῆσαν *διὰ τοῦ νόμου καὶ τῶν προφητῶν καὶ τῶν εὐαγγελιστῶν* [ἐν νόμῳ καὶ ἐν προφήταις καὶ ἐν εὐαγγελίοις], *τὸ* [-!] καταβὰν ἐπὶ τὸν Ἰορδάνην, κηρῦξαν *τὸν ἀπόστολον* [ἀποστόλοις] *καὶ* [-!] *οἰκῆσαν* [οἰκοῦν] ἐν ἁγίοις. [Καὶ] Πιστεύομεν εἰς μίαν μόνην καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν, εἰς ἓν βάπτισμα *εἰς μετάνοιαν* [μετανοίας], εἰς *πάρεσιν* [ἱλασμὸν(?)] καὶ ἄφεσιν ἁμαρτιῶν, εἰς ἀνάστασιν νεκρῶν, εἰς κρίσιν *τοῦ αἰῶνος* [αἰώνιον] ψυχῶν τε καὶ σωμάτων, εἰς βασιλείαν *τῶν* [-!] οὐρανῶν καὶ εἰς ζωὴν αἰώνιον.

We believe in one God, the Father almighty, maker of heaven and earth, of things seen and unseen.
And in one Lord Jesus Christ,
the Son of God, who alone was begotten from *the* [-!] Father [that is, from the same essence of the Father] *before all ages* [-!], God from God, light from light, true God from true God, begotten not made, consubstantial with the Father, through whom all things were made, in heaven and on earth, seen and unseen,

who, for us men and for our salvation, descended from heaven, became incarnate, was made man [, begotten] perfectly through the Holy Spirit from the holy Virgin Mary, *from whom he took flesh, mind, soul* [from her he took body and soul and mind] and all such as is *in man* [man], truly and not only in appearance, suffered, was crucified, was buried, rose on the third day, and ascended into heaven in the same body, sat at the right hand of the Father, and will come in the same body and in the glory of the Father to judge the living and the dead, of whose kingdom there will be no end.

[And] We believe in the Holy Spirit, uncreated, perfect, who has spoken *through* [in] the law and the prophets and the evangelists, *who* [-!] descended on the Jordan, preached *the apostle* ⟨?⟩ [to the apostles] *and* [-!] dwelled in the saints. [And] We believe in one, sole, catholic and apostolic Church, in one baptism *for* [of] conversion, in the pardon [expiation (?)] and forgiveness of sins, in the resurrection of the dead, in the *judgment of the age* [eternal judgment] of souls and bodies, in the kingdom of heaven and life everlasting.

**49** Τοὺς δὲ λέγοντας «ἦν ποτε, ὅτε οὐκ ἦν ὁ υἱὸς *τοῦ Θεοῦ* [-!]», ἢ «ἦν ποτε, ὅτε οὐκ ἦν *τὸ πνεῦμα τὸ ἅγιον* [τὸ ἅγιον πνεῦμα]», ἢ ὅτι ἐξ οὐκ ὄντων *ἐγένοντο* [ἐγένετο], ἢ ἐξ ἑτέρας ὑποστάσεως ἢ οὐσίας φάσκοντας εἶναι τὸν υἱὸν τοῦ Θεοῦ ἢ

Those who say "There was a time when the Son *of God* [-!] was not", or "There was a time when the Holy Spirit was not", or that they were made from what was not, or assert that the Son of God or *even* [-!] the Holy Spirit is from another substance or essence,

καὶ [-!] τὸ πνεῦμα τὸ ἅγιον, *καὶ τρεπτοὺς ἢ ἀλλοιωτοὺς εἶναι αὐτούς* [τρεπτὸν ἢ ἀλλοιωτόν], τούτους ἀναθεματίζει ἡ καθολικὴ καὶ ἀποστολικὴ ἐκκλησία.

or that they are mutable and subject to change, these the catholic and apostolic Church anathematizes.

*Antioch, late fourth century*

### 50: Antiochene Baptismal Creed (Fragments)

Of this baptismal creed (which is properly distinguished from that of the synod held in 341 against Athanasius of Alexandria), three fragments have been conserved by the three following authors:

[A] **Eusebius**, [later] Bishop of **Dorylaion**, *Obtestatio contra Nestorium* (under the Acts of the Council of Ephesus, 431).
*Ed.:* ACOe 1/I/I, 102 / MaC 4:1009E / Kelly 184–85.
[B] **John Cassian**, *De incarnatione Domini contra Nestorium* VI, c. 3, no. 2; c. 4, no. 2; c. 6–10. Cited in Latin.
*Ed.:* M. Petschenig: CSEL 17:327, 329, 331–35 / PL 50:142–44, 149f., 153–58 / Kelly 185.
[C] **John Chrysostom**, homily 40 on 1 Cor 15:29, nos. 1, 2.
*Ed.:* PG 61:348, 349.
The other Greek text [within brackets] is a reconstruction. —Cf. also Hn § 130 / Ltzm 22f.

[Πιστεύομεν εἰς ἕνα καὶ μόνον ἀληθινὸν Θεόν, πατέρα παντοκράτορα, πάντων ὁρατῶν τε καὶ ἀοράτων ποιητήν.

[B:] Credo in unum et solum verum Deum, Patrem omnipotentem, creatorem omnium visibilium et invisibilium creaturarum.

[We believe in one and only true God, the Father almighty, creator of all things, visible and invisible.

[B:] I believe in one and only true God, the Father almighty, creator of all things visible and invisible. **50**

Καὶ εἰς τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν, τὸν υἱὸν αὐτοῦ τὸν μονογενῆ καὶ πρωτότοκον πάσης κτίσεως, τὸν ἐξ αὐτοῦ γεννηθέντα πρὸ πάντων τῶν αἰώνων, οὐ ποιηθέντα,]

Et in Dominum nostrum Iesum Christum, Filium eius unigenitum et primogenitum totius creaturae, ex eo natum ante omnia saecula, et non factum,

And in our Lord Jesus Christ, his only begotten Son and firstborn of all creation, generated from him before all ages and not made,]

And in our Lord Jesus Christ, his only begotten Son and firstborn of all creation, born from him before all ages, and not made,

[A:] Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, ὁμοούσιον τῷ πατρί, δι' οὗ καὶ οἱ αἰῶνες κατηρτίσθησαν καὶ τὰ πάντα ἐγένετο,

Deum verum ex Deo vero, homousion Patri, per quem et saecula compaginata sunt et omnia facta,

[A:] true God from true God, consubstantial with the Father, through whom all the ages were ordered and all things made,

true God from true God, consubstantial with the Father, through whom all the ages were ordered and all things made,

τὸν δι' ἡμᾶς [κατ]ελθόντα καὶ γεννηθέντα ἐκ Μαρίας τῆς ἁγίας [τῆς ἀει]παρθένου, καὶ σταυρωθέντα ἐπὶ Ποντίου Πιλάτου,

qui propter nos venit et natus est ex Maria virgine, et crucifixus sub Pontio Pilato,

who on our behalf came [down] and was born of the holy Virgin [ever-virgin] Mary and was crucified under Pontius Pilate

who on our behalf came and was born of Mary the Virgin and was crucified under Pontius Pilate,

[καὶ ταφέντα καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς, καὶ ἀνελθόντα εἰς τοὺς οὐρανούς, καὶ πάλιν ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς...]

et sepultus, et tertia die resurrexit secundum Scripturas, et ascendit in caelos, et iterum veniet iudicare vivos et mortuos....

[and was buried and rose again on the third day according to the Scriptures, and ascended into heaven and will come again to judge the living and the dead ... ]

and was buried and rose again on the third day according to the Scriptures, and ascended into heaven and will come again to judge the living and the dead....

[C:] καὶ εἰς ἁμαρτιῶν ἄφεσιν, καὶ [εἰς] νεκρῶν ἀνάστασιν, καὶ εἰς ζωὴν αἰώνιον.

[C:] and in the remission of sins and [in] the resurrection of the dead and in life eternal.

*Mopsuestia in Cilicia, late fourth century*

### 51: Theodore, Bishop of Mopsuestia: Catecheses I–X, between 381 and 392

The form given by Theodore, as he himself bears witness, was lengthened under the influence of the Council of Constantinople and its creed. The word ἕν was placed before πνεῦμα ἅγιον, and everything that follows πνεῦμα ἅγιον was added.

*Ed.:* Syriac-French edition of R. Tonneau and R. Devreesse, *Les Homélies catéchétiques de Théodor de Mopsueste*, ST 145 (Rome, 1949); see reconstructions of the Greek creed in A. Rücker, *Ritus baptismi et Missae, quem descripsit Theodorus episcopus Mopsuestemus in sermonibus catecheticis*, Opuscula et textus historiam ecclesiae ... illustrantia, Series liturgica 2 (Münster, 1933), 43f., and J. Lebon, in RHE 32 (1936): 836 / Kelly 187–88.

**51** Πιστεύομεν εἰς ἕνα Θεόν, πατέρα παντοκράτορα, πάντων ὁρατῶν τε καὶ ἀοράτων ποιητήν.

We believe in one God, the Father almighty, maker of all things visible and invisible.

Καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστόν,

τὸν υἱὸν τοῦ Θεοῦ τὸν μονογενῆ, τὸν πρωτότοκον πάσης κτίσεως, τὸν ἐκ τοῦ πατρὸς αὐτοῦ γεννηθέντα πρὸ πάντων τῶν αἰώνων, οὐ ποιηθέντα, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, ὁμοούσιον τῷ πατρὶ αὐτοῦ, δι' οὗ οἱ αἰῶνες κατηρτίσθησαν καὶ τὰ πάντα ἐγένετο,

And in one Lord, Jesus Christ,

the only begotten Son of God, the firstborn of all creation, begotten of his Father before all ages, not made, true God from true God, consubstantial with his Father, through whom the ages were established and all things made,

τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα ἐκ τῶν οὐρανῶν, καὶ σαρκωθέντα καὶ ἄνθρωπον γενόμενον, γεννηθέντα ἐκ Μαρίας τῆς παρθένου, καὶ σταυρωθέντα ἐπὶ Ποντίου Πιλάτου, ταφέντα καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς, ἀνελθόντα εἰς τοὺς οὐρανούς, καθεζόμενον ἐκ δεξιῶν τοῦ Θεοῦ, καὶ πάλιν ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς.

who, for us men and for our salvation, descended from heaven and became incarnate and was made man, born of the Virgin Mary, and was crucified under Pontius Pilate, buried and rose on the third day in accordance with the Scriptures, ascended into heaven, sits at the right hand of God, and comes again to judge the living and the dead.

Καὶ εἰς ἓν πνεῦμα ἅγιον, τὸ ἐκ τοῦ πατρὸς ἐκπορευόμενον, πνεῦμα ζωοποιόν· ὁμολογοῦμεν ἓν βάπτισμα, μίαν ἁγίαν ἐκκλησίαν καθολικήν, ἄφεσιν ἁμαρτιῶν, ἀνάστασιν σαρκὸς καὶ ζωὴν αἰώνιον.

And in one Holy Spirit, who proceeds from the Father, the life-giving Spirit; we profess one baptism, one holy catholic Church, the forgiveness of sins, the resurrection of the flesh and life everlasting.

*Egypt, mid-fourth century*

### 55: Apophthegmata of St. Macarius the Great

In a Viennese manuscript (ninth century) of the *Apophthegmata Patrum* and in the Greek Parisian manuscripts 1627 and 1628 (thirteenth and fourteenth century) of the *Historia Lausiaca* of Palladius of Helenopolis is handed down the life of St. Macarius the Egyptian or the Great (ca. 300–390), in which the creed is given. Its form is probably a local Egyptian one, the nucleus of which is pre-Nicene; Nicene elements were added later. Toward the end of the creed, instead of the official form, it gives a somewhat free paraphrase. While E. Preuschen considers this life to be an authentic part of chapter 19 of the *Historia Lausiaca*, C. Butler, in his critical edition of this work (*The Lausiac History of Palladius* 2 [Cambridge, 1904], 194f., n. 28), disputes this. Neither he nor later editors (A. Lucot [Paris, 1912]; Ramón y Arrufat [Barcelona, 1927]) give the text of the creed.

*Ed.:* PG 34:212D–213A; cf. also 51D [= Codex Vindobonensis] / E. Preuschen, *Palladius und Rufinus* (Gießen, 1897), $127_{4-13}$ [= Codex Parisinus] / Kelly 190–91 / Ltzm 25f. —The principal text given here is that of the Codex Vindobonensis [in brackets: variants of the Codex Parisinus graecus, 1628].

**55** Πιστεύω εἰς ἕνα Θεόν, πατέρα παντοκράτορα.

I believe in one God, the Father almighty.

Καὶ εἰς τὸν ὁμοούσιον αὐτοῦ λόγον, δι' οὗ ἐποίησε τοὺς αἰῶνας,

And in his consubstantial Word, through whom he made the ages,

τὸν ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν *τῆς* [-!] ἁμαρτίας ἐπιδημήσαντα ἐν σαρκί, *ἣν ἐκ τῆς ἁγίας παρθένου Μαρίας ἑαυτῷ ὑπεστήσατο* [σαρκωθέντα ἐκ τῆς ἁγίας παρθένου, καὶ]

who, in the fulfillment of the ages, to take away sin, made his dwelling in flesh, *which was prepared for him from the holy Virgin Mary* [and became incarnate from the holy virgin, and]

τὸν [-!] σταυρωθέντα ὑπὲρ ἡμῶν, καὶ ἀποθανόντα *καὶ ταφέντα* [-!] καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ [καὶ ἀνελθόντα εἰς τοὺς οὐρανούς], καὶ *καθεζόμενον ἐν δεξιᾷ τοῦ πατρός* [καθίσαντα ἐκ δεξιῶν τοῦ Θεοῦ καὶ πατρός], καὶ πάλιν ἐρχόμενον *ἐν τῷ μέλλοντι αἰῶνι* [-!] κρῖναι ζῶντας καὶ νεκρούς.

Καὶ εἰς *τὸ πνεῦμα τὸ ἅγιον* [τὸ ἅγιον πνεῦμα], τὸ ὁμοούσιον τῷ πατρὶ καὶ *τῷ* [-!] λόγῳ *αὐτοῦ* [τοῦ Θεοῦ]. *Πιστεύωμεν* [!] *δὲ* [-!] καὶ εἰς ἀνάστασιν *ψυχῆς καὶ σώματος* [νεκρῶν], καθὼς *λέγει* [φησὶν] ὁ ἀπόστολος «[σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν δόξῃ,] σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν» [*cf. 1 Cor 15:42–44*].

who [-!] was crucified for us, and died *and was buried* [-!] and rose on the third day [and ascended into heaven], and *sits at the right hand of the Father* [sat at the right hand of God the Father], and comes again *in the age to come* [-!] to judge the living and the dead.

And in the Holy Spirit, consubstantial with the Father and *his Word* [the Word of God]. And *we believe* [!] in the resurrection of *soul and body* [of the dead], as the apostle says: "[It is sown in corruption, it rises again in glory,] it is sown a natural body, it rises again a spiritual body" [*cf. 1 Cor 15:42–44*].

## *CREEDS CONTAINED IN COLLECTIONS OF EASTERN CANONS*

*Syria and Palestine*

### 60: *Constitutiones Apostolorum*, ca. 380

This Greek collection of pseudo-apostolic canons was composed either in the Syriac-Palestinian region or in Constantinople. Its book 8, it is true, derives from the *Traditio apostolica* of Hippolytus of Rome (cf. *10), but certainly not the creed contained in book 7, chapter 41, which apparently was employed in the Church of the compiler.

*Ed.:* M. Metzger, SC 336 (Paris, 1987): 98–100 / F. X. Funk, *Didascalia et Constitutiones Apostolorum* 1 (Paderborn, 1905), 444–48 / J. Quasten, in FlP 7/IV (1936), 13f. / PG 1:1041C / Kelly 186–87 / Hn § 129 / Ltzm 23.

Καὶ πιστεύω καὶ βαπτίζομαι εἰς ἕνα ἀγέννητον μόνον ἀληθινὸν Θεὸν παντοκράτορα, τὸν πατέρα τοῦ Χριστοῦ, κτίστην καὶ δημιουργὸν τῶν ἁπάντων, ἐξ οὗ τὰ πάντα.

Καὶ εἰς τὸν κύριον Ἰησοῦν τὸν Χριστόν,

τὸν μονογενῆ αὐτοῦ υἱόν, τὸν πρωτότοκον πάσης κτίσεως, τὸν πρὸ αἰώνων εὐδοκίᾳ τοῦ πατρὸς γεννηθέντα οὐ κτισθέντα, δι' οὗ τὰ πάντα ἐγένετο τὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς, ὁρατά τε καὶ ἀόρατα,

τὸν ἐπ' ἐσχάτων τῶν ἡμερῶν κατελθόντα ἐξ οὐρανῶν καὶ σάρκα ἀναλαβόντα, ἐκ τῆς ἁγίας παρθένου Μαρίας γεννηθέντα, καὶ πολιτευσάμενον ὁσίως κατὰ τοὺς νόμους τοῦ Θεοῦ καὶ πατρὸς αὐτοῦ, καὶ σταυρωθέντα ἐπὶ Ποντίου Πιλάτου, καὶ ἀποθανόντα ὑπὲρ ἡμῶν, καὶ ἀναστάντα ἐκ νεκρῶν μετὰ τὸ παθεῖν τῇ τρίτῃ ἡμέρᾳ, καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς καὶ καθεσθέντα ἐν δεξιᾷ τοῦ πατρός, καὶ πάλιν ἐρχόμενον ἐπὶ συντελείᾳ τοῦ αἰῶνος μετὰ δόξης κρῖναι ζῶντας καὶ νεκρούς, οὗ τῆς βασιλείας οὐκ ἔσται τέλος.

Βαπτίζομαι καὶ εἰς τὸ πνεῦμα τὸ ἅγιον, τουτέστι τὸν παράκλητον, τὸ ἐνεργῆσαν ἐν πᾶσι τοῖς ἀπ' αἰῶνος ἁγίοις ὕστερον δὲ ἀποσταλὲν καὶ τοῖς ἀποστόλοις παρὰ τοῦ πατρὸς κατὰ τὴν

And I believe, and am baptized, in one unbegotten, only, true God, almighty, the Father of the Christ, creator and framer of all things, from whom ⟨are⟩ all things; **60**

And in the Lord Jesus the Christ,

his only begotten Son, the first-begotten of all creation, who before ages was generated, not created, by the good pleasure of the Father, through whom all things came into being, in heaven and upon the earth, visible and invisible,

who in the last days came down from heaven and took flesh, born from the holy Virgin Mary, and lived in holy wise according to the laws of God his Father, and was crucified under Pontius Pilate, and died for us, and rose again from the dead, after his Passion, on the third day, and ascended to heaven, and sat down at the Father's right hand, and will come again at the end of the age with glory to judge living and dead, of whose kingdom there will be no end;

I am baptized also in the Holy Spirit, that is the Paraclete, who worked in all the saints from the beginning, and afterward was sent to the apostles also from the Father according to the promise of our Savior

ἐπαγγελίαν τοῦ σωτῆρος ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ, καὶ μετὰ τοὺς ἀποστόλους δὲ πᾶσι τοῖς πιστεύουσιν ἐν τῇ ἁγίᾳ καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ, εἰς σαρκὸς ἀνάστασιν καὶ εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς βασιλείαν οὐρανῶν καὶ εἰς ζωὴν τοῦ μέλλοντος αἰῶνος.

and Lord Jesus Christ, and after the apostles to all believers within the holy catholic and apostolic Church; in the resurrection of the flesh and in the remission of sins and in the kingdom of heaven and in the life of the age to come.

### 61: *Testamentum Domini Nostri Jesu Christi*

This is a compilation of canons and the liturgy drawn from Hippolytus of Rome; it originated in Syria around the fifth century. Book 2, chapter 8, contains a creed in the interrogatory form.

*Ed.:* I. E. Rahmani, *Testamentum Domini Jesu Christi* (Mainz, 1899), 128f. / J. Quasten, in FlP 7/V (1936), 36 (cf. also 7/II, n. 16).

**61** Credis in Deum, Patrem omnipotentem?
Credis et in Christum Iesum, Filium Dei,
qui ex Patre venit, qui a principio cum Patre est,

qui ex Maria virgine per Spiritum Sanctum natus est,

qui crucifixus est sub Pontio Pilato, mortuus est, resurrexit tertia die reviviscens ex mortuis, ascendit in caelum, sedet ad dexteram Patris, et venturus est ad iudicandos vivos et mortuos?

Credis et in Spiritum Sanctum, in Ecclesiam sanctam?

Do you believe in God, the Father almighty?
Do you also believe in Jesus Christ, the Son of God,
who comes from the Father, who is from the beginning with the Father,
who, through the Holy Spirit, was born of the Virgin Mary,
who was crucified under Pontius Pilate, died, rose on the third day, coming back to life from the dead, ascended into heaven, sits at the right hand of the Father, and will come to judge the living and the dead?
Do you believe in the Holy Spirit, in the holy Church?

*Egypt*

### 62–63: Constitutions of the Egyptian Church

Cf. *3, which provides the complete titles of the editions.

*Ed.:* Coptic version: *Traditio apostolica* 16, 16, in Till-Leipoldt 20f. (Funk 2:110); the Coptic version, however, does not provide an interrogatory form; cf. Hn § 139 (second part). —Ethiopian version: *Traditio apostolica* 34, in Duensing 56–59. —The Latin text reported in *62f. is based on the German editions of Till and Duensing; the Greek terms conserved in the Coptic text are noted in parentheses.

### a. Coptic Version: Post-Baptismal Profession of Faith

**62** Credis (πιστεύειν) in Dominum nostrum Iesum Christum (Χριστός), Filium unicum Dei Patris,
quod mirabiliter propter nos homo factus est in unitate incomprehensibili per Spiritum (πνεῦμα) suum Sanctum ex Maria sancta virgine (παρθένος) sine semine (σπέρμα) virili,
quodque crucifixus est (σταυροῦν) pro nobis sub Pontio Pilato, mortuus est secundum suam voluntatem pro nostra salute simul, resurrexit tertia die, liberavit vinctos, ascendit in caelos, sedet ad dexteram Patris sui boni (ἀγαθός) in excelsis, et iterum venit iudicare (κρίνειν) vivos et mortuos secundum (κατὰ) revelationem suam et regnum suum.

Et credis (πιστεύειν) in Spiritum (πνεῦμα) Sanctum, bonum (ἀγαθός) ac vivificantem, qui omnia purificat, in sancta Ecclesia (ἐκκλησία).

You believe in our Lord Jesus Christ, the only Son of God, the Father,
that he was marvelously made man for us in an incomprehensible unity through his Holy Spirit from the holy Virgin Mary without the seed of man,

and that he was crucified for us under Pontius Pilate, died according to his will, likewise for our salvation, and rose again on the third day, liberated those held captive, ascended into heaven, sits at the right hand of his good Father in the highest heaven, and will come again to judge the living and the dead according to his revelation and his kingdom.

And you believe in the good and life-giving Holy Spirit, who purifies all things and in the holy Church.

### b. Ethiopian Version: Post-Baptismal Profession of Faith

Credisne in nomen Iesu Christi, Domini nostri, Filii unici Dei Patris,
quod homo factus est miraculo incomprehensibili de Spiritu Sancto et ex virgine Maria sine semine virili,

quodque crucifixus est in diebus Pontii Pilati, et mortuus est secundum suam voluntatem pro nostra salute simul, et resurrexit a mortuis tertia die, et liberavit vinctos et ascendit in caelos et sedit ad dexteram Patris, et veniet iudicare vivos et mortuos secundum revelationem suam et regnum suum?

Credisne in Spiritum Sanctum bonum, et qui purificat, et in sanctam Ecclesiam? Et credisne in resurrectionem carnis quae omnes homines manet, et in regnum caelorum et in aeternum iudicium?

Do you believe in the name of Jesus Christ, our Lord, the only Son of God, the Father, **63**
that he was made man in an incomprehensible miracle by the Holy Spirit and from the Virgin Mary without the seed of man,
and that he was crucified in the days of Pontius Pilate, died according to his will, likewise for our salvation, rose again on the third day from the dead, liberated those held captive, ascended into heaven, is seated at the right hand of the Father, and will come to judge the living and the dead according to his revelation and his kingdom?

Do you believe in the good Holy Spirit who purifies and in the holy Church? And do you believe in the resurrection of the flesh that awaits all men and in a kingdom of heaven and in eternal judgment?

### 64: *Canones Hippolyti*

This collection of canons, possibly dating from the mid-fourth century, is an Egyptian redaction of the *Traditio apostolica* of Hippolytus of Rome (cf. *10). Only its Arabic and Ethiopian translations are preserved. The following creed is taken from the Arabic translation, canon 19.

*Ed.:* H. Achelis, *Die ältesten Quellen des orientalischen Kirchenrechts*, TU 6 (Leipzig, 1891), 96f. / D.B. Haneberg, *Canones S. Hippolyti arabice e codicibus Romanis* (Munich, 1870), 76, no. 11 / cf. J. Quasten, in FlP 7/V (1936), 36, n. 2. —[in brackets: variations of the original text].

Credisne in Deum, Patrem omnipotentem?
Credisne in Iesum Christum, Filium Dei,
quem peperit Maria virgo ex Spiritu Sancto,
[qui venit ad salvandum genus humanum,]
qui crucifixus est [pro nobis] sub Pontio Pilato, qui mortuus est et resurrexit a mortuis tertia die, et ascendit ad caelos, sedetque ad dexteram Patris, et veniet iudicaturus vivos et mortuos?

Credisne in Spiritum Sanctum [Paracletum, procedentem a Patre Filioque]?

Do you believe in God, the Father Almighty? **64**
Do you believe in Jesus Christ, the Son of God,
whom the Virgin Mary bore from the Holy Spirit,
[who came to save the human race,]
who was crucified [for us] under Pontius Pilate, who died and rose from the dead on the third day and ascended into heaven and sits at the right hand of the Father and will come to judge the living and the dead?

Do you believe in the Holy Spirit [Paraclete, proceeding from the Father and the Son]?

## II: Bipartate Trinitarian-Christological Schema

### 71–72: Formula Entitled *Fides Damasi*

In the past, this formula was attributed to Damasus I or Jerome. It very probably originated in southern France in the late fifth century (as also the creeds *73 and *75f.). It appears initially to have been missing some parts, particularly the words "et Filio" (and from the Son) in reference to the procession of the Holy Spirit; cf. A.E. Burn, cited below, 245, in the critical notes to line 9 (he relies on manuscripts of the eighth to tenth centuries).

*Ed.:* KüA 47 / KüBS 10:43–45/ A.E. Burn, *An Introduction to the Creeds and to the Te Deum* (London, 1899), 245f. / Hn § 200 / D. Vallarsi, *S. Eusebii Hieronymi Stridonensis presbyteri opera* 11 (Verona, 1742), 145f. (under the non-authentic works). [In brackets: variations of the original text.]

Credimus in unum Deum Patrem omnipotentem et in unum Dominum nostrum Iesum Christum Filium Dei et in [unum] Spiritum Sanctum Deum. Non tres Deos, sed Patrem et Filium et Spiritum Sanctum unum Deum colimus et confitemur: non sic unum Deum, quasi solitarium, nec eundem, qui ipse sibi Pater sit, ipse et Filius, sed Patrem esse qui genuit, et Filium esse qui

We believe in one God, the Father almighty, and in our **71**
one Lord Jesus Christ, the Son of God, and in [one] Holy Spirit, God. We do not worship and confess three Gods, but one God who is Father and Son and Holy Spirit. He is one God, yet not solitary; he is not at the same time Father to himself and Son, but the Father is he who begets and the Son he who is begotten. As for the Holy Spirit,

genitus sit, Spiritum vero Sanctum non genitum neque ingenitum, non creatum neque factum, sed de Patre *et Filio* [-!] procedentem, Patri et Filio coaeternum et coaequalem et cooperatorem, quia scriptum est: "Verbo Domini caeli firmati sunt" id est, a Filio Dei, "et spiritu oris eius omnis virtus eorum" [*Ps 32:6*], et alibi: Emitte spiritum tuum et creabuntur et renovabis faciem terrae [*cf. Ps 103:30*]. Ideoque in nomine Patris et Filii et Spiritus Sancti unum confitemur Deum, quia [deus] nomen est potestatis *deus* [-!], non proprietatis. Proprium nomen est Patri Pater, et proprium nomen est Filio Filius, et proprium nomen est Spiritui Sancto Spiritus Sanctus. Et in hac Trinitate unum Deum credimus, quia ex uno Patre, quod est unius cum Patre naturae uniusque substantiae et unius potestatis. Pater Filium genuit, non voluntate, nec necessitate, sed natura.

he is neither begotten nor unbegotten, neither created nor made, but he proceeds from the Father *and the Son* [-!], being equally eternal and fully equal with the Father and the Son and cooperating with them; for it is written: "By the Word of the Lord the heavens were made", that is, by the Son of God, "and all their host by the breath of his mouth" [*Ps 33:6*]; and elsewhere: "When you send forth your Spirit, they are created, and you renew the face of the earth" [*cf. Ps 104:30*]. Therefore, in the name of the Father and of the Son and of the Holy Spirit we confess one God, for the term "God" refers to power, not to personal characteristics. The proper name for the Father is Father, and the proper name for the Son is Son, and the proper name for the Holy Spirit is Holy Spirit. And in this Trinity we believe that God ⟨is⟩ one because what is of one nature and of one substance and of one power with the Father is from one Father. The Father begets the Son, not by an act of will or out of necessity, but by nature.

**72** Filius ultimo tempore ad nos salvandos et ad implendas scripturas descendit a Patre, qui nunquam desiit esse cum Patre, et conceptus est de Spiritu Sancto et natus ex *Maria* [-!] Virgine, carnem, animam et sensum, hoc est perfectum suscepit hominem, nec amisit, quod erat, sed coepit esse, quod non erat; ita tamen, ut perfectus in suis sit et verus in nostris. Nam qui Deus erat, homo natus est, et qui homo natus est, operatur ut Deus; et qui operatur ut Deus, ut homo moritur; et qui ut homo moritur, ut Deus *resurgit* [surgit]. Qui devicto mortis imperio cum ea carne, qua natus et passus et mortuus fuerat, resurrexit *tertia die* [-!], ascendit ad Patrem sedetque ad dextram eius in *gloria* [gloriam], quam semper habuit habetque. In huius morte et sanguine credimus emundatos nos ab eo resuscitandos die novissima in hac carne, qua nunc vivimus, et habemus spem nos consecuturos ab ipso aut vitam aeternam praemium boni meriti aut poenam pro peccatis aeterni supplicii. Haec lege, haec retine, huic fidei animam tuam subiuga. A Christo Domino et vitam consequeris et *praemium* [praemia].

In the last times, the Son, who never ceased to be with the Father, came down from the Father to save us and to fulfill the Scriptures. He was conceived from the Holy Spirit and born of the Virgin *Mary* [-!]. He assumed body, soul, and sensibility, that is, a complete human nature: he did not lose what he was, but began to be what he was not, in such a way, however, that he is perfect in his own nature and truly shares in ours. For, he who was God has been born as a man, and he who has been born as a man acts as God; and he who acts as God dies as man, and he who dies as man rises again as God. Having conquered the power of death with that flesh with which he had been born and had suffered and died, he rose again *on the third day* [-!]; he ascended to the Father and is seated at his right hand in the glory which he always has had and always has. We believe that we who have been cleansed in his death and in his blood shall be raised up by him on the last day in this flesh in which we now live. It is our hope that we shall receive from him eternal life, the reward of good merit, or else ⟨we shall receive⟩ the penalty of eternal punishment for sins. Read these words, keep them, subject your soul to this faith. From Christ the Lord you will receive both life and reward.

### 73–74: The *Clemens Trinitas* Profession

This formula was also called *Fides catholica Sancti Augustini episcopi* (Codex Augiensis ⟨Reichenau⟩ XVIII, ninth century, ed. KüBS). It originated in the fifth or sixth century in southern France and was later introduced into Spain.

*Ed.:* J.A. de Aldama, in Greg 14 (1933): 487f. / KüA 65f. / KüBS 147f.; cf. 12. —*Reg.:* ClPL 1748.

**73** Clemens Trinitas est una divinitas. Pater itaque et Filius et Spiritus Sanctus, unus fons, una substantia, una virtus, una potestas est. Patrem Deum, et Filium Deum, et Spiritum Sanctum Deum, non tres deos esse dicimus, sed unum piissime confitemur. Nam tres nominantes personas unam esse substantiam catholica atque apostolica profitemur voce. Itaque Pater et Filius

The merciful Trinity is one divinity. Consequently, the Father and the Son and the Holy Spirit are one source, one substance, one strength, one power. We do not say that God the Father and God the Son and God the Holy Spirit are three gods, but with great piety we confess them as one. For although we name three Persons, we profess with catholic and apostolic voice

et Spiritus Sanctus, et "tres unum sunt" [*cf. 1 Io 5:7*]. Tres, nec confusi, nec divisi, sed et distincte coniuncti et coniuncti distincti; uniti substantia, sed discreti nominibus, coniuncti natura, distincti personis, aequales divinitate, consimiles maiestate, concordes trinitate, participes claritate. Qui ita unum sunt, ut tres quoque esse non dubitemus; ita tres sunt, ut separari a se non posse fateamur. Unde dubium non est, unius iniuriam omnium esse contumeliam, quia unius laus ad omnium pertinet gloriam.

that there is one substance. Therefore, Father, Son, and Holy Spirit, "⟨these⟩ three are one" [*cf. 1 Jn 5:7*]. Three, neither confused nor divided, but both joined together distinctly, and distinct while being conjoined; united in substance but distinct in name; conjoined in nature, but distinct in the Persons; equal in divinity, entirely similar in majesty; united in the Trinity, sharing in glory. They are one in such a way that we do not doubt that they are likewise three; and they are three in such a way that we confess they cannot be separated from each other. Therefore, there is no doubt that an offense against one is an outrage against all, because the praise of one extends to the glory of all.

"Hoc enim fidei nostrae secundum evangelicam et apostolicam doctrinam principale est, Dominum nostrum Iesum Christum et Dei Filium a Patre nec honoris confessione, nec virtutis potestate, nec substantiae divinitate, nec intervallo temporis separari."[1] Et ideo si quis Filium Dei, qui sicut vere Deus, ita verus homo absque peccato dumtaxat, vel de humanitate aliquid vel deitate minus dicit habuisse, profanus et alienus ab Ecclesia catholica atque apostolica iudicandus est.

"For this, according to the evangelical and apostolic doctrine, is a principal point of our faith: that our Lord Jesus Christ and Son of God is not separated from the Father either by the acknowledgment of honor or by the strength of power or by the divinity of substance or by an interval of time."[1] And, therefore, if anyone says that the Son of God, who, both truly God and also true man, only without sin, lacked something, with regard either to his humanity or to his divinity, he must be judged as impious and estranged from the catholic and apostolic Church. **74**

### 75–76: The Pseudo-Athanasian Profession *Quicumque*

Scholarly research has established the almost universal opinion that the author of this creed is not Athanasius of Alexandria but rather someone to be sought among Western theologians. It is true that the majority of the most ancient manuscripts identify Athanasius as the author, while others indicate Pope Anastasius I. Since these do not go back any earlier than the eighth century, however, their reliability is rightfully questioned. The Greek texts still existing are translations from the Latin, not vice versa; for this reason, they are not presented here. Among those to whom this creed has been attributed, special mention should be made of: Hilary of Poitiers, d. ca. 367 (according to M. Speroni); Ambrose of Milan, d. 397 (H. Brewer, P. Schepens, A. E. Burn in 1926); Nicetas of Remesiana, d. ca. 414 (M. Cappuyns; cf. *19); Honoratus of Arles, d. 429 (Burn, 1896); Vincent of Lérins, d. before 450 (G. D. W. Ommaney); Fulgentius of Ruspe, d. 532 (I. Stiglmayr); Caesarius of Arles, d. 543 (G. Morin, prior to 1932); Venantius Fortunatus, d. 601 (L. A. Muratori). The thesis of a Spanish anti-Priscillian origin (K. Künstle) is today no longer advanced. At present, the dominant opinion is that the creed originated between 430 and 500 in southern France, probably in the region of Arles, through the work of an unknown author. In the course of time, this creed attained, both in the West and in the East, such importance that by the Middle Ages it was equal in stature to the Apostles' and Nicene creeds and was used in the liturgy.

*Ed.:* Liturgical text: Roman Breviary, Sunday office *ad primam* (in editions prior to 1954). —Original text: C. H. Turner, in JThSt 11 (1910): 407–11 / A. E. Burn, *An Introduction to the Creeds and to the Te Deum* (London, 1899), 191–93 / Burn, *The Athanasian Creed and Its Early Commentaries*, Texts and Studies 4/I (Cambridge, 1896), 4–6 / Burn, *Facsimiles of the Creeds*, H. Bradshaw Society 36 (London, 1909), tables XV–XXIV / KüA 232f. / Hn § 150 / Ltzm 16–18 / PL 88:585f. (in Greek, PG 28:1581A–1584C). —*Reg.:* ClPL 167. In what follows, the liturgical text is given as the principal one. Text for comparison [variations in brackets]: original text.

(1) Quicumque vult salvus esse, ante omnia opus est, ut teneat catholicam fidem: (2) quam nisi *quisque* [quis] integram inviolatamque servaverit, absque dubio in aeternum peribit.

(3) Fides autem catholica haec est, ut unum Deum in Trinitate, et Trinitatem in unitate veneremur, (4) neque confundentes personas, neque substantiam separantes: (5) alia est enim persona Patris, alia [persona] Filii, alia [persona] Spiritus Sancti; (6) sed Patris et Filii et Spiritus Sancti una est divinitas, aequalis gloria, coaeterna maiestas.

(1) Whoever wishes to be saved must, before all else, hold the Catholic faith: (2) for unless *each one* [one] maintains it whole and inviolate, he will certainly perish in eternity. **75**

(3) This, then, is the Catholic faith: We worship one God in the Trinity and the Trinity in the unity, (4) without confusing the Persons or separating the substance; (5) for indeed the Person of the Father is one, [the Person] of the Son another, [the Person] of the Holy Spirit another; (6) but the divinity of the Father, the Son, and the Holy Spirit is one, ⟨their⟩ glory equal, and ⟨their⟩ majesty coeternal.

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***74** [1] Hilary of Poitiers, *De synodis* 61 (PL 10:522). But instead of "substantiae divinitate" (through the *divinity* of the substance), it reads: "substantiae diversitate" (through the *diversity* of the substance).

(7) Qualis Pater, talis Filius, talis [et] Spiritus Sanctus: (8) increatus Pater, increatus Filius, increatus Spiritus Sanctus; (9) *immensus* [inmensus] Pater, immensus Filius, immensus Spiritus Sanctus; (10) aeternus Pater, aeternus Filius, aeternus Spiritus Sanctus; (11) et tamen non tres aeterni, sed unus aeternus; (12) sicut non tres increati nec tres immensi, sed unus *increatus* [inmensus] et unus *immensus* [increatus]. (13) Similiter omnipotens Pater, omnipotens Filius, omnipotens Spiritus Sanctus; (14) et tamen non tres omnipotentes, sed unus omnipotens. (15) Ita Deus Pater, Deus Filius, Deus Spiritus Sanctus; (16) et tamen non tres Dii, sed unus Deus. (17) Ita Dominus Pater, Dominus Filius, Dominus Spiritus Sanctus; (18) et tamen non tres Domini, sed unus *est* [-!] Dominus: (19) quia, sicut singillatim unamquamque personam [et] Deum *ac* [et] Dominum confiteri christiana veritate compellimur, (20) ita tres Deos aut Dominos dicere catholica religione prohibemur.

(21) Pater a nullo est factus nec creatus nec genitus; (22) Filius a Patre solo est, non factus nec creatus, sed genitus; (23) Spiritus Sanctus a Patre et Filio, non factus nec creatus nec genitus, sed procedens. (24) Unus ergo Pater, non tres Patres; unus Filius, non tres Filii; unus Spiritus Sanctus, non tres Spiritus Sancti. (25) *Et* [-!] in hac Trinitate nihil prius aut posterius, nihil maius aut minus, (26) sed totae tres personae coaeternae sibi sunt et coaequales. (27) Ita ut per omnia, sicut iam supra dictum est, et *unitas in Trinitate et Trinitas in unitate* [Trinitas in unitate et unitas in Trinitate] veneranda sit. (28) Qui vult ergo salvus esse, ita de Trinitate sentiat.

**76** (29) Sed necessarium est ad aeternam salutem, ut incarnationem quoque Domini nostri Iesu Christi fideliter credat. (30) Est ergo fides recta, ut credamus et confiteamur, quia Dominus noster Iesus Christus Dei Filius [et] Deus [pariter] et homo est: (31) Deus est ex substantia Patris ante saecula genitus, et homo est ex substantia matris in saeculo natus; (32) perfectus Deus, perfectus homo ex anima *rationali* [rationabili] et humana carne subsistens; (33) aequalis Patri secundum divinitatem, minor Patre secundum humanitatem; (34) qui, licet Deus sit et homo, non duo tamen, sed unus est Christus; (35) unus autem non conversione divinitatis in *carnem* [carne], sed assumptione humanitatis in *Deum* [Deo]; (36) unus omnino, non confusione substantiae, sed unitate personae. (37) Nam sicut anima *rationalis* [rationabilis] et caro unus est homo, ita Deus et homo unus est Christus. (38) Qui passus est pro salute nostra, *descendit* [discendit] ad inferos, *tertia die resurrexit*

(7) As the Father is, so is the Son, [and] so is the Holy Spirit: (8) uncreated the Father, uncreated the Son, uncreated the Holy Spirit; (9) infinite the Father, infinite the Son, infinite the Holy Spirit; (10) eternal the Father, eternal the Son, eternal the Holy Spirit; (11) and yet ⟨they are⟩ not three eternal beings, but one eternal; (12) just as ⟨they are⟩ not three uncreated beings or three infinite beings, but one *uncreated* [infinite] and one *infinite* [uncreated] being. (13) In like manner, omnipotent ⟨is⟩ the Father, omnipotent the Son, omnipotent the Holy Spirit; (14) and yet ⟨they are⟩ not three omnipotent beings but one omnipotent being. (15) Therefore, the Father ⟨is⟩ God, the Son ⟨is⟩ God, the Holy Spirit ⟨is⟩ God; (16) and yet ⟨there are⟩ not three Gods but one God. (17) In the same way, the Father ⟨is⟩ Lord, the Son ⟨is⟩ Lord, the Holy Spirit ⟨is⟩ Lord; (18) yet ⟨there are⟩ not three Lords, but *there is* [-!] one Lord; (19) for just as we are compelled by Christian truth to confess each Person individually as God and Lord, (20) just so the Catholic religion forbids us to say that there are three Gods or three Lords.

(21) The Father was not made by anyone; nor was he created or begotten; (22) the Son is from the Father alone, neither made nor created but generated; (23) the Holy Spirit ⟨is⟩ from the Father and the Son, neither made nor created nor generated, but proceeding. (24) Therefore, ⟨there is⟩ one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits. (25) *And* [-!] in this Trinity, ⟨there is⟩ nothing before or after, nothing greater or lesser, (26) but all three Persons are coequal and coeternal with each other. (27) And so, in all things, as was said already above, both *the unity in the Trinity and the Trinity in the unity* [the Trinity in the unity and the unity in the Trinity] must be worshipped. (28) Let anyone, therefore, who wishes to be saved think of the Trinity in this manner.

(29) But it is necessary for eternal salvation also to believe faithfully in the Incarnation of our Lord Jesus Christ. (30) The correct faith, therefore, is that we believe and confess that our Lord Jesus Christ, the Son of God, is [both] God [equally] and man; (31) he is God generated from the substance of the Father before all ages; and he is man born from the substance of a mother in time; (32) perfect God and perfect man, subsisting with a rational soul and human flesh; (33) equal to the Father according to divinity, less than the Father according to humanity; (34) and while he is both God and man, nevertheless, there is but one Christ, not two; (35) not one, however, by a transformation of the divinity *into flesh* [in the flesh], but by the assumption of the humanity *into God* [by God]; (36) he is entirely one, not by a confusion of substance, but by the unity of person. (37) For just as one man is a rational soul and flesh, just so the one Christ is God and man. (38) He suffered for our salvation, descended

[surrexit] a mortuis, (39) ascendit ad caelos, *sedet* [sedit] ad dexteram Patris, inde venturus *est* [-!] iudicare vivos et mortuos. (40) Ad cuius adventum omnes homines resurgere habent *cum* [in] corporibus suis, et reddituri sunt de factis propriis rationem; (41) et qui bona egerunt, ibunt in vitam aeternam, qui *vero* [-!] mala, in ignem aeternum.

(42) Haec est fides catholica: quam nisi *quisque* [quis] fideliter firmiterque crediderit, salvus esse non poterit.

into hell, and *on the third day* [-!] rose again from the dead, (39) ascended into heaven, and *sits* [sat] at the right hand of the Father, from whence he shall come to judge the living and the dead. (40) At his coming, all men are to rise again *with* [in] their bodies, and they will give an account of their own deeds; (41) and those who have done good will go on to eternal life, *but* [-!] those who have done evil will go into eternal fire.

(42) This is the Catholic faith: unless *each one* [one] has believed it faithfully and firmly, he will not be saved.

# Part Two

# DOCUMENTS OF THE CHURCH'S MAGISTERIUM

It is not possible to determine with complete accuracy the time in office of several popes, especially in the first through third, ninth, and tenth centuries, due to the condition of the sources. The duration of the pontificates is indicated primarily on the basis of the authors L. Duchesne, T. Mommsen, P. Jaffé, and F.X. Seppelt. Consideration was also given to recent hypotheses. Probable variations are noted. The *Annuario pontificio,* to which A. Mercati, since 1949, has contributed a list of the popes corrected in respect to preceding editions, was also used for comparison.

PETER: 30?–67?
LINUS: 67?–76 (79?)
[ANA]CLETUS: 76 (80?)–90 (88?)

## CLEMENT I of ROME: 92 (88?)–101 (97?)

### 101–102: Letter Διὰ τὰς αἰφνιδίους to the Corinthians, ca. 96

The occasion of the letter was a disturbance in the community of Corinth in which certain presbyters were unjustly deprived of their office. The text is the most ancient evidence of the solicitude of the Church of Rome for other local churches. The author does not explicitly present himself as the bishop of Rome; Irenaeus was the first to use such a designation. He must have been foremost among the presbyters.

*Ed.* [**101; 102*]: K. Bihlmeyer and W. Schneemelcher, *Die Apostolischen Väter*, 2nd ed., 1 (Tübingen, 1956), 57f.; 38, 66, 69 / J.A. Fischer, *Die apostolischen Väter*, Schriften des Urchristentums 1 (Darmstadt, 1981), 75–77, 35, 99, 105 / F.X. Funk, *Patres Apostolici* 1 (Tübingen, 1901), 150f.; 108, 172f., 182 / J.B. Lightfoot, *The Apostolic Fathers* 1/II: *S. Clement of Rome* (London, 1890), 121–29; 35, 169–71, 184 / H. Hemmer, *Les Pères Apostoliques* II, *Clement de Rome* (Paris, 1909), 82–88; 18, 118, 130 / C.T. Schaefer, in FlP 44 (1941): 45–47; 13, 63f., 69. —*Reg.:* JR 9.

*The Hierarchical Order among the Members of the Church*

(c. 40, no. 1) ... ἐγκεκυφότες εἰς τὰ βάθη τῆς θείας γνώσεως, πάντα τάξει ποιεῖν ὀφείλομεν, ὅσα ὁ Δεσπότης ἐπιτελεῖν ἐκέλευσεν κατὰ καιροὺς τεταγμένους, (2) τάς τε προσφορὰς καὶ λειτουργίας ἐπιτελεῖσθαι, καὶ οὐκ εἰκῇ ἢ ἀτάκτως ἐκέλευσεν γίνεσθαι, ἀλλ' ὡρισμένοις καιροῖς καὶ ὥραις. (3) Ποῦ τε καὶ διὰ τίνων ἐπιτελεῖσθαι θέλει, αὐτὸς ὥρισεν τῇ ὑπερτάτῃ αὐτοῦ βουλήσει, ἵν' ὁσίως πάντα γινόμενα ἐν εὐδοκήσει εὐπρόσδεκτα εἴη τῷ θελήματι αὐτοῦ. (4) Οἱ οὖν τοῖς προστεταγμένοις καιροῖς ποιοῦντες τὰς προσφορὰς αὐτῶν εὐπρόσδεκτοί τε καὶ μακάριοι· τοῖς γὰρ νομίμοις τοῦ Δεσπότου ἀκολουθοῦντες οὐ διαμαρτάνουσιν. (5) Τῷ γὰρ ἀρχιερεῖ ἴδιαι λειτουργίαι δεδομέναι εἰσίν, καὶ τοῖς ἱερεῦσιν ἴδιος ὁ τόπος προστέτακται, καὶ λευῖται ἴδιαι διακονίαι ἐπίκεινται· ὁ λαϊκὸς ἄνθρωπος τοῖς λαϊκοῖς προστάγμασιν δέδεται.

(c. 41, no. 1) Ἕκαστος ἡμῶν, ἀδελφοί, «ἐν τῷ ἰδίῳ τάγματι» [*1 Cor 15:23*] εὐαρεστείτω [εὐχαριστείτω] τῷ Θεῷ ἐν ἀγαθῇ συνειδήσει ὑπάρχων, μὴ παρεκβαίνων τὸν ὡρισμένον τῆς λειτουργίας αὐτοῦ κάνονα, ἐν σεμνότητι....

(Chap. 40, no. 1) ... Peering into the depths of **101**
divine knowledge, we ought to do everything the Lord commanded us to fulfill in an orderly fashion at the proper times. (2) As far as fulfilling both offerings and acts of worship is concerned, the Lord did not command them to be done in an empty or disorderly manner, but at set times and hours. (3) Now where and through whom he wanted these done, he determined by his highest will so that everything might take place in a holy manner and so be completely pleasing to his will. (4) So, those who make their offerings at the appointed times are well-pleasing and blessed, for they do not err if they follow the commands of the Lord. (5) For the high priest has been assigned his own official functions, and the priests have their own appointed place, and the Levites are given ministries of service. The layman is bound by the ordinances for the laity.

(Chap. 41, no. 1) Each of us, brothers, has "his own order" [*1 Cor 15:23*]. Let him give thanks to God with a good conscience, without going beyond his determined guideline of service, in dignity....

(c. 42, no. 1) Οἱ ἀπόστολοι ἡμῖν εὐηγγελίσθησαν ἀπὸ τοῦ Κυρίου Ἰησοῦ Χριστοῦ, Ἰησοῦς ὁ Χριστὸς ἀπὸ τοῦ Θεοῦ ἐξεπέμφθη. (2) Ὁ Χριστὸς οὖν ἀπὸ τοῦ Θεοῦ, καὶ οἱ ἀπόστολοι ἀπὸ τοῦ Χριστοῦ· ἐγένοντο οὖν ἀμφότερα εὐτάκτως ἐκ θελήματος Θεοῦ. (3) Παραγγελίας οὖν λαβόντες καὶ πληροφορηθέντες διὰ τῆς ἀναστάσεως τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ πιστωθέντες ἐν τῷ λόγῳ τοῦ Θεοῦ, μετὰ πληροφορίας πνεύματος ἁγίου ἐξῆλθον εὐαγγελιζόμενοι, τὴν βασιλείαν τοῦ Θεοῦ μέλλειν ἔρχεσθαι. (4) Κατὰ χώρας οὖν καὶ πόλεις κηρύσσοντες καθίστανον τὰς ἀπαρχὰς αὐτῶν, δοκιμάσαντες τῷ πνεύματι, εἰς ἐπισκόπους καὶ διακόνους τῶν μελλόντων πιστεύειν.

(Chap. 42, no. 1) Now the apostles received the Gospel for us from our Lord Jesus Christ. Jesus Christ was sent from God. (2) So, Christ is from God, and the apostles are from Christ. Both come from God's will in their own order. (3) Therefore, once they received instructions and were fully assured through the Resurrection of our Lord Jesus Christ and were confirmed in the Word of God, they went out to preach the gospel with the full assurance of the Holy Spirit, proclaiming that the kingdom of God would come. (4) So, preaching in towns and countryside, they established the firstfruits ⟨of their work⟩; they tested them by the Spirit and appointed them bishops and deacons of future believers.

*The Authority of the Roman Church*

**102** (c. 7, no. 1) Ὑμᾶς νουθετοῦντες ἐπιστέλλομεν....

(Chap. 7, no. 1) We write to you by way of exhortation....

(c. 58, no. 2) Δέξασθε τὴν συμβουλὴν ἡμῶν, καὶ ἔσται ἀμεταμέλητα ὑμῖν.

(Chap. 58, no. 2) Receive our counsel, and you will not repent it.

(c. 59, no. 1) Ἐὰν δέ τινες ἀπειθήσωσιν τοῖς ὑπ' αὐτοῦ [*Χρίστοῦ*] δι' ἡμῶν εἰρημένοις, γινωσκέτωσαν, ὅτι παραπτώσει καὶ κινδύνῳ οὐ μικρῷ ἑαυτοὺς ἐνδήσουσιν· (2) ἡμεῖς δὲ ἀθῷοι ἐσόμεθα ἀπὸ ταύτης τῆς ἁμαρτίας.

(Chap. 59, no. 1) But if some are disobedient to what has been said by him [*Christ*] through us, let them know that they will ensnare themselves in not a little error and danger. (2) But we shall be free from this sin.

(c. 63, no. 2) Χαρὰν γὰρ καὶ ἀγαλλίασιν ἡμῖν παρέξετε, ἐὰν ὑπήκοοι γενόμενοι τοῖς ὑφ' ἡμῶν γεγραμμένοις διὰ τοῦ ἁγίου Πνεύματος ἐκκόψητε τὴν ἀθέμιτον τοῦ ζήλους ὑμῶν ὀργὴν κατὰ τὴν ἔντευξιν, ἣν ἐποιησάμεθα περὶ εἰρήνης καὶ ὁμονοίας ἐν τῇδε τῇ ἐπιστολῇ.

(Chap. 63, no. 2) For you will give us joy and gladness if by obedience to what we have written through the Holy Spirit, you get rid of that uncontrolled anger of your envy in accord with the request we have made in this letter for the sake of peace and harmony.

EVARISTUS: 101 (97?)–105?
ALEXANDER I: 105 (107?)–115 (116?)
XYSTUS (SIXTUS) I: 115 (116?)–125?
TELESPHORUS: 125?–136?
HYGINUS: 136?–140?
PIUS I: 140?–155?
ANICETUS: 155?–166
SOTER: 166?–174 (175?)
ELEUTHERIUS: 174 (175?)–189?
VICTOR I: 189–198 (199?)

## ZEPHYRINUS: 198 (199?)–217

### 105: Dogmatic Declarations of Zephyrinus and Callistus

These are cited in an argument against Callistus by Hippolytus of Rome in his work (wrongly attributed in PG to Origen of Alexandria) *Philosophumena* or *Refutatio omnium haeresium* (IX, 11), written after 222. Some attribute the second declaration, "The Father is not dead...", to Zephyrinus instead of Callistus. Because the words of Zephyrinus, as they are recorded, demonstrate

a great resemblance to the Modalist profession of faith (for which Noetus of Smyrna was condemned around 200), some doubt their authenticity.

*Ed.:* P. Wendland, *Hippolytus* 3, GChSch (Leipzig, 1916), $246_{1-4}$ / PG 16 (III):3380A.

*The Incarnate Word*

Αὐτὸν δὲ τὸν Ζεφυρῖνον [*Κάλλιστος*] προάγων δημοσίᾳ ἔπειθε λέγειν· «Ἐγὼ οἶδα ἕνα Θεὸν Χριστὸν Ἰησοῦν, καὶ πλὴν αὐτοῦ ἕτερον οὐδένα γενητὸν καὶ παθητόν». ποτὲ δὲ [*Κάλλιστος*] λέγων· «Οὐχ ὁ Πατὴρ ἀπέθανεν, ἀλλὰ ὁ Υἱός». οὕτως ἄπαυστον τὴν στάσιν ἐν τῷ λαῷ διετήρησεν.

But he [*Callistus*] induced Zephyrinus himself to affirm publicly: "I know only one God Christ Jesus, and besides him no other who was begotten and subject to suffering"; but then by saying "It was not the Father who died but the Son", he [*Callistus*] sustained the quarrel among the people. **105**

CALLISTUS I: 217 (218?)–222 (223?)
URBAN I: 222?–230
PONTIAN: July-August, 230–September 28, 235
ANTERUS: November 21 (22?), 235–January 3, 236
FABIAN: January 10, 236–January 20, 250

## CORNELIUS: March 251–June (September?) 253

### 108: Letter *Quantam sollicitudinem* to Bishop Cyprian of Carthage, 251

This concerns a profession of faith given to Pope Cornelius by Maximus, Urbanus, and other Africans who were returning from the Novatian schism and communicated by him to Cyprian.

*Ed.:* G. Mercati, *Le lettere di S. Cornelio papa*, Studi e Documenti di Storia e Diritto 20 (Rome, 1899), $102_{45-53}$ / W. Hartel: under Cyprian, letter 49, 2: CSEL 3/II, 611 / PL 3:744 / Routh 3:19 (= letter 2). —*Reg.:* JR 111.

*The Monarchical Constitution of the Church*

"Nos ... Cornelium episcopum sanctissimae catholicae Ecclesiae, electum a Deo omnipotente et Christo Domino nostro scimus; nos errorem nostrum confitemur; imposturam passi sumus; circumventi sumus perfidia et loquacitate captiosa; nam etsi videbamur quasi quandam communicationem cum schismatico et haeretico homine habuisse, cor tamen nostrum semper in Ecclesia fuit, nec enim ignoramus, unum Deum esse, et unum Christum esse Dominum, quem confessi sumus, unum Spiritum Sanctum, unum episcopum in catholica Ecclesia esse debere [praepositum]."

"We ... know that Cornelius was chosen bishop of the most holy Catholic Church by God almighty and by Christ our Lord; we confess our error; we suffered imposture; we were deceived by treachery and insidious verbosity; for although we seemed to have been in some type of communion with a schismatic and heretical man, our heart was always in the Church; for we are not unaware that there is only one God and one Christ, the Lord, whom we have confessed, and one Holy Spirit and that there ought to be one [supervising] bishop in the Catholic Church." **108**

### 109: Letter Ἵνα δὲ γνῷς to Bishop Fabius of Antioch, 251

This is a fragment of a lost letter preserved in the *Historia ecclesiae* VI, 43, 11, by Eusebius of Caesarea.

*Ed.:* E. Schwartz, *Eusebius Werke* 2: *Kirchengeschichte* (GChSch), $618_{13-19}$ / PL 3:765AB / PG 20:621A / Routh 3:23f. —*Reg.:* JR 106 with attachments.

*Ecclesiastical Hierarchy*

Ὁ ἐκδικητὴς [*Νοουάτος*] οὖν τοῦ εὐαγγελίου οὐκ ἠπίστατο ἕνα ἐπίσκοπον δεῖν εἶναι ἐν καθολικῇ ἐκκλησίᾳ; ἐν ᾗ οὐκ ἠγνόει (πῶς γάρ;) πρεσβυτέρους εἶναι τεσσαράκοντα ἕξ, διακόνους ἑπτά, ὑποδιακόνους ἑπτά, ἀκολούθους δύο καὶ τεσσαράκοντα, ἐξορκιστὰς

Did not that defender of the Gospel [*Novatian*] know that there ought to be one bishop in the Catholic Church? It was not hidden from him (for how could it be?) that in this there are forty-six priests, seven deacons, seven subdeacons, forty-two acolytes, and fifty-two exorcists, **109**

δὲ καὶ ἀναγνώστας ἅμα πυλωροῖς δύο καὶ πεντήκοντα, χήρας σὺν θλιβομένοις ὑπὲρ τὰς χιλίας πεντακοσίας· οὓς πάντας ἡ τοῦ Δεσπότου χάρις καὶ φιλανθρωπία διατρέφει.

lectors, and porters as well as more than fifteen hundred widows and indigents, all being nourished by the grace and benevolence of the Master.

LUCIUS: June 25 (26?), 253–March 5, 254

## STEPHEN I: May 12 (28?), 254–August 2, 257

### 110: Letter (Fragment) to Cyprian of Carthage, 256

These words of Stephen I, preserved in letter (74) of Cyprian to Pompeius, are a response to the decisions of an African Synod (in the Easter season of 256) that denied the validity of the baptism of heretics. In opposition to this, the pope sets forth the Roman tradition. On this point, Eusebius of Caeserea, in *Historia ecclesiae* (VII, 3, 1), writes: "Stephen, who maintained that no innovation should be introduced in opposition to the tradition in effect since the earliest times, was deeply disturbed" (Stephanus nihil adversus traditionem, quae iam inde ab ultimis temporibus obtinuerat, innovandum ratus, gravissime id tulit): E. Schwartz, *Eusebius Werke* 2: *Kirchengeschichte* (GChSch), $638_{8-10}$ / PG 20:642A).

*Ed.:* W. Hartel: CSEL 3/II, 799 (in Cyprian, letter 74) / PL 3:1774B–1175A. —*Reg.:* JR 125.

*Baptism of Heretics*

**110** (c. 1) ... "Si qui ergo a quacumque haeresi venient ad vos, nihil innovetur nisi quod traditum est, ut manus illis imponatur in paenitentiam, cum ipsi haeretici proprie alterutrum ad se venientes non baptizent, sed communicent tantum."

(Chap. 1) ... "If any come to you from any heresy whatever, let nothing be introduced except what is already handed down, ⟨namely,⟩ that a hand be imposed on them for penance, since the heretics themselves, for their part, do not baptize one who comes to them from another group but simply admit him to their communion."

[*Rejecting these words of Pope Stephen, Cyprian continues:*]

(c. 2) A quacumque haeresi venientem baptizari in ecclesia vetuit, id est omnium haereticorum baptismata iusta esse et legitima [*Stephanus*] iudicavit.

(Chap. 2) [*Stephen*] forbade that anyone coming from any heresy whatever would be baptized in the Church, that is, he judged the baptisms of all heretics to be just and legitimate.

### 111: Letter (Fragment) to the Bishops of Asia Minor, 256

The following words of Stephen were reported by Bishop Firmilian of Caesarea/Cappadocia in a letter to Cyprian of Carthage, chap. 18. The pope had threatened to break communion with the bishops of Cilicia, Cappadocia, Galatia, and surrounding provinces because they were rebaptizing heretics.

*Ed.:* W. Hartel: CSEL 3/II, 822 (in Cyprian, letter 75, 18); the additional locations 813, 815, 821 / PL 3:1218A, 1206B, 1209, 1210B, 1217B. —*Reg.:* JR 126.

*Baptism of Heretics*

**111** (c. 18) "Sed in multum ... proficit nomen Christi ad fidem et baptismi sanctificationem, ut quicumque et ubicumque in nomine Christi baptizatus fuerit, consequatur statim gratiam Christi."

(Chap. 18) "But in many ways the name of Christ contributes ... to the faith and the sanctification of baptism, so that whoever in any place has been baptized in the name of Christ receives at once the grace of Christ."

[*In the same letter, Firmilian also writes the following on the decision of Stephen I:*]

(c. 5) ... quod Stephanus dixit, quasi Apostoli eos qui ab haeresi veniunt, baptizari prohibuerint et hoc custodiendum posteris tradiderint....

(c. 8) ... Stephanus et qui illi consentiunt, contendunt dimissionem peccatorum et secundam nativitatem in haereticorum baptisma posse procedere, apud quos etiam ipsi confitentur Spiritum Sanctum non esse....

(Chap. 5) ... Stephen said that the apostles had prohibited the baptism of those who came from heresy and had handed this down to be observed by posterity....

(Chap. 8) ... Stephen and those who agree with him contend that the forgiveness of sins and the second birth can also be obtained in the baptism of the heretics, among whom, they themselves confess, the Holy Spirit is not....

(c. 9) ... non putant quaerendum esse, quis ille sit qui baptizaverit, eo quod qui baptizatus sit, gratiam consequi potuerit invocata Trinitate nominum Patris et Filii et Spiritus Sancti.... dicunt eum qui quomodocumque foris baptizatur, mente et fide sua baptismi gratiam consequi posse.

(c. 17) ... Stephanus, qui per successionem cathedram Petri habere se praedicat, nullo adversus haereticos zelo excitatur, concedens illis non modicam, sed maximam gratiae potestatem, ut dicat eos et adseveret per baptismi sacramentum sordes veteris hominis abluere, antiqua mortis peccata donare, regeneratione caelesti filios Dei facere, ad aeternam vitam divini lavacri sanctificatione reparare.

(Chap. 9) ... They do not think it necessary to inquire about who performed the baptism because the one baptized could have received grace through the invocation of the Trinity, the names of the Father, the Son, and the Holy Spirit.... They say that he who was baptized outside [the Church] by any means whatever can receive the grace of baptism through his disposition of mind and his faith.

(Chap. 17) ... Stephen, who claims the chair of Peter through succession, has no zeal against the heretics. He concedes to them, not a little, but a great power of grace. He says and asserts that the stains of the old man are washed away by the sacrament of baptism, that old deadly sins are forgiven, that children of God are made by a heavenly regeneration, and that they are restored to eternal life by a divine washing.

XYSTUS (SIXTUS) II: August 30? 257–August 6, 258

## DIONYSIUS: July 22, 259 (260?)–December 27 (26?), 268

### 112–115: Letter (Fragment) to Dionysius, Bishop of Alexandria, 262

This letter, which was not written before late 260, is directed against the Tritheists and the Sabellians. It is partially preserved in Athanasius, *De decretis Nicaenae synodi* 26.

*Ed.:* H.G. Opitz, *Athanasius Werke* 2/I (Berlin and Leipzig, 1935), 22f. / C.L. Feltoe, Διονυσίου Λείψανα. *The Letters and Other Remains of Dionysius of Alexandria* (London, 1904), 177–82 / PG 25:461C–465A / Routh 3:373–77. —*Reg.:* JR 136.

*Trinity and Incarnation*

(c. 1) Ἐξῆς δ' ἂν εἰκότως λέγοιμι καὶ πρὸς τοὺς διαιροῦντας καὶ κατατέμνοντας καὶ ἀναιροῦντας τὸ σεμνότατον κήρυγμα τῆς ἐκκλησίας τοῦ Θεοῦ, τὴν μοναρχίαν, εἰς τρεῖς δυνάμεις τινὰς καὶ μεμερισμένας ὑποστάσεις καὶ θεότητας τρεῖς· πέπυσμαι γὰρ εἶναί τινας τῶν παρ' ὑμῖν κατηχούντων καὶ διδασκόντων τὸν θεῖον λόγον ταύτης ὑφηγητὰς τῆς φρονήσεως· οἳ κατὰ διάμετρον, ὡς ἔπος εἰπεῖν, ἀντίκεινται τῇ Σαβελλίου γνώμῃ· ὁ μὲν γὰρ βλασφημεῖ αὐτὸν τὸν υἱὸν εἶναι λέγων τὸν πατέρα, καὶ ἔμπαλιν· οἱ δὲ τρεῖς θεοὺς τρόπον τινὰ κηρύττουσιν, εἰς τρεῖς ὑποστάσεις ξένας ἀλλήλων παντάπασι κεχωρισμένας διαιροῦντες τὴν ἁγίαν μονάδα· ἡνῶσθαι γὰρ ἀνάγκη τῷ Θεῷ τῶν ὅλων τὸν θεῖον λόγον, ἐμφιλοχωρεῖν δὲ τῷ Θεῷ καὶ ἐνδιαιτᾶσθαι δεῖ τὸ ἅγιον πνεῦμα· ἤδη καὶ τὴν θείαν τριάδα εἰς ἕνα, ὥσπερ εἰς κορυφήν τινα, τὸν Θεὸν τῶν ὅλων τὸν παντοκράτορα λέγω, συγκεφαλαιοῦσθαί τε καὶ συνάγεσθαι πᾶσα ἀνάγκη. Μαρκίωνος γὰρ τοῦ ματαιόφρονος δίδαγμα εἰς τρεῖς ἀρχὰς τῆς μοναρχίας τομὴ καὶ διαίρεσις, παίδευμα ὂν διαβολικόν, οὐχὶ δὲ τῶν ὄντως μαθητῶν τοῦ Χριστοῦ καὶ τῶν ἀρεσκομένων τοῖς τοῦ σωτῆρος μαθήμασιν. Οὗτοι γὰρ τριάδα μὲν κηρυττομένην ὑπὸ τῆς θείας γραφῆς σαφῶς ἐπίστανται, τρεῖς δὲ θεοὺς οὔτε παλαιὰν οὔτε καινὴν διαθήκην κηρύττουσαν.

(Chap. 1) It is quite appropriate now for me to speak against those who are tearing apart, destroying, and annihilating the most venerable proclamation of God's Church, the ⟨divine⟩ Monarchy, by making it three powers, divided hypostases, and three gods. For I have learned that there are some among you who, in preaching and teaching God's Word, are of this way of thinking. They are, so to speak, diametrically opposed to the opinion of Sabellius, who blasphemes in saying that the Son is the Father, and vice versa. But they, in a certain manner, proclaim three gods by dividing the sacred unity into three hypostases, completely divided and estranged from one another. In fact, it is necessary that the divine Word be united to the God of all, and the Holy Spirit must dwell in God and inhere in him. Therefore, it is absolutely necessary that the divine Trinity be brought together and united in one, as in a summit, namely, the God of all, the Almighty. The doctrine of that foolish Marcion, which cuts and divides the Monarchy into three principles, is a diabolical teaching that belongs neither to the true disciples of Christ nor to those who enjoy the teachings of the Savior. These disciples know for certain that the Trinity is proclaimed by the divine Scriptures and that neither the Old nor the New Testament proclaims three gods. **112**

**113** (c. 2) Οὐ μεῖον δ' ἄν τις καταμέμφοιτο καὶ τοὺς ποίημα τὸν υἱὸν εἶναι δοξάζοντας, καὶ γεγονέναι τὸν κύριον ὥσπερ ἕν τι τῶν ὄντως γενομένων νομίζοντας, τῶν θείων λογίων γέννησιν αὐτῷ τὴν ἁρμόττουσαν καὶ πρέπουσαν, ἀλλ' οὐχὶ πλάσιν τινὰ καὶ ποίησιν προσμαρτυρούντων. Βλάσφημον οὖν οὐ τὸ τυχόν, μέγιστον μὲν οὖν, χειροποίητον τρόπον τινὰ λέγειν τὸν κύριον. Εἰ γὰρ γέγονεν υἱός, ἦν ὅτε οὐκ ἦν· ἀεὶ δὲ ἦν, εἴ γε ἐν τῷ πατρί ἐστιν, ὡς αὐτός φησι [*Io 14:10s*], καὶ εἰ λόγος καὶ σοφία καὶ δύναμις ὁ Χριστός, ταῦτα γὰρ εἶναι τὸν Χριστὸν αἱ θεῖαι λέγουσι γραφαί [*Io 1:14; 1 Cor 1:24*], ὥσπερ ἐπίστασθε, ταῦτα δὲ δυνάμεις οὖσαι τοῦ Θεοῦ τυγχάνουσιν. Εἰ τοίνυν γέγονεν ὁ υἱός, ἦν ὅτε οὐκ ἦν ταῦτα· ἦν ἄρα καιρός, ὅτε χωρὶς τούτων ἦν ὁ Θεός· ἀτοπώτατον δὲ τοῦτο.

(Chap. 2) Nor is anyone less worthy of blame who maintains that the Son is a creature and who thinks that the Lord was made like any of those things that were really made, even though the divine Word testifies to his suitable and appropriate generation, but not as though he were something formed and created. And it is not any blasphemy, but the greatest of blasphemies to say that the Lord is some type of thing fashioned by hands. For if the Son was made, then there was a time when he was not; but he always was in the Father, as he himself says [*Jn 14:10f.*]. If Christ is Word, wisdom, and power—which, as you know, the sacred Scriptures say he is [*Jn 1:14; 1 Cor 1:24*]—these happen to be powers of God; and if the Son was made, then there was a time when these powers did not exist, and there would have been a time when God was without them, which is completely absurd.

**114** Καὶ τί ἂν ἐπὶ πλέον περὶ τούτων πρὸς ὑμᾶς διαλεγοίμην, πρὸς ἄνδρας πνευματοφόρους καὶ σαφῶς ἐπισταμένους τὰς ἀτοπίας τὰς ἐκ τοῦ ποίημα λέγειν τὸν υἱὸν ἀνακυπτούσας; Αἷς μοι δοκοῦσι μὴ προσεσχηκέναι τὸν νοῦν οἱ καθηγησάμενοι τῆς δόξης ταύτης, καὶ διὰ τοῦτο κομιδῇ τοῦ ἀληθοῦς διημαρτηκέναι, ἑτέρως ἢ βούλεται ταύτῃ ἡ θεία καὶ προφητικὴ γραφὴ τὸ «κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ» [*Prv 8:22: Septg.*] ἐκδεξάμενοι. Οὐ μία γὰρ ἡ τοῦ «ἔκτισεν», ὡς ἴστε, σημασία. «Ἔκτισε» γὰρ ἐνταῦθα ἀκουστέον ἀντὶ τοῦ «ἐπέστησε τοῖς ὑπ' αὐτοῦ γεγονόσιν ἔργοις», γεγονόσι δὲ δι' αὐτοῦ τοῦ υἱοῦ. Οὐχὶ δέ γε τὸ «ἔκτισε» νῦν λέγοιτ' ἂν ἐπὶ τοῦ «ἐποίησε». Διαφέρει γὰρ τοῦ «ποιῆσαι» τὸ «κτίσαι». «Οὐκ αὐτὸς οὗτός σου πατὴρ ἐκτήσατό σε, καὶ ἐποίησέ σε καὶ ἔκτισε σε;» [*Dt 32:6: Septg.*] τῇ ἐν τῷ δευτερονομίῳ μεγάλῃ ὠδῇ ὁ Μωσῆς φησι. Πρὸς οὓς καὶ εἴποι ἄν τις· Ὦ ῥιψοκίνδυνοι ἄνθρωποι, ποίημα «ὁ πρωτότοκος πάσης κτίσεως» [*Col 1:15*], «ὁ ἐκ γαστρὸς πρὸ ἑωσφόρου γεννηθείς» [*Ps 109:3: Septg.*], ὁ εἰπὼν ὡς σοφία, «πρὸ δὲ πάντων βουνῶν γεννᾷ με» [*Prv 8:25: Septg.*]; Καὶ πολλαχοῦ δὲ τῶν θείων λογίων γεγεννῆσθαι, ἀλλ' οὐ γεγονέναι τὸν υἱὸν λεγόμενον εὕροι τις ἄν. Ὑφ' ὧν καταφανῶς ἐλέγχονται τὰ ψεύδη περὶ τῆς τοῦ κυρίου γεννήσεως ὑπολαμβάνοντες, οἱ ποίησιν αὐτοῦ τὴν θείαν καὶ ἄῤῥητον γέννησιν λέγειν τολμῶντες.

What more should I say about this subject to you, men filled with the Spirit who certainly know the absurdities that arise from saying the Son is a creature? Those who promote such an opinion do not seem to have given sufficient attention to it, and, as a result, they have totally missed the truth because they have understood the passage: "The LORD created me as the beginning of his ways" [*Prov 8:22 LXX*] in a way other than that wished by the divine and prophetic Scripture. Indeed, as you know, there is not only one meaning of "he has created." In reality, "he has created" must here be understood as meaning: "He has been established as the head of the works made by him", that is, those made by the Son himself. In this case, "he has created" is not said in the sense of "he has made". In reality, there is a difference between "to create" and "to make". In the great hymn in Deuteronomy, Moses says: "Did not your father procure you, make you, and create you?" [*Deut 32:6 LXX*]. To them it can also be said, O reckless men, a creature, then, is the "firstborn of all creation" [*Col 1:15*]; "the one born from the womb before the morning star" [*Ps 109:3 LXX*]; the one who spoke as wisdom, saying, "Before all the hills, he has engendered me" [*Prov 8:25 LXX*]. Likewise, one can find many other passages of divine Scripture in which it is said that the Son was generated but not made. For these reasons, those who dare to say that the divine and ineffable generation is a creation are clearly convicted of uttering lies regarding the generation of the Lord.

**115** (c. 3) Οὔτ' οὖν καταμερίζειν χρὴ εἰς τρεῖς θεότητας τὴν θαυμαστὴν καὶ θείαν μονάδα, οὔτε ποιήσει κωλύειν τὸ ἀξίωμα καὶ τὸ ὑπερβάλλον μέγεθος τοῦ κυρίου. Ἀλλὰ πεπιστευκέναι εἰς Θεὸν πατέρα παντοκράτορα, καὶ εἰς Χριστὸν Ἰησοῦν τὸν υἱὸν αὐτοῦ καὶ εἰς τὸ ἅγιον πνεῦμα, ἡνῶσθαι δὲ τῷ Θεῷ τῶν ὅλων τὸν λόγον. «Ἐγὼ» γὰρ φησι «καὶ ὁ πατὴρ ἕν ἐσμεν» [*Io 10:30*]· καὶ «ἐγὼ ἐν τῷ πατρί, καὶ ὁ πατὴρ ἐν ἐμοί» [*Io 14:10*]. Οὕτω γὰρ ἂν καὶ

(Chap. 3) Therefore, we must never divide the awesome and divine unity into three divinities or injure the dignity and transcendent grandeur of God by speaking here of "making". Instead, it is necessary to believe in God the Father Almighty, and in Jesus Christ, his Son, and in the Holy Spirit. We must also believe that the Word is one with the God of the universe. Indeed, he says "The Father and I are one" [*Jn 10:30*], and: "I am in the Father and the Father is in me" [*Jn 14:10*]. Thus

ἡ θεία τριὰς καὶ τὸ ἅγιον κήρυγμα τῆς μοναρχίας διασώζοιτο.

both the Trinity and the holy proclamation of the Monarchy must be preserved.

FELIX I: January 5 (3?), 269–December 30, 274
EUTYCHIAN: January 4 (3?), 275–December 8 (7?), 283
CAIUS: December 17 (16?), 283–April 22, 295 (296?)

## MARCELLINUS: June 30, 295 (296?)–October 25 (January 15?), 304

### 117–121: Synod of ELVIRA (Spain), 300–303?

It is uncertain when the Synod of Elvira (today a suburb of Granada) took place. Following L. Duchesne, the years 300–303 are accepted by most today (but others point to 306–312 and even the time of Sylvester I). From the synodal acts, only the opening day is certain: May 15. Canon 33 seems to be the most ancient prescription of clerical celibacy.

*Ed.:* Bruns 2:3, 5–7, 12 / MaC 2:7B–18C / HaC 1:215A–258C / PL 84:303–10 / CdLuc 383–93 / CVis 3, 6f., 15.

*Indissolubility of Marriage*

Can. 9. Item femina fidelis, quae adulterum maritum reliquerit fidelem et alterum ducit, prohibeatur ne ducat; si duxerit, non prius accipiat communionem, nisi quem reliquerit prius de saeculo exierit; nisi forte necessitas infirmitatis dare compulerit.

Can. 9 Likewise, if a believing woman has left her believing, adulterous husband and ⟨wishes to⟩ marry another, let her be forbidden to marry; if she does marry, she may not receive communion unless ⟨the husband⟩ she abandoned has previously departed this world, unless, perhaps, the exigency of illness urges the giving ⟨of it⟩ to her. **117**

*Clerical Celibacy*

Can. 27. Episcopus, vel quilibet alius clericus, aut sororem aut filiam virginem dicatam Deo tantum secum habeat; extraneam nequaquam habere placuit.

Can. 27. A bishop, or any other cleric, may have ⟨living⟩ with him only his sister or ⟨his⟩ virgin daughter dedicated to God; it is decided that he ⟨must⟩ by no means have a stranger ⟨with him⟩. **118**

Can. 33. Placuit in totum prohibere episcopis, presbyteris et diaconibus, vel omnibus clericis positis in ministerio, abstinere se a coniugibus suis et non generare filios: quicumque vero fecerit, ab honore clericatus exterminetur.

Can. 33. It is decided to impose the following absolute interdiction on bishops, priests, and deacons, as well as all other clerics exercising ministry: they are to abstain from their wives and not beget children; to be sure, whoever does this ⟨beget children⟩ shall be removed from the clerical state. **119**

*Baptism and Confirmation*

Can. 38. Loco peregre navigantes aut si ecclesia in proximo non fuerit, posse fidelem, qui lavacrum suum integrum habet nec sit bigamus, baptizare in necessitate infirmitatis positum catechumenum, ita ut, si supervixerit, ad episcopum eum perducat, ut per manus impositionem perfici possit.

Can. 38. If someone is traveling by sea in a foreign place or if there is no church in the vicinity, a believer who has kept his baptism intact and is not a bigamist may baptize a catechumen if there is an exigency of sickness, on condition that, if ⟨the catechumen⟩ survives, he will bring him to the bishop, so that he might be perfected by the imposition of hands. **120**

Can. 77. Si quis diaconus regens plebem sine episcopo vel presbytero aliquos baptizaverit, episcopus eos per benedictionem perficere debebit; quod si ante de saeculo recesserint, sub fide, qua quis credidit, poterit esse iustus.

Can. 77. If a deacon who is directing the people has baptized some without a bishop or a priest, the bishop will have to perfect them by means of a blessing; but if they should depart the world before ⟨this is done⟩, they can be justified by the faith with which they believed. **121**

MARCELLUS I: May/June 308 (307?)–January 16, 309 (308?)
(In the judgment of some researchers, this pope is identical with Marcellinus.)
EUSEBIUS: April 18, 309 (310?) –August 17, 309 (310?)
MILTIADES (MELCHIADES): July 2, 310 (311?)–January 11, 314

## SYLVESTER I: January 31, 314–December 31, 335

### 123: First Synod of ARLES, begun August 1, 314

This was concerned essentially with the Donatists.

*Ed.:* Turner 1/II/II (1939), 387f. [= chap. 9] / C. Munier: CpChL 148 (1963): 10f. / Routh 4:306, 308f. [= chap. 8] / Bruns 2:108 / MaC 2:472A. The same canon is also recorded in the synodal letter of Pope Sylvester: Turner, 1/II/II (1939), 387f. [= chap. 9] / CSEL 26:208$_{10-15}$ / C. Munier: CpChL 148 (1963): 6 / KIT 122:21 (no. 16$_{52-57}$) / Gratian, *Decretum*, p. III, dist. 4, c. 109 (Frdb 1:1395).

*Baptism of Heretics*

**123** Can. 9 (8). De Afris, quod propria lege sua utuntur, ut rebaptizent, placuit, ut si ad Ecclesiam aliquis de haeresi venerit, interrogent eum symbolum, et si perviderint eum in Patre et Filio et Spiritu Sancto esse baptizatum, manus ei tantum inponatur, ut accipiat Spiritum Sanctum; quod si interrogatus non responderit hanc Trinitatem, baptizetur.

Can. 9 (8). With respect to the Africans, because they use their own law so as to rebaptize, it has been decided that, if anyone comes into the Church from heresy, he should be questioned on the profession of faith, and if it is determined that he has been baptized in ⟨the name of⟩ the Father and the Son and the Holy Spirit, only hands should be imposed on him, so that he may receive the Holy Spirit; but if, upon being questioned, he does not respond with this Trinity, he is to be baptized.

## First Council of NICAEA (First Ecumenical): June 19–August 25, 325

This council of the "318 Fathers", convoked by Emperor Constantine the Great, mainly condemned the Arians. Begun on June 19 (not on May 20; cf. E. Schwartz, in: *Nachr. der Gesellsch. der Wissensch.* [Göttingen, 1904], 398; Turner 1/I/II [1904], 105: "XIII Kal. Iul"). Only the profession of faith, twenty canons, and a synodal letter are preserved.

### 125–126: Nicene Creed, June 19, 325

It is among the most celebrated definitions of the faith. The most authentic text is offered by Eusebius of Caesarea, "Letter to His Dioceses" (PG 20:1540BC); Athanasius of Alexandria, "Letter to the Emperor Jovin", chap. 3 (PG 26:817B); *De decretis Nicaenae synodi* 37, § 2 (cf. Opitz, *Athanasius Werke* 2/1 (Berlin and Leipzig, 1935), 36); Basil the Great, letter 125, chap. 2 (PG 32:548C). The text of later witnesses can no longer be accepted as authentic, for example, that of the Council of Chalcedon (ACOe 2/I/II, 79$_{16-23}$). The example given by the Council of Nicaea gave rise to the practice of drawing up "synodal creeds".

Among Latin translations of the creed, the versions that stand out for their antiquity are those of Hilary of Poitiers, and, among these, the one from the work *De synodis* 84 (PL 10:536A) is placed beside the following Greek text (including the anathema).

*Ed.:* [Greek text] I. Ortiz de Urbina, *El simbolo Niceno* (Madrid, 1947), 21f. / Ortiz de Urbina in OrChrPer 2 (1936): 342f. / H.G. Opitz, *Athanasius Werke* 2/I (Berlin and Leipzig, 1935), 30, 36f. / G.L. Dossetti, *Il simbolo di Nicea e di Constantinopli*, Testi e ricerche di scienze religiose 2 (Rome, 1967), 226–27 / Hn § 142 / MaC 2:665C–E (cf. 5:688B) / COeD, 3rd ed., 5$_{2-19}$ / Kelly 215–16 / Ltzm 26f. —[Latin translation] The other translations of Hilary of Poitiers (except for the one cited) are in A. Feder: CSEL 65:150 / The majority of translations are found in the collection of canons in Turner 1/I/II (1904), 106–9 [= the most ancient]; 1/II/I (1913), 297–319 [= later forms]: ibid., 320–24 provides an abundant list of variations.

| | [*Versio graeca*] | [*Versio latina*] | [*Greek version*] | [*Latin version*] |
|---|---|---|---|---|
| **125** | Πιστεύομεν εἰς ἕνα Θεόν, πατέρα παντοκράτορα, πάντων ὁρατῶν τε καὶ ἀοράτων ποιητήν, | Credimus in unum Deum, Patrem omnipotentem, omnium visibilium et invisibilium factorem. | We believe in one God, the Father almighty, creator of all things, visible and invisible, | We believe in one God, the Father almighty, creator of all things, visible and invisible. |
| | καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστόν, τὸν υἱὸν τοῦ Θεοῦ, γεννηθέντα ἐκ τοῦ Πατρὸς μονογενῆ, | Et in unum Dominum nostrum Iesum Christum Filium Dei, natum ex Patre unigenitum, hoc est de sub- | and in one Lord Jesus Christ, the Son of God, the Only-Begotten generated from the Father, | And in our one Lord, Jesus Christ, the Son of God, the Only-Begotten born from the Father, that |

| | | | |
|---|---|---|---|
| τουτέστιν ἐκ τῆς οὐσίας τοῦ Πατρός, Θεὸν ἐκ Θεοῦ, φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον τῷ πατρί, δι' οὗ τὰ πάντα ἐγένετο, τά τε ἐν τῷ οὐρανῷ καὶ τὰ ἐν τῇ γῇ, | stantia Patris, Deum ex Deo, lumen ex lumine, Deum verum de Deo vero, natum, non factum, unius substantiae cum Patre (quod graece dicunt homousion), per quem omnia facta sunt, quae in caelo et in terra, | that is, from the being of the Father, God from God, light from light, true God from true God, begotten, not made, one in being with the Father, through whom all things were made, those in heaven and those on earth, | is, from the substance of the Father, God from God, light from light, true God from true God, born, not made, of one substance with the Father (which they call ὁμοούσιος in Greek), through whom all things were made, those in heaven and those on earth, |
| τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα καὶ σαρκωθέντα, ἐνανθρωπήσαντα, παθόντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ, [καὶ] ἀνελθόντα εἰς τοὺς οὐρανούς, ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς, | qui propter nostram salutem descendit, incarnatus est et homo factus est et passus est, et resurrexit tertia die, et ascendit in caelos, venturus iudicare vivos et mortuos. | who for us men and for our salvation came down and became flesh, was made man, suffered, and rose again on the third day, ascended into heaven and will come to judge the living and the dead, | who for our salvation came down and became flesh, and was made man, suffered, and rose again on the third day, ascended into heaven, and will come to judge the living and the dead. |
| καὶ εἰς τὸ ἅγιον πνεῦμα. | Et in Spiritum Sanctum. | and in the Holy Spirit. | And in the Holy Spirit. |
| Τοὺς δὲ λέγοντας· «ἦν ποτε ὅτε οὐκ ἦν», καὶ «πρὶν γεννηθῆναι οὐκ ἦν» καὶ ὅτι ἐξ οὐκ ὄντων ἐγένετο, ἢ ἐξ ἑτέρας ὑποστάσεως ἢ οὐσίας φάσκοντας εἶναι *ἢ κτιστόν* [-!] ἢ τρεπτὸν ἢ ἀλλοι-ωτὸν τὸν υἱὸν τοῦ Θεοῦ, ἀναθεμα-τίζει ἡ καθολικὴ ἐκκλησία. | Eos autem, qui dicunt "Erat, quando non erat" et "Antequam nasceretur, non erat" et "Quod de non exstantibus factus est" vel ex alia substantia aut essentia dicentes aut convertibilem aut demutabilem Deum [Filium Dei[1]], hos anathematizat catholica Ecclesia. | Howwever, those who say: "There was a time when he was not" and "Before he was born he was not" and that he was made from nothing or who say that the Son of God may be of a different hypostasis or essence, or may be *created or* [-!] subject to change and alteration, ⟨such persons⟩ the Catholic Church anathematizes. | However, those who say: "There was a time when he was not" and "Before he was born, he was not" and "He was made from nothing" or who say that God [the Son of God][1] may be of another substance or essence or may be subject to change and alteration, ⟨such persons⟩ the Catholic Church anathematizes. **126** |

## 127–129: Canons

*Ed.:* Bruns 1:16, 19, 18 / HaC 1:326D–330B (cf. 431E–436A) / MaC 2:672B–673D (cf. 896, 900, 904) / COeD, 3rd ed., $9_{27}$–$12_{37}$ / [Latin text:] Turner 1/I/II (1904), 122–33, 140f., 130–33 [ancient collections]; 262, 267, 272 [collection of Dionysius Exiguus] / PL 56:827C–830A. —Here the version of Dionysius is presented.

[*Regarding 128a*:] One who is castrated (a eunuch) had already been denied access into the "house of the Lord" in Deuteronomy 23:2. But since in Scripture it is reported that Christ praises eunuchs "who have made themselves such for the kingdom of heaven"

*126 [1] So read the remaining textual witnesses according to Turner 1/I/II:108f.; Turner 1/II/I:298ff., 324.

(*Mt 19:12*) and in another passage recommends self-mutilation ("If ... causes you to sin, tear it out": *Mt 5:29f.*; *18:8f.*; *par.*), it could seem peculiar to condemn and prohibit an act of this type committed with the best intentions. There were those who took the words of Christ literally and approved of castration: the sect of the Valesians, for example, if Epiphanius of Salamis can be believed (*Panarion haeresium* 58, 1: ed. by K. Holl [GChSch] 2:358 / PG 41:1009D–1011C; this fact is repeated by Augustine, *De haeresibus* 37: ed. by R. Vander Plaetse and C. Beukers: CpChL 46 [1969]: 306 / PL 42:32). It is also known that Origen of Alexandria castrated himself in his youth (Eusebius of Caesarea, *Historia ecclesiae* VI, 8: ed. by E. Schwartz (GChSch) 2/II, 534 / PG 20:537AB). Canon 1 of Nicaea seems to be the first ecclesiastical prohibition of castration. The (pseudepigraphic) *Canones Apostolorum*, which take up this theme in canons 21–24 (Turner 1/I/I, 17f. / Bruns 1:3f.), do not date earlier than the late fourth century. Cf. a collection of similar prohibitions in Gratian's *Decretum*, p. I, dist. 55, c. 4–5, 7–9 (Frdb 1:216f.).

Since the problem of castration and mutilation brings to mind the question of the right of man to dispose of his own body, we recall some words of Pius XII in which the principle of totality, which should apply here, is formulated ("Address to the Participants of the First International Congress of the Histopathology of the Nervous System", September 13, 1952: AAS 44 [1952]: 782): "Because he [the patient] is the utilizer and not the owner, he does not have an unlimited power to impose acts of destruction or mutilation of an anatomical or functional character. But, in virtue of the principle of totality, of his right to make use of the services of the organism as a whole, he can dispose of individual parts by destruction or mutilation when and in the measure it is necessary for the good of the being in its entirety, in order to assure its existence or to avoid and, naturally, to repair grave and enduring injuries that could not be otherwise avoided or treated" (Parce qu'il [le patient] est usufruitier et non propriétaire, il n'a pas un pouvoir illimité de poser des actes de destruction ou de mutilation de caractère anatomique ou fonctionnel. Mais, en vertu du principe de totalité, de son droit d'utiliser les services de l'organisme comme un tout, il peut disposer des parties individuelles pour les détruire ou les mutiler, lorsque et dans le mesure où c'est nécessaire pour le bien de l'être dans son ensemble, pour assurer son existence, ou pour éviter, et naturellement pour réparer des dommages graves et durables, qui ne pourraient être autrement ni écartés ni réparés).

*Ed.:* MaC 2:668C / COeD, 3rd ed., $6_{4-17}$ / in Gelasius of Cyzicus, *Historia ecclesiae* II, 32, 1, ed. by G. Loeschke and M. Heinemann (GChSch) $112_{3-10}$ / Turner 1/I/II, 112b.

### *Baptism of Heretics*

**127** η′. Περὶ τῶν ὀνομαζόντων μὲν ἑαυτοὺς Καθαρούς ποτε, προσερχομένων δὲ τῇ καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ, ἔδοξε τῇ ἁγίᾳ καὶ μεγάλῃ συνόδῳ, ὥστε χειροθετουμένους αὐτοὺς μένειν οὕτως ἐν τῷ κλήρῳ· πρὸ πάντων δὲ τοῦτο ὁμολογῆσαι αὐτοὺς ἐγγράφως προσήκει, ὅτι συνθήσονται καὶ ἀκολουθήσουσι τοῖς τῆς καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας δόγμασιν· τουτέστι καὶ διγάμοις κοινωνεῖν καὶ τοῖς ἐν τῷ διωγμῷ παραπεπτωκόσιν....

8. With respect to those ⟨i.e., the Novatianists⟩ who call themselves "the Cathars" ⟨= the pure ones⟩, the holy and great council decrees that, when they wish to enter into the catholic and apostolic Church, they are to receive an imposition of the hands and thus may remain among the clergy. First of all, however, it is fitting that they profess in writing to accept and follow the decrees of the catholic and apostolic Church: namely, to remain in communion with those who have been married twice and with those who have lapsed during persecution....

**128** ιθ′. Περὶ τῶν Παυλιανισάντων, εἶτα προσφυγόντων τῇ καθολικῇ ἐκκλησίᾳ, ὅρος ἐκτέθειται, ἀναβαπτίζεσθαι αὐτοὺς ἐξάπαντος· εἰ δέ τινες ἐν τῷ παρεληλυθότι χρόνῳ ἐν τῷ κλήρῳ ἐξητάσθησαν, εἰ μὲν ἄμεμπτοι καὶ ἀνεπίληπτοι φανεῖεν, ἀναβαπτισθέντες χειροτονείσθωσαν ὑπὸ τοῦ τῆς καθολικῆς ἐκκλησίας ἐπισκόπου....

19. With regard to the Paulianists who subsequently seek refuge in the Catholic Church, it is decided that they must, by all means, be rebaptized. In cases where some of them, in the past, were members of the clergy, if they seem blameless and above reproach, once they are rebaptized, they are to be ordained by the bishop of the Catholic Church....

### *Castration*

**128a** α′. Εἴ τις ἐν νόσῳ ὑπὸ ἰατρῶν ἐχειρουργήθη, ἢ ὑπὸ βαρβάρων ἐξετμήθη, οὗτος μενέτω ἐν τῷ κλήρῳ· εἰ δέ τις ὑγιαίνων ἑαυτὸν ἐξέτεμε, τοῦτον καὶ ἐν τῷ κλήρῳ ἐξεταζόμενον πεπαῦσθαι προσήκει, καὶ ἐκ τοῦ δεῦρο μηδένα τῶν τοιούτων χρῆναι προσάγεσθαι· ὥσπερ δὲ τοῦτο πρόδηλον, ὅτι περὶ τῶν ἐπιτηδευόντων τὸ πρᾶγμα καὶ τολμώντων ἑαυτοὺς ἐκτέμνειν εἴρηται· οὕτως εἴ τινες ὑπὸ βαρβάρων ἢ δεσποτῶν εὐνουχίσθησαν, εὑρίσκοιντο δὲ ἄλλως ἄξιοι, τοὺς τοιούτους εἰς κλῆρον προσίεται ὁ κανών.

1. If anyone has been castrated by physicians during an illness or by barbarians, he may remain in the clergy. But if anyone is healthy and castrates himself, it is appropriate that he be excluded from the clergy, and from now on no such person should be admitted. Because it is also clear that this is said about those who engage in this practice deliberately by daring to castrate themselves, if some are made eunuchs by barbarians or tyrants, but are otherwise found worthy, the canon admits such persons to the clergy.

*Viaticum for the Dying*

ιγ'. Περὶ δὲ τῶν ἐξοδευόντων ὁ παλαιὸς καὶ κανονικὸς νόμος φυλαχθήσεται καὶ νῦν, ὥστε εἴ τις ἐξοδεύοι, τοῦ τελευταίου καὶ ἀναγκαιοτάτου ἐφοδίου μὴ ἀποστερεῖσθαι· εἰ δὲ ἀπογνωσθεὶς καὶ κοινωνίας πάλιν τυχών, πάλιν ἐν τοῖς ζῶσιν ἐξετασθῇ, μετὰ τῶν κοινωνούντων τῆς εὐχῆς μόνης ἔστω· καθόλου δὲ καὶ περὶ παντὸς οὑτινος ἐξοδεύοντος, αἰτοῦντος τοῦ μετασχεῖν εὐχαριστίας ὁ ἐπίσκοπος *μετὰ δοκιμασίας ἐπιδότω* [*al.:* μεταδιδότω τῆς προσφορᾶς].

13. Concerning the dying, the ancient law is still to be maintained, namely, that those who are dying are not to be deprived of their last, most necessary viaticum. But if one whose life has been despaired of has been admitted to communion and has shared in the offering and is found to be numbered again among the living, he shall be among those who take part in prayer only. But as a general rule, in the case of anyone whatsoever who is dying and seeks to share in the Eucharist, the bishop *upon examining the matter* shall give him a share [in the offering]. **129**

## 130: Synodal Letter Ἐπειδὴ τῆς to the Egyptians

*Ed.:* In Athanasius of Alexandria, *De decretis Nicaenae synodi* 36, §§ 2–4: ed. by Opitz, *Athanasius Werke* 2/I (Berlin and Leipzig, 1935), 35. —In Socrates, *Historia ecclesiae* I, 9: PG 67:78C. —In Theodoret of Cyrus, *Historia ecclesiae* I, 9, 4f.; ed. by L. Parmentier (GChSch), 39 / PG 82:928C. —In Gelasius of Cyzicus, *Historia ecclesiae* II, 34, 4f.: ed. by G. Loeschke and M. Heinemann (GChSch), 121.

*The Errors of Arius*

(c. 1, no. 2) Πρῶτον μὲν οὖν ἐξ ἁπάντων ἐξετάσθη τὰ κατὰ τὴν ἀσέβειαν καὶ τὴν παρανομίαν Ἀρείου καὶ τῶν σὺν αὐτῷ, ... καὶ παμψηφεὶ ἔδοξεν ἀναθεματισθήναι τὴν ἀσεβῆ αὐτοῦ δόξαν, καὶ τὰ ῥήματα καὶ τὰ ὀνόματα τὰ βλάσφημα, οἷς ἐκέχρητο βλασφημῶν, τὸν Υἱὸν τοῦ Θεοῦ λέγων ἐξ οὐκ ὄντων, καὶ εἶναί ποτε ὅτε οὐκ ἦν· καὶ αὐτεξουσιότητι κακίας καὶ ἀρετῆς δεκτικὸν τὸν Υἱὸν τοῦ Θεοῦ λέγοντος, καὶ κτίσμα καὶ ποίημα ὀνομάζοντος, ἅπαντα ἀνεθεμάτισεν ἡ ἁγία σύνοδος, οὐδὲ ὅσον ἀκοῦσαι τῆς ἀσεβοῦς δόξης ἢ ἀπονοίας καὶ τῶν βλασφήμων ῥημάτων ἀνασχομένη.

(Chap. 1, no. 2) First of all, the impiety and perversity of Arius and his followers were examined,... and it was unanimously decided to condemn his impious doctrine and the blasphemous utterances by which he expressed himself regarding the Son of God: maintaining in fact that he came from nothing and that prior to his birth he did not exist; he also said that the Son of God, through his free will, had capacity for both good and evil and called him a creature and something made. The holy council anathematized all of this, not wishing even to listen to this impious and insane doctrine or such blasphemous language. **130**

MARK: January 18–October 7, 336

# JULIUS I: February 6, 337–April 12, 352

## 132: Letter Ἀνέγνων τὰ γράμματα to the Antiochenes, 341

*Ed.:* CouE 385B / PL 8:906A / PG 25:305D–308A (= Athanasius, *Apologia contra Arianos* 35; the letter is inserted within) / MaC 2:1229E–1232A. —*Reg.:* JR 186.

*Primacy of the Roman See*

(22) ... Εἰ γὰρ καὶ ὅλως, ὡς φατέ, γέγονέ τι εἰς αὐτοὺς ἁμάρτημα, ἔδει κατὰ τὸν ἐκκλησιαστικὸν κανόνα, καὶ μὴ οὕτως γεγενῆσθαι τὴν κρίσιν. Ἔδει γραφῆναι πᾶσιν ἡμῖν, ἵνα οὕτως παρὰ πάντων ὁρισθῇ τὸ δίκαιον· ἐπίσκοποι γὰρ ἦσαν οἱ πάσχοντες, καὶ οὐχ αἱ τυχοῦσαι ἐκκλησίαι αἱ πάσχουσαι, ἀλλ' ὧν αὐτοὶ οἱ ἀπόστολοι δι' ἑαυτῶν καθηγήσαντο. Διὰ τί δὲ περὶ τῆς Ἀλεξανδρέων ἐκκλησίας μάλιστα

(22) ... If indeed, as you say, there was some transgression committed by them, the judgment ought to have been in accordance with ecclesiastical norm and not in this manner. You should have written to all of us so that what is just might be established by all; those concerned were bishops; and the churches concerned were not just any ones, but those that the apostles themselves personally governed. Yet why was nothing written to us, **132**

οὐκ ἐγράφετο ἡμῖν; Ἢ ἀγνοεῖτε ὅτι τοῦτο ἔθος ἦν, πρότερον γράφεσθαι ἡμῖν, καὶ οὕτως ἔνθεν ὁρίζεσθαι τὰ δίκαια; Εἰ μὴν οὖν τι τοιοῦτον ἦν ὑποπτευθὲν εἰς τὸν ἐπίσκοπον τὸν ἐκεῖ, ἔδει πρὸς τὴν ἐνταῦθα ἐκκλησίαν γραφῆναι.

especially regarding the Church of Alexandria? Or did you perhaps not know that this was the custom: that first you write to us and thus what is just is determined from here? If, therefore, something of this kind was suspected regarding the bishop there, this Church should have been informed of it.

## 133–135: Synod of SERDICA, ca. 343

This synod was convoked either in the autumn of 343 or earlier in 342 at Serdica (Sofia, Bulgaria; for the spelling "Serdica" instead of "Sardica", cf. Turner 1/II/III, 533) but was deprived of its ecumenical character by the absence or, more precisely, the departure of many bishops. Its canons are numbered in very different order in various collections; cf. the comparative table in Turner 1/II/III, 442. The Latin text that we have today is not the original; in opposition to Turner and Schwartz, the opinion now prevails that the original language of the decree was Greek (cf. G. von Hankiewicz in ZSavStKan 2 [1912]: 44–99).

*Ed.:* Turner 1/II/III (1930), 455–57 [= the Latin text alone with critical apparatus]; 492–94 [= Latin and Greek] / Turner in JThSt 3 (1902): 396f. [= cann. 3 and 7 of the *Prisca* of Dionysius Exiguus] / Bruns 1:90–94 [Greek and Latin] / MaC 3:7C–9C, 23C–25A, 32C–33C / HaC 1:637f., 641f. / PL 56:775B–777C; cf. 832C–833C; 84:116.

### *Order of the Churches and Primacy of the Roman See*

[*Recensio latina*]

**133** ([Can. 3a] *Isidor.* can. 4) Osius episcopus dixit: Illud quoque [*suppl. e graeco:* necessario adiciendum est], ut episcopus de provincia ad aliam provinciam, in qua sunt episcopi, non transeat; nisi forte a fratribus suis invitatus, ne videamur ianuam caritatis clausisse.

Illud quoque providendum est: si in aliqua provincia forte aliquis episcopus contra fratrem suum episcopum litem habuerit, non ex his unus ex alia provincia advocet episcopos.

Quod si aliquis episcopus iudicatus fuerit in aliqua causa, et putat bonam causam habere, ut iterum iudicium renovetur, si vobis placet, sanctissimi Petri Apostoli memoriam honoremus: scribatur vel ab his, qui causam examinarunt, vel ab episcopis, qui in proxima provincia morantur, Romano epis-

[*Recensio graeca*]

γ'. Ὅσιος ἐπίσκοπος εἶπεν· Καὶ τοῦτο προστεθῆναι ἀναγκαῖον, ἵνα μηδεὶς ἐπισκόπων ἀπὸ τῆς ἑαυτοῦ ἐπαρχίας εἰς ἑτέραν ἐπαρχίαν, ἐν ᾗ τυγχάνουσιν ὄντες ἐπίσκοποι, διαβαίνοι· εἰ μήτι παρὰ τῶν ἀδελφῶν τῶν ἑαυτοῦ κληθείη, διὰ τὸ μὴ δοκεῖν ἡμᾶς τὰς τῆς ἀγάπης ἀποκλείειν πύλας.

Καὶ τοῦτο δὲ ὡσαύτως προνοητέον, ὥστε ἐὰν ἔν τινι ἐπαρχίᾳ ἐπισκόπων τις ἄντικρυς ἀδελφοῦ ἑαυτοῦ καὶ συνεπισκόπου πρᾶγμα σχοίη, μηδέτερον ἐκ τούτων ἀπὸ ἑτέρας ἐπαρχίας ἐπισκόπους ἐπιγνώμονας ἐπικαλεῖσθαι.

Εἰ δὲ ἄρα τις ἐπισκόπων ἔν τινι πράγματι δόξῃ κατακρίνεσθαι, καὶ ὑπολαμβάνει ἑαυτὸν μὴ σαθρόν, ἀλλὰ καλὸν ἔχειν τὸ πρᾶγμα, ἵνα καὶ αὖθις ἡ κρίσις ἀνανεωθῇ εἰ δοκεῖ ὑμῶν τῇ ἀγάπῃ, Πέτρου τοῦ ἀποστόλου τὴν μνήμην τιμήσωμεν, καὶ γραφῆναι παρὰ τούτων τῶν κρινάντων

[*Latin version*]

([Can. 3a] *Isidore*: can. 4) Bishop Hosius said: And also that [*completed from the Greek:* it is necessary to add] a bishop may not cross from one province into another province in which there are bishops, unless perchance on the invitation of his brothers, lest we seem to have shut the door of charity.

For this, too, it should be provided: if perchance in any province some bishop has a dispute with a brother bishop, let no one of these summon the bishops from another province.

But if any bishop has been judged in some case, and he thinks he has a good case, so that a new trial may be given, if it seems good to you, let us honor the memory of the most holy apostle Peter: either let those who have examined the case or the bishops who reside in the next province write to

[*Greek version*]

3. Bishop Hosius said: It is necessary to declare this in order that no bishop may keep crossing from his own province into a different province in which there are bishops, unless perchance he should be invited by his brothers, so that we may not seem to close the doors of charity.

And this too, one must provide for, that, if in any province one of the bishops should have trouble with his brother and fellow bishop, neither of these two call to his aid as judges the bishops of another province.

Yet, on the other hand, if one of the bishops should think that he is being condemned in some trouble and thinks that he has, not an unsound, but a good case, in order that a new trial may be held, if it seems good to Your Charity, let us honor the memory of Peter the apostle and let these

copo; et si iudicaverit renovandum esse iudicium, renovetur, et det iudices. Si autem probaverit talem causam esse, ut ea non refricentur quae acta sunt, quae decreverit confirmata erunt. Si hoc omnibus placet? Synodus respondit: Placet.

[Ἰουλίῳ][1] τῷ ἐπισκόπῳ Ῥώμης, ὥστε διὰ τῶν γειτνιώντων τῇ ἐπαρχίᾳ ἐπισκόπων, εἰ δέοι, ἀνανεωθῆναι τὸ δικαστήριον, καὶ ἐπιγνώμονας αὐτὸς παράσχοι. Εἰ δὲ μὴ συστῆναι δύναται, τοιοῦτον αὐτοῦ εἶναι τὸ πρᾶγμα, ὡς παλινδικίας χρῆζειν, τὰ ἅπαξ κεκριμένα μὴ ἀναλύεσθαι, τὰ δὲ ὄντα βέβαια τυγχάνειν.

the Roman bishop; and if he should judge that the judicial investigation ought to be repeated, let it be repeated, and let him appoint judges. But if he should determine that the case is such that what has been finished should not be reopened, his decree shall be confirmed. Is this agreeable to all? The synod replied: It is agreeable.

judges write to [Julius,][1] the bishop of Rome[,] so that through the bishops who border on the province, if it should be necessary, the trial be reopened, and he himself should furnish the judges. But if it cannot be proven that this matter is of such a nature as to need a new trial, let not the decisions made once be set aside, but let them be confirmed.

(*Isid.* 5) Gaudentius episcopus dixit: Addendum, si placet, huic sententiae, quam plenam sanctitatis protulistis: cum aliquis episcopus depositus fuerit eorum episcoporum iudicio, qui in vicinis commorantur locis, et proclamaverit agendum sibi esse negotium in urbe Roma, alter episcopus in eadem cathedra, post appellationem eius, qui videtur esse depositus, omnino non ordinetur loco ipsius, nisi causa fuerit iudicio Romani episcopi determinata.

δ'. Γαυδέντιος ἐπίσκοπος εἶπεν· Εἰ δοκεῖ, ἀναγκαῖον προστεθῆναι ταύτῃ τῇ ἀποφάσει, ἥντινα ἀγάπης εἰλικρινοῦς πλήρη ἐξενήνοχας· ὥστε ἐάν τις ἐπίσκοπος καθαιρεθῇ τῇ κρίσει τούτων τῶν ἐπισκόπων φάσκῃ πάλιν ἑαυτῷ ἀπολογίας πρᾶγμα ἐπιβαλεῖν, μὴ πρότερον εἰς τὴν καθέδραν αὐτοῦ ἕτερον ὑποκαταστῆναι, ἐὰν μὴ ὁ τῆς Ῥωμαίων ἐπίσκοπος ἐπιγνοὺς περὶ τούτου, ὅρον ἐξενέγκῃ.

(*Isidore* 5) Bishop Gaudentius said: If it is agreeable, we should add to this opinion that you have offered full of charity: if a bishop has been deposed by the judgment of bishops residing in the vicinity and he has declared that he must plead his case in the city of Rome, then, after the appeal of the one who seems to have been deposed, another bishop may not in any way be ordained to take his place in the see unless his case has been decided by the judgment of the bishop of Rome.

4. Bishop Gaudentius said: If it is decided, we ought to add to this decision that you have offered full of pure charity: if a bishop has been deposed by the judgment of these bishops who are in the vicinity and he alleges that the business of defense will again fall upon himself, another may not be ordained to his office unless previously the bishop of Rome has come to a decision concerning him and has published his judgment. **134**

([Can. 3b] *Isid.* 7) Osius episcopus dixit: Placuit autem, ut,

si episcopus accusatus fuerit, et iudicaverint congregati episcopi regionis ipsius, et de gradu suo deiecerint eum, et appellasse videatur, et confugerit ad beatissimum ecclesiae Romanae episcopum et voluerit audiri et iustum putaverit, [ut] renovetur examen;

ε'. Ὅσιος ἐπίσκοπος εἶπεν· Ἤρεσεν, ἵνα

εἴ τις ἐπίσκοπος καταγγελθείη, καὶ συναθροισθέντες οἱ ἐπίσκοποι τῆς ἐνορίας τῆς αὐτῆς τοῦ βαθμοῦ αὐτὸν ἀποκινήσωσιν, καὶ ὥσπερ ἐκκαλεσάμενος καταφύγῃ ἐπὶ μακαριώτατον τῆς Ῥωμαίων ἐκκλησίας ἐπίσκοπον, καὶ βουληθείν αὐτοῦ διακοῦ-

([Can. 3b] *Isidore* 7) Bishop Hosius said: However, it has been agreed that

if a bishop has been accused and the assembled bishops of the same province have judged and deprived him of his office and he appears to have appealed and has taken refuge with the most blessed bishop of the Roman Church and has desired to

5. Bishop Hosius said: It has been agreed that, **135**

if a bishop has been accused, and the assembled bishops of the same region have deposed him from his rank, and inasmuch as he has appealed and taken refuge with the most blessed bishop of the Roman Church and he has wished to hear him, if he thinks it is just to renew the

*133 [1] The name of this pope was inserted later.

σαι, δίκαιόν τε εἶναι ομίσῃ ἀνανεώσασθαι αὐτοῦ τὴν ἐξέτασιν τοῦ πράγματος·

be heard and he has thought it just that an examination be made anew,

examination of his difficulty,

scribere his episcopis dignetur, qui in finitima et propinqua provincia sunt, [ut] ipsi diligenter omnia requirant et iuxta fidem veritatis definiant.

γράφειν τούτοις τοῖς ἐπισκόποις καταξιώσῃ, τοῖς ἀγχιστεύουσι τῇ ἐπαρχίᾳ, ἵνα αὐτοὶ ἐπιμελῶς καὶ μετὰ ἀκριβείας ἕκαστα διερευνήσωσιν καὶ κατὰ τὴν τῆς ἀληθείας πίστιν ψῆφον περὶ τοῦ πράγματος ἐξενέγκωσιν.

let him deign to write to these bishops who are in the adjoining and neighboring province so that they themselves may diligently make all inquiries and decide according to their pledge of truth.

let him deign to write to these bishops who live in the neighboring province so that they themselves may examine carefully and with exactness each matter and declare their vote on the problem according to their pledge of truth.

Quod si qui rogat causam suam iterum audiri et deprecatione sua moverit episcopum Romanum, ut e latere suo presbyterum mittat, erit in potestate episcopi, quid velit aut quid aestimet: si decreverit mittendos esse, qui praesentes cum episcopis iudicent, habentes [eius] auctoritatem, a quo destinati sunt, erit in suo arbitrio. Si vero crediderit sufficere episcopos, ut negotio terminum imponant, faciet quod sapientissimo consilio suo iudicaverit.

Εἰ δέ τις ἀξιοῖ καὶ πάλιν αὐτοῦ τὸ πρᾶγμα ἀκουσθῆναι, καὶ τῇ δεήσει τῇ ἑαυτοῦ τὸν Ῥωμαίων ἐπίσκοπον κινεῖν δόξῃ ἀπὸ τοῦ ἰδίου πλευροῦ πρεσβυτέρους ἀποστείλοι· εἶναι ἐν τῇ ἐξουσίᾳ αὐτοῦ τοῦ ἐπισκόπου, ὅπερ ἂν καλῶς ἔχειν δοκιμάσῃ καὶ [ἐὰν] ὁρίσῃ, δεῖν ἀποσταλῆναι τοὺς μετὰ τῶν ἐπισκόπων κρινοῦντας, ἔχοντάς τε τὴν αὐθεντίαν τούτου παρ' οὗ ἀπεστάλησαν, καὶ τοῦτο θετέον. Εἰ δὲ ἐξαρκεῖν νομίζοι πρὸς τὴν τοῦ πράγματος ἐπίγνωσιν καὶ ἀπόφασιν τοῦ ἐπισκόπου, ποιήσει ὅπερ ἂν τῇ ἐμφρονεστάτῃ αὐτοῦ βουλῇ καλῶς ἔχειν δόξῃ. Ἀπεκρίναντο οἱ ἐπίσκοποι· Τὰ λεχθέντα ἤρεσεν.

But if anyone asks that his case be heard again and by his plea moves the Roman bishop to send a presbyter from his own side, what he ⟨the presbyter⟩ wishes or what he determines will be in the power of the bishop; and if he decrees those ought to be sent who in person may judge with the bishops and who have the authority ⟨of him⟩ by whom they have been appointed, it ⟨this decree⟩ will be within his decision. But if he believes that the bishops suffice to put an end to the affair, he will do that which he decides in accordance with his own very wise deliberation.

But if anyone should ask that his case be heard again and by his prayer seems to move the bishop of Rome to dispatch presbyters from his side, what he decides is good is in the power of the bishop himself, and if he determines that it is necessary to send those who will judge with the bishops and who have the absolute authority of him by whom they were sent, this also must be granted. But if he should consider it sufficient by reason of the examination of the difficulty and the sentence of the bishop, he will do what he thinks is good according to his very wise deliberation. The bishops gave an answer. What was said was agreeable.

### 136: Letter of the Synod of Serdica *Quod semper* to Pope Julius I, ca. 343

*Ed.:* A. Feder: CSEL 65:127 / CouE 395 / MaC 3:40B / HaC 1:653C.

*Primacy of the Roman See*

**136** Hoc enim optimum et valde congruentissimum esse videbitur, si ad caput, id est ad Petri Apostoli sedem, de singulis quibusque provinciis Domini referant sacerdotes.

For this will seem to be best and most fitting indeed, if the priests from each and every province refer to the head, that is, to the chair of Peter the apostle.

## LIBERIUS: May 17, 352–September 24, 366

### 138–143: Acts of Pope Liberius on the Question of the Semiarians, 357

Pope Liberius signed in exile the creed written by the Semiarians, and he excommunicated Athanasius, the proponent of the Nicene faith. Cf. Athanasius, *Historia Arianorum ad monachos* 41 (PG 25:741), Sozomenus, *Historia ecclesiae* IV, 15 (J. Bidez and G.C. Hansen [GChSch], 158 / PG 67:1152). Further documentation can be found in the letters of Liberius himself, which have been

preserved among the fragments of the historical work *Adversus Valentem et Ursacium*, by Hilary of Poitiers. Their authenticity was formerly questioned without justification. This raises the question of the orthodoxy of Pope Liberius. The faith formulas accepted by him avoid the Nicene concept ὁμοούσιον (homoousion). This concerns mostly the first Sirmian formula, which was written at the Second Synod of Sirmium (Lower Pannonia) in the year 351 against Paul of Samosata and Photinus and which Liberius had to sign during his exile in Beröa in the year 357. Even Hilary of Poitiers, a severe critic of Liberius, *De synodis* 39–62, also interpreted this formula favorably in terms of orthodoxy. In all probability Liberius, having been taken to Sirmium in 358, also signed the third Sirmian formula, which was written by the fourth synod (after Easter 358). This formula is a synthesis of the above-mentioned first Sirmian formula, the second formula of the likewise Semiarian Synod of Antioch (Church Dedication Synod of 341), and of the twelve anathemas, which had been selected by the Fourth Synod of Sirmium from the nineteen articles of the Semiarian Synod of Ancyra (before Easter 358), with the omission, however, of canons 1–5, 18, and 19, which were especially suspect in regard to heresy; cf. H.C. Brennecke, *Hilarius von Poitiers und die Bischofsopposition gegen Konstantius 2: Untersuchungen zur dritten Phase des Arianischen Streites (337–361)*, PTS 26 (Berlin, 1984), 265–97. Of these formulas, only the first Sirmian is given; for the others, only an indication of the source.

*Ed.: Letters* of Liberius [138, 141–43]: A.L. Feder, *S. Hilarii Pictavii opera* IV, Collectanea antiariana Parisina, ser. B, III/1, VII/7–9, 10, 11: CSEL 65:155, 167–73 / PL 10:679A–681A, 688–95 (= Fragment IV, VI/4–7, 8–9, 11) / BarAE, at year 352, no. 13; for the year 357, nos. 42–44. —*Reg.:* JR 207, 217–19.

*Ed.:* First Sirmian formula [*139f.]: The original Greek text is found in Athanasius of Alexandria, *De synodis* 27 (PG 26:736-40); a Latin version in Hilary of Poitiers, *De synodis* 38 (PL 10:509–12). This formula is also (in Greek) in Socrates, *Historia ecclesiae* II, 30 (PG 67:280–85) and (in Latin) in Cassiodorus-Epiphanius, *Historia ecclesiae tripartita* V, 7 (CSEL 71:222–26); cf. also Hn § 160 / MaC 3:257A–260E / HaC 1:702.

*Ed.:* Third Sirmian formula: (a) Second formula of Antioch (341): found in Athanasius of Alexandria, *De synodis* 23 (PG 26:721f.); in Socrates, *Historia ecclesiae* II, 10 (PG 67:201f.); in Hilary of Poitiers, *De synodis* 29f. (PL 10:502A–503B); cf. also Hn § 154 / Ltzm 28f. / MaC 2:1339C–1342C / HaC 1:610BC. —(b) Anathemas: the original in Greek is in Epiphanius of Constantia or Salamis, *Contra haereses panaria*, haer. 73, chaps. 10–11 (K. Holl, *Epiphanius* 3, GChSch [Leipzig, 1933], 280–84 / F. Oehler 2/I [Berlin, 1861], 88–94 / PG 42:421–24 / Hn § 162). Epiphanius lists all nineteen anathemas of Ancyra. The third Sirmian formula included the anathemas in the following sequence: 6, 8, 7, 9–17; in Latin, these are found in Hilary of Poitiers, *De synodis* 12–27 (PL 10:489–501 / MaC 3:267D–270A / HaC 1:707A–708C).

*Condemnation of Athanasius and Professions of the Faith*

### a. Letter *Studens paci* to the Eastern Bishops, Spring 357

Studens paci et concordiae Ecclesiarum, posteaquam litteras caritatis vestrae de nomine Athanasii et ceterorum factas ad nomen Iulii bonae memoriae episcopi accepi, secutus traditionem maiorum presbyteros urbis Romae Lucium, Paulum et Helianum e latere meo ad Alexandriam ad supradictum Athanasium direxi, ut ad urbem Romam veniret, ut in praesenti id, quod de Ecclesiae disciplina exstitit, in eum statueretur. Litteras etiam ad eundem per supradictos presbyteros dedi, quibus continebatur, quod si non veniret, sciret se alienum esse ab Ecclesiae Romanae communione. Reversi igitur presbyteri nuntiaverunt eum venire noluisse. Secutus denique litteras caritatis vestrae, quas de nomine supradicti Athanasii ad nos dedistis, sciatis his litteris, quas ad unanimitatem vestram dedi, me cum omnibus vobis et cum universis episcopis Ecclesiae catholicae pacem habere, supradictum autem Athanasium alienum esse a communione mea sive Ecclesiae Romanae et a consortio litterarum et ecclesiasticarum.

Eager for peace and harmony among the Churches, **138**
after I received the letter written by Your Grace to the person of Bishop Julian of blessed memory about the person of Athanasius and others, and following the tradition of predecessors, I directed presbyters at my side from the city of Rome, Lucius, Paulus, and Helianus, to go to Alexandria to the aforementioned Athanasius that he might come to Rome, so that, in his presence, what corresponds to the discipline of the Church might be established in his case. I also sent a letter to the same man through the aforementioned presbyters that said that if he did not come, he must know that he would be cut off from communion with the Roman Church. When the presbyters returned, they reported that he refused to come. Finally, having followed the letter of Your Grace that you addressed to us regarding the aforementioned Athanasius, I let you know by this letter that I have composed in the desire for unanimity with you that I am at peace with you all and with all the bishops of the Catholic Church, but that the aforementioned Athanasius is cut off from communion with me, which is to say, from that of the Roman Church, and from the communication of ecclesiastical letters.

### b. First Profession of Faith of Sirmium (351), Subscribed to by Liberius in 357

Πιστεύομεν εἰς ἕνα Θεόν, πατέρα παντοκράτορα, τὸν κτίστην καὶ ποιητὴν τῶν πάντων, ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανῷ καὶ ἐπὶ γῆς ὀνομάζεται [*cf. Eph 3:15*]·

We believe in one God, the Father almighty, creator and **139**
maker of everything, from whom every fatherhood in heaven and on earth derives its name [*cf. Eph 3:15*];

καὶ εἰς τὸν μονογενῆ αὐτοῦ υἱὸν τὸν κύριον ἡμῶν Ἰησοῦν τὸν Χριστόν,

τὸν πρὸ πάντων τῶν αἰώνων ἐκ τοῦ πατρὸς γεννηθέντα· Θεὸν ἐκ Θεοῦ, φῶς ἐκ φωτός, δι' οὗ ἐγένετο τὰ πάντα, τά τε ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα· Λόγον ὄντα καὶ σοφίαν, καὶ φῶς ἀληθινόν, καὶ ζωήν·

τὸν ἐπ' ἐσχάτων τῶν ἡμερῶν δι' ἡμᾶς ἐνανθρωπήσαντα· καὶ γεννηθέντα ἐκ τῆς ἁγίας παρθένου, καὶ σταυρωθέντα, καὶ ἀποθανόντα, καὶ ταφέντα· καὶ ἀναστάντα ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, καὶ ἀναληφθέντα εἰς οὐρανόν, καὶ καθεσθέντα ἐν δεξιᾷ τοῦ πατρός· καὶ ἐρχόμενον ἐπὶ συντελείᾳ τοῦ αἰῶνος κρῖναι ζῶντας καὶ νεκρούς, καὶ ἀποδοῦναι ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ· οὗ ἡ βασιλεία, ἀκατάπαυστος οὖσα, διαμένει εἰς τοὺς ἀπείρους αἰῶνας· ἔσται γὰρ καθεζόμενος ἐν δεξιᾷ τοῦ πατρός, οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι·

καὶ εἰς τὸ πνεῦμα τὸ ἅγιον, τουτέστι τὸν παράκλητον, ὅπερ ἐπαγγειλάμενος τοῖς ἀποστόλοις, μετὰ τὴν εἰς οὐρανούς αὐτοῦ ἄνοδον ἀποστεῖλαι, διδάξαι καὶ ὑπομνῆσαι αὐτοὺς πάντα, ἔπεμψε; δι' οὗ καὶ ἁγιάζονται αἱ τῶν εἰλικρινῶς εἰς αὐτὸν πεπιστευκότων ψυχαί.

and in his only begotten Son, our Lord Jesus Christ,

who was begotten from the Father before all ages, God from God, light from light, through whom everything in heaven and on earth, both visible and invisible, was made. He is the Word and wisdom, the true light and life;

⟨we believe that⟩ he also became a man in these last days for us and was born of the holy Virgin and was crucified, died, and was buried; he rose from the dead on the third day, was taken up into heaven, sits at the right hand of the Father, and will come at the end of the age to judge the living and the dead and to reward each one in accord with his works; his kingdom is without end and remains forever, for he will be seated at the right hand of the Father, not only in this age, but in the age to come;

and in the Holy Spirit, that is, the Paraclete ⟨advocate⟩, whom he promised to send to the apostles after his ascent into heaven and whom he did send in order to teach and exhort them in everything; through ⟨the same Spirit⟩, the souls of those who sincerely believe in him are made holy.

**140** 1. Τοὺς δὲ λέγοντας ἐξ οὐκ ὄντων τὸν υἱόν, ἢ ἐξ ἑτέρας ὑποστάσεως, καὶ μὴ ἐκ τοῦ Θεοῦ, καὶ ὅτι ἦν χρόνος ἢ αἰών, ὅτε οὐκ ἦν, ἀλλοτρίους οἶδεν ἡ ἁγία καὶ καθολικὴ Ἐκκλησία.

2. Πάλιν οὖν ἐροῦμεν· Εἴ τις τὸν πατέρα καὶ τὸν υἱὸν δύο λέγει Θεούς, ἀνάθεμα ἔστω.

3. Καὶ εἴ τις, λέγων Θεὸν τὸν Χριστὸν πρὸ αἰώνων υἱὸν τοῦ Θεοῦ, ὑπουργηκότα τῷ πατρὶ εἰς τὴν τῶν ὅλων δημιουργίαν μὴ ὁμολογοίη, ἀνάθεμα ἔστω.

4. Εἴ τις τὸν ἀγέννητον, ἢ μέρος αὐτοῦ ἐκ Μαρίας λέγειν γεγενῆσθαι τολμᾷ, ἀνάθεμα ἔστω.

5. Εἴ τις κατὰ πρόγνωσιν πρὸ Μαρίας λέγει τὸν υἱὸν εἶναι, καὶ μὴ πρὸ αἰώνων ἐκ τοῦ πατρὸς γεγεννημένον πρὸς τὸν Θεὸν εἶναι, καὶ δι' αὐτοῦ γεγενῆσθαι τὰ πάντα, ἀνάθεμα ἔστω.

6. Εἴ τις τὴν οὐσίαν τοῦ Θεοῦ πλατύνεσθαι, ἢ συστέλλεσθαι φάσκοι, ἀνάθεμα ἔστω.

7. Εἴ τις πλατυνομένην τὴν οὐσίαν τοῦ Θεοῦ τὸν υἱὸν λέγοι ποιεῖν, ἢ τὸν πλατυσμὸν τῆς οὐσίας αὐτοῦ υἱὸν ὀνομάζοι, ἀνάθεμα ἔστω.

8. Εἴ τις ἐνδιάθετον ἢ προφορικὸν λόγον λέγει τὸν υἱὸν τοῦ Θεοῦ, ἀνάθεμα ἔστω.

9. Εἴ τις ἄνθρωπον μόνον λέγει τὸν ἐκ Μαρίας υἱόν, ἀνάθεμα ἔστω.

10. Εἴ τις Θεὸν καὶ ἄνθρωπον τὸν ἐκ Μαρίας λέγων, Θεὸν τὸν ἀγέννητον οὕτω νοεῖ, ἀνάθεμα ἔστω.

11. Εἴ τις τὸ «Ἐγὼ Θεὸς πρῶτος, καὶ ἐγὼ μετὰ ταῦτα, καὶ πλὴν ἐμοῦ οὐκ ἔστι Θεός» [*Is 44:6*], ἐπ'

1. The holy and catholic Church views as outsiders those who say that the Son was from nothing, or from a different substance, and not from God, and who say that there was a time or an age when the Word was not.

2. So, we say again, if anyone says that the Father and the Son are two gods, let him be anathema.

3. If anyone says that Christ as the Son of God is eternally God but does not confess that he assisted the Father in the making of all, let him be anathema.

4. If anyone dares to say that the Unbegotten One, or some part of him, was born of Mary, let him be anathema.

5. If anyone says that the Son existed before Mary by way of foreknowledge and not that he, generated by the Father before time, is with God and that everything came into being through him, let him be anathema.

6. If anyone says that God's essence is expanded or contracted, let him be anathema.

7. If anyone says that the extended essence of God forms the Son or calls the Son an extension of his being, let him be anathema.

8. If anyone says that the Son is an inner or expressed Word of God, let him be anathema.

9. If anyone says that the Son from Mary was only a man, let him be anathema.

10. If anyone says he who was ⟨born⟩ of Mary was God and man but means by this the unbegotten God, let him be anathema.

11. If anyone understands the text "I ⟨am⟩ the first and I ⟨am⟩ after ⟨all⟩ this, and besides me there is no god"

ἀναιρέσει εἰδώλων καὶ τῶν μὴ ὄντων θεῶν εἰρημένον, ἐπ' ἀναιρέσει τοῦ μονογενοῦς πρὸ αἰώνων Θεοῦ Ἰουδαϊκῶς ἐκλαμβάνοι, ἀνάθεμα ἔστω.

12. Εἴ τις τὸ «Ὁ Λόγος σὰρξ ἐγένετο» [*Io 1:14*] ἀκούων, τὸν Λόγον εἰς σάρκα μεταβεβλῆσθαι νομίζοι, ἢ τροπὴν ὑπομεμενηκότα ἀνειληφέναι τὴν σάρκα λέγοι, ἀνάθεμα ἔστω.

13. Εἴ τις, τὸν μονογενῆ υἱὸν τοῦ Θεοῦ ἐσταυρωμένον ἀκούων, τὴν θεότητα αὐτοῦ φθοράν, ἢ πάθος, ἢ τροπήν, ἢ μείωσιν, ἢ ἀναίρεσιν ὑπομεμενηκέναι λέγοι, ἀνάθεμα ἔστω.

14. Εἴ τις τὸ «Ποιήσωμεν ἄνθρωπον» [*Gn 1:26*], μὴ τὸν πατέρα πρὸς τὸν υἱὸν λέγειν, ἀλλ' αὐτὸν πρὸς ἑαυτὸν λέγοι τὸν Θεὸν εἰρηκέναι, ἀνάθεμα ἔστω.

15. Εἴ τις μὴ τὸν υἱὸν λέγοι τῷ Ἀβραὰμ ἑωρᾶσθαι [*Gn 18:1–22*], ἀλλὰ τὸν ἀγέννητον Θεόν, ἢ μέρος αὐτοῦ, ἀνάθεμα ἔστω.

16. Εἴ τις τῷ Ἰακὼβ μὴ τὸν υἱὸν ὡς ἄνθρωπον πεπαλαικέναι [*Gn 32:25–31*], ἀλλὰ τὸν ἀγέννητον Θεόν, ἢ μέρος αὐτοῦ λέγοι, ἀνάθεμα ἔστω.

17. Εἴ τις τὸ «Ἔβρεξε κύριος πῦρ παρὰ κυρίου» [*Gn 19:24*], μὴ ἐπὶ τοῦ πατρὸς καὶ τοῦ υἱοῦ ἐκλαμβάνοι, ἀλλ' αὐτὸν παρ' ἑαυτοῦ λέγει βεβρεχέναι, ἀνάθεμα ἔστω· ἔβρεξε γὰρ κύριος ὁ υἱὸς παρὰ κυρίου τοῦ πατρός.

18. Εἴ τις, ἀκούων κύριον τὸν πατέρα, καὶ τὸν υἱὸν κύριον, καὶ κύριον τὸν πατέρα καὶ τὸν υἱόν, ἐπεὶ κύριος ἐκ κυρίου, δύο λέγει Θεούς, ἀνάθεμα ἔστω. Οὐ γὰρ συντάσσομεν υἱὸν τῷ πατρί, ἀλλ' ὑποτεταγμένον τῷ πατρί. Οὔτε γὰρ κατῆλθεν ἐπὶ Σόδομα ἄνευ βουλῆς τοῦ πατρός, οὔτε ἔβρεξεν ἀφ' ἑαυτοῦ, ἀλλὰ παρὰ κυρίου, αὐθεντοῦντος δηλαδὴ τοῦ πατρός; οὔτε κάθηται ἐκ δεξιῶν ἀφ' ἑαυτοῦ, ἀλλ' ἀκούει λέγοντος τοῦ πατρός: «Κάθου ἐκ δεξιῶν μου» [*Ps 109:1*].

19. Εἴ τις τὸν πατέρα, καὶ τὸν υἱόν, καὶ τὸ ἅγιον πνεῦμα ἕν πρόσωπον λέγει, ἀνάθεμα ἔστω.

20. Εἴ τις, τὸ πνεῦμα τὸ ἅγιον παράκλητον λέγων, τὸν ἀγέννητον λέγοι Θεόν, ἀνάθεμα ἔστω.

21. Εἴ τις, ὡς ἐδίδαξεν ἡμᾶς ὁ κύριος, μὴ ἄλλον λέγοι τὸν παράκλητον παρὰ τὸν υἱόν· εἴρηκε γάρ· «Καὶ ἄλλον παράκλητον πέμψει ὑμῖν ὁ πατήρ, ὃν ἐρωτήσω ἐγώ» [*Io 14:16*], ἀνάθεμα ἔστω.

22. Εἴ τις τὸ πνεῦμα τὸ ἅγιον μέρος λέγει τοῦ πατρός, ἢ τοῦ υἱοῦ, ἀνάθεμα ἔστω.

23. Εἴ τις τὸν πατέρα, καὶ τὸν υἱόν, καὶ τὸ ἅγιον πνεῦμα τρεῖς λέγοι Θεούς, ἀνάθεμα ἔστω.

24. Εἴ τις βουλήσει τοῦ Θεοῦ ὡς ἕν τῶν ποιημάτων γεγονέναι λέγοι τὸν υἱὸν τοῦ Θεοῦ, ἀνάθεμα ἔστω.

[*Is 44:6*], as referring, as the Jews do, to the invalidation of the Only Begotten of God, rather than to the destruction of idols and those that are not really gods, let him be anathema.

12. If anyone who hears the words "The Word was made flesh" [*Jn 1:14*] thinks that this means the Word was changed into flesh, or if he says that the Word assumed flesh by submitting to a change, let him be anathema.

13. If anyone who hears that the only begotten Son of God was crucified says that his divinity underwent corruption, suffering, change, diminution, or destruction, let him be anathema.

14. If anyone says that the words "Let us make man" [*Gen 1:26*] were not said by the Father to the Son, but that God himself was speaking to himself, let him be anathema.

15. If anyone says that it was not the Son who was seen by Abraham [*Gen 18:1–22*] but the Unbegotten God, or some part of him, let him be anathema.

16. If anyone says that it was not the Son as a man who wrestled with Jacob [*Gen 32:25–31*] but the Unbegotten of God, or some part of him, let him be anathema.

17. If anyone understands the text "The Lord let fire rain from the Lord" [*Gen 19:24*] as not referring to the Father and the Son, but says that he rained it down from himself, let him be anathema. For the Lord the Son let it rain down from the Lord the Father.

18. If anyone says that there are two gods when he hears that the Father is Lord and the Son is Lord, and that the Father and the Son are Lord because the Lord ⟨rains down⟩ from the Lord, let him be anathema. For we do not place the Son in the same order as the Father, but ⟨we say that he is⟩ subject to the Father. For he did not come down on Sodom without the Father's will, nor did he rain down from himself, but from the Lord, that is, at the instigation of the Father; nor does he sit at his own right hand; rather he hears the Father say, "Sit at my right hand" [*Ps 110:1*].

19. If anyone says that the Father, the Son, and the Holy Spirit are one person, let him be anathema.

20. If anyone, when calling the Holy Spirit the Paraclete, says that he is the Unbegotten God, let him be anathema.

21. If anyone does not say, as the Lord teaches us, that the Paraclete is other than the Son—for the Lord says, "The Father will send you another paraclete for whom I will ask" [*Jn 14:16*]—let him be anathema.

22. If anyone says that the Holy Spirit is part of the Father or the Son, let him be anathema.

23. If anyone says that the Father and the Son and the Holy Spirit are three gods, let him be anathema.

24. If anyone says that the Son of God was produced like one of the creatures by the will of God, let him be anathema.

25. Εἴ τις μὴ θελήσαντος τοῦ πατρὸς γεγεννῆσθαι λέγοι τὸν υἱόν, ἀνάθεμα ἔστω. Οὐ γὰρ βιασθεὶς ὁ πατὴρ ὑπὸ ἀνάγκης φυσικῆς ἀχθείς, ὡς οὐκ ἤθελεν, ἐγέννησε τὸν υἱόν, ἀλλ' ἅμα τε ἠβουλήθη, καὶ ἀχρόνως καὶ ἀπαθῶς ἐξ ἑαυτοῦ αὐτὸν γεννήσας ἐπέδειξεν.

26. Εἴ τις ἀγέννητον καὶ ἄναρχον λέγοι τὸν υἱόν, ὡς δύο ἄναρχα καὶ δύο ἀγέννητα λέγων, καὶ δύο ποιῶν Θεούς, ἀνάθεμα ἔστω. Κεφαλὴ γάρ, ὅ ἐστιν ἀρχὴ τῶν πάντων, ὁ υἱός; κεφαλὴ δέ, ὅ ἐστιν ἀρχὴ τοῦ Χριστοῦ, ὁ Θεός; οὕτω γὰρ εἰς μίαν ἄναρχον τῶν ὅλων ἀρχὴν δι' υἱοῦ εὐσεβῶς τὰ πάντα ἀνάγομεν.

27. Καὶ πάλιν συνδιακριβοῦντες τοῦ χριστιανισμοῦ τὴν ἔννοιαν λέγομεν, ὅτι· Εἴ τις Χριστὸν Θεὸν υἱὸν τοῦ Θεοῦ προαιώνιον ὄντα, καὶ ὑπουργηκότα τῷ πατρὶ εἰς τὴν τῶν ὅλων δημιουργίαν μὴ λέγοι· ἀλλ' ἐξ οὗ ἐκ Μαρίας ἐγεννήθη, ἐκ τότε καὶ Χριστὸν καὶ υἱὸν κεκλῆσθαι, καὶ ἀρχὴν εἰληφέναι τοῦ Θεὸν εἶναι, ἀνάθεμα ἔστω.

25. If anyone says that the Son was generated against the will of the Father, let him be anathema. For the Father did not generate the Son by a necessity of nature as if he did not will it: but as soon as he willed it, in a manner beyond time and without passion, he showed him ⟨the Son⟩ forth, generated from himself.

26. If anyone speaks of the Son as unbegotten and without beginning as if to say that there are two timeless and unbegotten principles, as if making two gods, let him be anathema. For the head, which is the origin of all things, is the Son, but the head that is the origin of Christ is God. So, in a godly manner, we attribute everything through the Son to one timeless origin of all things.

27. Again, we carefully scrutinize the understanding of Christian doctrine, and we say that if anyone does not confess that Christ God, the Son of God, was before time and assisted the Father in the creation of all things, but that he was called Christ and Son when he was born of the Mary and received the beginning of the divine being, let him be anathema.

### c. Letter *Pro deifico* to the Eastern Bishops, Spring 357

[*The introductory text of Hilary of Poitiers:*] After he had done and promised all this, Liberius, sent into exile, annulled everything by writing to the heretical Arian traitors who had brought an unjust sentence to bear against the holy orthodox bishop Athanasius (Post haec omnia, quae vel gesserat ver promiserat Liberius missus in exilium, universa in irritum deduxit scribens praevaricatoribus Arianis haereticis, qui in sanctum Athanasium orthodoxum episcopum iniuste tulere sententiam):

**141** [*Liberii ep.:*] (1) Pro deifico timore sancta fides vestra Deo cognita est et hominibus bonae voluntatis [*Lc 2:14*]. Sicut lex loquitur: Iusta iudicate, filii hominum [*Ps 57:2*], ego Athanasium non defendi, sed, quia susceperat illum bonae memoriae Iulius episcopus decessor meus, verebar, ne forte in aliquo praevaricator iudicarer. At ubi cognovi, quando Deo placuit, iuste vos ilium condemnasse, mox consensum commodavi sententiis vestris. Litteras adaeque super nomine eius, id est de condempnatione ipsius, per fratrem nostrum Fortunatianum dedi perferendas ad imperatorem Constantium. Itaque amoto Athanasio a communione omnium nostrum, cuius nec epistulia a me suscipienda sunt, dico me pacem cum omnibus vobis et cum universis episcopis Orientalibus seu per universas provincias pacem et unanimitatem habere.

(2) Nam ut verius sciatis me veram fidem per hanc epistulam meam proloqui, dominus et frater meus communis Demofilus, quia dignatus est pro sua benivolentia fidem vestram et catholicam exponere, quae Sirmio a pluribus fratribus et coepiscopis nostris tractata, exposita et suscepta est (— haec[1] est perfidia Ariana, hoc ego notavi, non apostata, Liberius sequentia: —) ab omnibus, qui in praesenti fuerunt, hanc ego

[*Letter of Liberius:*] (1) Because of a God-given reverence, your holy faith is known to God and to men of goodwill [*Lk 2:14*]. As the law says, Judge the just, O sons of men [*Ps 58:2*]. I did not defend Athanasius. But because Bishop Julius, my predecessor of happy memory, had supported him, I was fearful lest somehow I may be judged in some way neglectful. But when I realized, when God was pleased, that you had justly condemned him, I soon gave my consensus to your judgment. In like manner, I sent a letter to the emperor Constantius through our brother Fortunatus about ⟨Athanasius⟩, that is, concerning his condemnation. Therefore, because Athanasius has been removed from communion with all of us and his letters are no longer received by me, I say that I am at peace and unanimity with all of you and with all the Eastern bishops, that is, in all the provinces.

(2) In order that you may know more precisely that I am expressing the true faith through this letter of mine: because my Lord and brother Demophilus has deigned, through his kindness, to set forth your Catholic faith, which was discussed and explained at Sirmium by many of our brothers and fellow bishops (—this[1] is Arian treachery—I have noted this—not the apostate; Liberius, the following:) and accepted by all who were

*141 [1] These insertions were not added by Hilary but come from a compiler or copyist of the letter; cf. A.L. Feder, SbWienAk 162/IV (1910), 123f.

libenti animo suscepi (— sanctus Hilarius illi anathema dicit: anathema tibi a me dictum, Liberi, et sociis tuis —), in nullo contradixi, consensum accommodavi; hanc sequor, haec a me tenetur. (— Iterum tibi anathema et tertio, praevaricator Liberi —). Sane petendam credidi sanctitatem vestram, quia iam pervidetis in omnibus me vobis consentaneum esse, dignemini communi consilio ac studio elaborare, quatenus de exilio dimittar et ad sedem, quae mihi divinitus credita est, revertar.

present, I, with a free mind, accept it (—Saint Hilary pronounced anathema upon him: I also pronounce anathema upon you, Liberius, and your associates—), I have not contradicted it in any way, and I have given my consent to it; this ⟨faith⟩ is what I follow; this is what I keep. (—A second time, anathema upon you, and a third time, Liberius, you traitor!—) Truly, I thought I should ask Your Holiness, since you now clearly see that I am in agreement with you in all things, to deign to undertake efforts, with common counsel and diligence, so that I may be released from exile and returned to the See entrusted to me by God.

### d. Letter *Quia scio* to Ursacius, Valens, and Germinius, 357

(1) Quia scio, vos filios pacis esse, diligere etiam concordiam et unanimitatem Ecclesiae catholicae, idcirco non aliqua necessitate impulsus—Deo teste dico—sed pro bono pacis et concordiae, quae martyrio praeponitur, his litteris convenio vos, domini fratres carissimi. Cognoscat itaque prudentia vestra, Athanasium, qui Alexandrinae Ecclesiae episcopus fuit, [a me esse damnatum] priusquam ad comitatum sancti imperatoris secundum litteras Orientalium episcoporum [scriberem, quod] et ab Ecclesiae Romanae communione separatus est, sicuti teste est omne presbyterium Ecclesiae Romanae. Sola haec causa fuit, ut tardius viderer de nomine ipsius litteras ad fratres et coepiscopos nostros Orientales dare, ut legati mei, quos ab urbe Roma ad comitatum direxeram, seu episcopi, qui fuerant deportati, et ipsi una cum his, si fieri posset, de exilio revocarentur.

(2) Et hoc autem scire vos volo, quod fratrem Fortunatianum petii, ut litteras meas ad clementissimum imperatorem [perferat, quas ad Orientales episcopos feci, ut scirent et ipsi una secum Athanasii communione me esse separatum. Quas credo quod pietas ipsius pro bono pacis gratulanter accipiet.... Pervideat caritas vestra haec me benigno et innocenti animo gessisse. Quapropter his litteris meis convenio vos et adiuro per Deum omnipotentem et Christum Iesum Filium eius, Deum et Dominum nostrum, ut dignemini ad clementissimum imperatorem][1] Constantium Augustum pergere et petere, ut bono pacis et concordiae, in qua pietas eius semper exsultat, me ad Ecclesiam mihi divinitus traditam iubeat reverti, ut temporibus ipsius Ecclesia Romana nullam sustineat tribulationem....

(1) Because I know that you are sons of peace and **142**
⟨that you⟩ also love the concord and unanimity of the catholic Church, therefore under no necessity—I speak with God as my witness—but for the sake of peace and concord, which is preferable to martyrdom, I come to you, my beloved brothers in the Lord, with this letter. Therefore, let Your Prudence know that Athanasius, who was bishop of the Church of Alexandria, [was condemned by me] before [I wrote] to the court of the holy emperor in accordance with the letter of the Eastern bishops [that] he has also been separated from communion with the Roman Church, as the entire presbyterate of the Roman Church is witness. This was the only reason that I might have seemed rather late in sending a letter concerning him to our brothers and fellow bishops in the East, that my delegates, whom I had sent from Rome to the court and the bishops who were deported, and myself along with them, might, if possible, be recalled from exile.

(2) But I also wish you to know that I have asked brother Fortunatianus [to bring] my letter to the most merciful emperor, [which I wrote to the Eastern bishops so that they would know also for themselves that, together with them, I am separated from communion with Athanasius. I believe that His Piety will joyfully receive this for the sake of peace.... May Your Charity realize that I have done this with a benevolent and innocent spirit. Wherefore, I turn to you by means of this letter, and I implore, by almighty God and Jesus Christ his Son, our God and Lord, that you deem it fitting] to go and appeal [to the most merciful emperor][1] Constantius Augustus, so that, for the sake of peace and concord in which His Piety always rejoices, he may grant me to return to the Church that was divinely entrusted to me, in order that, during his lifetime, the Church of Rome may suffer no tribulation....

*142 [1] Because of the *homoioteleuton*, what is put in brackets is missing in some manuscripts.

### e. Letter *Non doceo* to Vincentius, 357

**143** (2) Sanctitati tuae significandum credidi, me de contentione illa a nomine Athanasii recessisse et ad fratres et coepiscopos nostros Orientales litteras dedisse desuper eius nomine. Unde, quia Deo volente et pax nobis ubique est, dignaberis convenire episcopos cunctos Campaniae et haec illis insinuare. Ex ipsorum numero una cum epistula vestra de unanimitate nostra et pace ad clementissimum imperatorem scribite, de quo possim et ego de tristitia liberari.... Cum omnibus episcopis Orientalibus pacem habemus et vobiscum....

(2) I believed Your Holiness should be informed that, with respect to this controversy, I have distanced myself from the person of Athanasius and that I have sent a letter to our brothers and fellow bishops of the East having to do with his person. Therefore, because we have peace everywhere by the will of God, you should condescend to visit all the bishops of Campania and announce this to them. Have something written by them come to the most kind emperor, along with a letter from you, about unanimity and peace with us, so that I may also be freed from sorrow.... We are at peace with all the Eastern bishops and with you....

## DAMASUS I: October 1, 366–December 11, 384

### 144–147: Fragments of Letters to the Eastern Bishops, ca. 374

These three fragments, according to E. Schwartz, are part of three different letters written between 372 and 378. According to M. Richard, however, they stem from one and the same letter sent in 374 (AnBoll 67 [1949]: 201f., n. 3). Fragment *144f. is directed against Marcellus of Ancyra and Apollinaris of Laodicea, whose names, however, are not mentioned. *147 seems to be the response of the pope to letter 243 of Basil the Great (PG 32:901–12).

*Ed.:* E. Schwartz in ZNTW 35 (1936): 20–23 / PL 13:350C–353C / MaC 3:460A–462D / CouE 495A–500A.

*The Divine Trinity*

**144** Ea gratia, fratres, Jericho illa, quae figura est saecularium voluptatum, conclamata concidit nec resurgit, quia omnes uno ore unius virtutis, unius maiestatis, unius divinitatis, unius usiae dicimus Trinitatem, ita ut inseparabilem potestatem, tres tamen adseramus esse personas, nec redire in se aut minui,... sed semper manere nec potentiae gradus quosdam ortusque tempora disparata nec prolativum Verbum, ut generationem ei demamus, nec inperfectum, ut ad personam aut Patris natura aut divinitatis ei plenitudo defuerit, nec dissimilem opere Filium nec dissimilem potestate aut per universa dissimilem nec subsistere aliunde, sed de Deo natum nec falsum, sed Deum verum de Deo vero esse generatum, lumen verum de vero lumine, ne minutum aut diversum putetur, quod Unigenitus habet splendorem lucis aeternae [*cf. Sap 7:26*], quia naturae ordine neque sine splendore lumen neque splendor potest esse sine lumine, imaginem quoque Patris, ut qui eum viderit, viderit et Patrem [*Io 14:9*]; eundem redemptionis nostrae gratia processisse de virgine, ut perfectus homo pro perfecto qui peccaverat homine nasceretur. Ergo, fratres, adseramus Dei Filium et perfectum hominem suscepisse.

For this reason, Brothers, this Jericho, which is a symbol of worldly desires, fell with a shout and did not rise again, since we all say with one voice that the Trinity is of one power, one majesty, one divinity, and one essence, so we assert that there is one inseparable power, yet three Persons, who neither return to themselves nor are diminished,... but always remain; and also that there are no gradations of power or different times of origin, that the Word is neither uttered, so that we would take generation away from him, nor imperfect, so that there would be lacking in his Person the nature of the Father or the fullness of divinity; ⟨we assert⟩ also that the Son is not unlike ⟨the Father⟩ in work, unlike in power, or unlike in anything, or that he has his existence from elsewhere, but that he was born of God, not as false, but that he was generated as true God from true God, true light from true light, so that it should not be thought of as diminished or different, since the Only-Begotten has the splendor of eternal light [*Wis 7:26*]; because in the order of nature neither light can be without splendor nor splendor without light; ⟨he is⟩ also the image of the Father, since he who has seen him has also seen the Father [*Jn 14:9*]; the same ⟨Son⟩ proceeded from the Virgin for the sake of our redemption in order that a perfect man might be born for the perfect man who had sinned. Therefore, brothers, we assert that the Son of God also assumed perfect humanity.

Spiritum quoque Sanctum increatum atque unius maiestatis, unius usiae, unius virtutis cum Deo Patre et Domino nostro Iesu Christo fateamur. Neque enim creaturae dignus iniuriae est, qui emissus est, ut crearet, sicut propheta sanctus adstruxit dicens: "Emitte Spiritum tuum et creabuntur" [*Ps 103:30*]. Deinde alius item posuit: "Spiritus divinus, qui fecit me" [*cf. Iob 33:4*]. Non enim separandus est divinitate, qui in operatione ac peccatorum remissione conectitur.

We likewise profess that the Holy Spirit ⟨is⟩ uncreated and of one majesty, of one essence, of one power with God the Father and our Lord Jesus Christ. Nor is he deserving of creaturely injury, ⟨he⟩ who was sent to create, as the holy prophet affirms in saying: "Send forth thy Spirit and they shall be created" [*Ps 104:30*]. Later, another likewise affirms: "The divine Spirit who made me" [*cf. Job 33:4*]. Indeed, he cannot be separated as to divinity who is united in operation and in the remission of sins. **145**

*The Incarnation, against the Apollinarists*

Illud sane miramur, quod quidam inter nostros dicantur, quia licet de Trinitate piam intellegentiam habere videantur, de sacramento tamen salutis nostrae ... recta non sentiant. Adseruntur enim dicere, Dominum ac Salvatorem nostrum ex Maria virgine imperfectum, id est sine sensu hominem suscepisse. Heu quanta erit Arianorum in tali sensu vicinitas! Illi inperfectam divinitatem in Dei Filio dicunt, isti inperfectam humanitatem in hominis Filio mentiuntur. Quod si utique inperfectus homo susceptus est, inperfectum Dei munus est, inperfecta nostra salus, quia non est totus homo salvatus. Et ubi erit dictum illud dictum Domini: "Venit Filius hominis salvare quod perierat" [*Mt 18:11*]? Totus, id est in anima et corpore, in sensu atque in tota substantiae suae natura. Si ergo totus homo perierat, necesse fuit, ut id quod perierat, salvaretur; si autem sine sensu salvatus est, iam contra evangelii fidem invenietur, non totum, quod perierat, esse salvatum, cum alio loco ipse Salvator dicat: Irascimini mihi, quia totum hominem salvum feci [*cf. Io 7:23*]. Quid quod ipsius principalis delicti et totius perditionis summa in hominis sensu consistit. Primum enim hominis sensus eligendi boni malique si non perisset, non moreretur: quomodo ergo praesumeretur in finem salvari minime debuisse, quod ante omnes peccasse cognoscitur? Nos autem, qui integros et perfectos salvatos nos scimus, secundum catholicae Ecclesiae professionem perfectum Deum perfectum suscepisse hominem profitemur.

We truly wonder what is said about some among us, for although they appear to have an orthodox understanding of the Trinity, yet, with regard to the sacrament of our salvation, ... they do not think correctly. In fact, it is claimed they say that our Lord and Savior received an imperfect humanity from the Virgin Mary, namely, without the mind. Oh, how close to the Arians is this concept! The ⟨Arians⟩ speak of an imperfect divinity in the Son of God, but these falsely assert an imperfect humanity in the Son of Man. But if, indeed, he assumed an imperfect manhood, then the gift of God is imperfect, and our salvation is imperfect, because the entire man is not saved. And why would these words of the Lord have been said: "The Son of Man has come to save what was lost" [*Mt 18:11*]? The whole ⟨man⟩ means in soul and in body, in the mind and in the total nature of his substance. So, if the total man had perished, it was necessary that what had perished be saved; but if man is saved without the mind, it thus will follow, contrary to the faith of the Gospel, that not everything that has perished has been saved, for in another place, the Savior himself says, "You are angry with me because I have saved the whole man" [*cf. Jn 7:23*]. Besides, it is chiefly in the mind of man that the original sin and the totality of perdition are found. If initially man's sense of choosing good and evil had not been lost, he would not have died: how, then, can one presume that what is known to have sinned before all else should have no need in the end of being saved? We, however, who know that we have been saved completely and perfectly, confess, according to the profession of the Catholic Church, that the perfect God has assumed perfect humanity. **146**

*The Holy Spirit and the Incarnation of the Word*

Ut enim Nicaeni Concilii fidem inviolabilem per omnia retinentes sine simulatione verborum aut sensu corrupto coaeternae et unius essentiae Trinitatem credentes in nullo Spiritum Sanctum separamus, sed perfectum in omnibus, virtute, honore, maiestate, deitate, cum Patre conveneramur et Filio, ita etiam plenitudinem Dei Verbi, non prolativi, sed nati, neque in Patre remanentis, ut non

For just as in all things we hold inviolable the faith of the Council of Nicaea, without twisting the words or corrupting its meaning, ⟨in⟩ the Trinity of a co-eternal and identical essence and do not separate in anything the Holy Spirit, but venerate him as perfect in everything, power, honor, majesty, and Godhead, with the Father and the Son, so we also believe that the fullness of the Word **147**

sit, sed ex aeterno in aeternum subsistentis perfectum, id est integrum transgressorem adsumpsisse et salvasse confidimus.

of God, who was not uttered, but born, and who does not remain in the Father, so that he might not be, but subsists from eternity to eternity, has taken on and saved the complete sinner, that is, in his totality.

### 148: Letter *Per filium meum* to Bishop Paulinus of Antioch, 375

*Ed.:* PL 13:356B–357A (= letter 3) / MaC 3:426AB / CouE 509B–510B. —*Reg.:* JR 235.

*Incarnation of the Word*

**148** ... Confitendus [est] ipse Sapientia, Sermo Filius Dei humanum suscepisse corpus, animam, sensum, id est integrum Adam, et, ut expressius dicam, totum veterem nostrum sine peccato hominem. Sicuti enim confitentes eum humanum corpus suscepisse, non statim ei et humanas vitiorum adiungimus passiones: ita et dicentes eum suscepisse et hominis animam et sensum, non statim dicimus et cogitationum eum humanarum subiacuisse peccato. Si qui autem dixerit, Verbum pro humano sensu in Domini carne versatum, hunc catholica Ecclesia anathematizat, necnon et eos, qui duos in Salvatore filios confitentur, id est alium ante incarnationem, et alium post assumptionem carnis ex Virgine, et non eundem Dei Filium et ante et postea confitentur.

... We must confess that Wisdom itself, the Word, the Son of God assumed body, soul, and mind, that is, the complete Adam, or, to say it more expressly, our complete old man except for sin. Just as we confess that he assumed a human body (though we do not immediately attribute to him defective human passions), so also by saying that he assumed a human soul and mind, we are not thereby saying that he was subject to the sin of human thoughts. But if there is anyone who says that the Word [*verbum*] took the place of the human mind in the Lord's flesh, the Catholic Church anathematizes such a person as well as those who confess that there are two sons in the Savior, that is, one before the Incarnation and another after he assumed his flesh from the Virgin, and who do not confess that he is the same Son of God before and after.

### 149: Letter Ὅτι τῇ ἀποστολικῇ καθέδρᾳ to the Eastern Bishops, ca. 378

*Ed.*: Greek from Theodoret of Cyrus, *Historia ecclesiae* V, 10, 2, 4f.: L. Parmentier (GChSch; 1911), $295_{14}$–$297_4$ / PG 82:1220A–C; Latin translation by Cassiodorus-Epiphanius, *Historia ecclesiae tripartitia* IX, 15, 24f.: W. Jacob and R. Hanslik: CSEL 71 (1952): 517f. / PL 13:369B–371B (= letter 7).

*Condemnation of Apollinarianism*

**149** Γινώσκετε τοίνυν ὅτι πάλαι τὸν Τιμόθεον τὸν βέβηλον, τὸν μαθητὴν τοῦ Ἀπολιναρίου τοῦ αἱρετικοῦ, μετὰ τοῦ ἀσεβοῦς αὐτοῦ δόγματος καθείλομεν, καὶ οὐδαμῶς πιστεύομεν αὐτοῦ τὰ λείψανα λόγῳ τινὶ τοῦ λοιποῦ ἰσχύειν.... Ὁ γὰρ Χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ κύριος ἡμῶν τῷ γένει τῶν ἀνθρώπων διὰ τοῦ ἰδίου πάθους πληρεστάτην ἀπέδωκε τὴν σωτηρίαν, ἵνα ὅλον τὸν ἄνθρωπον ταῖς ἁμαρτίαις ἐνεχόμενον πάσης ἁμαρτίας ἐλευθερώσῃ. Τοῦτον εἴ τις ἤτοι ἀνθρωπότητος ἢ θεότητος ἔλαττον ἐσχηκέναι εἴποι, πνεύματος διαβόλου πεπληρωμένος τῆς γεέννης υἱὸν ἑαυτὸν ἀποδείκνυσι. Τί τοίνυν πάλιν παρ' ἐμοῦ ζητεῖτε τὴν καθαίρεσιν Τιμοθέου; Ὃς καὶ ἐνταῦθα κρίσει τῆς ἀποστολικῆς καθέδρας ... καθῃρέθη ἅμα τῷ διδασκάλῳ αὐτοῦ Ἀπολιναρίῳ....

Know then that already long ago we condemned that profane man Timothy, the disciple of Apollinarius the heretic, along with his godless doctrine. In no way do we believe that his legacy will exercise any influence from now on.... For Christ our Lord, the Son of God, granted mankind through his own suffering the fullest salvation possible so as to set free of every sin the complete man bound in ⟨his⟩ sins. If anyone says that this ⟨Christ⟩ had less of humanity or divinity, he shows himself to be a son of hell by being full of the devil's spirit. Why, then, are you asking me again for a judgment against Timothy? He, along with his teacher Apollinarius, was also condemned here by the judgment of the Apostolic See....

## First Council of CONSTANTINOPLE (Second Ecumenical): May–July 30, 381

The synod of the "150 Fathers" defined, above all, the divinity of the Holy Spirit against the Macedonians (Pneumatomachians). Canon 1 is directed against Arians of all kinds: the followers of Apollinaris of Laodicea, of Sabellius of Ptolemais, of Marcellus of Ancyra, of Photinus of Sirmium, of Eunomius of Cyzicus, and of Eudoxius of Constantinople. This synod was already called

"ecumenical" in a letter of the local Synod of Constantinople (382) to Pope Damasus (in Theodoret of Cyrus, *Historia ecclesiae* V, 9, 13, ed. by Parmentier [GChSch] 293 / PG 82:1217B); only much later, however, was it generally accepted as such. In the Western Church, where the third canon, which claimed the privilege of a patriarchy for the location of the "New Rome", raised opposition, it was accepted implicitly—and only with respect to its teachings—through the fact that Pope Vigilius confirmed the Second Council of Constantinople (553).

## 150: The Constantinopolitan Creed

From the end of the seventeenth century on, it has been known by the name "Niceno-Constantinopolitan", as if it were a mere further development or broadening of the Nicene Creed. It is not certain whether it was written during the council itself or whether it had existed earlier. The latter can be assumed with reference to the shorter creed of Epiphanius (*42), which is very similar to the Constantinopolitan Creed and which can be found in the *Ancoratus* (written in 374!). During the sixth century, it was accepted in the East, primarily as a baptismal creed. Very soon it assumed greater importance than the Nicene Creed, above all when it was introduced into the liturgy of the Mass (first by the Monophysites in Antioch around 480, then in Constantinople before 518). It appears first in the Church of the West as the Credo in Mass at the Third Synod of Toledo (589), can. 2 (MaC 9:992f.). It is in this creed that for the first time the *filioque* is found in a magisterial document. It was, however, probably inserted after the synod; cf. *470°. From the eighth century on, the *filioque* caused serious theological controversies. When this addition was already widely used (cf. the Gallican liturgy, researched by F. J. Mone, the Synod of Friuli in 791, and the Synod of Frankfurt in 794), the Synod of Aix-la-Chapelle demanded in 809 of Pope Leo III the acceptance of the *filioque* into the creed of the entire Church. The pope refused, not because he objected to the formula, but rather because he was reluctant to add anything to the traditional creed. Later on, Henry II succeeded in persuading Pope Benedict VIII to have the creed with the inserted *filioque* sung during his coronation Mass in Rome in the year 1014. It was finally accepted by both the Latins and also some Greeks at the ecumenical councils of Lyon II (1274) and Florence (1439); (cf. *853, 1302).

*Ed.:* The oldest text comes from the Council of Chalcedon, session 3 (others, mistakenly, session 2; critical text in G. L. Dossetti, *Il simbolo di Nicea e di Constantinopoli*, Testi e ricerche di scienze religiose 2 [Rome, 1967], 244–50). But already the form of the creed repeated in session 5 deviates from the original form: ACOe 2/I/II, $80_{3-16}$ / E. Schwartz, in ZNTW 25 (1926): 49f. / Hn §§ 144f. / Karmiris 1:80, 133 / MaC 3:565A–C / COeD, 3rd ed., 24 / Ltzm 36f. —Concerning the liturgical form of the Roman Church, cf.: *Ordo Romanus XI*, (before *VII*) (ed. by Andrieu, *Les Ordines Romani du haut moyen âge* 2 (Louvain, 1948), 434f., *Sacramentarium Gelasianum* (ed. by Mohlberg and Eizenhöfer, *Liber Sacramentorum ...* (*Sacramentarium Gelasianum*) (*Cod. Vat. Reg. lat. 3/6 / Paris Bibl. Nat. 7193, 41/56*), Rerum ecclesiasticarum documenta, Series maior, Fontes 4, 3rd ed. (Rome, 1981), 48–50 / Wilson, *The Gelasian Sacramentary* (Oxford, 1894), 53–55; Missale Romanum; the Latin text that follows is the liturgical text according to the Missale Romanum.

| [*Recensio graeca*] | [*Recensio latina*] | [*Greek version*] | [*Latin version*] |
|---|---|---|---|
| Πιστεύομεν εἰς ἕνα Θεόν, πατέρα παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς, ὁρατῶν τε πάντων καὶ ἀοράτων· | Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium et invisibilium. | We believe in one God, the Father almighty, creator of heaven and earth, of all things visible and invisible. | I believe in one God, the Father almighty, creator of heaven and earth, of all things visible and invisible. **150** |
| καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστόν, τὸν υἱὸν τοῦ Θεοῦ τὸν μονογενῆ, | Et in unum Dominum Iesum Christum, Filium Dei unigenitum, | And in one Lord Jesus Christ, the only begotten Son of God, | And in one Lord Jesus Christ, the only begotten Son of God, |
| τὸν ἐκ τοῦ πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων, φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον τῷ πατρί, δι' οὗ τὰ πάντα ἐγένετο· | et ex Patre natum ante omnia saecula, Deum de Deo, lumen de lumine, Deum verum de Deo vero, genitum, non factum, consubstantialem Patri: per quem omnia facta sunt; | generated from the Father before all ages, light from light, true God from true God, begotten, not made, consubstantial with the Father, through whom all things were made. | born of the Father before all ages, God from God, light from light, true God from true God, begotten, not made, consubstantial with the Father, through whom all things were made; |
| τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα ἐκ τῶν οὐρανῶν καὶ σαρκωθέντα ἐκ πνεύματος ἁγίου καὶ | qui propter nos homines et propter nostram salutem descendit de caelis, et incarnatus est de Spiritu Sancto ex Maria virgine, et homo factus est, | For us men and for our salvation he came down from heaven and became flesh from the Holy Spirit and the Virgin Mary and was made man. | for us men and for our salvation, he came down from heaven and by the power of the Holy Spirit was incarnate from the Virgin Mary and |

| | | | |
|---|---|---|---|
| Μαρίας τῆς παρθένου, καὶ ἐνανθρωπήσαντα, σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου καὶ παθόντα καὶ ταφέντα καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς, καὶ ἀνελθόντα εἰς τοὺς οὐρανούς, καὶ καθεζόμενον ἐν δεξιᾷ τοῦ πατρός, καὶ πάλιν ἐρχόμενον μετὰ δόξης, κρῖναι ζῶντας καὶ νεκρούς· οὗ τῆς βασιλείας οὐκ ἔσται τέλος· | crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est, et resurrexit tertia die secundum Scripturas, et ascendit in caelum, sedet ad dexteram Patris, et iterum venturus est cum gloria, iudicare vivos et mortuos: cuius regni non erit finis. | For our sake, too, he was crucified under Pontius Pilate, suffered, and was buried. On the third day he rose again, according to the Scriptures, ascended into heaven, and is seated at the right hand of the Father; and he will come again in glory to judge the living and the dead; to his kingdom there will be no end. | was made man; he was also crucified for us under Pontius Pilate, suffered, and was buried; and on the third day he rose again according to the Scriptures and ascended into heaven; he is seated at the right hand of the Father and will come again in glory to judge the living and the dead; and his kingdom will have no end. |
| καὶ εἰς τὸ πνεῦμα τὸ ἅγιον, τὸ κύριον καὶ ζωοποιόν, τὸ ἐκ τοῦ πατρὸς ἐκπορευόμενον, τὸ σὺν πατρὶ καὶ υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον, τὸ λαλῆσαν διὰ τῶν προφητῶν. Εἰς μίαν ἁγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν. Ὁμολογοῦμεν ἓν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν. Προσδοκῶμεν ἀνάστασιν νεκρῶν καὶ ζωὴν τοῦ μέλλοντος αἰῶνος. Ἀμήν. | Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit, qui cum Patre et Filio simul adoratur et conglorificatur qui locutus est per prophetas. Et unam sanctam catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum, et vitam venturi saeculi. Amen. | And ⟨we believe⟩ in the Holy Spirit, the Lord and Giver of life, who proceeds from the Father, who together with the Father and the Son is worshipped and glorified, who has spoken through the prophets. And ⟨we believe⟩ in one, holy, catholic, and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We await the resurrection of the dead and the life of the world to come. Amen. | And ⟨I believe⟩ in the Holy Spirit, the Lord and Giver of life, who proceeds from the Father and the Son, who together with the Father and the Son is likewise worshipped and glorified, who has spoken through the prophets. And ⟨I believe⟩ in one, holy, catholic, and apostolic Church. I acknowledge one baptism for the forgiveness of sins. And I await the resurrection of the dead and the life of the world to come. Amen. |

## 151: Canons, July 9, 381

*Ed.:* Bruns 1:20, 21 / MaC 3:557E, 566D / HaC 1:809A / Karmiris 1:135 / COeD, 3rd ed., $31_{4-15}$; [*only the Latin*:] Turner 2/III (1939), 409, 411; cf. PL 84:135C.

*Condemnation of Diverse Heresies*

**151** α′) Μὴ ἀθετεῖσθαι τὴν πίστιν τῶν πατέρων τῶν τριακοσίων δεκαοκτώ, τῶν ἐν Νικαίᾳ τῆς Βιθυνίας συνελθόντων· ἀλλὰ μένειν ἐκείνην κυρίαν, καὶ ἀναθεματισθῆναι πᾶσαν αἵρεσιν· καὶ ἰδικῶς τὴν τῶν Εὐνομιανῶν, εἴτ' οὖν Ἀνομοίων· καὶ τὴν τῶν Ἀρειανῶν, εἴτ' οὖν Εὐδοξιανῶν· καὶ τὴν τῶν Ἡμιαρειανῶν, εἴτ' οὖν Πνευματομάχων· καὶ τὴν τῶν Σαβελλιανῶν, καὶ τὴν τῶν Μαρκελλιανῶν, καὶ τὴν τῶν Φωτεινιανῶν, καὶ τὴν τῶν Ἀπολιναριστῶν.

1. The faith of the 318 Fathers who gathered in Nicaea of Bythinia should not be annulled. Rather it should continue to have authority, and every heresy ⟨should be⟩ anathematized, especially that of the Eunomians, or the Anomians, that of the Arians, or Eudoxians, that of the Semiarians, or Pneumatomachians, that of the Sabellians, that of the Marcellians, that of the Photinians, and that of the Apollinarians.

## 152–180: Synod of ROME, 382

### a. *Tomus Damasi*, or the Profession of Faith of Bishop Paulinus of Antioch

According to P. Galtier (RechScRel 26 [1936]: 385–418, 563–78), the *Tomus Damasi* is the fruit of the efforts of the synod of 382 (not earlier). It is comprised of a double sequence of dogmatic canons (1–8; 10–24), which have also been transmitted separately. The disciplinary canon 9, which alludes to the schism of Meletius of Antioch, was inserted into and sometimes preceded the profession of faith of Nicaea. The teaching of Diodorus of Tarsus (can. 6), of Apollinaris of Laodicea (can. 7), and of Marcellus of Ancyra (can. 8) is condemned, without, however, making mention of their names. The original text was in Latin. However, it is uncertain whether the following text is the original or a retranslation from a Greek text of Theodoret of Cyrus, *Historia ecclesiae* V, 11, 1–15. It is cited also by Arnobius the Younger in *Conflictus* II, 32.

*Ed.:* Turner 1/II/I (1913), 284–94 / PL 13:358B–364B (= letter 4); 56:686B–690B / MaC 3:481D–484A (cf. 486C–488B) / HaC 1:802B–803D; in Theodoret, *Historia ecclesiae* V, 11, ed. by L. Parmentier (GChSch), $297_{15}$–$302_{15}$ / PG 82:1221B–1226B; in Arnobius: PL 53:319B–322C. —*Reg.:* JR 235, with additions; ClPL 1633.

*Trinity and Incarnation of the Word*

Quia post Concilium Nicaenum is error inolevit, ut quidam ore sacrilego auderent dicere, Spiritum Sanctum factum esse per Filium:

Because, after the Council of Nicaea, this error arose, that some with sacrilegious speech were daring to affirm that the Holy Spirit was made through the Son: **152**

(1.) Anathematizamus eos, qui non tota libertate proclamant, eum cum Patre et Filio unius potestatis esse atque substantiae.

(1.) We anathematize those who do not with full freedom proclaim that he ⟨the Holy Spirit⟩ is of one power and substance with the Father and the Son. **153**

(2.) Anathematizamus quoque eos, qui Sabellii sequuntur errorem, eundem dicentes esse Patrem quem et Filium.

(2.) We likewise anathematize those who follow the error of Sabellius in saying that the Father and the Son are one and the same. **154**

(3.) Anathematizamus Arium atque Eunomium, qui pari impietate, licet sermone dissimili, Filium et Spiritum Sanctum asserunt creaturas.

(3.) We anathematize Arius and Eunomius, who, with equal impiety though in different words, assert that the Son and the Holy Spirit are creatures. **155**

(4.) Anathematizamus Macedonianos, qui de Arii stirpe venientes, non perfidiam mutaverunt, sed nomen.

(4.) We anathematize the Macedonians, who, coming from the same root as Arius, have not changed the faithlessness but ⟨only⟩ the name. **156**

(5.) Anathematizamus Photinum, qui Ebionis haeresim instaurans, Dominum Iesum Christum tantum ex Maria confitetur.

(5.) We anathematize Photinus, who renews the heresy of Ebion and professes that the Lord Jesus Christ ⟨came⟩ only from Mary. **157**

(6.) Anathematizamus eos, qui duos asserunt Filios, unum ante saecula, et alterum post assumptionem carnis ex Virgine.

(6.) We condemn those who affirm two sons, one who is before the ages, the other after the assumption of the flesh from the Virgin. **158**

(7.) Anathematizamus eos, qui pro hominis anima rationabili et intelligibili dicunt Dei Verbum in humana carne versatum, cum ipse Filius et Verbum Dei non pro anima rationabili et intelligibili in suo corpore fuerit, sed nostram (id est rationabilem et intelligibilem) sine peccato animam susceperit atque salvaverit.

(7.) We condemn those who say that the Word of God dwelling in human flesh took the place of the rational and spiritual soul, since the Son and the Word of God did not replace the rational and spiritual soul in his body but rather assumed our soul (i.e., a rational and spiritual one) without sin and saved it. **159**

(8.) Anathematizamus eos, qui Verbum Filium Dei extensionem aut collectionem et a Patre separatum, insubstantivum et finem habiturum esse contendunt.

(8.) We anathematize those who affirm that the Word, the Son of God, is an extension or a contraction and is separate from the Father, without substance, and will have an end. **160**

**161** (9.) Eos quoque, qui de ecclesiis ad ecclesias migraverunt, tamdiu a communione nostra habemus alienos, quamdiu ad eas redierint civitates, in quibus primum sunt constituti. Quodsi alius, alio transmigrante, in loco viventis est ordinatus, tamdiu vacet sacerdotii dignitate, qui suam deseruit civitatem, quamdiu successor eius quiescat in Domino.

(9.) Those also who have migrated from church to church we regard as alienated from our communion until they return to those cities in which they were first appointed. If someone else, while the other is moving about, has been ordained in his place during his lifetime, the one who has left his city will be deprived of the dignity of the priesthood until his successor should rest in the Lord.

**162** (10.) Si quis non dixerit semper Patrem, semper Filium, semper Spiritum Sanctum esse: haereticus est.

(10.) Anyone who does not say that the Father always is, the Son always is, and the Holy Spirit always is, is a heretic.

**163** (11.) Si quis non dixerit Filium natum de Patre, id est de substantia divina ipsius: haereticus est.

(11.) Anyone who does not say that the Son is born of the Father, that is, of his same divine substance, is a heretic.

**164** (12.) Si quis non dixerit verum Deum Filium Dei, sicut verum Deum Patrem eius, et omnia posse et omnia nosse et Patri aequalem: haereticus est.

(12.) Anyone who denies that the Son of God is true God, as the Father is true God, that he can do all things, knows all things, and is equal to the Father is a heretic.

**165** (13.) Si quis dixerit, quod in carne constitutus cum esset in terra, in caelis cum Patre non erat: haereticus est.

(13.) Anyone who says that the Son, while incarnate on earth, was not in heaven with the Father is a heretic.

**166** (14.) Si quis dixerit, quod in passione crucis dolorem sentiebat Deus, et non caro cum anima, quam induerat—forma servi, quam sibi acceperat [*cf. Phil 2:7*], sicut ait Scriptura—Filius Dei Christus: non recte sentit.

(14.) Anyone who says that in the Passion of the Cross it is God himself who felt the pain and not the flesh and the soul that Christ, the Son of God, had taken to himself—the form of servant that he had accepted, as Scripture says [*cf. Phil 2:7*]—he is mistaken.

**167** (15.) Si quis non dixerit, quod in carne sedet in dextera Patris, in qua venturus est iudicare vivos et mortuos: haereticus est.

(15.) Anyone who does not say that he sits at the right hand of the Father in the flesh in which he will come to judge the living and the dead is a heretic.

**168** (16.) Si quis non dixerit, Spiritum Sanctum de Patre esse vere ac proprie, sicut Filium, de divina substantia et Deum verum: haereticus est.

(16.) Anyone who denies that the Holy Spirit, like the Son, is really and truly from the Father, of the divine substance, and true God is a heretic.

**169** (17.) Si quis non dixerit, omnia posse Spiritum Sanctum et omnia nosse et ubique esse, sicut Filium et Patrem: haereticus est.

(17.) Anyone who denies that the Holy Spirit can do all things, knows all things, and is everywhere present, just like the Father and the Son, is a heretic.

**170** (18.) Si quis dixerit Spiritum Sanctum facturam, aut per Filium factum: haereticus est.

(18.) Anyone who says that the Holy Spirit is a creature or made by the Son is a heretic.

**171** (19.) Si quis non dixerit, omnia per Filium et Spiritum Sanctum Patrem fecisse, id est visibilia et invisibilia: haereticus est.

(19.) Anyone who denies that the Father made all things, that is, things visible and invisible, through the Son and the Holy Spirit is a heretic.

**172** (20.) Si quis non dixerit, Patris et Filii et Spiritus Sancti unam divinitatem, potestatem, maiestatem, potentiam, unam gloriam, dominationem, unum regnum, atque unam voluntatem ac veritatem: haereticus est.

(20.) Anyone who denies that the Father, the Son, and the Holy Spirit have one Godhead, one might, one majesty, one power, one glory, one lordship, one kingdom, one will and truth is a heretic.

(21.) Si quis tres personas non dixerit veras Patris et Filii et Spiritus Sancti, aequales, semper viventes, omnia continentes visibilia et invisibilia, omnia potentes, omnia iudicantes, omnia vivificantes, omnia facientes, omnia salvantes: haereticus est.

(21.) Anyone who denies that there are three true Persons, the Father, the Son, and the Holy Spirit, equal, living eternally, containing all things visible and invisible, all-powerful, judging, creating, and saving all things, is a heretic. **173**

(22.) Si quis non dixerit adorandum Sanctum Spiritum ab omni creatura sicut Filium et Patrem: haereticus est.

(22.) Anyone who denies that the Holy Spirit is to be adored by all creatures just like the Son and the Father is a heretic. **174**

(23.) Si quis de Patre et Filio bene senserit, de Spiritu autem non recte habuerit, haereticus est, quod omnes haeretici de Filio Dei et Spiritu Sancto male sentientes, in perfidia Iudaeorum et paganorum inveniuntur.

(23.) Anyone who has a correct idea about Father and Son, but not about the Holy Spirit, is a heretic, because all heretics who do not think correctly about the Son and the Spirit share in the unbelief of the Jews and pagans. **175**

(24.) Quod si quis partiatur, Patrem Deum dicens et Deum Filium eius et Deum Sanctum Spiritum, deos dici et non Deum propter unam divinitatem et potentiam, quam credimus et scimus Patris et Filii et Spiritus Sancti; subtrahens autem Filium aut Spiritum Sanctum, ita solum aestimet Deum Patrem dici, aut ita credit unum Deum: haereticus est in omnibus, immo Iudaeus, quod nomen deorum et angelis et sanctis omnibus a Deo est positum et donatum, de Patre autem et Filio et Spiritu Sancto propter unam et aequalem divinitatem non nomen deorum, sed Dei nobis ostenditur atque indicitur, ut credamus, quia in Patre et Filio et Spiritu Sancto solum baptizamur et non in archangelorum nominibus aut angelorum, quomodo haeretici, aut Iudaei, aut etiam pagani dementes.

(24.) Anyone who, while saying that the Father is God, that his Son is God, and that the Holy Spirit is God, divides them and means ⟨several⟩ gods and does not say that they are God on account of the one Godhead and might that we believe and know to belong to the Father and the Son and the Holy Spirit; and if he excludes the Son and the Holy Spirit and believes that only the Father is God and this is what he means when he believes in one God, he is a heretic on all these points and indeed a Jew. For the name of gods has been appointed and given by God to the angels and all the saints; but for the Father, the Son, and the Holy Spirit, because of their one and equal divinity, it is not the name of gods but of God that we are shown and taught to believe; for we are baptized solely in the Father, Son, and Holy Spirit, and not in the names of archangels or angels, like the heretics, the Jews, or even the pagans in their folly. **176**

Haec ergo est salus christianorum, ut credentes Trinitati, id est Patri et Filio et Spiritui Sancto, et in eam baptizati veram solam unam divinitatem et potentiam, maiestatem et substantiam eiusdem esse sine dubio credamus.

This, then, is the salvation of Christians, that, believing in the Trinity, that is, in Father, Son, and Holy Spirit, ⟨and⟩ baptized in it, we must believe without doubt that to it belongs the one and only true Godhead and might, majesty and substance. **177**

### b. *Decretum Damasi*

See the introductory note to *Decretum Gelasianum*, *350°. Even if the text is not authentic, its fundamental assertions are considered to be those of Damasus. Cf. the slightly older canon of Scripture of the Synod of Laodicea, chap. 60 (Bruns 1:79f. / Turner 2/III, 388–92), in which the books of Judith, Sirach, 1–2 Maccabees, and Revelation are missing.

*Ed.: [*178–80]* C. H. Turner, in JThSt 1 (1900): 556–59 / E. von Dobschütz, *Das Decretum Gelasianum*, TU 38/IV (Leipzig, 1912), 3–5, 21–28 [variations of this text in brackets for *179f.] / PL 19:787B–793A; 59:157A–159B. —[*only *178*]: PL 13:373f. —[*only *179f.*]: BullTau 1:663f. / EnchB nos. 26f. —*Reg.:* JR 251, with additions; cf. 700.

*The Holy Spirit*

Prius agendum est de Spiritu septiformi, qui in Christo requiescit. Spiritus sapientiae: Christus Dei virtus et Dei sapientia [*1 Cor 1:24*]. Spiritus intellectus: Intellectum dabo tibi, et instruam te in via, in qua ingredieris [*Ps 31:8*]. Spiritus consilii: Et vocabitur nomen eius magni consilii angelus [*Is 9:6: Septg.*]. Spiritus virtutis: ut

We must first treat the sevenfold Spirit that reposes in Christ. The Spirit of wisdom: Christ ⟨is⟩ the power of God and the wisdom of God [*1 Cor 1:24*]. The Spirit of understanding: I will give you understanding and instruct you in the way you should go [*Ps 32:8*]. The Spirit of counsel: And his name shall be called messenger of **178**

supra, Dei virtus et Dei sapientia [*1 Cor 1:24*]. Spiritus scientiae: Propter eminentiam Christi scientiae Iesu [*Eph 3:19*; *Phil 3:8*] apostoli. Spiritus veritatis: Ego via et vita et veritas [*Io 14:6*]. Spiritus timoris [Dei]: Initium sapientiae timor Domini [*Ps 110:10; Prv 9:10*].

Multiformis autem nominum Christi dispensatio: Dominus, quia spiritus; Verbum, quia Deus; Filius, quia unigenitus ex Patre;... propheta, quia futura revelavit; "Spiritus enim Sanctus non est Patris tantummodo aut Filii tantummodo Spiritus, sed Patris et Filii Spiritus; scriptum est enim: Si quis dilexerit mundum, non est Spiritus Patris in illo [*cf. 1 Io 2:15; Rm 8:9*]; item scriptum est: Quisquis 'autem Spiritum Christi non habet, hic non est eius' [*Rm 8:9*]; nominato ita Patre et Filio intelligitur Spiritus"[1] Sanctus, de quo ipse Filius in Evangelio dicit, quia Spiritus Sanctus a Patre procedit [*Io 15:26*], et de meo accipiet et adnuntiabit vobis [*Io 16:14*].

great counsel [*Is 9:6 LXX*]. The Spirit of strength, as said above: the power of God and the wisdom of God [*1 Cor 1:24*]. The Spirit of knowledge: because of the excellence of the knowledge of Christ Jesus [*Eph 3:19; Phil 3:8*], the Apostle. The Spirit of truth: I ⟨am⟩ the way, the truth, and the life [*Jn 14:6*]. The Spirit of the fear [of God]: The fear of the Lord ⟨is⟩ the beginning of wisdom [*Ps 111:10; Prov 9:10*].

Multiform, then, is the distribution of the titles of Christ: Lord, because he is spirit; Word, because he is God; Son, since he is the Only-Begotten of the Father;... Prophet, since he has revealed future things. "For the Holy Spirit is not the Spirit only of the Father or only of the Son, but the Spirit of the Father and the Son; for it is written: If one loves the world, the Spirit of the Father is not in him [*cf. 1 Jn 2:15; Rom 8:9*]. It is likewise written: Whoever 'does not, therefore, have the Spirit of Christ does not belong to him' [*Rom 8:9*]; when the Father and the Son are thus named, the Holy Spirit is understood",[1] of whom the Son himself in the Gospel says: The Holy Spirit proceeds from the Father [*Jn 15:26*] and: He will receive from what is mine and announce it to you [*Jn 16:14*].

### *The Canon of Sacred Scripture*

**179** Nunc vero de Scripturis divinis agendum est, quid universalis catholica recipiat Ecclesia et quid vitare debeat.

Incipit ordo Veteris Testamenti. Genesis liber unus; Exodus lib. 1; Leviticus lib. 1; Numeri lib. 1; Deuteronomium lib. 1; Iesu Nave lib. 1; Iudicum lib. 1; Ruth lib. 1; Regum libri 4; *Paralypomenon* [Paralipomenon] libri 2; *Psalmi CL* [Psalterium] lib. 1; *Salamonis* [Salomonis] libri 3: Proverbia lib. 1, Ecclesiastes lib. 1, Cantica Canticorum lib. 1; item Sapientia lib. 1, Ecclesiasticus lib. 1.

Item ordo Prophetarum. Esaiae liber unus; Hieremiae lib. 1, cum Cinoth id est Lamentationibus suis; Ezechiel[is] lib. 1; Danihel[is] lib. 1; Oseae lib. 1; Amos lib. 1; Micheae lib. 1; Iohel lib. 1; Abdiae lib. 1; Ionae lib. 1; Naum lib. 1; *Ambacum* [Abbacuc] lib. 1; Sophoniae lib. 1; Aggei lib. 1; Zachariae lib. 1; *Malacihel* [Malachiae] lib. 1.

Item ordo storiarum. Iob liber unus; Tobiae lib. 1; *Esdrae* [Hesdrae] libri 2; Hester lib. 1; *Iudit lib. 1* [-!]; Machabeorum libri 2.

Now indeed we must treat of the divine Scriptures, what the universal Catholic Church accepts and what she must avoid.

At the beginning, the order of the Old Testament. Genesis, one book; Exodus, one book; Leviticus, one book; Numbers, one book; Deuteronomy, one book; Joshua, one book; Judges, one book; Ruth, one book; Kings, four books ⟨= two books of Samuel, two books of Kings⟩; Chronicles, two books; 150 *Psalms* [Psalter], one book; three books of Solomon; Proverbs, one book; Ecclesiastes ⟨= Qoheleth⟩, one book; Song of Songs, one book; likewise, Wisdom, one book; Ecclesiasticus ⟨= Sirach⟩, one book.

Likewise, the order of the prophets. Isaiah, one book; Jeremiah, one book, along with the Qinoth, that is, his Lamentations; Ezekiel, one book; Daniel, one book; Hosea, one book; Amos, one book; Micah, one book; Joel, one book; Obadiah, one book; Jonah, one book; Nahum, one book; Habakkuk, one book; Zephaniah, one book; Haggai, one book; Zechariah, one book; Malachi, one book.

Likewise, the order of the histories. Job, one book; Tobit, one book; Ezra, two books ⟨one book of Ezra, one book of Nehemiah⟩; Esther, one book; *Judith, one book* [-!]; of the Maccabees, two books.

*178 [1] "For the Holy Spirit ... is understood" (Spiritus enim Sanctus ... intelligitur Spiritus) is a citation of Augustine, *In evangelium Iohannis*, tract. 9, no. 7 (PL 35:1461 / R. Willems, CpChL 36 [1954]: 94); since this work was not written by Augustine before 414, the citation should be distinguished from the original *Decretum* of Damasus. E. Schwartz (ZNTW 29 [1930]: 161–68) maintains it should be treated as an interpolation.

Item ordo Scripturarum Novi *et aeterni* [-!] Testamenti, quem sancta et catholica [Romana] suscipit [et veneratur] Ecclesia. Evangeliorum [libri 4:] secundum Matheum liber unus, sec. Marcum lib. 1, sec. Lucam lib. 1, sec. Iohannem lib. 1.

Likewise, the order of the Scriptures of the New **180**
*and eternal* [-!] Testament, which the holy and catholic [Roman] Church accepts [and venerates]. [Four books] of the Gospels: according to Matthew, one book; according to Mark, one book; according to Luke, one book; according to John, one book.

[Item Actuum apostolorum liber unus.]
Epistulae Pauli [apostoli] numero 14: ad Romanos [ep.] una, ad Corinthios [ep.] duas, ad Ephesios 1, ad Thessalonicenses 2, ad Galatas 1, ad Philippenses 1, ad Colosenses 1, ad Timotheum 2, ad Titum 1, ad *Filimonem* [Philemonem] 1, ad Hebreos 1.

Item Apocalypsis Iohannis liber 1.
*Et Actus apostolorum liber 1* [-! *vd. supra*].
Item *epistulae canonicae* [can. ep.] numero 7: Petri apostoli epistulae 2, Iacobi apostoli ep. 1, Iohannis apostoli ep. 1, alterius[1] Iohannis presbyteri ep. 2, Iudae zelotis apostoli ep. 1.
Explicit canon Novi Testamenti.

[Likewise, one book of the Acts of the Apostles.]
Fourteen letters of [the apostle] Paul: to the Romans, one [letter]; to the Corinthians, two [letters]; to the Ephesians, one; to the Thessalonians, two; to the Galatians, one; to the Philippians, one; to the Colossians, one; to Timothy, two; to Titus, one; to Philemon, one; to the Hebrews, one.
Likewise, one book of the Apocalypse of John.
*And one book of the Acts of the Apostles* [-! *see above*].
Likewise, seven canonical letters: of the apostle Peter, two letters; of the apostle James, one letter; of the apostle John, one letter; of the other John[1] the Presbyter, two letters; of the apostle Jude the Zealot, one letter.
End of the canon of the New Testament.

## SIRICIUS: December 384 (January 12, 385?)–November 26, 399

### 181–185: Letter *Directa ad decessorem* to Bishop Himerius of Tarragona, February 10, 385

*Ed.:* [**181f.; 183–85*]: PL 13:1132C, 1146A–1147A; 1133A–1134A, 1135A–1136A, 1138A–C, 1139A / CouE 624B–631A / MaC 3:655D–661D / HaC 1:847C–849E. —*Reg.:* JR 255, with additions.

*Primacy and Doctrinal Authority of the Bishop of Rome*

(Prooem. § 1) ... Consultationi tuae responsum competens non negamus, quia officii Nostri consideratione non est Nobis dissimulare, non est tacere libertas, quibus maior cunctis christianae religionis zelus incumbit. Portamus onera omnium qui gravantur; quin immo haec portat in Nobis beatus Apostolus Petrus, qui Nos in omnibus, ut confidimus, administrationis suae protegit et tuetur heredes....

(Preface, § 1) ... We do not refuse an adequate **181**
response to your request of counsel, since, in regard to Our duty, We are not free to hide or to remain silent, since it is incumbent on Us more than all to have a greater zeal for the Christian religion. We carry the weight of all who are oppressed; or rather, these are borne in Us by the blessed apostle Peter, who, in all things, as We trust, protects and defends the successors of his ministry....

(c. 15 § 20) Nunc fraternitatis tuae animum ad servandos canones et tenenda decretalia constituta magis ac magis incitamus, ut haec quae ad tua rescripsimus consulta, in omnium coepiscoporum nostrorum perferri facias notionem, et non solum eorum qui in tua sunt dioecesi constituti, sed etiam ad universos Carthaginenses ac Baeticos, Lusitanos atque Gallicios, vel eos qui vicinis tibi collimitant hinc inde provinciis, haec quae a Nobis sunt salubri ordinatione disposita, sub litterarum tuarum prosecutione mittantur. Et quamquam statuta Sedis Apostolicae vel canonum venerabilia

(Chap. 15, § 20) Now We encourage more and **182**
more Your Fraternity's resolution to observe the canons and keep the established decrees, so that what We have replied to your inquiries might be brought to the attention of all our fellow bishops, and not only those who are in your province; rather, what has been determined by Us in a salutary ordinance should also be sent under a cover letter from you to all those ⟨bishops⟩ of Cartagena, Baetica, Lusitania, and Gallicia, or those who are contiguous to you in neighboring provinces. And, although it is permissible for none of the priests of

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***180** [1] Thus according to Jerome of Stridon, who was present at this synod; cf. *De viris illustribus*, lib. 9, 18 (PL 23:655, 670). Later, in the version of the *Decretum Gelasianum* (see *350°) attributed to Pope Hormisdas, in the repetition of the canon of Scriptures of the *Decretum Damasi*, one reads at this point: "three letters of the Apostle John" (Thl 932), as had been established by the Synod of Carthage in 397; cf. *186.

definita nulli sacerdotum Domini ignorare sit liberum: utilius tamen et, pro antiquitate sacerdotii tui, dilectioni tuae esse admodum poterit gloriosum, si ea, quae ad te speciali nomine generaliter scripta sunt, per unanimitatis tuae sollicitudinem, in universorum fratrum nostrorum notitiam perferantur: quatenus et quae a Nobis non inconsulte, sed provide sub nimia cautela et deliberatione sunt salubriter constituta, intemerata permaneant et omnibus in posterum excusationibus aditus, qui iam nulli apud Nos patere poterit, obstruatur.

the Lord to disregard the statutes of the Apostolic See or the venerable definitions of the canons, nevertheless it will be very useful and, in view of your seniority in the priesthood, it could be a source of glory for Your Charity if what has been written to you in your particular name in general terms be brought, through your concern for unanimity, to the attention of all our brothers, so that what We have decided, in a salutary way, not in a rash manner, but cautiously, with the greatest prudence and deliberation, may remain inviolate and so that the path may be closed to all excuses in the future, ⟨a path⟩ that now cannot remain open to anyone among Us.

*Baptism of Heretics*

**183** (c. 1 § 2) [*Significasti*] ... baptizatos ab impiis Arianis plurimos ad fidem catholicam festinare et quosdam de fratribus nostris eosdem denuo baptizare velle: quod non licet, cum hoc fieri et Apostolus vetet [*cf. Eph 4:5; Hbr 6:4s?*] et canones contradicant et post cassatum Ariminense Concilium missa ad provincias a ven. mem. praedecessore meo Liberio generalia decreta[1] prohibeant. Quos nos cum Novatianis aliisque haereticis, sicut est in synodo constitutum, per invocationem solam septiformis Spiritus episcopalis manus impositione catholicorum conventui sociamus, quod etiam totus Oriens Occidensque custodit; a quo tramite vos quoque posthac minime convenit deviare, si non vultis a nostro collegio synodali sententia separari.

(Chap. 1, § 2) [*You have indicated*] ... that many of those baptized by the impious Arians are hastening to the Catholic faith and that some among our brothers wish to baptize them again: this is not allowed, for the apostle forbids it to be done [*cf. Eph 4:5; Heb 6:4f. (?)*] and the canons oppose it, and the general decrees[1] sent to the provinces by my predecessor Liberius, of venerable memory, after the annulment of the synod of Rimini, likewise forbid it. We receive these ⟨Arians⟩ into the community of the Catholics, along with the Novatianists and the other heretics, in the manner decided in the synod: through the sole invocation of the sevenfold Spirit by the imposition of a bishop's hand, as is likewise observed throughout all of the East and the West. If you do not wish to be separated from our communion by means of a synodal decision, you also, from now on, must not deviate in the least from this practice.

*Necessity of Baptism*

**184** (c. 2 § 3) Sicut sacram ergo paschalem reverentiam in nullo dicimus esse minuendam,[1] ita infantibus qui necdum loqui poterunt per aetatem vel his, quibus in qualibet necessitate opus fuerit sacri unda baptismatis, omni volumus celeritate succurri, ne ad nostrarum perniciem tendat animarum, si negato desiderantibus fonte salutari exiens unusquisque de saeculo et regnum perdat et vitam. Quicumque etiam discrimen naufragii, hostilitatis incursum, obsidionis ambiguum vel cuiuslibet corporalis aegritudinis desperationem inciderint, et sibi unico credulitatis auxilio poposcerint subveniri, eodem quo poscunt momento temporis expetitae regenerationis praemia consequantur. Hactenus erratum in hac parte sufficiat; nunc praefatam regulam omnes teneant sacerdotes, qui nolunt ab apostolicae petrae, super quam Christus universalem construxit Ecclesiam, soliditate divelli.

(Chap. 2, § 3) Just as We say, then, that the sacred reverence due to Easter is in no respect to be reduced,[1] so we wish that aid be brought with all swiftness to infants who, because of their age, are not yet able to speak as well as to those who require the water of sacred baptism in any necessity whatsoever, so that it may not redound to the loss of our soul if, after those who desired it are denied the font of salvation, one ⟨of them⟩, when he departs this world, loses both his life and the kingdom ⟨of heaven⟩. Let anyone, likewise, who is in danger of shipwreck, the attack of an enemy, the uncertainty of a siege, or the hopelessness of some bodily illness and who requests that help be provided him by the incomparable aid of the faith obtain the reward of a speedy rebirth at the very moment when he requests it. The error made in this respect up to this point should be enough; from now on, let all priests hold to the aforesaid rule if they do not wish to be torn from the firmness of the apostolic rock upon which Christ has built his whole Church.

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*183 [1] These decrees apparently no longer exist.

*184 [1] This had been preceded by an exhortation to observe strictly the liturgical times fixed for baptism, namely, the day of Easter and that of Pentecost.

*Clerical Celibacy*

(c. 7 § 8) ... Plurimos enim sacerdotes Christi atque levitas, post longa consecrationis suae tempora, tam de coniugiis propriis quam etiam de turpi coitu sobolem didicimus procreasse et crimen suum hac praescriptione defendere, quia in Veteri Testamento sacerdotibus ac ministris generandi facultas legitur attributa.

[*Contra hoc argumentum obiicit Romanus Pontifex:*] (§ 9) Cur etiam procul a suis domibus, anno vicis suae, in templo habitare iussi sunt sacerdotes? Hac videlicet ratione, ne vel cum uxoribus possent carnale exercere commercium, ut conscientiae integritate fulgentes, acceptabile Deo munus offerent.

(§ 10) Unde et Dominus Iesus, cum nos suo illustrasset adventu, in Evangelio protestatur, quia Legem venerit implere, non solvere [*Mt 5:17*]. Et ideo Ecclesiae, cuius sponsus est, formam castitatis voluit splendore radiare, ut in die iudicii, cum rursus advenerit, "sine macula et ruga" [*Eph 5:27*] eam possit ... reperire. Quarum sanctionum omnes sacerdotes atque levitae insolubili lege constringimur, ut a die ordinationis nostrae sobrietati ac pudicitiae et corda nostra mancipemus et corpora, ut domino Deo nostro in his, quae quotidie offerimus, sacrificiis placeamus.[1]

(Chap. 7, § 8) ... For We have learned that many priests of Christ and deacons, long after their consecrations, have begotten offspring either from their own marriages or from shameful unions, and they defend their offense under the pretext that one reads in the Old Testament that the authority to procreate was accorded to the priests and ministers. **185**

[*Against this argument the Roman pontiff objects:*] (§ 9) Why was it also required that the priests live in the temple away from their homes during the year of their service? Evidently, so they could not have carnal intercourse with their wives, in order that they might render an offering acceptable to God, resplendent with purity of conscience.

{§ 10) Whence, the Lord Jesus, when he had enlightened us by his coming, also testifies in the Gospel that he came to fulfill the law, not to destroy it [*Mt 5:17*]. And so he wished the form of the Church, who is his spouse, to shine with the splendor of chastity, so that, on the Day of Judgment, when he comes again, he may be able ... to find her "without spot or wrinkle" [*Eph 5:27*]. By the indissoluble law of these rules we are all bound, priests and deacons, in order that, from the day of our ordination, we may hand over both our hearts and our bodies to temperance and chastity, so that we may be pleasing to the Lord our God in these sacrifices that we daily offer.[1]

## 186: Third Synod of CARTHAGE, August 28, 397

Canon 47 of this synod offers a list of the canonical books. According to tradition, it corresponds, except for some minor differences, with can. 36 of the synod held on October 8, 393, at Hippo Regius. It is repeated almost unchanged in can. 24 (according to some, can. 29) of the Synod of Carthage of 419, which offers the following conclusion: "This certainly should be made known to our holy brother and fellow priest Boniface, the bishop of the city of Rome, and even to the other bishops of these regions, for confirmation of this canon, since we have received it handed down from the Fathers that it is thus to be read in the Church" (Hoc etiam fratri et consacerdoti nostro sancto Bonifatio, urbis Romae episcopo, vel aliis earum partium episcopis pro confirmando isto canone innotescat, quia a Patribus ita accepimus in ecclesia legendum: CpChL $149{:}142_{266-68}$).

*Ed.: Synod of Hippo of 393*, can. 36 [text reproduced below]: C. Munier: CpChL 149 (1974): $43_{194-204}$ / PL 56:428A–429A / MaC 3:924AB / EnchB nos. 16–20. —*Synod of Carthage of 397 (August 28)*, can. 47: Bruns 1:133 / MaC 3:891AB / HaC 1:968A. —*Synod of Carthage of 419*, can. 24: PL 56:871; cf. 67:191AB / CpChL $149{:}142_{256-65}$ / MaC 4:430AB.

*Canon of Sacred Scripture*

[*Placuit,*] ... ut praeter scripturas canonicas nihil in ecclesia legatur sub nomine divinarum Scripturarum. Sunt autem canonicae scripturae: Genesis, Exodus, Leviticus, Numeri, Deuteronomium, Iesu[s] Nave, Iudicum, Ruth, Regnorum libri quatuor, Paralipomenon libri duo, Iob, Psalterium Davidicum, Salomonis libri quinque, duodecim libri Prophetarum, Esaias, Ieremias, Daniel, Ezechiel, Tobias, Iudith, Hester, Hesdrae libri duo, Machabaeorum libri duo.

[*It has been decided*] ... that, in the Church, nothing should be read except the canonical writings under the name of the "divine Scriptures". These canonical writings are: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, the four books of Kings ⟨= two of Samuel, two of Kings⟩, the two books of Chronicles, Job, the Davidic Psalter, the five books of Solomon, the twelve books of the prophets, Isaiah, Jeremiah, Daniel, Ezekiel, Tobit, Judith, Esther, two books of Esdras ⟨= one of Ezra, one of Nehemiah⟩, two books of Maccabees. **186**

***185** [1] The law of celibacy was not decreed for the first time in this document; rather, the document assumes that it has already been in force for some time in various parts of the Western Church; cf. the Synod of Elvira, *118f.

Novi autem Testamenti: Evangeliorum libri quatuor, Actus Apostolorum liber unus, Pauli Apostoli epistolae tredecim, eiusdem ad Hebraeos una, Petri duae, Ioannis tres [*cf.* *180], Iacobi una, Iudae una, Apocalypsis Ioannis.

[*Additur in quodam cod.:*] ... ut de confirmando isto canone transmarina Ecclesia consulatur.

⟨The canonical writings⟩ of the New Testament, furthermore ⟨are⟩: the four books of the Gospels, one book of the Acts of the Apostles, the thirteen Epistles of Paul the apostle, one of the same to the Hebrews, two of Peter, three of John [*cf.* *180], one of James, one of Jude, and the Revelation of John.

[*In one codex, it is added:*] ... that the Church beyond the sea should be consulted for the confirmation of this canon.

## ANASTASIUS I: November 27, 399–402 (December 19, 401?)

### 187–208: First Synod of TOLEDO, September 400 (405?)

There is disagreement about the year of this synod as well as about the origin of the so-called *Symbolum Toletanum I*, an anti-Priscillianist profession attached to the synodal acts. According to José A. de Aldama, there are two forms: a shorter one that must be attributed to the Synod of Toledo of 400 and a longer version approved at the Synod of Toledo of 447 [the later form is within brackets]. The later form could be the *Libellus in modum symboli*, thought to be lost, of Bishop Pastor of Palencia. Instead of the Synod of Toledo of 447, C. García Goldáraz (CdLuc, n. to $434_8$) places a Concilium Celinense held in Galicia in 447 at the request of Leo I the Great (letter to Turribius of Astorga; cf. *283–286). This hypothesis is no longer mentioned by D. Ramos-Lisson and J. Orlandis, *Die Synoden auf der iberischen Halbinsel bis zum Einbruch des Islam (711)*, Konziliengeschichte, ed. by W. Brandmüller, series A, vol. 2 (Paderborn, 1981), 39–51.

*Ed.: The 20 Canons*: Bruns 1:206f. / MaC 3:1002AB / HaC 1:992 / CVis 24f. / PL 84:332B / CdLuc 430. —*Creed:* J.A. de Aldama, *El símbolo Toledano I*, Analecta Gregoriana 7 (Rome, 1934), 30–37 / KüA $43_1$–$45_{26}$ / KüBS 8–9, 31–33 / Hn § 168 / MaC 3:1003AB / HaC 1:993A / PL 84:333f. / C.W. Barlow, *Martini episcopi Bracarensis opera omnia* (New Haven, 1950), 288–90 / CdLuc 431–34; cf. 939f.

### a. Chapters

*Consecration of Chrism*

**187** Can. 20. (1) Quamvis paene ubique custodiatur, ut absque episcopo chrisma nemo conficiat, tamen quia in aliquibus locis vel provinciis presbyteri dicuntur chrisma conficere, placuit, ex hac die nullum alium nisi episcopum chrisma conficere et per dioeceses destinare, ita ut de singulis ecclesiis ad episcopum ante diem Paschae diaconi destinentur aut subdiaconi, ut confectum chrisma ab episcopo destinatum ad diem Paschae possit occurrere. (2) Episcopum sane certum est omni tempore licere chrisma conficere, sine conscientia autem episcopi nihil penitus faciendum; statutum vero est diaconum non chrismare, sed presbyterum absente episcopo, praesente vero, si ab ipso fuerit praeceptum.

Can. 20. (1) Although the custom is maintained almost everywhere that no one confects the chrism apart from the bishop, nevertheless, because in certain places or provinces priests are said to be confecting the chrism, it has been decided that from this day forward no other person but the bishop is to confect the chrism and distribute it to the dioceses, in such a way that deacons or subdeacons be sent to the bishop before Easter day from the individual churches, so that the chrism confected and distributed by the bishop can be available on Easter day. (2) It is quite certain that it is permissible for a bishop to confect the chrism at any time, but nothing at all is to be done without the knowledge of the bishop; it has been decided, however, that a deacon is not to chrismate, but a priest may do so in the absence of the bishop, or in his presence if he has been so directed by him.

### b. *Symbolum Toletanum I (400)* and Its Longer Form, Called *Libellus in modum symboli*, of Bishop Pastor of Palencia (447)

*Profession of Faith in Opposition to the Priscillianists*

**188** Credimus in unum verum Deum, Patrem et Filium et Spiritum Sanctum, visibilium et invisibilium factorem, per quem creata sunt omnia in caelo et in terra. Hunc unum Deum et hanc unam esse *divini nominis* [divinae substantiae] Trinitatem. Patrem [autem] non esse ipsum

We believe in one true God, the Father and the Son and the Holy Spirit, maker of things visible and invisible, by whom all things in heaven and on earth were created. This is the one God, and this is the one Trinity *of divine name* [of divine substance]. The Father [however] is not

Filium, sed habere Filium qui Pater non sit. Filium non esse Patrem, sed Filium Dei [de Patris] esse natura. Spiritum quoque *Paracletum* [Paraclitum] esse, qui nec Pater sit ipse, nec Filius, sed a Patre [Filioque] *procedat* [procedens]. Est ergo ingenitus Pater, genitus Filius, non genitus Paracletus, sed a Patre [Filioque] procedens. Pater est, cuius vox haec est audita de caelis: Hic est Filius meus dilectus, in quo bene complacui; *hunc* [ipsum] audite [*Mt 17:5; 2 Pt 1:17; cf. Mt 3:17*]. Filius est, qui ait: Ego a Patre exivi, et a Deo veni in hunc mundum [*cf. Io 16:28*]. *Paracletus ipse* [Paraclitus Spiritus] est, de quo Filius ait: Nisi abiero [ego] ad Patrem, Paracletus non veniet ad vos [*Io 16:7*]. Hanc Trinitatem personis distinctam, substantiam *unam* [unitam], *virtutem, potestatem, maiestatem* [virtute et potestate et maiestate] indivisibilem, indifferentem; praeter *illam* [hanc] nullam [credimus] divinam esse naturam, vel angeli vel spiritus vel virtutis alicuius, quae Deus esse credatur.

the Son himself but has a Son who is not the Father. The Son is not the Father, but he is Son of God by [the] nature [of the Father]. And the Spirit is the *Paraclete* [Paraclite], who is neither the Father himself nor the Son, but *proceeds* [is proceeding] from the Father [and the Son]. Therefore the Father is unbegotten, the Son is begotten, the Paraclete is not begotten but is proceeding from the Father [and the Son]. It is the Father whose voice is heard from heaven: This is my beloved Son, in whom I am well pleased; listen to *this one* [him] [*Mt 17:5; 2 Pet 1:17; cf. Mt 3:17*]. It is the Son who says: I have come forth from the Father, and I have come from God into this world [*cf. Jn 16:28*]. It is *the Paraclete himself* [the Paraclete Spirit] about whom the Son says: Unless [I] go to the Father, the Paraclete will not come to you [*Jn 16:7*]. This Trinity, distinct in Persons, ⟨is⟩ *one indivisible and undifferentiated substance*, [a united substance, indivisible and undifferentiated in its] strength, power, and majesty; [we believe that] apart from *it* [this] there is no nature that is divine, whether of an angel or of a spirit or of any other power, which may be believed to be God.

Hunc *igitur* [ergo] Filium Dei, Deum, natum a Patre ante omne omnino principium, sanctificasse *in utero beatae Mariae virginis* [uterum Mariae vg.], atque ex ea verum hominem, sine *viri* [virili] generatum semine, suscepisse; [duabus dumtaxat naturis, id est deitatis et carnis, in unam convenientibus omnino personam] id est Dominum [nostrum] Iesum Christum. *Non* [Nec] imaginarium corpus aut *forma sola compositum* [phantasmatis alicuius in eo fuisse], sed solidum [atque verum]: *Atque* [-!] hunc et esuriisse et sitiisse et doluisse et flevisse et *omnia corporis exitia sensisse* [omnes corporis iniurias pertulisse]. Postremo [a Iudaeis] crucifixum, *mortuum* [-!] et sepultum, [et] tertia die resurrexisse; conversatum postmodum cum discipulis [suis], quadragesima [post resurrectionem] die ad *caelos* [caelum] ascendisse. Hunc filium hominis etiam "Dei Filium" *appellari* [dici]; *Filium autem Dei "Deum", "filium hominis" non vocari* [Filium autem Dei Deum hominis filium appellari].

*Consequently* [Therefore], this Son of God, who as God was born of the Father before every beginning whatsoever, was sanctified in the womb of [Blessed] Mary the Virgin, and he assumed from her a true human being, begotten without *the seed of a man* [male seed]; [in two natures, that is, of the Godhead and of the flesh, entirely combined in one Person] that is, [our] Lord Jesus Christ. *It was not* [And it was not] a body of mere appearance or *one composed of form alone* [of some phantasm], but a solid [and true] one. *And* [-!] he experienced hunger and thirst and pain and tears and *felt all injuries to the body* [endured all the hardships of the body]. Last of all, he was crucified [by the Jews], *died*, [-!] and was buried, [and] rose again on the third day; having spent some time with [his] disciples, on the fortieth day [after the Resurrection] he ascended into *the heavens* [heaven]. This Son of Man is also *called* [said to be] "the Son of God"; *however, the Son of God is called "God", not "the Son of Man"* [however, God the Son of God is called the Son of Man). **189**

Resurrectionem vero [futuram] humanae credimus *carnis* [carni]. Animam autem hominis non divinam esse substantiam aut Dei partem, sed creaturam [dicimus] divina voluntate *non prolapsam* [?] [creatam].

But we believe in the [future] resurrection *of the* [for the] human flesh. Moreover, the human soul is not a divine substance or part of God, but *a creature not fallen from the divine will* [we call it a creature created by the divine will]. **190**

1. Si quis *ergo* [autem] dixerit *atque* [aut] crediderit, a Deo omnipotente mundum hunc factum non fuisse atque eius omnia instrumenta, anathema sit.

1. If anyone, *then* [however], says *and* [or] believes that this world and all its array was not made by almighty God, let him be anathema. **191**

2. Si quis dixerit *atque* [vel] crediderit, Deum Patrem eundem *Filium esse* [esse Filium] vel Paracletum, anathema sit.

2. If anyone says *and* [or] believes that God the Father is the same as the Son or the Paraclete, let him be anathema. **192**

**193** 3. Si quis ... crediderit, *Deum* [Dei] Filium eundem esse Patrem vel Paracletum, anathema sit.

3. If anyone ... believes that *God the Son* [the Son of God] is the same as the Father or the Paraclete, let him be anathema.

**194** 4. Si quis ... crediderit, Paracletum *Spiritum* [-!] vel Patrem esse vel Filium, anathema sit.

4. If anyone ... believes that the Paraclete *Spirit* [-!] is either the Father or the Son, let him be anathema.

**195** 5. Si quis ... crediderit, *hominem Iesum Christum a Filio Dei assumptum non fuisse* [carnem tantum sine anima a Filio Dei fuisse susceptam], anathema sit.

5. If anyone ... believes *that Jesus Christ as man was not assumed by the Son of God* [only the flesh was assumed by the Son of God without a soul], let him be anathema.

**196** 6. Si quis ... crediderit, *Filium Dei Deum passum* [Christum innascibilem esse], anathema sit.

6. If anyone ... believes that *the Son of God suffered as God* [Christ was incapable of being born], let him be anathema.

**197** 7. Si quis ... crediderit, *hominem Iesum Christum hominem impassibilem fuisse* [deitatem Christi convertibilem fuisse vel passibilem], anathema sit.

7. If anyone ... believes that *the man Jesus Christ was a man incapable of suffering* [the divinity of Christ was capable of change or of suffering], let him be anathema.

**198** 8. Si quis ... crediderit, alterum Deum esse priscae Legis, alterum Evangeliorum, anathema sit.

8. If anyone ... believes that there is one God of the Old Law, another one of the Gospels, let him be anathema.

**199** 9. Si quis ... crediderit, ab altero Deo mundum *fuisse factum quam* [factum fuisse et non] ab eo, de quo scriptum est: In principio fecit Deus caelum et terram [*cf. Gn 1:1*], anathema sit.

9. If anyone ... believes that the world was made by another God *rather than* [and not] by the One of whom it is written: In the beginning God made heaven and earth [*cf. Gen. 1:1*], let him be anathema.

**200** 10. Si quis ... crediderit, corpora humana non *resurrectura* [resurgere] post mortem, anathema sit.

10. If anyone ... believes that the human bodies are not going to rise after death, let him be anathema.

**201** 11. Si quis ... crediderit, animam humanam Dei portionem vel Dei esse substantiam, anathema sit.

11. If anyone ... believes that the human soul is a segment of God or is of the substance of God, let him be anathema.

**202** 12. *Si quis aliquas scripturas, praeter quas catholica Ecclesia recepit, vel in auctoritate habendas esse crediderit vel fuerit veneratus* [Si quis ... crediderit, alias scripturas, praeter quas Ecclesia catholica recipit, in auctoritate habendas vel esse venerandas], anathema sit.

12. *If anyone either believes that other scriptures, apart from the ones that the Catholic Church has received, should be regarded as authoritative or has venerated* ⟨*them*⟩ [If anyone ... believes that other scriptures, apart from the ones that the Catholic Church accepts, should also be regarded as authoritative or should be venerated], let him be anathema.

**203** [13. Si quis ... crediderit, deitatis et carnis unam in Christo esse naturam, anathema sit.]

[13. If anyone ... believes that in Christ the deity and the flesh are a single nature, let him be anathema.]

**204** [14. Si quis ... crediderit, esse aliquid, quod se extra divinam Trinitatem possit extendere, anathema sit.]

[14. If anyone ... believes that there is anything that can extend beyond the divine Trinity, let him be anathema.]

**205** [15. Si quis astrologiae vel mathesiae [*sic!*] aestimat esse credendum, anathema sit.] [*Cf. *460*]

[15. If anyone judges that credence should be given to astrology or mathematics [*sic*], let him be anathema.] [*Cf. *460.*]

**206** [16. Si quis ... crediderit, coniugia hominum, quae secundum legem divinam licita habentur, exsecrabilia esse, anathema sit.]

[16. If anyone ... believes that human marriages that are regarded as permissible according to divine law are blameworthy, let him be anathema.]

**207** [17. Si quis ... crediderit, carnes avium seu pecudum, quae ad escam datae sunt, non tantum pro castigatione corporum abstinendas, sed exsecrandas esse, anathema sit.]

[17. If anyone ... believes that the meat of birds or beasts, which has been provided as food, should not be subject to abstinence merely for the mortification of the body but is abominable, let him be anathema.]

[18. Si quis in his erroribus Priscilliani sectam sequitur vel profitetur, ut aliud in salutari baptismi contra sedem sancti Petri faciat, anathema sit.]

[18. If anyone follows the sect of Priscillian in these errors or professes ⟨them⟩ so that he does something different in the salvific rite of baptism, contrary to the See of St. Peter, let him be anathema.] **208**

### 209: Letter *Dat mihi* to Bishop Venerius of Milan, ca. 401

This was written in late 400 or in 401 primarily in opposition to a resurgence of Origenism.

*Ed.:* J. van den Gheyn, in RHLRel 4 (1899): 5f. / J. Pitra, *Analecta novissima Spicilegii Solesmensis* 1 (Paris, 1885), 463f. (cf. 20ff.). —*Reg.:* JR 281, with additions; ClPL 1639.

*Question of the Orthodoxy of Pope Liberius*

Dat mihi plurimum laetitiae illud Christi amore factum, quo divinitatis studio et alacritate succensa, integram fidem Apostolis traditam locatamque a maioribus toto orbe victrix retinebat Italia, hoc quippe sub tempore, quo divae memoriae Constantius orbem victor obtinuit, nec potuit sordes suas immittere aliqua subreptione haeretica factio Ariana, Deo nostro, ut credimus, providente, ne illa sancta fides et impolluta in aliquo vitio blasphemiae maledicorum hominum contaminaretur, haec scilicet, quae a sanctis viris et in requie sanctorum iam collocatis episcopis tractata fuerat vel definita in Synodi conventu Nicaenae. Pro qua exilium libenter tulerunt, qui sancti tunc episcopi sunt probati, hoc est Dionysius inde Dei servus, divina instructione compositus, vel eius secuti exemplum sanctae recordationis, Ecclesiae Romanae Liberius episcopus, Eusebius quoque a Vercellis, Hilarius de Gallis, ut de plerisque taceam, quorum potuerit arbitrio residere cruci potius affigi, quam Deum Christum, quod Ariana cogebat haeresis, blasphemarent, aut Filium Dei Deum Christum dicerent creaturam Domini.

Very great joy is given me by what took place for the love of Christ, namely, that Italy, victorious in all the world, inflamed by divine zeal and ardor, retained intact that faith which was handed down by the apostles and established by ⟨our⟩ ancestors (and this indeed at the time when Constantius of divine memory reigned as victor over the world); and that the Arian faction was not able to insinuate its defilements by any heretical deception, because our God, as we believe, made sure that this holy and immaculate faith was not contaminated by any blasphemous error of slanderous men—that ⟨faith⟩ which had been discussed and defined at the council assembled at Nicaea by holy men and bishops, who already abide in the repose of the saints. On behalf of this ⟨faith⟩, those who proved themselves then to be holy bishops willingly accepted exile: namely, Dionysius—for this reason a servant of God, disposed by divine instruction—or those of holy memory who followed his example: Liberius, bishop of the Roman Church; and also Eusebius of Vercelli, Hilary of Gaul, not to mention the great many who could choose to be fixed on a cross rather than blaspheme God, the Christ, as demanded by the Arian heresy, or call the Son of God, God, the Christ, a creature of the Lord. **209**

[*There follows the reprobation of the books of Origen of Alexandria translated into Latin by Rufinus: cf. *353.*]

## INNOCENT I: December 21 (22?), 402 (401?)–March 12, 417

### 211: Letter *Etsi tibi* to Bishop Victricius of Rouen, February 15, 404

The "imposition of the hand" is usually understood as "imposition of the hand for penance". However, J. Macdonald interprets it as a repetition of confirmation for those who were born into heresy: *Studia Patristica* 2, TU 64 (Berlin, 1957), 49–53.

*Ed.:* CouE 752A / PL 20:475B / MaC 3:1034D. —*Reg.:* JR 286, with additions.

*Baptism of Heretics*

(c. 8 § 11) [*Expedit custodire*] ... ut venientes a Novatianis vel Montensibus per manus tantum impositionem suscipiantur, quia quamvis ab haereticis, tamen in Christi nomine sunt baptizati.

(Chap. 8, § 11) [*It is good to observe*] ... that those who come from the Novatianists or the Montanists should be received by the imposition of the hand only, because although they were baptized by heretics, nevertheless they were baptized in the name of Christ. **211**

### 212–213: Letter *Consulenti tibi* to Bishop Exsuperius of Toulouse, February 20, 405

*Ed.* [**212; 213*]: H. Wurm, in Apoll 12 (1939): 65–67; 74–78 / PL 20:498B–499A; 501A–502A (= letter 6) / MaC 3:1039C–1041A; 1040E–1041A. —[*only *213*]: C. H. Turner, in JThSt 13 (1912): 80–82 / EnchB nos. 21f. —*Reg.:* JR 293, with additions.

*Reconciliation at the Point of Death*

**212** (c. 2) ... Quaesitum est, quid de his observari oporteat, qui post baptismum omni tempore incontinentiae voluptatibus dediti, in extremo fine vitae suae paenitentiam simul et reconciliationem communionis exposcunt.

De his observatio prior durior, posterior interveniente misericordia inclinatior est. Nam consuetudo prior tenuit, ut concederetur eis paenitentia, sed communio negaretur. Nam cum illis temporibus crebrae persecutiones essent, ne communionis concessa facilitas homines de reconciliatione securos non revocaret a lapsu, merito negata communio est, concessa paenitentia, ne totum penitus negaretur: et duriorem remissionem fecit temporis ratio. Sed postquam Dominus noster pacem Ecclesiis suis reddidit, iam terrore depulso communionem dari abeuntibus placuit, et propter Domini misericordiam quasi viaticum profecturis, et ne Novatiani haeretici negantis veniam asperitatem et duritiam sequi videamur. Tribuitur ergo cum paenitentia extrema communio: ut homines huiusmodi vel in supremis suis, permittente Salvatore nostro, a perpetuo exitio vindicentur [*cf.* *2638].

(Chap. 2) ... It has been asked what must be observed with regard to those who after baptism have surrendered on every occasion to the pleasures of incontinence and at the very end of their lives ask for penance and at the same time the reconciliation of communion.

Concerning them the former rule was harder, the later more favorable, because mercy intervened. For the previous custom held that penance should be granted but that communion should be denied. For since in those times there were frequent persecutions, so that the ease with which communion was granted might not recall men become careless of reconciliation from their lapse, communion was justly denied, penance allowed, lest the whole be entirely refused; and the system of the time made remission more difficult. But after our Lord restored peace to his churches, when terror had now been removed, it was decided that communion be given to the departing, and on account of the mercy of God, as a viaticum to those about to set forth and that we may not seem to follow the harshness and the rigor of the Novatianist heretic who refused mercy. Therefore with penance a last communion will be given, so that such men in their extremities may be freed from eternal ruin with the permission of our Savior [*cf.* *2638].

*The Canon of Sacred Scripture and the Apocryphal Books*

**213** (c. 7) Qui vero libri recipiantur in canone, brevis adnexus ostendit. Haec sunt, quae desiderata moneri voce voluisti:

Moysen libri V, id est Genesis Exodi Levitici Numeri Deuteronomii, et Hiesu Nave I, Iudicum I, Regnorum libri IV, simul et Ruth, Prophetarum libri XVI, Solomonis libri V, Psalterium.

Item historiarum: Iob liber I, Tobiae I, Hester I, Iudith I, Machabeorum II, Hesdrae II, Paralypomenon II.

Item Novi Testamenti: Evangeliorum IV, Apostoli Pauli epistulae *XIII* [XIV], epistulae Iohannis III, epistulae Petri II, [epistula Iudae I], epistula Iacobi I, Actus Apostolorum, Apocalypsis Iohannis.

Cetera autem, quae vel sub nomine Mathiae sive Iacobi minoris, vel sub nomine Petri et Iohannis, quae a quodam Leucio scripta sunt, [vel sub nomine Andreae, quae a Xenocaride et Leonida philosophis,] vel sub nomine Thomae, et si qua sunt alia, non solum repudianda, verum etiam noveris esse damnanda.

(Chap. 7) A brief addition shows what books really are received in the canon. These are the desiderata of which you wished to be informed verbally:

Of Moses five books, that is, of Genesis, of Exodus, of Leviticus, of Numbers, of Deuteronomy, and of Joshua one book, of Judges one book, of Kings four books ⟨= two books of Samuel, two books of Kings⟩, and also Ruth, of the prophets sixteen books, of Solomon five books, the Psalms.

Likewise of the histories: Job one book, of Tobit one book, Esther one, Judith one, of the Maccabees two, of Esdras two ⟨= Ezra one, Nehemiah one⟩, of Chronicles two books.

Likewise of the New Testament: of the Gospels four books, of Paul the apostle *thirteen* [fourteen] Epistles, of John three Epistles, of Peter two, [an Epistle of Jude], an Epistle of James, the Acts of the Apostles, the Apocalypse of John.

Others, however, which were written by a certain Leucius under the name of Matthias or of James the Less, or under the name of Peter and John [or which were written by Xenocharides and Leonidas the philosophers under the name of Andrew], or under the name of Thomas, and if there are any others, you know that they ought not only to be repudiated but also condemned.

## 214: Letter *Magna me gratulatio* to Rufus and the Other Bishops of Macedonia, December 13, 414

*Ed.:* CouE 836BC / PL 20:533B (= letter 17) / MaC 3:1061E. —*Reg.:* JR 303.

*Baptismal Form*

[*Here it is explained why, according to canons 8 and 19 of Nicaea (*127f.), baptism is required for the Paulianists who enter the Church but not for the Novatianists:*]

(c. 5 § 10) Quod idcirco distinctum esse ipsis duabus haeresibus, ratio manifesta declarat, quia Paulianistae in nomine Patris et Filii et Spiritus Sancti minime baptizant, et Novatiani iisdem nominibus tremendis venerandisque baptizant, nec apud istos de unitate potestatis divinae, hoc est Patris et Filii et Spiritus Sancti, quaestio aliquando commota est.

(Chap. 5, § 10) What therefore is distinct in the two heresies themselves, clear reason declares, because the Paulianists do not at all baptize in the name of the Father and of the Son and of the Holy Spirit, and the Novatianists do baptize in the same tremendous and venerable names, and among them the question has not ever been raised concerning the unity of the divine power, that is of the Father and of the Son and of the Holy Spirit. **214**

## 215–216: Letter *Si instituta ecclesiastica* to Bishop Decentius of Gubbio, March 19, 416

*Ed.:* PL 20:554B–555A, 559B–561A (letter 25) / CouE 858A–859A, 862B–864A / MaC 3:1029BC, 1030E / Gratian, *Decretum*, p. III, dist. 4, c. 119 (Frdb 1:1398). —*Reg.:* JR 311, with additions.

*Minister of Confirmation*

(c. 3 § 6) De consignandis vero infantibus manifestum est, non ab alio quam ab episcopo fieri licere. Nam presbyteri, licet secundi sint sacerdotes, pontificatus tamen apicem non habent. Hoc autem pontificium solis deberi episcopis, ut vel consignent, vel Paracletum Spiritum tradant, non solum consuetudo ecclesiastica demonstrat, verum et illa lectio Actuum Apostolorum, quae asserit Petrum et Ioannem esse directos, qui iam baptizatis traderent Spiritum Sanctum [*cf. Act 8:14–17*]. Nam presbyteris, sive extra episcopum, sive praesente episcopo cum baptizant, chrismate baptizatos ungere licet, sed quod ab episcopo fuerit consecratum; non tamen frontem ex eodem oleo signare, quod solis debetur episcopis, cum tradunt Spiritum Paracletum. Verba vero dicere non possum, ne magis prodere videar, quam ad consultationem respondere.

(Chap. 3, § 6) But in regard to the signing of little children, it is evident that it may not be done by any other than a bishop. For the presbyters, although they are in the second order, nevertheless do not possess the crown of the pontificate. That this power of a bishop, however, is due to the bishops alone, so that they either sign or give the Paraclete the Spirit, not only ecclesiastical custom indicates, but also that reading in the Acts of the Apostles which declares that Peter and John were directed to give the Holy Spirit to those already baptized [*cf. Acts 8:14–17*]. For to presbyters it is permitted to anoint the baptized with chrism whenever they baptize, whether without a bishop or in the presence of a bishop, but ⟨with chrism⟩ that has been consecrated by a bishop; nevertheless ⟨it is⟩ not ⟨allowed⟩ to sign the forehead with the same oil; that is due to the bishops alone when they bestow the Spirit, the Paraclete. Indeed, I cannot say the words lest I seem to go farther than to reply to the inquiry. **215**

*Anointing of the Sick*

(c. 8 § 11) Sane quoniam de hoc sicut de ceteris consulere voluit dilectio tua, adiecit etiam filius meus Caelestinus diaconus in epistola sua, esse a tua dilectione positum illud, quod in beati Apostoli Iacobi epistola conscriptum est: "Si infirmus aliquis in vobis est, vocet presbyteros, et orent super eum, ungentes eum oleo in nomine Domini: et oratio fidei salvabit laborantem, et suscitabit illum Dominus, et si peccatum fecit, remittet ei" [*Iac 5:14s*]. Quod non est dubium de fidelibus aegrotantibus accipi vel intelligi debere, qui sancto oleo chrismatis perungi possunt, quod ab episcopo confectum,

(Chap. 8, § 11) Truly since Your Charity has wished to take counsel regarding this: just as concerning other ⟨matters⟩, my son Celestine, the deacon, has also added in his letter that what was written in the Epistle of the blessed apostle James has been proposed by Your Charity: "If anyone among you is sick, let him call the priests, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sufferer, and the Lord shall raise him up, and if he has committed sin, he shall pardon him" [*Jas 5:14f.*]. There is no doubt that this anointing ought to be interpreted or **216**

non solum sacerdotibus, sed et omnibus uti Christianis licet in sua aut in suorum necessitate ungendum.

Ceterum illud superfluum esse videmus adiectum, ut de episcopo ambigatur quod presbyteris licere non dubium est. Nam idcirco presbyteris dictum est, quia episcopi occupationibus aliis impediti ad omnes languidos ire non possunt. Ceterum si episcopus aut potest aut dignum ducit aliquem a se visitandum, et benedicere et tangere chrismate sine cunctatione potest, cuius est chrisma conficere. Nam paenitentibus istud infundi non potest, quia genus est sacramenti. Nam quibus reliqua sacramenta negantur, quomodo unum genus putatur posse concedi?

understood of the sick faithful, who can be anointed with the holy oil of chrism, which, prepared by a bishop, is permitted not only to priests, but also to all as Christians for anointing in their own necessity or in the necessity of their ⟨people⟩.

Moreover, We see that addition to be superfluous; that what is undoubtedly permitted the presbyters is questioned regarding bishops. For, on this account it was said to priests, because the bishops being hindered by other business cannot go to all the sick. But if a bishop, to whom it belongs to prepare the chrism, is able ⟨to do it⟩ or thinks someone is worthy to be visited by him, he can both bless and anoint with the chrism without delay. For, that cannot be administered to penitents, because it is a kind of sacrament. For, how is it supposed that one species ⟨of sacrament⟩ can be granted to those to whom the rest of the sacraments are denied?

### 217: Letter *In requirendis* to the Bishops of the Synod of Carthage, January 27, 417

*Ed.:* A. Goldbacher: CSEL 44:701–3 (in Augustine, letter 181) / PL 20:582C–583B (= Innocent, letter 29); 33:780 (in Augustine, letter 181). —*Reg.:* JR 321.

*Primacy of the Roman See*

**217** (c. 1) In requirendis Dei rebus ... antiquae traditionis exempla servantes ... nostrae religionis vigorem non minus nunc in consulendo quam antea, cum pronuntiaretis, vera ratione firmastis, qui ad Nostrum referendum adprobastis esse iudicium, scientes, quid Apostolicae Sedi, cum omnes hoc loco positi ipsum sequi desideremus Apostolum, debeatur, a quo ipse episcopatus et tota auctoritas nominis huius emersit. Quem sequentes tam mala iam damnare novimus quam probare laudanda, velut id vero, quod Patrum instituta sacerdotali custodientes officio non censetis esse calcanda, quod illi non humana sed divina decrevere sententia, ut quicquid quamvis de disiunctis remotisque provinciis ageretur, non prius ducerent finiendum, nisi ad huius Sedis notitiam perveniret, ut tota huius auctoritate, iusta quae fuerit pronuntiatio, firmaretur, indeque sumerent ceterae Ecclesiae, velut de natali suo fonte aquae cunctae procederent et per diversas totius mundi regiones puri capitis incorruptae manarent, quid praecipere, quos abluere, quos velut caeno inemundabili sordidatos mundis digna corporibus unda vitaret.

(Chap. 1) In seeking the things of God ..., preserving the examples of ancient tradition ..., you have strengthened the vigor of your religion ... with true reason, for you have confirmed that reference must be made to Our judgment, realizing what is due the Apostolic See, since all of Us placed in this position desire to follow the apostle, from whom the episcopate itself and all the authority of this name have emerged. Following him We know how to condemn evils just as ⟨well as how⟩ to approve praiseworthy things. Take this as an example, guarding with your sacerdotal office the practices of the Fathers, you resolve that ⟨they⟩ must not be trampled upon, because they made their decisions, not by human, but by divine judgment, so that they thought that nothing whatever, although it concerned separated and remote provinces, should be concluded unless it first came to the attention of this See, so that what was a just proclamation might be confirmed by the total authority of this See, and from this source (just as all waters proceed from their original font and through diverse regions of the whole world remain pure liquids of an uncorrupted source), the other Churches might assume what ⟨they ought⟩ to teach, whom they ought to wash, those whom the water worthy of clean bodies would shun as though defiled with filth incapable of being cleansed.

### 218–219: Letter *Inter ceteras Ecclesiae Romanae* to Silvanus and the Other Fathers of the Synod of Milevum, January 27, 417

*Ed.:* In Augustine, letter 182: A. Goldbacher: CSEL 44:716f., 720 / PL 33:784f.: 20:590AB (in Innocent, letter 30); 56:468, 470 (= *Codex canonum ecclesiasticorum*). —*Reg.:* JR 322.

*Primacy of the Roman See*

(c. 2) Diligenter ergo et congrue apostolici consulitis honoris arcana, honoris, inquam, illius, quem "praeter illa, quae sunt extrinsecus, sollicitudo" manet "omnium Ecclesiarum" [*2 Cor 11:28*] super anxiis rebus quae sit tenenda sententia, antiquae scilicet regulae formam secuti, quam toto semper ab orbe mecum nostis servatam.... Quid id etiam actione firmastis nisi scientes, quod per omnes provincias de apostolico fonte petentibus responsa semper emanent? Praesertim quotiens fidei ratio ventilatur, arbitror omnes fratres et coepiscopos nostros nonnisi ad Petrum, id est sui nominis et honoris auctorem referre debere, velut nunc rettulit vestra dilectio, quod per totum mundum possit Ecclesiis omnibus in commune prodesse. Fiant enim necesse est cautiores, cum inventores malorum ad duplicis relationem synodi sententiae nostrae statutis viderint ab ecclesiastica communione seiunctos.

(Chap. 2) Therefore it is with diligence and good order **218** that you are consulting the resources of the apostolic office—that office, I say, which retains, "apart from other things, anxiety for all the churches" [*2 Cor 11:28*], asking what opinion should be held in regard to points of controversy; you have, of course, followed the practice of the ancient norm that you know has always been observed by all the world with me.... Why have you, too, affirmed this by your action if not because you knew that replies always go forth from the apostolic font through all the provinces to those who request it? In particular, whenever the norm of the faith is under discussion, I judge that all our brothers and fellow bishops ought to have recourse to Peter, that is, to the bearer of his name and office, just as now Your Charity has referred a matter that could be of benefit to all the Churches in common throughout the whole world. For they must become more cautious when they see that the originators of the evil, according to the report of the double synod, have been severed from the communion of the Church by the provisions of our judgment.

*Necessity of Baptism*

(c. 5) ... parvulos aeternae vitae praemiis etiam sine baptismatis gratia posse donari, perfatuum est. Nisi enim manducaverint carnem Filii hominis et biberint sanguinem eius, non habebunt vitam in semet ipsis [*cf. Io 6:53s*]. Qui autem hanc eis sine regeneratione defendunt, videntur mihi ipsum baptismum velle cassare, cum praedicant hos habere, quod in eos creditur non nisi baptismate conferendum. Si ergo nihil volunt officere non renasci, fateantur necesse est nec regenerationis sacra fluenta prodesse. Verum, ut superfluorum hominum prava doctrina celeri veritatis possit ratione discingi, proclamat hoc Dominus in Evangelio dicens: Sinite infantes et nolite eos prohibere venire ad me: talium est enim regnum caelorum [*cf. Mt 19:14; Mc 10:14; Lc 18:16*].

(Chap. 5) ... It is quite foolish ⟨to imagine⟩ that little **219** children can be given the rewards of eternal life even without the grace of baptism. For unless they have eaten the flesh of the Son of Man and drunk his blood, they shall not have life in them [*cf. Jn 6:53f.*]. Moreover, those who claim this ⟨i.e., eternal life⟩ for them without their being born again seem to me to wish to make baptism itself null and void, since they proclaim that these ⟨children⟩ have that which, it is believed, cannot be conferred upon them except by baptism. If, therefore, they wish ⟨to maintain⟩ that not being born again is not of any consequence, it is necessary that they also profess that the sacred cleansing of rebirth does no good. But, so that the perverse teaching of frivolous men may be able to be thwarted by a swift account of the truth, the Lord proclaims this in the Gospel, saying: "Permit the children to come to me, and do not prevent them; for of such is the kingdom of heaven" [*cf. Mt 19:14; Mk 10:14; Lk 18:16*].

## ZOSIMUS: March 18, 417–December 26, 418

### 221: Letter *Quamvis Patrum* to the Synod of Carthage, March 21, 418

*Ed.:* O. Guenther: CSEL 35:115f. (= *Collectio Avellana*, letter 50) / PL 20:676A–677A (= Zosimus, letter 12) / MaC 4:366D–367A. —*Reg.:* JR 342.

*Doctrinal Authority of the Bishop of Rome*

(n. 1) Quamvis Patrum traditio Apostolicae Sedi auctoritatem tantam tribuerit, ut de eius iudicio disceptare nullus auderet, idque per canones semper regulasque

(No. 1) Although the tradition of the Fathers attributed **221** so much authority to the Apostolic See that no one dared to challenge its judgment and has always preserved it

servaverit et currens adhuc suis legibus ecclesiastica disciplina Petri nomini, a quo ipsa quoque descendit, reverentiam quam debet exsolvat: ... (3) cum ergo tantae auctoritatis Petrus caput sit et sequentia omnium maiorum statuta firmaverint, ut tam humanis quam divinis legibus disciplinisque omnibus firmetur Romana Ecclesia, cuius locum Nos regere, ipsius quoque potestatem nominis obtinere non latet vos, sed nostis, fratres carissimi, et, quemadmodum sacerdotes, scire debetis: (4) tamen cum Nobis tantum esset auctoritatis, ut nullus de Nostra possit retractare sententia, nihil egimus, quod non ad vestram notitiam Nostris ultro litteris referremus, dantes hoc fraternitati et in commune consulentes, non quia quid deberet fieri nesciremus aut faceremus aliquid, quod contra utilitatem Ecclesiae veniens displiceret, sed pariter vobiscum voluimus habere tractatum de illo [*Caelestio accusato*].

through canons and regulations and ⟨although⟩ current ecclesiastical discipline still displays by its laws the reverence it should to the name of Peter, from whom it itself also descends: ... (3) Although, therefore, Peter is the source of such great authority and the subsequent decisions of all the forefathers have confirmed it, that the Roman Church might be strengthened by all the laws and customs, both human and divine—you are not unaware, rather, you have learned, my very dear brothers, and as priests must know that We govern in his place and also hold Our office by virtue of his name—; (4) and, although such great authority belongs to Us that no one could argue again with Our decision, We have done nothing that We would not have brought to your attention of Our own accord in Our letter, granting this to Our fraternal relationship and taking counsel in common, not because We would not have known what ought to be done or because We would have done anything that would be displeasing by going against what is advantageous for the Church, but because We wished to confer with you in regard to the man [*i.e., the accused Caelestius*].

## 222–230: Fifteenth (or Sixteenth) Synod of Carthage, begun May 1, 418

This synod is usually associated with the transmission of eight canons against the Pelagians. In some manuscript, there are nine, with another text being added as canon 3 (*224). In the past, these canons were erroneously attributed to the Second Synod of Milevum (Numidia) of A.D. 416: cf. MaC 3:1071; PL 20:582B; F. Maassen, *Geschichte der Quellen und der Literatur des canonischen Rechts* 1 (Graz, 1870), 167. It is question of canons 109–16 from the collection of canons of the African Church. Canons 3–5 are cited in the *Indiculus*, chap. 7 (*245), a chapter that almost certainly is part of the *Epistula tractoria* of Pope Zosimus and are, therefore, expressly approved by him. What is cited there as chap. 3 is not can. 3' (*224) transmitted separately, but the usual text *225. It is not entirely certain whether Zosimus approved the other canons. The words of Augustine in *De natura et origine animae* II, 12, no. 17 (CSEL 60:351 / PL 44:505), which are sometimes invoked in support of this opinion, are too vague.

*Ed.:* Bruns 1:188–91 / HaC 1:926E–930E; cf. 1:1217D–1219B / MaC 3:811A–815D; cf. 4:326C–329C / Hn § 169 / PL 56:486B–490A. —Some parts, such as cann. 1, 2, 6–8, are reproduced in Bishop Brachiarius of Seville (between 656–681), *De ecclesiasticis dogmatibus* 33–37 (PL 83:1235f., as an appendix to the works of Isidore of Seville). —Can. 3' [*224]: HaC 1:927Bn / PL 20:694C–695A/ Hn § 169, no. 3.

*Original Sin*

**222** Can. 1. Placuit omnibus episcopis ... in sancta Synodo Carthaginensis Ecclesiae constitutis: ut quicumque dixerit, Adam primum hominem mortalem factum ita, ut, sive peccaret sive non peccaret, moreretur in corpore, hoc est de corpore exiret non peccati merito, sed necessitate naturae,[1] anathema sit.

Can. 1. It has been decided by all the bishops ... assembled in the holy Synod of the Church of Carthage: Whoever says that Adam, the first man, was created subject to death in such a way that, whether he sinned or whether he did not sin, he would die in the body, that is, would go forth from the body, not as a penalty for sin, but due to the necessity of nature,[1] let him be anathema.

**223** Can. 2. Item placuit, ut quicumque parvulos recentes ab uteris matrum baptizandos negat aut dicit in remissionem quidem peccatorum eos baptizari, sed nihil ex Adam trahere originalis peccati, quod lavacro regenerationis expietur, unde fit consequens, ut in eis forma baptismatis "in remissionem peccatorum" non vera, sed falsa intellegatur, anathema sit. Quoniam non aliter intellegendum est quod ait Apostolus: "Per unum

Can. 2. Likewise, it has been decided: Whoever says that little children right from their mothers' wombs ought not to be baptized or says that they are indeed baptized for the forgiveness of sins but that they derive from Adam no trace of original sin that would have to be removed by the bath of rebirth, whence it follows that in their case the baptismal formula "for the remission of sins" is to be understood as not true but false, let him be anathema.

*222 [1] This proposition and others are cited by Marius Mercator, *Commonitorium super nomine Caelestii* 1 (ACOe 1/V, 66, no. 36 / PL 48:69A; 45:1686). See Augustine, *De peccatorum meritis et remissione et de baptismo parvulorum* I, 2, no. 2 (CSEL 60:3; PL 44:109).

hominem peccatum intravit in mundum (et per peccatum mors), et ita in omnes homines pertransiit, in quo omnes peccaverunt" [*cf. Rm 5:12*], nisi quemadmodum Ecclesia catholica ubique diffusa semper intellexit. Propter hanc enim regulam fidei etiam parvuli, qui nihil peccatorum in se ipsis adhuc committere potuerunt, ideo in peccatorum remissionem veraciter baptizantur, ut in eis regeneratione mundetur, quod generatione traxerunt.

For in no other way must one understand that which the apostle says: "Through one man sin entered into the world (and through sin, death), and so it has passed on into all men; in him all have sinned" [*cf. Rom 5:12*] except as the Catholic Church spread throughout the world has always understood it. For because of this tenet of the faith even little children, who in themselves have not yet been able to commit any sins, are in consequence baptized truly for the remission of sins, so that in them that which was incurred by their birth may be cleansed by their rebirth.

Can. 3'. Item placuit, ut si quis dicit, ideo dixisse Dominum: "In domo Patris mei mansiones multae sunt" [*Io 14:2*], ut intelligatur, quia in regno caelorum erit aliquis medius aut ullus alicubi locus, ubi beate vivant parvuli, qui sine baptismo ex hac vita migrarunt, sine quo in regnum caelorum, quod est vita aeterna, intrare non possunt, anathema sit. Nam cum Dominus dicat: Nisi quis renatus fuerit ex aqua et Spiritu Sancto, non intrabit in regnum caelorum [*Io 3:5*], quis catholicus dubitet participem fore diaboli eum, qui coheres esse non meruit Christi? Qui enim dextra caret, sinistram procul dubio partem incurret.

Can. 3'. Likewise, it has been decided: If anyone says **224** that the Lord said, "In my Father's house there are many rooms" [*Jn 14:2*], in such a way that it is understood that in the kingdom of heaven there is some place in the middle or elsewhere where little children may live blessedly even if they have gone forth from this world without baptism, without which they cannot enter into the kingdom of heaven, which is everlasting life, let him be anathema. For since the Lord says, "Unless one is born again of water and the Holy Spirit, he shall not enter into the kingdom of heaven" [*Jn 3:5*], what Catholic could doubt that he who has not deserved to be a co-heir with Christ is going to share the lot of the devil? For he who is not on the right-hand side will without doubt fall to the left.

*Grace*

Can. 3. Item placuit, ut quicumque dixerit, gratiam Dei, qua iustificatur homo per Iesum Christum Dominum nostrum, ad solam remissionem peccatorum valere, quae iam commissa sunt, non etiam ad adiutorium, ut non committantur, anathema sit.

Can. 3. Likewise, it has been decided that whoever **225** says that the grace of God, by which man is justified through Jesus Christ, our Lord, has power only for the remission of sins that have already been committed and not also for help that they be not committed, let him be anathema.

Can. 4. Item, quisquis dixerit, eandem gratiam Dei per Iesum Christum Dominum nostrum propter hoc tantum nos adiuvare ad non peccandum, quia per ipsam nobis revelatur et aperitur intellegentia mandatorum, ut sciamus, quid appetere, quid vitare debeamus, non autem per illam nobis praestari, ut quod faciendum cognoverimus, etiam facere diligamus atque valeamus, anathema sit. Cum enim dicat Apostolus: "Scientia inflat, caritas vero aedificat" [*1 Cor 8:1*], valde impium est, ut credamus, ad eam quae inflat nos habere gratiam Christi, et ad eam, quae aedificat, non habere, cum sit utrumque donum Dei, et scire, quid facere debeamus, et diligere, ut faciamus, ut aedificante caritate scientia nos non possit inflare. Sicut autem de Deo scriptum est: "Qui docet hominem scientiam" [*Ps 93:10*] ita etiam scriptum est: "Caritas ex Deo est" [*1 Io 4:7*].

Can. 4. In like manner, whoever says that the same **226** grace of God through Jesus Christ, our Lord, helps us not to sin only for this reason, that through it the understanding of the commands is revealed and opened to us, that we may know what we ought to strive after, what we ought to avoid, but that through this ⟨the power⟩ is not also given to us to love and to be able to do that which we know ought to be done, let him be anathema. For since the apostle says: "Knowledge puffs up, but charity edifies" [*1 Cor 8:1*], it is very impious for us to believe that for that which puffs up, we have the grace of Christ, and for that which edifies we have not, although each is a gift of God, both to know what we ought to do and to love in order that we may do it, so that while charity edifies, knowledge may not be able to puff us up. Moreover, just as it is written of God: "He teaches man knowledge" [*Ps 94:10*], so also it is written: "Charity is from God" [*1 Jn 4:7*].

**227** Can. 5. Item placuit, ut quicumque dixerit, ideo nobis gratiam iustificationis dari, ut, quod facere per liberum iubemur arbitrium, facilius possimus implere per gratiam, tamquam et si gratia non daretur, non quidem facile, sed tamen possimus etiam sine illa implere divina mandata, anathema sit. De fructibus enim mandatorum Dominus loquebatur, ubi non ait: sine me difficilius potestis facere, sed ait: "Sine me nihil potestis facere" [*Io 15:5*].

Can. 5. It has likewise been decided that whoever says that the grace of justification is given to us so that we may accomplish more easily by grace what we are ordered to do by free will, as though, even if grace were not given, we could still fulfill the divine commands without it, though not as easily, let him be anathema. For when he spoke of the fruit of the commandments, the Lord did not say: "Without me you can accomplish with greater difficulty", but: "Without me you can do nothing" [*Jn 15:5*].

**228** Can. 6. Item placuit, quod ait sanctus Ioannes Apostolus: "Si dixerimus, quia peccatum non habemus, nos ipsos seducimus, et veritas in nobis non est" [*1 Io 1:8*]: quisquis sic accipiendum putaverit, ut dicat propter humilitatem oportere dici, nos habere peccatum, non quia vere ita est, anathema sit. Sequitur enim Apostolus et adiungit: "Si autem confessi fuerimus peccata nostra, fidelis est et iustus, qui remittat nobis peccata et mundet nos ab omni iniquitate" [*1 Io 1:9*]. Ubi satis apparet, hoc non tantum humiliter, sed etiam veraciter dici. Poterat enim Apostolus dicere: "Si dixerimus: non habemus peccatum, nos ipsos extollimus, et humilitas in nobis non est". Sed cum ait: Nos ipsos decipimus, et veritas in nobis non est: satis ostendit eum, qui se dixerit non habere peccatum, non verum loqui, sed falsum.

Can. 6. It has likewise been decided: If anyone thinks that what St. John the apostle says: "If we say we have no sin, we deceive ourselves, and the truth is not in us" [*1 Jn 1:8*], is to be interpreted as meaning that we ought to say we have sin for the sake of humility, and not because it is really true, let him be anathema. For the apostle indeed continues and adds: "If we confess our sins, he is faithful and will forgive our sins and cleanse us from all iniquity" [*1 Jn 1:9*]. Here it is sufficiently clear that this is said not only in humility but also in truth. For the apostle could have said: "If we say we have no sin, we extol ourselves, and humility is not in us." But when he says: We deceive ourselves, and the truth is not in us, he clearly shows that the one who declares he has no sin speaks, not the truth, but falsehood.

**229** Can. 7. Item placuit, ut quicumque dixerit, in oratione dominica ideo dicere sanctos: "Dimitte nobis debita nostra" [*Mt 6:12*], ut non pro seipsis hoc dicant, quia non est iam necessaria ista petitio, sed pro aliis qui sunt in suo populo peccatores, et ideo non dicere unumquemque sanctorum: "Dimitte *mihi* debita mea", sed "Dimitte *nobis* debita nostra", ut hoc pro aliis potius quam pro se iustus petere intellegatur, anathema sit. Sanctus enim et iustus erat Apostolus Iacobus, cum dicebat: "In multis enim offendimus omnes" [*Iac 3:2*]. Nam quare additum est "omnes", nisi ut ista sententia conveniret et Psalmo, ubi legitur: "Ne intres in iudicium cum servo tuo, quia non iustificabitur in conspectu tuo omnis vivens" [*Ps 142:2*]? Et in oratione sapientissimi Salomonis: "Non est homo qui non peccavit" [*3 Rg 8:46*]. Et in libro sancti Iob: "In manu omnis hominis signat, ut sciat omnis homo infirmitatem suam" [*Iob 37:7*]. Unde etiam Daniel sanctus et iustus, cum in oratione pluraliter diceret: "Peccavimus, iniquitatem fecimus" [*Dn 9:5, 15*], et cetera quae ibi veraciter et humiliter confitetur: ne putaretur, quemadmodum quidam sentiunt, hoc non de suis, sed de populi sui potius dixisse peccatis, postea dixit: "Cum ... orarem et confiterer peccata mea et peccata populi mei" [*Dn 9:20*] Domino Deo meo, noluit dicere "peccata nostra", sed "peccata populi sui" dixit et "sua", quoniam futuros istos, qui tam male intellegerent, tamquam propheta praevidit.

Can. 7. It has likewise been decided: If anyone declares that in the Lord's Prayer, when the saints say, "Forgive us our debts" [*Mt 6:12*], they are not saying this for themselves, since they no longer need this petition, but for others among their people who are sinners and that therefore each one of the saints does not say: "Forgive *me* my debts", but "Forgive *us* our debts", since it is known that the just man requests this more for others than for himself, let him be anathema. For the apostle James was holy and just when he said: "For in many things we all offend" [*Jas 3:2*]. For why was "all" added if not because this meaning corresponds to the psalm where one reads: "Enter not into judgment with thy servant, because no living person shall be justified in thy sight" [*Ps 143:2*]? And in the prayer of the most wise Solomon: "There is not a man who has not sinned" [*1 Kings 8:46*]; and in the book of holy Job: "He seals up the hand of every man, so every man may know his infirmity" [*Job 37:7*]; and likewise the holy and just Daniel, when in prayer he declared in the plural: "We sinned, we have committed iniquity" [*Dan 9:5, 15*], and the rest of those things that he truly and humbly confesses there. Lest it be thought, as some perceive, that he said this, not for his own sins, but rather for those of his people, he later says: "When ... I prayed and confessed my sins and the sins of my people" [*Dan 9:20*] to the Lord my God. He did not want to say "our sins", but the "sins of his people" and "his" ⟨sins⟩, for, as a prophet, he foresaw those to come who would understand this matter so badly.

Can. 8. Item placuit, ut quicumque ipsa verba dominicae orationis, ubi dicimus: "Dimitte nobis debita nostra" [*Mt 6:12*], ita volunt a sanctis dici, ut humiliter, non veraciter hoc dicatur, anathema sit. Quis enim ferat orantem et non hominibus, sed ipsi Domino mentientem, qui labiis sibi dicit dimitti velle, et corde dicit, quae sibi dimittantur, debita non habere?

Can. 8. It has likewise been decided that whoever **230** wishes that the words themselves of the Lord's prayer, where we say: "Forgive us our debts" [*Mt 6:12*], be said by the saints so as to be spoken humbly, not truthfully, let him be anathema. For who would tolerate one praying and lying, not to men, but to the Lord himself, who says with his lips that he wishes to be forgiven and in his heart holds that he does not have debts to be forgiven?

### 231: *Epistula tractoria* to the Eastern Churches, between June and August 418

This circular letter was sent throughout the East: Egypt, Constantinople, Thessalonica, and Jerusalem. Even so, only a few fragments of it have been preserved. Besides the fragment that follows, two others are cited in the *Indiculus* (*244f.). The name "Epistula tractoria" (= *tractatoria*, treatise) is handed down by Marius Mercator, *Commonitorium super nomine Caelestii* 3, 1 (ACO 1/V, $68_{21}$ / PL 48:90).

*Ed.:* in Augustine, letter 190 (A. Goldbacher: CSEL 57:159 / PL 20:693BC). —*Reg.:* JR 343.

*Original Sin*

Fidelis Dominus in verbis suis [*Ps 144:13*] eiusque baptismus re ac verbis, id est opere, confessione et remissione vera peccatoram in omni sexu, aetate, condicione generis humani, eandem plenitudinem tenet. Nullus enim, nisi qui peccati servus est, liber efficitur, nec redemptus dici potest, nisi qui vere per peccatum fuerit ante captivus, sicut scriptum est: "Si vos Filius liberaverit, vere liberi eritis" [*Io 8:36*]. Per ipsum enim renascimur spiritaliter, per ipsum crucifigimur mundo. Ipsius morte mortis ab Adam omnibus nobis introductae atque transmissae universae animae, illud propagatione contractum chirographum [*cf. Col 2:14*] rumpitur, in quo nullus omnino natorum, antequam per baptismum liberetur, non tenetur obnoxius.

The Lord is faithful in his words [*Ps 145:13*], and **231** his baptism contains in the object and in the words, that is, through the action, the profession of faith, and the true remission of sins, the same plenitude for each sex, age, and condition of the human race. For no one except the one who is the slave of sin may be rendered free, nor can he be said to be redeemed unless truly he was previously a captive of sin, as it is written: "If the Son makes you free, you will be free indeed" [*Jn 8:36*]. For through him we are spiritually reborn, through him we are crucified to the world. Through his death is broken that bond of death [*cf. Col 2:14*] contracted by propagation, that death introduced for us all by Adam and transmitted to every soul; to which everyone born, without exception, is subject before being liberated through baptism.

## BONIFACE I: December 29, 418–September 4, 422

### 232: Letter *Retro maioribus* to Bishop Rufus of Thessalonica, March 11, 422

*Ed.:* C. Silva Tarouca, *Epistularum Romanorum Pontificum ad vicarios per Illyricum aliosque episcopos Collectio Thessalonicensis*, TD ser. theol. 23 (Rome, 1937), 33 (= letter 9) / PL 20:776A (= letter 13). —*Reg.:* JR 363.

*Primacy of the Roman See*

(c. 2) ... Ad synodum [*Corinthi*] ... talia scripta direximus, quibus universi fratres intellegant, ... de nostro non esse iudicio retractandum. Numquam etenim licuit de eo rursus, quod semel statuta est ab Apostolica Sede, tractari.

(Chap. 2) ... We have directed to the synod [*of* **232** *Corinth*] ... such writings that all the brethren may know ... that there is to be no review of our judgment. In fact, it has never been licit to deliberate again on that which has once been decided by the Apostolic See.

### 233: Letter *Institutio* to the Bishops of Thessalonica, March 11, 422

*Ed.*: C. Silva Tarouca, *Epistularum Romanorum Pontificum ad vicarios per Illyricum aliosque episcopos Collectio Thessalonicensis*, TD ser. theol. 23 (Rome, 1937), $34_{4}$–$35_{14}$ (= letter 10) / CouE 1037 / PL 20:777 (= letter 14) / MaC 8:755CD. –*Reg.:* JR 364.

*Primacy of the Roman See*

**233** (c. 1) Institutio universalis nascentis Ecclesiae de beati Petri sumpsit honore principium, in quo regimen eius et summa consistit. Ex eius enim ecclesiastica disciplina per omnes Ecclesias, religionis iam crescente cultura, fonte manavit. Nicaenae synodi non aliud praecepta testantur: adeo ut non aliquid super eum ausa sit constituere, cum videret, nihil supra meritum suum posse conferri, omnia denique huic noverat Domini sermone concessa. Hanc ergo Ecclesiis toto orbe diffusis velut caput suorum certum est esse membrorum: a qua se quisquis abscidit, sit christianae religionis extorris, cum in eadem non ceperit esse compage.

(Chap. 1) The institution of the universal Church that sprang forth took her origin from the dignified office of blessed Peter, in which her government and preeminence rest. In fact, from this source flowed the ecclesiastical discipline for all the Churches while the cultivation of religion was already growing. The decrees of the Council of Nicaea bear witness to nothing else: so much so that ⟨the council⟩ did not dare establish anything above ⟨this office⟩, since it saw that nothing could take place above its proper right, and, finally, it knew that everything had been granted to it by the word of the Lord. Therefore, it is certain that this ⟨Roman Church⟩ is, as it were, like the head of its members for the Churches spread throughout the whole world, and if anyone cuts himself off from her, he is exiled from the Christian religion, since he no longer can share in the same fellowship.

## 234–235: Letter *Manet beatum* to Rufus and the Other Bishops in Macedonia, etc., March 11, 422

*Ed.:* C. Silva Tarouca, *Epistularum Romanorum Pontificum ad vicarios per Illyricum aliosque episcopos Collectio Thessalonicensis*, TD ser. theol. 23 (Rome, 1937), $27_6$–$30_{95}$ (= letter 8) / CouE 1039–42 / PL 20:779B–782C (= letter 15) / MaC 8:756C–758A. —*Reg.:* JR 365.

*Primacy of the Roman See*

**234** Manet beatum apostolum Petrum per sententiam dominicam universalis Ecclesiae ab hoc sollicitudo suscepta, quippe quam evangelio teste in se noverit esse fundatam. Nec umquam eius honor vacuus potest esse curarum, cum certum sit summam rerum ex eius deliberatione pendere.... Absit hoc a Domini sacerdotibus, ut in hunc aliquis eorum cadat reatum, ut in nova quippiam usurpatione temptando, inimica sibi faciat scita maiorum, aemulum se illum specialiter habere cognoscens, apud quem Christus noster sacerdotii summam locavit, in cuius contumeliam quisquis insurgit, habitator caelestium non poterit esse regnorum. "Tibi", inquit, "dabo claves regni caelorum" [*Mt 16:19*], in quod nullus absque gratia ianitoris intrabit....

Through the pronouncement of the Lord, the responsibility received from him for the universal Church belongs to the blessed apostle Peter, who indeed knew, according to the testimony of the Gospel, that ⟨this Church⟩ was founded on him. Nor could his dignified office be without responsibilities, since it is certain that all matters depend on his deliberation.... Far be it from the priests of the Lord that any one of them should fall prey to this fault: that, by attempting some unlawful innovation, he sets himself against the decrees of the forefathers, knowing that, in a special way, his rival is the one upon whom our Christ placed the height of the priesthood; and whoever rises up in defiance of him cannot be an inhabitant of the heavenly kingdom. "To you", he says, "I will give the keys of the kingdom of heaven" [*Mt 16:19*], into which no one shall enter without the favor of the gatekeeper....

**235** Quoniam locus exigit, si placet, recensete canonum sanctiones, repperietis, quae sit post Ecclesiam Romanam secunda sedes, quaeve sit tertia.... Nemo unquam apostolico culmini, de cuius iudicio non licet retractari, manus obvias audacter intulit, nemo in hoc rebellis exstitit nisi qui de se voluit iudicari. Servant Ecclesiae magnae praedictae per canones dignitates: Alexandrina et Antiochena [*cf. Conc. Nicaen. I can. 6*], habentes ecclesiastici iuris notitiam. Servant, inquam, statuta maiorum, in omnibus deferentes, et eius vicissitudinem

Because the subject requires it, please examine the provisions of the canons: you will find what see is second after the Roman Church and what is third.... No one has ever boldly raised his hands against the apostolic eminence, from whose judgment it is not permissible to dissent; no one has rebelled against this who did not wish judgment to be passed upon him. The aforesaid great Churches keep their ranks according to the canons: those of Alexandria and Antioch [*cf. First Council of Nicaea, can. 6*], for they are cognizant of ecclesiastical law. They

recipientes gratiae, quam se in Domino, qui pax nostra est, Nobis debere cognoscunt.

Sed quia res postulat, adprobandum documentis est, maxime Orientalium Ecclesias in magnis negotiis, in quibus opus esset disceptatione maiore, Sedem semper consuluisse Romanam, et quotiens usus exegit, eius auxilium postulasse.

observe, I say, the decisions of the forefathers, according ⟨good grace⟩ in all matters and receiving that good grace in return, which they recognize they owe to Us in the Lord, who is our peace.

But because the situation requires it, it must be shown by documentary evidence that in important matters in which there was need for fuller consideration, the Churches of the Eastern ⟨Christians⟩ in particular always consulted the See of Rome and sought its help whenever it was required.

[*There follow examples of appeals and requests in the matter of Athanasius and Peter of Alexandria, of the Church of Antioch, of Nectarius of Constantinople, and of the Orientals separated at the time of Innocent I.*]

## CELESTINE I: September 10, 422–July 27, 432

### 236: Letter *Cuperemus quidem* to the Bishops of the Provinces of Vienne and Narbonne, July 26, 428

*Ed.:* CouE 1067C–E / PL 50:431BC (= letter 4); 84:687DE and 130:755CD (= collection of decrees) / MaC 4:465B–E / HaC 1:1259AB. —*Reg.:* ClPL 1650; JR 369.

*Reconciliation at the Point of Death*

(2) Agnovimus paenitentiam morientibus denegari nec illorum desideriis annui, qui obitus sui tempore hoc animae suae cupiunt remedio subveniri. Horremus, fateor, tantae impietatis aliquem reperiri, ut de Dei pietate desperet, quasi non possit ad se quovis tempore concurrenti succurrere et periclitantem sub onere peccatorum hominem pondere, quo se ille expediri desiderat, liberare. Quid hoc, rogo, aliud est, quam morienti mortem addere, eiusque animam sua crudelitate, ne absoluta esse possit, occidere? Cum Deus ad subveniendum paratissimus, invitans ad paenitentiam sic promittat: Peccator, inquit, quacunque die conversus fuerit, peccata eius non imputabuntur ei [*cf. Ez 33:16*].... Cum ergo sit Dominus cordis inspector, quovis tempore non est deneganda paenitentia postulanti....

(2) We have learned that penance is being denied to **236** the dying and no assent given to the desires of those who, at the moment of their death, wish this remedy for their souls. We are horrified, I must confess, that there could be anyone of such great impiety that he despairs of God's goodness, as if God could not at any time come to the aid of the one who turns to him for help and free from his burden a man endangered by the weight of sins, from which he longs to be liberated. For what else is this, I ask, except to add another death to the dying and to kill his soul with one's own cruelty so that it cannot be absolved? For God is always ready to pardon, inviting to repentance by promising: "The sinner, whatever the day of his conversion, shall not have his sins imputed to him" [*cf. Ezek 33:16*].... Since, therefore, God is the judge of the heart, penance must not be denied at any time to one who asks for ⟨it⟩....

### 237: Letter *Apostolici verba* to the Bishops of Gaul, May 431

Very soon after his death, Augustine became one of the greatest authorities in the Church (cf. *366 and 399). However, the authority of hardly any other Doctor of the Church has been the subject of as much abuse as that of Augustine (cf. the thirtieth Jansenist proposition condemned in *2330). Augustine says about his authority: "I would like it if, in regard to all that I have written, one should follow me only in those things in which one has recognized that I have not erred: for now, on this account, I am writing books in which I have undertaken to reexamine my writings, to demonstrate that neither have I followed myself in all things" (Neminem velim sic amplecti omnia mea, ut me sequatur nisi in iis, in quibus me non errare perspexerit: nam propterea nunc facio libros, in quibus opuscula mea retractanda suscepi, ut nec meipsum in omnibus me secutum fuisse demonstrem; *De dono perseverantiae* 21: PL 45:1027f.).

*Ed.:* PL 50:530A (= letter 21); 45:1756 (appendix to Augustine's works); 84:682A and 130:750BC (collection of decrees) / MaC 4:455E / HaC 1:1254B. —*Reg.:* ClPL 1652; JR 381, with additions.

*Authority of Augustine*

Cap. 2. Augustinum sanctae recordationis virum pro vita sua atque meritis in nostra communione semper habuimus, nec unquam hunc sinistrae suspicionis saltem

Chap. 2. We have always held Augustine a man of **237** holy memory because of his life and also of his services in our communion, nor has any report ever sullied him

rumor adspersit: quem tantae scientiae olim fuisse meminimus, ut inter magistros optimos etiam ante a meis semper decessoribus haberetur.

with unfavorable suspicion. We recall him as having once been a man of such great knowledge that even by my predecessors in the past he was always accounted among the best teachers.

### 238–249: Pseudo-Celestine Chapters, or *Indiculus*

A few anti-Pelagian chapters are usually attached to the above-cited letter of Celestine I that are erroneously attributed to this same pope. They are also known as *Praeteritorum Sedis Apostolicae episcoporum auctoritates de gratia Dei et libero voluntatis arbitrio* (Doctrinal judgments of the former bishops of the Apostolic See on the grace of God and the free choice of the will). According to M. Cappuyns (RBén 41 [1929]: 156–70), these were collected between 435 and 442 in Rome by Prosper of Aquitaine. They gained general acceptance when, around 500, they were included by Dionysius Exiguus in his collection of decrees (*Decretalium collectioni*).

*Ed.:* P. and H. Ballerini, *S. Leonis I opera* 2 (Venice, 1756), 251–57 / PL 51:205–12 (= works of Prosper of Aquitaine); 45:1756–60 (= works of Augustine, in an appendix); 50:531–37 (= Celestine I, letter 22); 84:682–86 and 130:750–54 (= collection of decrees). —*Reg.:* CIPL 527.

*Grace*

**238** Quia nonnulli, qui catholico nomine gloriantur, in damnatis haereticorum sensibus seu pravitate sive imperitia demorantes, piissimis disputatoribus obviare praesumunt, et cum Pelagium atque Caelestium anathematizare non dubitent, magistris tamen nostris, tamquam necessarium modum excesserint, obloquuntur, eaque tantummodo sequi et probare profitentur, quae sacratissima beati Apostoli sedes Petri contra inimicos gratiae Dei per ministerium praesulum suorum sanxit et docuit, necessarium fuit diligenter inquirere, quid rectores Romanae Ecclesiae de haeresi, quae eorum temporibus exorta fuerat, iudicarint, et contra nocentissimos liberi arbitrii defensores quid de gratia Dei sentiendum esse censuerint; ita ut etiam Africanorum conciliorum quasdam sententias iungeremus, quas utique suas fecerunt apostolici antistites, cum probarunt.

Ut ergo plenius, qui in aliquo dubitant, instruantur, constitutiones sanctorum Patrum compendioso manifestamus *Indiculo,* quo, si quis non nimium est contentiosus, agnoscat omnium disputationum connexionem ex hac subditarum auctoritatum brevitate pendere, nullamque sibi contradictionis superesse rationem, si cum catholicis credat et dicat:

Because some persons who boast of the name "Catholic", persisting in the condemned opinions of heretics, whether due to malice or to ignorance, presume to contradict our most devout apologists, and because, although they do not hesitate to anathematize Pelagius and Caelestius, they nevertheless contradict our teachers, as if they had exceeded the necessary limits, and profess that they only follow and approve what the most holy See of the blessed apostle Peter has established and taught through the ministry of its bishops against the enemies of the grace of God, it was necessary to ascertain with diligence what judgment the rulers of the Roman Church made about a heresy that had arisen in their times and what views they judged should be held concerning the grace of God, in opposition to the highly malignant defenders of free will; consequently, we also append certain statements of the African synods that the apostolic prelates certainly made their own when they approved them.

Therefore, so that those who have doubts on some point may be instructed more completely, we are setting forth the determinations made by the holy Fathers in a brief index (*Indiculus*), by means of which any person, if he is not excessively prone to argument, may recognize that the resolution of all these disputes emerges from the brief statements of the authorities quoted below and that he has no remaining reason for contradiction, if he believes and says in harmony with the Catholics that:

**239** Cap. 1. In praevaricatione Adae omnes homines, naturalem possibilitatem[1] et innocentiam perdidisse, et neminem de profundo illius ruinae per liberum arbitrium posse consurgere, nisi eum gratia Dei miserentis erexerit, pronuntiante beatae memoriae Innocentio papa atque dicente in epistula ad Carthaginense concilium:[2] "Liberum enim arbitrium olim ille perpessus, dum suis inconsultius utitur bonis, cadens in praevaricationis

Chap. 1. In the transgression of Adam, all men lost their natural capacity[1] and their innocence, and no one can rise from the depths of that collapse through free will unless the grace of the merciful God lifts him up, as Pope Innocent of blessed memory proclaims and says in his letter to the Synod of Carthage:[2] "For long ago that man, a victim of his free will in making quite rash use of his goods, fell into the depths of transgression and sank

*239 [1] See Augustine, *De natura et gratia* 40, no. 47 (CSEL 60:268; PL 44:270).
[2] Letter *In requirendis*, January 27, 417, no. 7 (CSEL 44:709f.) = no. 6 (PL 20:586B).

profunda demersus est, et nihil, quemadmodum exinde surgere posset, invenit; suaque in aeternum libertate deceptus, huius ruinae iacuisset oppressu, nisi eum post Christi pro sua gratia relevasset adventus, qui per novae regenerationis purificationem omne praeteritum vitium sui baptismatis lavacro purgavit."

and found no means by which he might be able to rise from there; and, deceived forever by his own freedom, he would have lain under the crushing weight of this collapse if the subsequent coming of Christ had not lifted him up again by virtue of the grace of him who, through the purification of the new rebirth, has washed away every past fault in his baptismal bath."

Cap. 2. Neminem esse per semetipsum bonum, nisi participationem sui ille donet, qui solus est bonus. Quod in eisdem scriptis eiusdem pontificis sententia protestatur dicens:[1] "Numquid nos de eorum posthac rectum mentibus aestimemus, qui sibi se putant debere, quod boni sunt, nec illum considerant, cuius quotidie gratiam consequuntur, qui sine illo tantum se assequi posse confidunt?"

Chap. 2. No one is good by himself unless the One who alone is good grants him a sharing in himself. And this is attested by the declaration of the same pontiff in the same document, saying:[1] "In times to come are we actually to judge what is right on the basis of the opinions of those who think they are indebted to themselves for the fact that they are good, who do not take into account the One whose grace they receive every day, and who are confident that they can attain to so much without him?" **240**

Cap. 3. Neminem etiam baptismatis gratia renovatum idoneum esse ad superandas diaboli insidias et ad vincendas carnis concupiscentias, nisi per quotidianum adiutorium Dei perseverantiam bonae conservationis acceperit. Quod eiusdem antistitis in eisdem paginis doctrina confirmat, dicens:[1] "Nam quamvis hominem redemisset a praeteritis ille peccatis, tamen sciens iterum posse peccare, ad reparationem sibi, quemadmodum posset illum et post ista corrigere, multa servavit, quotidiana praestans illi remedia, quibus nisi freti confisique nitamur, nullatenus humanos vincere poterimus errores. Necesse est enim, ut quo auxiliante vincimus, eo iterum non adiuvante vincamur."

Chap. 3. In addition, no one, even if renewed by the grace of baptism, is able to overcome the snares of the devil or subdue the passions of the flesh unless he receives, through the daily help of God, the gift of perseverance in remaining good. And the teaching of the same prelate confirms this in the same pages, saying:[1] "For although he had redeemed man from previous sins, nevertheless, knowing that he could sin again, he retained many means for healing him again, by which he might correct him even after those ⟨subsequent sins⟩, providing him with daily remedies; and if we do not support ourselves by relying upon these and trusting in them, to no extent shall we be able to overcome human failings. For it is necessary that, just as we are victorious with his help, so, on the other hand, we are overcome without his help." **241**

Cap. 4. Quod nemo, nisi per Christum, libero bene utatur arbitrio, idem magister in epistula ad Milevitanum concilium [*416*] data praedicat dicens:[1] "Adverte tandem, o pravissimarum mentium perversa doctrina, quod primum hominem ita libertas ipsa decepit, ut, dum indulgentius frenis eius utitur, in praevaricationem praesumptione conciderit. Nec ex hac potuit erui, nisi ei providentia regenerationis statum pristinae libertatis Christi Domini reformasset adventus."

Chap. 4. In a letter sent to the Synod of Milevum [*416*], the same teacher proclaims that no one may make good use of his free will except through Christ, saying:[1] "Pay attention, finally, O perverse doctrine from very wicked minds, to the fact that freedom itself deceived the first man to such an extent that, while he plied the reins upon it in too lax a manner, he fell into transgression due to his presumption. And he could not have been rescued from this unless the coming of Christ the Lord, through the providence of rebirth, had restored for him the state of his original freedom." **242**

Cap. 5. Quod omnia studia et omnia opera ac merita Sanctorum ad Dei gloriam laudemque referenda sint; quia nemo aliunde ei placet, nisi ex eo, quod ipse donaverit. In quam nos sententiam dirigit beatae recordationis papae

Chap. 5. All the pursuits and all the endeavors and meritorious deeds of the saints must be attributed to the glory and praise of God; because no one pleases him except as a result of that which he himself has granted. The **243**

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***240** [1] Ibid., no. 3 (CSEL 44:705f.; PL 20:584B); here is the complete text according to CSEL (in the *Indiculus*, it is a bit abridged or mutilated): "... nor are they considering the One from whom they daily receive grace? But actually those of this kind do not receive any grace of God, since they are confident of being able to attain without him what those scarcely merit who implore him and receive it" (... nec illum considerant, cuius cotidie gratiam consequuntur? Sed iam isti, qui tales sunt, nullam Dei gratiam consequuntur, qui sino illo tantum se adsequi posse confidunt, quantum vix illi, qui ab illo postulant et accipiunt, promerentur).

***241** [1] Ibid., no. 7 (CSEL 44:710f.) = no. 6 (PL 20:586C).

***242** [1] Letter *Inter ceteras*, January 27, 417, no. 3 (CSEL 44:718f. / PL 20:591A).

Zosimi regularis auctoritas, cum scribens ad totius orbis episcopos ait:[1] "Nos autem instinctu Dei (omnia enim bona ad auctorem suum referenda sunt, unde nascuntur) ad fratrum et coepiscoporum nostrorum conscientiam universa retulimus." Hunc autem sermonem sincerissimae veritatis luce radiantem tanto Afri episcopi honore venerati sunt, ut ita ad eundem virum scriberent: "Illud vero, quod in litteris, quas ad universas provincias curasti esse mittendas, posuisti dicens: 'Nos tamen instinctu Dei, etc.', sic accepimus dictum, ut illos, qui contra Dei adiutorium extollunt humani arbitrii libertatem, districto gladio veritatis velut cursim transiens amputares. Quid enim tam libero fecistis arbitrio, quam quod universa in nostrae humilitatis conscientiam retulistis. Et tamen instinctu Dei factum esse fideliter sapienterque vidistis, veraciter fidenterque dixistis. Ideo utique, quia 'praeparatur voluntas a Domino' [*Prv 8:35 Septg.; cf. *374*], et ut boni aliquid agant, paternis inspirationibus suorum ipse tangit corda filiorum. 'Quotquot enim Spiritu Dei aguntur, hi filii Dei sunt' [*Rm 8:14*]; ut nec nostrum deesse sentiamus arbitrium, et in bonis quibusque voluntatis humanae singulis motibus magis illius valere non dubitemus auxilium."

decisive authority of Pope Zosimus of blessed memory leads us to this conclusion when he says, writing to the bishops of the entire world:[1] "However, by the prompting of God (for all good things must be referred to the One who originates them, from whom they come into being), We have referred everything to the shared understanding of our brothers and fellow bishops." Moreover, the African bishops venerated this declaration, resplendent in the light of the most heartfelt truth, giving it such honor that they wrote as follows to the same man: "But as to the point you made in the letter that you arranged to have sent to all the provinces, saying: 'However, by the prompting of God, We', and so on, we have taken the remark in the sense that, by the drawn sword of truth, you are cutting off (as if in passing) those persons who exalt the freedom of the human will over against the assistance of God. For what have you done with such free will except refer everything to the shared understanding of our own lowliness? And, for all that, you have seen faithfully and wisely that it was done by the prompting of God; you have said this truthfully and boldly. Certainly, then, because 'the will is made ready by the Lord' [*Prov 8:35 LXX; cf. *374*], he himself touches the hearts of his children with his fatherly inspirations so that they may accomplish something good. 'For as many as are led by the Spirit of God, these are the sons of God' [*Rom 8:14*]; with the result that we do not feel that our free will is lacking and do not doubt that, in every single good impulse of the human will, his aid provides the greater share of the strength."

**244** Cap. 6. Quod ita Deus in cordibus hominum atque in ipso libero operetur arbitrio, ut sancta cogitatio, pium consilium omnisque motus bonae voluntatis ex Deo sit, quia per illum aliquid boni possumus, "sine quo nihil possumus" [*Io 15:5*]. Ad hanc enim nos professionem idem doctor Zosimus instituit, qui, cum ad totius orbis episcopos de divinae gratiae opitulatione loqueretur:[1] "Quod ergo", ait, "tempus intervenit, quo eius non egeamus auxilio? In omnibus igitur actibus, causis, cogitationibus, motibus adiutor et protector orandus est. Superbum est enim, ut quidquam sibi humana natura praesumat, clamante Apostolo: 'Non est nobis colluctatio adversus carnem et sanguinem, sed contra principes et potestates aëris huius, contra spiritalia nequitiae in caelestibus' [*Eph 6:12*]. Et sicut ipse iterum dicit: 'Infelix ego homo, quis me liberabit de corpore mortis huius? Gratia Dei per Iesum Christum Dominum nostrum' [*Rm 7:24s*]. Et iterum: 'Gratia Dei sum id quod sum, et gratia eius in me vacua non fuit; sed plus illis omnibus laboravi: non ego autem, sed gratia Dei mecum' [*1 Cor 15:10*]."

Chap. 6. God acts in the hearts of men and in free will itself in such a way that holy thoughts, devout plans, and every stirring of good will is from God, because through him we can accomplish something good, ⟨but⟩ "without him we can do nothing" [*cf. Jn 15:5*]. For the same teacher, Zosimus, has brought us to acknowledge this when, speaking to the bishops of the entire world about the assistance of divine grace, he said:[1] "Therefore, what period of time is there when we do not need his help? Consequently, in all actions, concerns, thoughts, and feelings he must be invoked as helper and protector. For it is an act of pride for human nature to boast of anything, as the apostle declares: 'Our struggle is not against flesh and blood, but against the princes and powers of this earth, against the spirits of wickedness in the other world' [*Eph 6:12*]. And as he again says: 'Unfortunate man that I am, who will free me from the body of this death? The grace of God through Jesus Christ our Lord' [*Rom 7:24f.*]. And again: 'By the grace of God I am what I am, and his grace toward me was not in vain; no, I have worked harder than any of them, though it was not I, but the grace of God which is with me' [*1 Cor 15:10*]."

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*243 [1] *Epistula tractoria* (cf. *231).

*244 [1] Another fragment of the *Epistula tractoria*. Very probably the entire chap. 7 of the *Indiculus*, which follows, was part of this letter, within which cann. 3–5 of the Synod of Carthage (*225–227) are almost literally repeated.

Cap. 7. Illud etiam, quod intra Carthaginensis synodi [*a. 418*] decreta constitutum est, quasi proprium Apostolicae Sedis amplectimur, quod scilicet tertio capitulo definitum est: "Ut quicumque dixerit, gratiam Dei, qua iustificamur per Iesum Christum Dominum nostrum, ad solam remissionem peccatorum valere, quae iam commissa sunt, non etiam ad adiutorium, ut non committantur, anathema sit."

Et iterum quarto capitulo: "Ut quisquis dixerit, gratiam Dei per Iesum Christum propter hoc tantum nos adiuvare ad non peccandum, quia per ipsam nobis revelatur et aperitur intelligentia mandatorum, ut sciamus, quid appetere et quid vitare debeamus, non autem per illam nobis praestari, ut quod faciendum cognovimus, etiam facere diligamus atque valeamus, anathema sit. Cum enim dicat Apostolus: 'Scientia inflat, caritas vero aedificat' [*1 Cor 8:1*]: valde impium est, ut credamus, ad eam, quae inflat, nos habere gratiam Christi, et ad eam, quae aedificat, non habere, cum sit utrumque donum Dei, et scire, quid facere debeamus, et diligere, ut faciamus, ut aedificante caritate, scientia non possit inflare. Sicut autem de Deo scriptum est: 'Qui docet hominem scientiam' [*Ps 93:10*], ita scriptum est etiam: 'Caritas ex Deo est' [*1 Io 4:7*]."

Item quinto capitulo: "Ut quisquis dixerit, ideo nobis gratiam iustificationis dari, ut, quod facere per liberum arbitrium iubemur, facilius possimus implere per gratiam, tamquam etsi gratia non daretur, non quidem facile, sed tamen possimus etiam sine illa implere divina mandata, anathema sit. De fructibus enim mandatorum Dominus loquebatur, ubi non ait: Sine me difficilius potestis facere, sed ait: 'Sine me nihil potestis facere' [*Io 15:5*]."

Cap. 8[1]. Praeter has autem beatissimae et Apostolicae Sedis inviolabiles sanctiones, quibus nos piissimi Patres, pestiferae novitatis elatione deiecta, et bonae voluntatis exordia et incrementa probabilium studiorum et in eis usque in finem perseverantiam ad Christi gratiam referre docuerunt, obsecrationum quoque sacerdotalium sacramenta respiciamus, quae ab Apostolis tradita in toto mundo atque in omni Ecclesia catholica uniformiter celebrantur, ut legem credendi lex statuat supplicandi.[2]

Cum enim sanctarum plebium praesules mandata sibimet legatione fungantur, apud divinam clementiam

Chap. 7. We also accept as if it belonged to the Apostolic See what was decided in the decrees of the Synod of Carthage [*in the year 418*], which is defined as follows in their third chapter: "That whoever says that the grace of God, by which man is justified through Jesus Christ, our Lord, has power only for the remission of sins that have already been committed and not also for help that they be not committed, let him be anathema." **245**

And again in the fourth chapter: That "whoever says that the same grace of God through Jesus Christ, our Lord, helps us not to sin only for this reason, that through it ⟨i.e., grace⟩ the understanding of the commandments is revealed and opened to us, that we may know what we ought to strive after, what we ought to avoid, but that through this ⟨the power⟩ is not also given to us to love and to be able to do that which we know ought to be done, let him be anathema. For since the apostle says: 'Knowledge puffs up, but charity edifies' [*1 Cor 8:1*], it is very impious for us to believe that for that which puffs up, we have the grace of Christ, and for that which edifies we have not, although each is a gift of God, both to know what we ought to do and to love in order that we may do it, so that while charity edifies, knowledge may not be able to puff us up. Moreover, just as it is written of God: 'He teaches man knowledge' [*Ps 94:10*], so also it is written: 'Charity is from God' [*1 Jn 4:7*]."

Next, in the fifth chapter: "Whoever says that the grace of justification is given to us so that we may accomplish more easily by grace what we are ordered to do by free will, as though, even if grace were not given, we could still fulfill the divine commands without it, though not as easily, let him be anathema. For when he spoke of the fruit of the commandments, the Lord did not say: 'Without me you can accomplish ⟨it⟩ with greater difficulty', but: 'Without me you can do nothing' [*Jn 15:5*]."

Chap. 8.[1] Moreover, in addition to these inviolable determinations made by the most blessed Apostolic See, by means of which the very devout Fathers have taught us, in casting aside the arrogance of pernicious innovation, to attribute to the grace of Christ the beginnings of good will and progress in praiseworthy endeavors and perseverance in them all the way to the end, let us also consider the sacred rites of ⟨liturgical⟩ prayer offered by priests, rites that, having been handed down from the apostles, are celebrated in a uniform manner in the entire world and in every Catholic church, so that the rule of prayer determines the rule of belief.[2] **246**

For when those who preside over the holy peoples perform the function enjoined upon them, they plead the

*246 [1] Chapter 8 corresponds closely to the thought of Prosper of Aquitaine's *De vocatione omnium gentium* I, 12 (PL 51:664CD).
[2] A principle by which the liturgy is presented as a source of theological knowledge.

humani generis agunt causam, et tota secum Ecclesia congemiscente, postulant et precantur, ut infidelibus donetur fides, ut idololatrae ab impietatis suae liberentur erroribus, ut Iudaeis ablato cordis velamine lux veritatis appareat, ut haeretici catholicae fidei perceptione resipiscant, ut schismatici spiritum redivivae caritatis accipiant, ut lapsis paenitentiae remedia conferantur, ut denique catechumenis ad regenerationis sacramenta perductis caelestis misericordiae aula reseretur.

case of the human race before the divine mercy, and, with the whole Church groaning ⟨in repentance⟩ along with them, they ask and pray that the faith might be given to those who lack it, that those who worship idols might be freed from the errors of their impiety, that the veil might be removed from the hearts of the Jews and that the light of truth might appear ⟨to them⟩, that the heretics might come to their senses through acceptance of the Catholic faith, that schismatics might receive the spirit of a rekindled charity, that the remedies of penance might be granted to those who have fallen away, and finally that the palace of heaven's mercy might be opened to the catechumens who are being prepared for the sacraments of rebirth.

Haec autem non perfunctorie neque inaniter a Domino peti rerum ipsarum monstrat effectus: quandoquidem ex omni errorum genere plurimos Deus dignatur attrahere, quos "erutos de potestate tenebrarum transferat in regnum Filii caritatis suae" [*cf. Col 1:13*], et "ex vasis irae faciat vasa misericordiae" [*cf. Rm 9:22s*]. Quod adeo totum divini operis esse sentitur, ut haec efficienti Deo gratiarum semper actio laudisque confessio pro illuminatione talium vel correctione referatur.

Moreover, the actual consequences show that these requests are not made of the Lord in a perfunctory or useless way: for God deigns to draw very many persons away from every kind of error, in order to "deliver ⟨them⟩ from the power of darkness and transfer ⟨them⟩ into the kingdom of his beloved Son" [*Col 1:13*] and in order, "out of vessels of wrath, to make vessels of mercy" [*cf. Rom 9:22f.*]. And all this is felt so much to be the work of God that continual thanksgiving and praise of his glory for their enlightenment and correction are offered to God as the one who accomplishes these things.

**247** Cap. 9. Illud etiam, quod circa baptizandos in universo mundo sancta Ecclesia uniformiter agit, non otioso contemplamur intuitu. Cum sive parvuli sive iuvenes ad regenerationis veniunt sacramentum, non prius fontem vitae adeunt, quam exorcismis et exsufflationibus clericorum spiritus ab eis immundus abigatur; ut tunc vere appareat, quomodo princeps mundi huius mittatur foras [*Io 12:31*], et quomodo prius alligetur fortis [*cf. Mt 12:29*], et deinceps vasa eius diripiantur [*cf. Mc 3:27*], in possessionem translata victoris, qui "captivam ducit captivitatem" [*Eph 4:8*], et dat dona hominibus [*Ps 67:19*].

Chap. 9. We also regard with no indifferent interest what the holy Church uniformly does throughout the entire world in respect to those who are to be baptized. When either little children or young persons come to the sacrament of rebirth, they do not approach the fountain of life before the unclean spirit is driven from them by the exorcisms and insufflations of the clergy; so that it may be truly evident how the prince of this world is expelled [*Jn 12:31*] and how the strong one is first bound [*cf. Mt 12:29*] and then his possessions are plundered [*cf. Mk 3:27*], being transferred into the possession of the victor, who "leads captivity captive" [*Eph 4:8*] and gives gifts to men [*Ps 68:19*].

**248** His ergo ecclesiasticis regulis et ex divina sumptis auctoritate documentis, ita adiuvante Domino confirmati sumus, ut omnium bonorum affectuum atque operum et omnium studiorum omniumque virtutum, quibus ab initio fidei ad Deum tenditur, Deum profiteamur auctorem, et non dubitemus, ab ipsius gratia omnia hominis merita praeveniri, per quem fit, ut aliquid boni et velle incipiamus et facere [*cf. Phil 2:13*].

Through these ecclesiastical norms and proofs founded upon divine authority, we have been so confirmed, with the help of the Lord, that we acknowledge God as the author of all good tendencies and deeds and of all efforts and all virtues by which advancement is made toward God from the beginnings of faith; and we do not doubt that his grace precedes all man's merits; through him it comes about that we begin both to wish for and to do anything that is good [*cf. Phil 2:13*].

Quo utique auxilio et munere Dei non aufertur liberum arbitrium, sed liberatur, ut de tenebroso lucidum, de pravo rectum, de languido sanum, de imprudente sit providum. Tanta enim est erga omnes homines bonitas Dei, ut nostra velit esse merita, quae sunt ipsius dona, et

And free will is certainly not taken away by this help and gift from God. Rather, it is set free, so that, instead of being dark, it might be luminous, instead of being crooked, it might be straight, instead of being sluggish, it might be vigorous, instead of being foolish, it might be

pro his, quae largitus est, aeterna praemia sit donaturus.[1] Agit quippe in nobis, ut, quod vult, et velimus et agamus, nec otiosa in nobis esse patitur, quae exercenda, non negligenda, donavit, ut et nos cooperatores simus gratiae Dei. Ac si quid in nobis ex nostra viderimus remissione languescere, ad illum sollicite recurramus, qui sanat omnes languores nostros et redimit de interitu vitam nostram [*Ps 102:3s*], et cui quotidie dicimus: Ne inducas nos in tentationem, sed libera nos a malo [*Mt 6:13*].

wise. For so great is the goodness of God toward all men that he wishes those merits, which are gifts from him, to be our own, and he intends to give an everlasting reward for these gifts that he has lavished on us.[1] For he acts in us so that we may both wish and do that which he wishes and does not permit those powers to be inactive in us that he has given us to be exercised, not to be neglected, so that we too might be collaborators with the grace of God. And if we see that anything is growing slack in us due to our own carelessness, let us have urgent recourse to him who heals all our infirmities and saves our life from perishing [*Ps 103:3f.*], and to whom we say every day: "Lead us not into temptation, but deliver us from evil" [*Mt 6:13*].

Cap. 10. Profundiores vero difficilioresque partes incurrentium quaestionum, quas latius pertractarunt, qui haereticis restiterunt, sicut non audemus contemnere, ita non necesse habemus adstruere, quia ad confitendum gratiam Dei, cuius operi ac dignationi nihil penitus subtrahendum est, satis sufficere credimus, quidquid secundum praedictas regulas Apostolicae Sedis nos scripta docuerunt: ut prorsus non opinemur catholicum, quod apparuerit praefixis sententiis esse contrarium.

Chap. 10. But, just as we do not dare to hold in **249** contempt the more profound and more difficult aspects of the present questions, which those who have resisted the heretics have handled more fully, so we do not regard it as necessary to address them, because we believe that in order to acknowledge the grace of God, from whose work and generous condescension nothing whatsoever should be subtracted, these points are sufficient, ⟨i.e.,⟩ whatever these writings have taught us in accordance with the aforesaid norms from the Apostolic See: so that, in short, we do not regard as Catholic that which appears to be contrary to the views established above.

## Council of EPHESUS (Third Ecumencial): June 22–September 431

The council was convoked by Emperor Theodosius II most especially to oppose the heresy of Nestorius. In addition, it condemned the Pelagians (cf. *267f.) as well as the Messalians (also known as the Euchitarians or the Enthusiasts) by approving the synodal letter of the Synod of Constantinople held in 426–427 under Sisinnius (cf. ACOe 1/I/VII, 117f.; Latin translation, ACOe 1/V, 354f.). The controversy over Nestorius so divided the members of the synod into two parties, the Cyrillians and the "Orientals", that they held separate sessions. The first session of the Cyrillians was fixed as the plenary session by Cyril of Alexandria on June 22, even before the arrival of the papal delegation and the Antiochene bishops. Under protest, the emperor's envoys read out the letter of invitation, whereby the council was opened. During the first session, the letter of Cyril of Alexandria Καταφλυαροῦσι μέν (cf. *250f.) was read, the second of three letters he had written to Nestorius, and also the letter of the Synod of Alexandria Τοῦ σωτῆρος, to which twelve anathemas were attached (cf. *252–63). The Fathers present declared the harmony of the letter Καταφλυαροῦσι μέν with the faith of Nicaea (cf. ACOe 1/I/II, 13–31; a very abbreviated Latin translation in ACOe 1/II, 39f.). The acts of the council say nothing about a confirmation of the other letter or the anathemas (cf. also P. Galtier: RechScRel 23 (1933): 45–57.) The "anti-anathemas" of Nestorius that were handed on (translated by Mario Mercator: ACOe 1/V/I, 71–84 / PL 48:909–23) are not authentic, according to E. Schwartz (SbBayAk, *Philosophisch-philologische und historische Klasse* [1922], issue 1). The decisions of the first session of the Cyrillians were approved by the papal legates during sessions 2 and 3 (July 10 and 11).—The numbers given for the sessions and the canons in MaC and HaC are not in accord with those in the critical edition of ACOe.

## 250–264: Session 1 of the Supporters of Cyril, June 22, 431

### a. Second Letter of Cyril of Alexandria to Nestorius (Καταφλυαροῦσι μέν)

Written between January 26 and February 24, 430; it was read and approved at the council.

*Ed.:* ACOe 1/I/I, $26_{25}$–$28_{22}$; Latin translations: 1/II, $38_{2}$–$39_{10}$; 1/III, 21; 1/V/I, 50 / PG 77:45B–48BC (= Cyril, letter 4) / MaC 4:1138 / HaC 1:1273E–1277A; 2:116D–117E / COeD, 3rd ed., $41_{22}$–$44_{10}$.

*248 [1] Augustine, letter 194 to the presbyter Sixtus, chap. 5, no. 19 (CSEL 57:190f. / PL 33:880).

*Incarnation of the Son of God*

**250** Οὐ γάρ φαμεν ὅτι ἡ τοῦ Λόγου φύσις μεταποιηθεῖσα γέγονε σάρξ· ἀλλ' οὐδὲ ὅτι εἰς ὅλον ἄνθρωπον μετεβλήθη, τὸν ἐκ ψυχῆς καὶ σώματος· ἐκεῖνο δὲ μᾶλλον, ὅτι σάρκα ἐψυχωμένην ψυχῇ λογικῇ ἑνώσας ὁ Λόγος ἑαυτῷ καθ' ὑπόστασιν, ἀφράστως τε καὶ ἀπερινοήτως γέγονεν ἄνθρωπος, καὶ κεχρημάτικεν υἱὸς ἀνθρώπου, οὐ κατὰ θέλησιν μόνην, ἢ εὐδοκίαν· ἀλλ' οὐδὲ ὡς ἐν προσλήψει προσώπου μόνου· καὶ ὅτι διάφοροι μὲν αἱ πρὸς ἑνότητα τὴν ἀληθινὴν συνενεχθεῖσαι φύσεις· εἷς δὲ ἐξ ἀμφοῖν Χριστὸς καὶ Υἱός· οὐχ ὡς τῆς τῶν φύσεων διαφορᾶς ἀνῃρημένης διὰ τὴν ἕνωσιν· ἀποτελεσασῶν δὲ μᾶλλον ἡμῖν τὸν ἕνα Κύριον καὶ Χριστὸν καὶ Υἱόν, θεότητός τε καὶ ἀνθρωπότητος, διὰ τῆς ἀφράστου καὶ ἀπορρήτου πρὸς ἑνότητα συνδρομῆς....

We do not say, in fact, that the nature of the Word underwent a transformation and became flesh or that it was changed into a complete man composed of soul and body. Rather, we say that the Word, hypostatically uniting to himself the flesh animated by a rational soul, became man in an ineffable and incomprehensible manner and was called Son of man, not merely by will or good pleasure or because he only assumed a person. Furthermore, ⟨we say⟩ that the natures brought together in real union ⟨are⟩ different and from these two only one Christ and Son results, not as though the difference of the natures was suppressed by the union, but, rather, because the divinity and the humanity have formed for us only one Lord and Christ and Son by their ineffable and mysterious coming together in unity....

**251** Οὐ γὰρ πρῶτον ἄνθρωπος ἐγεννήθη κοινὸς ἐκ τῆς ἁγίας Παρθένου· εἶθ' οὕτως καταπεφοίτηκεν ἐπ' αὐτὸν ὁ Λόγος· ἀλλ' ἐξ αὐτῆς μήτρας ἑνωθεὶς ὑπομεῖναι λέγεται γέννησιν σαρκικήν, ὡς τῆς ἰδίας σαρκὸς τὴν γέννησιν οἰκειούμενος.... Οὕτως τεθαρσήκασι, θεοτόκον εἰπεῖν τὴν ἁγίαν παρθένον, οὐχ ὡς τῆς τοῦ Λόγου φύσεως ἤτοι τῆς θεότητος αὐτοῦ τὴν ἀρχὴν τοῦ εἶναι λαβούσης ἐκ τῆς ἁγίας παρθένου, ἀλλ' ὡς γεννηθέντος ἐξ αὐτῆς τοῦ ἁγίου σώματος ψυχωθέντος λογικῶς ᾧ καὶ καθ' ὑπόστασιν ἑνωθεὶς ὁ Λόγος γεγεννῆσθαι λέγεται κατὰ σάρκα.

For this was not an ordinary man who was at first begotten of the holy Virgin, and then the Word descended upon him: rather, ⟨the Word⟩ united flesh to himself from his mother's womb and is said to have undergone begetting in the flesh in order to take to himself flesh of his own.... For this reason [*the holy Fathers*] have not hesitated to speak of the holy Virgin as the Mother of God, not certainly because the nature of the Word or his divinity had the origin of its being from the holy Virgin, but because from her was generated his holy body, animated by a rational soul, a body hypostatically united to the Word; and thus it is said that ⟨the Word⟩ was begotten according to the flesh.

### b. Second Letter of Nestorius to Cyril (Τὰς μὲν καθ' ἡμῶν ὕβρεις)

This letter, which Nestorius had written on June 15, 430, was read at the council after the letter of Cyril. Just as the subject of Cyril's letter was decided in a general manner, so also was the letter of Nestorius. It was rejected because it contradicted the profession of faith of Nicaea. From the rejected text, one cannot formulate a precise judgment about the doctrine of Nestorius. See in this regard his fragments (F. Loofs, *Nestoriana* [Halle/S., 1905]) and his *Liber Heraclidis* written while in exile (the Syriac text was edited by P. Bedjan [Paris, 1910]; French translation by F. Nau [Paris, 1910]; English translation by G.R. Driver and L. Hodgson [Oxford, 1925]).

*Ed.*: ACOe 1/I/I, $29_{27}$–$32_{4}$ (= Greek); 1/II, $41_{25}$–$43_{15}$; 1/V/I, $47_{21}$–$49_{9}$ (= Latin translations) / Loofs, *Nestoriana* $175_{5}$–$179_{13}$ / MaC 4:893 / HaC 1:1277D–1281B / PG 77:52A–56B (= Cyril, letter 5).

*Union of the Natures in Christ*

**251a** (c. 3) *Πιστεύω* [πιστεύομεν] τοίνυν, φασί [*οἱ ἅγιοι Πατέρες*], καὶ εἰς τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν τὸν υἱὸν αὐτοῦ τὸν μονογενῆ. Σκόπησον ὅπως τὸ «κύριος» καὶ «Ἰησοῦς» καὶ «Χριστός» καὶ «μονογενής» καὶ «υἱός» πρότερον θέντες τὰ κοινὰ τῆς θεότητος καὶ τῆς ἀνθρωπότητος ὡς θεμελίους ὀνόματα τότε τὴν τῆς ἐνανθρωπήσεως καὶ τῆς ἀναστάσεως καὶ τοῦ πάθους ἐποικοδομοῦσι παράδοσιν, ἵνα τῶν ὀνομάτων τῆς φύσεως ἑκατέρας κοινῶν τινων σημαντικῶν προκειμένων μήτε τὰ τῆς υἱότητος καὶ κυριότητος τέμνηται μήτε τὰ τῶν φύσεων ἐν τῷ τῆς υἱότητος μοναδικῷ συγχύσεως ἀφανισμῷ κινδυνεύῃ.

(Chap. 3) *I believe* [we believe], then, they [*the holy Fathers*] say, also in our Lord Jesus Christ, his only begotten Son. Notice they first posit as foundations the ⟨terms⟩ "Lord" and "Jesus" and "Christ" and "only begotten" and "Son", which are common to the divinity and to the humanity; then they construct the traditional account of the Incarnation and the Resurrection and the Passion, so that, since certain shared terms that signify both natures have been propounded, those things that pertain to sonship and lordship may not be divided, and those things that pertain to the natures may not fall into danger of confusion and disappear due to the uniqueness of the Sonship.

(c. 4) Τούτου γὰρ αὐτοῖς παιδευτὴς ὁ Παῦλος γεγένηται, ὃς τῆς ἐνανθρωπήσεως τῆς θείας τὴν μνήμην ποιούμενος καὶ μέλλων τὰ τοῦ πάθους ἐπάγειν, πρότερον θεὶς τὸ «Χριστός», τὸ κοινόν, ὡς μικρῷ πρότερον ἔφην, τῶν φύσεων ὄνομα, προσάγει τὸν λόγον ἀμφωτέραις πρεπώδη ταῖς φύσεσιν. Τί γάρ φησιν; «Τοῦτο φρονείσθω ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ, ὃς ἐν μορφῇ Θεοῦ ὑπάρχων οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ. Ἀλλ'», ἵνα μὴ τὰ καθ' ἕκαστον λέγω, «ὑπήκοος ἐγένετο μέχρι θανάτου, θανάτου δὲ σταυροῦ» [*Phil 2:5s, 8*]. Ἐπειδὴ γὰρ ἔμελλεν τοῦ θανάτου μεμνῆσθαι, ἵνα μὴ τὸν Θεὸν Λόγον ἐντεῦθέν τις παθητὸν ὑπολάβῃ, τίθησιν τὸ «Χριστός», ὡς τῆς ἀπαθοῦς καὶ παθητῆς οὐσίας ἐν μοναδικῷ προσώπῳ προσηγορίαν σημαντικήν, ὅπως καὶ ἀπαθὴς ὁ Χριστὸς καὶ παθητὸς ἀκινδύνως καλοῖτο, ἀπαθὴς μὲν θεότητι, παθητὸς δὲ τῇ τοῦ σώματος φύσει.

(Chap. 4) For Paul was the one who taught them this; **251b** for he, making mention of the divine Incarnation and being about to proceed to the Passion, first posits the ⟨term⟩ "Christ", the term common to the natures, as I said a little earlier, and then adds an account appropriate to both natures. For what does he say? "Have this mind among yourselves, which was in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but [to omit some particulars] became obedient unto death, even death on a cross" [*Phil 2:5–6, 8*]. For since he was going to mention his death, so that no one might infer from that that God the Word was capable of suffering, he posits the ⟨term⟩ "Christ", a designation indicating in a single Person the nature free from suffering and the nature subject to suffering, so that Christ may safely be called free from suffering and subject to suffering: free from suffering in respect to his divinity and subject to suffering in respect to his bodily nature.

(c. 5) Πολλὰ λέγειν περὶ τούτου δυνάμενος καὶ πρῶτόν γε τὸ μηδὲ γεννήσεως ἐπὶ τῆς οἰκονομίας ἀλλ' ἐνανθρωπήσεως τοὺς ἁγίους ἐκείνους μνημονεῦσαι πατέρας, τὴν τῆς βραχυλογίας ἐν προοιμίοις ὑπόσχεσιν χαλινοῦσαν τὸν λόγον αἰσθάνομαι καὶ πρὸς τὸ δεύτερον τῆς σῆς ἀγάπης κινοῦσαν κεφάλαιον, ἐν ᾧ τὴν μὲν τῶν φύσεων ἐπήνουν διαίρεσιν κατὰ τὸν τῆς ἀνθρωπότητος καὶ θεότητος λόγον καὶ τὴν τούτων εἰς ἑνὸς προσώπου [*sic!*] συνάφειαν καὶ τὸ τὸν Θεὸν λόγον δευτέρας ἐκ γυναικὸς μὴ φάσκειν δεδεῆσθαι γεννήσεως καὶ τοῦ πάθους ἄδεκτον ὁμολογεῖν τὴν θεότητα. Ὀρθόδοξα γὰρ ὡς ἀληθῶς τὰ τοιαῦτα καὶ ταῖς τῶν αἱρέσεων πασῶν περὶ τὰς δεσποτικὰς φύσεις ἐναντία κακοδοξίαις. Τὰ λοιπὰ δὲ εἰ μέν τινα σοφίαν κεκρυμμένην ἐπήγετο ταῖς τῶν ἀναγινωσκόντων ἀκοαῖς ἀκατάληπτον, τῆς σῆς ἐστιν ἀκριβείας εἰδέναι· ἐμοῖ γοῦν τὰ πρῶτα καταστρέφειν ἐδόκει. Τὸν γὰρ ἐν τοῖς πρώτοις ἀπαθῆ κηρυχθέντα καὶ δευτέρας γεννήσεως ἄδεκτον πάλιν παθητὸν καὶ νεόκτιστον οὐκ οἶδ' ὅπως εἰσῆγεν, ὡς τῶν κατὰ φύσιν τῷ Θεῷ λόγῳ προσόντων τῇ τοῦ ναοῦ συναφείᾳ διεφθαρμένων ἢ μικροῦ τινος τοῖς ἀνθρώποις νομιζομένου τοῦ τὸν ἀναμάρτητον ναὸν καὶ τῆς θείας ἀχώριστον φύσεως τὴν ὑπὲρ ἁμαρτωλῶν γέννησίν τε καὶ τελευτὴν ὑπομεῖναι ἢ πιστεύεσθαι τῆς δεσποτικῆς οὐκ ὀφειλούσης φωνῆς πρὸς Ἰουδαίους βοώσης· «Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν» [*Io 2:19*], οὐ· λύσατέ μου τὴν θεότητα καὶ ἐν τρισὶν ἡμέραις ἐγερθήσεται.

(Chap. 5) I am able to speak at length on this point **251c** and with special reference to the fact that those holy Fathers did not make mention of "generation" in regard to the economy ⟨of salvation⟩ but of "incarnation"; but I perceive that the promise of brevity ⟨given⟩ at the outset restrains the discourse and carries ⟨me⟩ to Your Excellency's second chapter. I praise the differentiation of natures made in that ⟨chapter⟩ according to the concept of the humanity and of the divinity and their union in a single Person; and also you say that the God-Word did not require a second birth from a woman, and you profess that the divinity is incapable of suffering. For this is truly orthodox and contradicts the heterodoxies of all the heresies in regard to the Lord's nature. But it is left to your astuteness to ascertain whether the rest contains some hidden wisdom that cannot be grasped by the ears of the readers; to me, at least, it seems to contradict what precedes it. For the One who was previously proclaimed to be incapable of suffering and in no need of a second birth is reintroduced as capable of suffering and as newly created—I do not see how—as if the qualities that belonged to the God-Word by nature had been destroyed in the association with the temple ⟨i.e., of his body⟩, or as if men should regard as unimportant that the sinless temple, inseparable from the divine nature, had accepted birth and death for sinners or as if it were not necessary to believe the voice of the Lord crying out to the Jews: "Destroy this temple, and in three days I will raise it up" [*Jn 2:19*], not "Destroy my divinity and in three days it shall be raised up again."

(c. 6) ... Πανταχοῦ τῆς θείας γραφῆς, ἡνίκα ἂν μνήμην τῆς δεσποτικῆς οἰκονομίας ποιῆται, γέννησις ἡμῖν καὶ πάθος οὐ τῆς θεότητος, ἀλλὰ τῆς ἀνθρωπότητος τοῦ Χριστοῦ παραδίδοται, ὡς

(Chap. 6) ... Everywhere in Sacred Scripture, when **251d** mention is made of the Lord's economy ⟨of salvation⟩, the birth and suffering presented to us are not of the divinity, but of the humanity of Christ, so that the holy

καλεῖσθαι κατὰ ἀκριβεστέραν προσηγορίαν τὴν ἁγίαν παρθένον Χριστοτόκον, οὐ Θεοτόκον. Καὶ ἄκουε ταῦτα τῶν εὐαγγελίων βοώντων· «Βίβλος», φησίν, «γενέσεως, Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ» [*Mt 1:1*]. Δῆλον δὲ ὅτι τοῦ Δαυὶδ υἱὸς ὁ Θεὸς Λόγος οὐκ ἦν. Δέχου καὶ ἄλλην, εἰ δοκεῖ, μαρτυρίαν «Ἰακὼβ δὲ ἐγέννησε τὸν Ἰωσὴφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός» [*Mt 1:16*]. Σκόπει πάλιν ἑτέραν ἡμᾶς διαμαρτυρομένην φωνήν· «Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν. Μνηστευθείσης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, εὑρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου» [*Mt 1:18*]. Κτίσμα δὲ Πνεύματος τίς ἂν τὴν τοῦ μονογενοῦς ὑπολάβοι θεότητα; Τί δεῖ λέγειν καὶ τὸ «ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ» [*Io 2:1*]; καὶ πάλιν τὸ «σὺν Μαρίᾳ τῇ μητρὶ τοῦ Ἰησοῦ» [*Act 1:14*] καὶ τὸ «τὸ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστιν ἁγίου» [*Mt 1:20*] καὶ τὸ «λάβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς Αἴγυπτον» [*Mt 2:13*] καὶ τὸ «Περὶ τοῦ υἱοῦ αὐτοῦ τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ σάρκα» [*Rm 1:3*] καὶ περὶ τοῦ πάθους αὖθις ὅτι «ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί» [*Rm 8:3*] καὶ πάλιν «Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν» [*1 Cor 15:3*] καὶ «Χριστοῦ παθόντος σαρκί» [*1 Pt 4:1*] καὶ «Τοῦτό ἐστιν», οὐχ ἡ θεότης μοῦ, ἀλλὰ «τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλώμενον» [*1 Cor 11:24*].

Virgin is more accurately called the Mother of Christ, not the Mother of God. Listen, too, to these words that the Gospels proclaim: "The book", it says, "of the genealogy of Jesus Christ, the son of David, the son of Abraham" [*Mt 1:1*]. It is thus clear that the God-Word was not the son of David. Accept this evidence, too, if you please: "Jacob ⟨was⟩ the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ" [*Mt 1:16*]. Again, consider another text that gives us testimony: "The birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph,... she was found to be with child of the Holy Spirit" [*Mt 1:18*]. Would anyone suppose the divinity of the Only-Begotten to be something created by the Spirit? What, too, should be said of this: "The mother of Jesus was there" [*Jn 2:1*]? And again, "Mary the mother of Jesus" [*Acts 1:14*], and "that which is conceived in her is of the Holy Spirit" [*Mt 1:20*], and "take the child and his mother, and flee to Egypt" [*Mt 2:13*], and "concerning his Son, who was descended from David according to the flesh" [*Rom 1:3*], and later in regard to the Passion, "God, sending his own Son in the likeness of sinful flesh and for sin, ... condemned sin in the flesh" [*Rom 8:3*], and again, "Christ died for our sins" [*1 Cor 15:3*], and "Christ suffered in the flesh" [*1 Pet 4:1*], and "This is", not my divinity, but "my body which is for you" [*1 Cor 11:24*].

**251e** (c. 7) Καὶ ἄλλων μυρίων φωνῶν διαμαρτυρομένων τῶν ἀνθρώπων τὸ γένος μὴ τὴν τοῦ υἱοῦ νομίζειν θεότητα πρόσφατον ἢ πάθους σωματικοῦ δεκτικήν, ἀλλὰ τὴν συνημμένην τῇ φύσει τῆς θεότητος σάρκα. Ὅθεν καὶ κύριον τοῦ Δαυὶδ ἑαυτὸν ὁ Χριστὸς καὶ υἱὸν ὀνομάζει· «Τί γάρ», φησίν, «ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱός ἐστι; λέγουσιν αὐτῷ· τοῦ Δαυίδ. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· πῶς οὖν Δαυὶδ ἐν πνεύματι κύριον αὐτὸν καλεῖ, λέγων· εἶπεν ὁ κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου» [*Mt 22:42–44*]· ὡς υἱὸς ὢν πάντως τοῦ Δαυὶδ κατὰ σάρκα, κατὰ δὲ τὴν θεότητα κύριος. Εἶναι μὲν οὖν τῆς τοῦ υἱοῦ θεότητος τὸ σῶμα ναὸν καὶ ναὸν κατ' ἄκραν τινὰ καὶ θείαν ἡνωμένων συνάφειαν, ὡς οἰκειοῦσθαι τὰ τούτου τὴν τῆς θεότητος φύσιν, ὁμολογεῖσθαι καλὸν καὶ τῶν εὐαγγελικῶν παραδόσεων ἄξιον· τὸ δὲ δὴ τῷ τῆς οἰκειότητος προστρίβειν ὀνόματι καὶ τὰς τῆς συνημμένης σαρκὸς ἰδιότητας, γέννησιν λέγω καὶ πάθος καὶ νέκρωσιν, ἢ πλανωμένης ἐστίν, ἀδελφέ, καθ' Ἕλληνας διανοίας ἢ τὰ τοῦ φρενοβλαβοῦς Ἀπολιναρίου καὶ Ἀρείου καὶ τῶν ἄλλων νοσούσης αἱρέσεων, μᾶλλον δέ τι κἀκεῖνων βαρύτερον. Ἀνάγκη γὰρ τῷ τῆς οἰκειότητος τοὺς τοιούτους παρασυρομένους ὀνόματι καὶ γαλακτοτροφίας κοινωνὸν διὰ τὴν οἰκειότητα τὸν Θεὸν Λόγον ποιεῖν

(Chap. 7) And countless other passages attest to the human race that they should not think it is the divinity of the Son that is recently born or subject to bodily suffering, but the flesh that is joined to the nature of the divinity. Consequently, Christ even calls himself the lord of David and his son, "saying, 'What do you think of the Christ? Whose son is he?' They said to him, 'The son of David.' He said to them, 'How is it then that David, inspired by the Spirit, calls him Lord, saying, "The Lord said to my Lord, 'Sit at my right hand' "? [*Mt 22:42–44*], being thus entirely the son of David according to the flesh, but ⟨his⟩ Lord according to his divinity. It is proper, then, and in accordance with what the Gospels have handed down to acknowledge that the body is the temple of the Son's divinity, and a temple joined to it by a connection so lofty and divine that the divine nature appropriates its properties. But to ascribe under the term appropriation even the particular qualities of the flesh united to it—I mean birth and suffering and mortality—is, my brother, the act of a mind that has either gone astray in the footsteps of the pagans or become sick with the thinking of the crazed Apollinarius, of Arius, and of the other heresies, or rather something even more unhealthy than those. For it is unavoidable that such persons, ensnared by the term "appropriation", should make God the Word

καὶ τῆς κατὰ μικρὸν αὐξήσεως μέτοχον καὶ τῆς ἐν τῷ τοῦ πάθους καιρῷ δειλίας καὶ βοηθείας ἀγγελικῆς ἐνδεᾶ. Καὶ σιωπῶ περιτομὴν καὶ θυσίαν καὶ ἱδρῶτας καὶ πεινᾶν, ἃ τῇ σαρκὶ μὲν ὡς δι' ἡμᾶς συμβάντα προσκυνητὰ προσαπτόμενα ἐπὶ δὲ τῆς θεότητος ταῦτα καὶ ψευδῆ λαμβανόμενα καὶ ἡμῖν ὡς συκοφάνταις δικαίας κατακρίσεως αἴτια.

participate in the experience of being suckled due to appropriation, let him participate in gradual growth and in the fear at the time of his Passion and to be in need of help from the angel. And I make no mention of circumcision and sacrifice and perspiration and hunger, which, if associated with the flesh, are adorable as having befallen him because of us, but which, attributed to his divinity, are found to be false and, as calumniations, ground for just condemnation on our part.

### c. Anathemas of Cyril of Alexandria Enclosed with the Letter of the Synod of Alexandria Τοῦ σωτῆρος ἡμῶν to Nestorius (= Third Letter of Cyril to Nestorius)

The letter was written in early November 430 and delivered to Nestorius on November 30.

*Ed.*: ACOe 1/I/I, 40–42; Latin translations 1/II, 50f. (*Collectio Veronensis*); 1/V/II, 242–44 / PG 77:120f. (= Cyril, letter 17) / MaC 4:1084E / COeD, 3rd ed., $59_{10}$–$61_{22}$ / Hn § 219.

*Union of the Natures in Christ*

α'. Εἴ τις οὐχ ὁμολογεῖ, Θεὸν εἶναι κατὰ ἀλήθειαν τὸν Ἐμμανουήλ, καὶ διὰ τοῦτο θεοτόκον τὴν ἁγίαν παρθένον (γεγέννηκε γὰρ σαρκικῶς σάρκα γεγονότα τὸν ἐκ Θεοῦ λόγον)· ἀνάθεμα ἔστω.

1. If anyone does not confess that the Emmanuel is truly God and for this reason the holy Virgin is the Mother of God (since she begot, according to the flesh, the Word of God made flesh), let him be anathema. **252**

β'. Εἴ τις οὐχ ὁμολογεῖ, σαρκὶ καθ' ὑπόστασιν ἡνῶσθαι τὸν ἐκ Θεοῦ πατρὸς λόγον, ἕνα τε εἶναι Χριστὸν μετὰ τῆς ἰδίας σαρκός, τὸν αὐτὸν δηλονότι Θεόν τε ὁμοῦ καὶ ἄνθρωπον· ἀνάθεμα ἔστω.

2. If anyone does not confess that the Word from God the Father was united to the flesh hypostatically and that he is one sole Christ with his own flesh, namely, the same at once both God and man, let him be anathema. **253**

γ'. Εἴ τις ἐπὶ τοῦ ἑνὸς Χριστοῦ διαιρεῖ τὰς ὑποστάσεις μετὰ τὴν ἕνωσιν, μόνῃ συνάπτων αὐτὰς συναφείᾳ τῇ κατὰ τὴν ἀξίαν, ἤγουν αὐθεντίαν ἢ δυναστείαν, καὶ οὐχὶ δὴ μᾶλλον συνόδῳ τῇ καθ' ἕνωσιν φυσικήν· ἀνάθεμα ἔστω.

3. If anyone, with respect to the one Christ, divides the hypostases after the union, joining them by a mere connection of dignity, authority, or power, and not rather by a coming together according to a natural union, let him be anathema. **254**

δ'. Εἴ τις προσώποις δυσὶν ἢ γοῦν ὑποστάσεσιν τάς τε ἐν τοῖς εὐαγγελικοῖς καὶ ἀποστολικοῖς συγγράμμασι διανέμει φωνάς, ἢ ἐπὶ Χριστῷ παρὰ τῶν ἁγίων λεγομένας, ἢ παρ' αὐτοῦ περὶ ἑαυτοῦ· καὶ τὰς μὲν ὡς ἀνθρώπῳ παρὰ τὸν ἐκ Θεοῦ λόγον ἰδικῶς νοουμένῳ προσάπτει, τὰς δὲ ὡς θεοπρεπεῖς μόνῳ τῷ ἐκ Θεοῦ πατρὸς λόγῳ· ἀνάθεμα ἔστω.

4. If anyone attributes separately to the two Persons or the two hypostases the expressions contained in the Gospels and apostolic writings that have been spoken of Christ by the saints or used by Christ about himself and applies some to a man considered by himself, distinct from the Word, and others, because they befit God, only to the Word, who is from God the Father, let him be anathema. **255**

ε'. Εἴ τις τολμᾷ λέγειν θεοφόρον ἄνθρωπον τὸν Χριστόν, καὶ οὐχὶ δὴ μᾶλλον Θεὸν εἶναι κατὰ ἀλήθειαν, ὡς υἱὸν ἕνα καὶ φύσει, καθὸ γέγονε σὰρξ ὁ λόγος καὶ κεκοινώνηκε παραπλησίως ἡμῖν αἵματος καὶ σαρκός· ἀνάθεμα ἔστω.

5. If anyone dares to say that the Christ is a God-bearing man and not, rather, truly God ⟨both⟩ as the one Son and by nature, since the Word became flesh and has come to share in blood and flesh like us, let him be anathema. **256**

ς'. Εἴ τις λέγει, Θεὸν ἢ δεσπότην εἶναι τοῦ Χριστοῦ τὸν ἐκ Θεοῦ πατρὸς λόγον καὶ οὐχὶ δὴ μᾶλλον τὸν αὐτὸν ὁμολογεῖ Θεόν τε ὁμοῦ καὶ ἄνθρωπον, ὡς γεγονότος σαρκὸς τοῦ λόγου κατὰ τὰς γραφάς· ἀνάθεμα ἔστω.

6. If anyone says that the Word from God the Father was the God or Ruler of Christ and does not confess instead that the same is at once God and man, since the Word became flesh according to the Scriptures, let him be anathema. **257**

ζ'. Εἴ τίς φησιν, ὡς ἄνθρωπον ἐνηργῆσθαι παρὰ τοῦ Θεοῦ λόγου τὸν Ἰησοῦν καὶ τὴν τοῦ μονογενοῦς εὐδοξίαν περιῆφθαι, ὡς ἑτέρῳ παρ' αὐτὸν ὑπάρχοντι· ἀνάθεμα ἔστω.

7. If anyone says that Jesus, as man, was moved ⟨in his actions⟩ by God the Word and that the glory of the Only-Begotten was applied to him as though belonging to another subsisting apart from him, let him be anathema. **258**

**259** η΄. Εἴ τις τολμᾷ λέγειν, τὸν ἀναληφθέντα ἄνθρωπον συμπροσκυνεῖσθαι δεῖν τῷ Θεῷ λόγῳ, καὶ συνδοξάζεσθαι, καὶ συγχρηματίζειν Θεόν, ὡς ἕτερον ἑτέρῳ (τὸ γὰρ «σὺν» ἀεὶ προστιθέμενον τοῦτο νοεῖν ἀναγκάσει) καὶ οὐχὶ δὴ μᾶλλον μιᾷ προσκυνήσει τιμᾷ τὸν Ἐμμανουὴλ καὶ μίαν αὐτῷ τὴν δοξολογίαν ἀνάπτει, καθὸ γέγονε σὰρξ ὁ λόγος· ἀνάθεμα ἔστω.

8. If anyone dares to say that the man assumed ought be adored and glorified along with God the Word and that he should be called God conjointly as one ⟨person⟩ with another (for each time the word "with" is added, one is forced to think in this way) and does not instead venerate the Emmanuel with one adoration and glorify him with one praise, since the Word became flesh, let him be anathema.

**260** θ΄. Εἴ τίς φησιν τὸν ἕνα κύριον Ἰησοῦν Χριστὸν δεδοξάσθαι παρὰ τοῦ πνεύματος, ὡς ἀλλοτρίᾳ δυνάμει τῇ δι' αὐτοῦ χρώμενον, καὶ παρ' αὐτοῦ λαβόντα τὸ ἐνεργεῖν δύνασθαι κατὰ πνευμάτων ἀκαθάρτων, καὶ τὸ πληροῦν εἰς ἀνθρώπους τὰς θεοσημείας, καὶ οὐχὶ δὴ μᾶλλον ἴδιον αὐτοῦ τὸ πνεῦμά φησιν, δι' οὗ καὶ ἐνήργηκε τὰς θεοσημείας· ἀνάθεμα ἔστω.

9. If anyone says that the one Lord Jesus Christ was glorified by the Spirit, as if he made use of a power not his own, and that he received from ⟨the Spirit⟩ the power to counter unclean spirits and to work divine signs among men and does not say instead that the Spirit by which he worked these divine signs was his own, let him be anathema.

**261** ι΄. Ἀρχιερέα καὶ ἀπόστολον τῆς ὁμολογίας ἡμῶν [*cf. Hbr 3:1*] γεγενῆσθαι Χριστόν, ἡ θεία λέγει γραφή, προσκεκόμικε δὲ ὑπὲρ ἡμῶν ἑαυτὸν εἰς ὀσμὴν εὐωδίας τῷ θεῷ [*cf. Eph 5:2*] καὶ πατρί· εἴ τις τοίνυν ἀρχιερέα καὶ ἀπόστολον ἡμῶν γεγενῆσθαί φησιν οὐκ αὐτὸν τὸν ἐκ Θεοῦ λόγον, ὅτε γέγονε σὰρξ καὶ καθ' ἡμᾶς ἄνθρωπος, ἀλλ' ὡς ἕτερον παρ' αὐτὸν ἰδικῶς ἄνθρωπον ἐκ γυναικός· ἢ εἴ τις λέγει, καὶ ὑπὲρ ἑαυτοῦ προσενεγκεῖν αὐτὸν τὴν προσφοράν, καὶ οὐχὶ δὴ μᾶλλον ὑπὲρ μόνων ἡμῶν (οὐ γὰρ ἂν ἐδεήθη προσφορᾶς ὁ μὴ εἰδὼς ἁμαρτίαν)· ἀνάθεμα ἔστω.

10. Christ, the divine Scripture says, has become "High Priest and Apostle of our confession" [*Heb 3:1*], and he offered himself for us as a fragrant sacrifice [*cf. Eph 5:2*] to God the Father. If anyone, therefore, says that it is not the Word of God himself who, when he became flesh and man like us, became High Priest and our Apostle, but another, distinct from him, who properly speaking is a man born of a woman, or if anyone says that he offered the sacrifice for himself and not for us only— for he who knew no sin had no need of sacrifice— let him be anathema.

**262** ια΄. Εἴ τις οὐχ ὁμολογεῖ τὴν τοῦ κυρίου σάρκα ζωοποιὸν εἶναι, καὶ ἰδίαν αὐτοῦ τοῦ ἐκ Θεοῦ πατρὸς λόγου, ἀλλ' ὡς ἑτέρου τινὸς παρ' αὐτὸν συνημμένου μὲν αὐτῷ κατὰ τὴν ἀξίαν ἢ γοῦν ὡς μόνην θείαν ἐνοίκησιν ἐσχηκότος, καὶ οὐχὶ δὴ μᾶλλον ζωοποιόν, ὡς ἔφημεν, ὅτι γέγονεν ἰδία τοῦ λόγου, τοῦ τὰ πάντα ζωογονεῖν ἰσχύοντος· ἀνάθεμα ἔστω.

11. If anyone does not confess that the flesh of the Lord is life-giving and that it is the flesh of the Word of God himself who is from the Father, but ⟨regards it⟩ as the flesh of someone other than him, united with him in dignity or possessing only divine indwelling, and if he does not confess that it is life-giving, as we have said, because it has become the flesh of the Word himself, who has the power to enliven all things, let him be anathema.

**263** ιβ΄. Εἴ τις οὐχ ὁμολογεῖ τὸν τοῦ Θεοῦ λόγον παθόντα σαρκί, καὶ ἐσταυρωμένον σαρκί, καὶ θανάτου γευσάμενον σαρκί, γεγονότα τε πρωτότοκον ἐκ τῶν νεκρῶν, καθὸ ζωή τέ ἐστι καὶ ζωοποιὸς ὡς Θεός· ἀνάθεμα ἔστω.

12. If anyone does not confess that the Word of God suffered in the flesh and was crucified in the flesh and that he tasted death in the flesh and became the firstborn from the dead, being Life and giver of life as God, let him be anathema.

### d. Judgment of the Council against Nestorius

*Ed.:* ACOe 1/I/II, 54; Latin translations: 1/II, 65; 1/III, 82f. / MaC 4:1212CD / HaC 1:1421DE.

*Condemnation of Nestorianism*

**264** Πρὸς τοῖς ἄλλοις, μήτε ὑπακοῦσαι βουληθέντος τοῦ τιμιωτάτου Νεστορίου τῇ παρ' ἡμῶν κλήσει, μήτε μὴν τοὺς παρ' ἡμῶν ἀποσταλέντας ἁγιωτάτους καὶ θεοσεβεστάτους ἐπισκόπους προσδεξαμένου, ἀναγκαίως ἐχωρήσαμεν ἐπὶ τὴν ἐξέτασιν τῶν δυσσεβηθέντων αὐτῷ καὶ φωράσαντες αὐτόν, ἔκ τε τῶν ἐπιστολῶν αὐτοῦ καὶ ἐκ τῶν συγγραμμάτων τῶν ἀναγνωσθέντων καὶ ἐκ τῶν ἀρτίως παρ'

Since the most honored Nestorius, among other things, has not been willing to obey our summons or even to receive the very holy and God-fearing bishops sent by us, we have been forced to proceed to the examination of the impious remarks made by him and, on the basis of his letters and of his writings that have been read and of the declarations made by him recently in this metropolis and confirmed by witnesses, we have

αὐτοῦ ῥηθέντων κατὰ τήνδε τὴν μητρόπολιν καὶ προσμαρτυρηθέντων δυσσεβῶς φρονοῦντα καὶ κηρύττοντα, ἀναγκαίως κατεπειχθέντες ἀπό τε τῶν κανόνων καὶ ἐκ τῆς ἐπιστολῆς τοῦ ἁγιωτάτου πατρὸς ἡμῶν καὶ συλλειτουργοῦ Κελεστίνου τοῦ ἐπισκόπου τῆς Ῥωμαίων Ἐκκλησίας, δακρύσαντες πολλάκις ἐπὶ ταύτην τὴν σκυθρωπὴν κατ' αὐτοῦ ἐχωρήσαμεν ἀπόφασιν·

convicted him of thinking and preaching impiously, and we, being compelled of necessity by the canons and also by the letter of our most Holy Father and collaborator Celestine, Bishop of the Church of Rome, we have come, with many tears, to this sorrowful verdict against him:

Ὁ βλασφημηθεὶς τοίνυν παρ' αὐτοῦ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ὥρισε διὰ τῆς παρούσης ἁγιωτάτης συνόδου, ἀλλότριον εἶναι τὸν αὐτὸν Νεστόριον τοῦ τε ἐπισκοπικοῦ ἀξιώματος καὶ παντὸς συλλόγου ἱερατικοῦ.

Our Lord Jesus Christ, having been blasphemed by him, determines through the present most holy council that the same Nestorius is excluded from the dignity of the episcopate and from all participation in the priestly fellowship.

## 265–266: Session 6 of the Supporters of Cyril, July 22, 431

*Ed.:* ACOe 1/I/VII, 105f.; Latin translations: 1/II, 69f.; 1/III, 83f.; 1/III, 133 / MaC 4:1361D–1364B / HaC 1:1526D / COeD, 3rd ed., 65.

*Preserving the Nicene Creed*

... Ὥρισεν ἡ ἁγία σύνοδος, ἑτέραν πίστιν μηδενὶ ἐξεῖναι προφέρειν ἢ γοῦν συγγράφειν ἢ συντιθέναι παρὰ τὴν ὁρισθεῖσαν παρὰ τῶν ἁγίων πατέρων τῶν ἐν τῇ Νικαέων συνελθόντων σὺν ἁγίῳ πνεύματι....

... The holy council decided that no one is allowed to profess or else to compose or devise a faith other than that defined by the holy Fathers gathered together at Nicaea with the Holy Spirit.... **265**

... Εἰ φωραθεῖέν τινες εἴτε ἐπίσκοποι εἴτε κληρικοί, εἴτε λαϊκοὶ ἢ φρονοῦντες ἢ διδάσκοντες τὰ ἐν τῇ προσκομισθείσῃ ἐκθέσει παρὰ Χαρισίου τοῦ πρεσβυτέρου περὶ τῆς ἐνανθρωπήσεως τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ,[1] ἢ γοῦν τὰ μιαρὰ καὶ διεστραμμένα Νεστορίου δόγματα ... ὑποκείσθωσαν τῇ ἀποφάσει τῆς ἁγίας ταύτης καὶ οἰκουμενικῆς συνόδου....

If any should be discovered, whether bishops, priests, or lay persons, who believe or teach the doctrines contained in the exposition of the priest Charisius concerning the Incarnation of the only begotten Son of God[1] or likewise the defiled and distorted doctrines of Nestorius ..., let them be subject to the decision of this holy and ecumenical council.... **266**

## 267–268: Session 7 of the Supporters of Cyril, August 31 (?), 431: Synodal Letter

*Ed.:* ACOe 1/I/III, $27_{23}$–$28_{10}$; Latin translations: 1/IV, 243 / MaC 4:1471C–1473A / HaC 1:1621D–1624A / Bruns 1:24f. / COeD, 3rd ed., 63f.

*Condemnation of Pelagianism*

α'. Εἴτε ὁ μητροπολίτης τῆς ἐπαρχίας ἀποστατήσας τῆς ἁγίας καὶ οἰκουμενικῆς συνόδου ... τὰ Κελεστίου ἐφρόνησεν ἢ φρονήσει, οὗτος κατὰ τῶν τῆς ἐπαρχίας ἐπισκόπων διαπράττεσθαί τι οὐδαμῶς δύναται, πάσης ἐκκλησιαστικῆς κοινωνίας ἐντεῦθεν ἤδη ὑπὸ τῆς συνόδου ἐκβεβλημένος καὶ ἀνενέργητος ὑπάρχων....

1. If the metropolitan of a province, having distanced himself from this holy and ecumenical council,... has embraced the doctrines of Caelestius or does so in the future, he can no longer act in any manner against the bishops of the province, since he is henceforth barred by the council from all ecclesiastical communion and is rendered completely ineffective.... **267**

δ'. Εἰ δέ τινες ἀποστατήσαιεν τῶν κληρικῶν, καὶ τολμήσαιεν ἢ κατ' ἰδίαν ἢ δημοσίᾳ τὰ Νεστορίου ἢ τὰ Κελεστίου φρονῆσαι, καὶ τούτους εἶναι καθῃρημένους, ὑπὸ τῆς ἁγίας συνόδου δεδικαίωται.

4. But if some of the clergy rebel and dare to hold the opinions of Nestorius or Caelestius, either in private or in public, it has been judged by the holy council that they, too, are deposed. **268**

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*266 [1] ACOe 1/I/VII, 97 / MaC 4:1348.

## XYSTUS (SIXTUS) III: July 31, 432–August 19 (18?), 440

### 271–273: Formula of the Union between Cyril of Alexandria and the Bishops of the Church of Antioch, Spring 433

By means of this formula of union, proposed by Bishop John of Antioch, speaking on behalf of the Orientals, the christological controversies, which had continued since the Council of Ephesus, were settled. The text is found in three documents: [A'] John of Antioch, letter Πρώην ἐκ θεσπίσματος to Cyril of Alexandria; [B'] Cyril of Alexandria, letter Εὐφραινέσθωσαν οἱ οὐρανοί to John of Antioch; [C'] John of Antioch, letter Ἐπὶ καλῷ to Pope Sixtus III. The pope congratulated both on the union. An explicit approval of the formula does not exist (cf. letter of September 17, 433, published in ACOe 1/II, 107, 108; cf. JR 391f.).

*Ed.:* ACOe 1/I/IV, 8f.; Latin translation 1/II, 103 [= A']; 1/I/IV, 17; Latin translation 1/II, 104f. [= B']; 1/I/VII, 159 (Greek only) [= C'] / PG 77:172B–173A [= A', = Cyril, letter 38]; 77, 177B [= B', = letter 39] / MaC 5:292A–C [= A']; 5:304E–305B [= B'] / Hn § 170 / HaC 1:169E [= A']; 1:704AB [= B']. [C' is missing in PG, MaC, HaC].

*The Two Natures in Christ*

**271** Περὶ δὲ τῆς θεοτόκου παρθένου ὅπως καὶ φρονοῦμεν καὶ λέγομεν, τοῦ τε τρόπου τῆς ἐνανθρωπήσεως τοῦ υἱοῦ τοῦ Θεοῦ, ἀναγκαίως, οὐκ ἐν προσθήκης μέρει, ἀλλ' ἐν πληροφορίας εἴδει, ὡς ἄνωθεν ἔκ τε τῶν θείων γραφῶν ἔκ τε τῆς παραδόσεως τῶν ἁγίων πατέρων παρειληφότες ἐσχήκαμεν, διὰ βραχέων ἐροῦμεν, οὐδὲν τὸ σύνολον προστιθέντες τῇ τῶν ἁγίων πατέρων τῶν ἐν Νικαίᾳ ἐκτεθείσῃ πίστει. Ὡς γὰρ ἔφθημεν εἰρηκότες, πρὸς πᾶσαν ἐξαρκεῖ καὶ εὐσεβείας γνῶσιν καὶ πάσης αἱρετικῆς κακοδοξίας ἀποκήρυξιν. Ἐροῦμεν δὲ οὐ κατατολμῶντες τῶν ἀνεφίκτων, ἀλλὰ τῇ ὁμολογίᾳ τῆς οἰκείας ἀσθενείας ἀποκλείοντες τοῖς ἐπιφύεσθαι βουλομένοις, ἐν οἷς τὰ ὑπὲρ ἄνθρωπον διασκεπτόμεθα.

In regard to the way in which we both think and speak about the Virgin Mother of God, and also about the manner of the Incarnation of the Son of God, we shall give a necessarily brief summary, not as if adding anything, but in the sense of a full explanation, such as we have received from the beginning from the divine Scriptures and also from the tradition of the holy Fathers, adding nothing at all to the faith set forth by the holy Fathers at Nicaea. For, as we have already said, that is sufficient both for a knowledge of the true faith and for the refutation of any heretical errors. But we shall speak, not as if we were making an assault upon the unattainable, but, by an acknowledgment of our own weakness, deflecting those who wish to assail us over the ⟨terms⟩ with which we discuss superhuman matters.

**272** Ὁμολογοῦμεν τοιγαροῦν τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν τὸν υἱὸν τοῦ θεοῦ τὸν μονογενῆ, θεὸν τέλειον καὶ ἄνθρωπον τέλειον ἐκ ψυχῆς λογικῆς καὶ σώματος, πρὸ αἰώνων μὲν ἐκ τοῦ πατρὸς γεννηθέντα κατὰ τὴν θεότητα, ἐπ' ἐσχάτου δὲ τῶν ἡμερῶν τὸν αὐτὸν δι' ἡμᾶς καὶ διὰ τὴν ἡμετέραν σωτηρίαν ἐκ Μαρίας τῆς παρθένου κατὰ τὴν ἀνθρωπότητα, ὁμοούσιον τῷ πατρὶ τὸν αὐτὸν κατὰ τὴν θεότητα καὶ ὁμοούσιον ἡμῖν κατὰ τὴν ἀνθρωπότητα. Δύο γὰρ φύσεων ἕνωσις γέγονεν· διὸ ἕνα Χριστόν, ἕνα υἱόν, ἕνα κύριον ὁμολογοῦμεν. Κατὰ ταύτην τὴν τῆς ἀσυγχύτου ἑνώσεως ἔννοιαν ὁμολογοῦμεν τὴν ἁγίαν παρθένον θεοτόκον διὰ τὸν θεὸν λόγον σαρκωθῆναι καὶ ἐνανθρωπῆσαι καὶ ἐξ αὐτῆς τῆς συλλήψεως ἑνῶσαι ἑαυτῷ τὸν ἐξ αὐτῆς ληφθέντα ναόν.

Consequently, we acknowledge that our Lord Jesus Christ, the only begotten Son of God, perfect God and perfect man, composed of a rational soul and a body, was begotten of the Father before the ages in respect to his divinity, but in the final days the same was born for our sake and for our salvation of the Virgin Mary in respect to his humanity; he is of the same being as the Father in respect to his divinity and of the same being as we in respect to his humanity. For a union of two natures has taken place; due to it we acknowledge one Christ, one Son, one Lord. In accordance with this understanding of the unmixed union, we acknowledge that the holy Virgin is the God-bearer because the God-Word took flesh and became man, and, from his very conception, he made one with himself the temple taken from her.

**273** Τὰς δὲ εὐαγγελικὰς καὶ ἀποστολικὰς περὶ τοῦ κυρίου φωνὰς ἴσμεν τοὺς θεολόγους ἄνδρας τὰς μὲν κοινοποιοῦντας ὡς ἐφ' ἑνὸς προσώπου, τὰς δὲ διαιροῦντας ὡς ἐπὶ δύο φύσεων, καὶ τὰς μὲν θεοπρεπεῖς κατὰ τὴν θεότητα τοῦ Χριστοῦ, τὰς δὲ ταπεινὰς κατὰ τὴν ἀνθρωπότητα αὐτοῦ παραδιδόντας.

We know that in treating certain sayings of the Gospels and of the apostles in reference to the Lord, theologians regard some as shared, as if pertaining to a single Person, but distinguish others as if ⟨pertaining⟩ to two natures and apply the sayings appropriate to God to the divinity of Christ but the lowly ones to his humanity.

## LEO I THE GREAT: September 29, 440–November 10, 461

### 280–281: Letter *Ut nobis gratulationem* to the Bishops of Campania, Picenum, and Tusciam, October 10, 443

*Ed.:* H. Wurm: Apoll 12 (1939): 90f. / PL 54:613A–614A (= letter 4) / BullCocq 1:29b / BullTau 1:47b / Gratian, *Decretum*, p. II, cs. 14, q. 4, c. 8 (others, 7) (Frdb 1:737). —*Reg.:* JR 402.

*Usury*

(c. 3) Nec hoc quoque praetereundum duximus, quosdam lucri turpis cupiditate captatos usurariam exercere pecuniam, et faenore velle ditescere, quod Nos non dicam in eos, qui sunt in clericali officio constituti, sed et in laicos cadere, qui christianos se dici cupiunt, condolemus. Quod vindicari acrius in eos qui fuerint confutati decernimus, ut omnis peccandi opportunitas adimatur.

(Chap. 3) And We think that the following matter should not be passed over: certain persons, taken by a lust for base gain, are lending money out at interest and wish to become rich from the proceeds—a practice We regret has fallen (I am sorry to say) not only upon those constituted in clerical office, but also among the laity who wish to be called Christians. We decree that punishment be carried out more severely against those who are caught in the act so that any occasion of sin might be removed. **280**

(c. 4) Illud etiam duximus praemonendum, ut sicut non suo, ita nec alieno nomine aliquis clericorum exercere faenus adtemptet: indecens enim est, crimen suum commodis alienis impendere. Faenus autem hoc solum aspicere et exercere debemus, ut quod hic misericorditer tribuimus, ab eo Domino, qui multipliciter et in perpetuum mansura tribuet, recipere valeamus.

(Chap. 4) We also believe that a warning should be given that, just as any cleric must not attempt to exact interest on his own money, so let him not attempt to do so in anyone else's name: for it is disgraceful for him to commit his own crime for the advantage of others. Moreover, we ought to look for and work toward only that form of interest we are worthy to receive from the Lord, who will bestow everlasting blessings many times over for what we have granted out of mercy in this life. **281**

### 282: Letter *Quanta fraternitati* to Bishop Anastasius of Thessalonica, 446 (?)

*Ed.:* PL 54:676AB (= letter 14) / BullCocq 1:32bf. / BullTau 1:53b–54a. —*Reg.:* JR 411.

*Hierarchy and Monarchy of the Church*

(c. 11) ... Connexio totius corporis unam sanitatem, unam pulchritudinem facit; et haec connexio totius quidem corporis unanimitatem requirit, sed praecipue exigit concordiam sacerdotum. Quibus cum dignitas sit communis, non est tamen ordo generalis: quoniam et inter beatissimos apostolos in similitudine honoris fuit quaedam discretio potestatis; et cum omnium par esset electio, uni tamen datum est, ut ceteris praeemineret. De qua forma episcoporum quoque orta est distinctio, et magna ordinatione provisum est, ne omnes sibi omnia vindicarent, sed essent in singulis provinciis singuli, quorum inter fratres haberetur prima sententia, et rursus quidam in maioribus urbibus constituti sollicitudinem susciperent ampliorem, per quos ad unam Petri sedem universalis Ecclesiae cura conflueret et nihil usquam a suo capite dissideret.

(Chap. 11) ... The cohesion of the whole body produces a single health, a single beauty; and this cohesion certainly requires unanimity of the whole body, but in particular it demands harmony among priests. And although they have a common dignity, ⟨their⟩ rank is not the same: because even among the most blessed apostles there was a certain distinction of power along with a similarity of honor; and although the selection of them all was the same, nevertheless, it was given to one of them to be preeminent over the rest. From this model there has also arisen a distinction among bishops, and provision has been made by a wise arrangement, so that all might not claim all things for themselves, but there would be individual ⟨bishops⟩ in individual provinces whose opinion would be regarded as primary among their brothers, and again certain ones established in major cities would undertake a fuller responsibility, through whom the universal care for the Church might flow together toward the one chair of Peter and might not in any place separate itself from its source. **282**

## 283–286: Letter *Quam laudabiliter* to Bishop Turribius of Astorga, July 21, 447

The letter is a response to a lost writing of Bishop Tur[r]ibius of Astorga (Spain). KüA 118, 126, maintains that this letter may be a false one written only after the Synod of Braga, 563 (on the basis of the anathemas formulated there).

*Ed.:* BullCocq 1:33a–34b / BullTau 1:55a–57a / PL 54:679A–683C (= letter 15). —*Reg.:* JR 412.

### *Errors of the Priscillianists in General*

**283** [*Impietas Priscillianistarum*] tenebris se etiam paganitatis immersit, ut per magicarum artium profana secreta et mathematicorum vana mendacia religionis fidem morumque rationem in potestate daemonum et in effectu siderum collocarent. Quod si et credi liceat et doceri, nec virtutibus praemium nec vitiis poena debebitur omniaque non solum humanarum legum, sed etiam divinarum constitutionum decreta solventur: quia neque de bonis neque de malis actibus ullum poterit esse iudicium, si in utramque partem fatalis necessitas motum mentis impellit, et quidquid ab hominibus agitur, non est hominum, sed astrorum....

Merito Patres nostri ... instanter egere, ut impius furor ab universa Ecclesia pelleretur: quando etiam mundi principes ita hanc sacrilegam amentiam detestati sunt, ut auctorem eius [*scl. Priscillianum*] cum plerisque discipulis legum publicarum ense prosternerent. Videbant enim omnem coniugiorum copulam solvi simulque divinum ius humanumque subverti, si huiusmodi hominibus usquam vivere cum tali professione licuisset. Profuit diu ista districtio ecclesiasticae lenitati, quae etsi sacerdotali contenta iudicio, cruentas refugit ultiones, severis tamen christianorum principum constitutionibus adiuvatur, dum ad spiritale nonnumquam recurrunt remedium, qui timent corporale supplicium....

[*The impiety of the Priscillianists*] has sunk even into the darkness of paganism, with the result that, through the profane and secret practices of the magical arts and the hollow deceptions of astrologers, they base religious faith and moral laws upon the power of demons and the influence of the stars. But if it were permitted for this to be believed and taught, no reward would be owed to virtues or punishment to vices, and all rules not only of human laws but also of divine ordinances would be dissolved; for it would be impossible for there to be any judgment in regard either to good acts or to bad ones if a fated necessity compelled the movement of the mind in the two directions and if whatever is done by men comes, not from men, but from the stars....

With good reason our fathers... took decisive action, so that ⟨this⟩ impious delusion might be driven from the whole Church: even the princes of this world have despised this sacrilegious madness so much that they struck down with the sword of the public laws its originator [*Priscillian*] with most of his followers. For they saw that the bond of matrimony would be entirely dissolved and that divine law and human law would likewise be overturned if men of this sort were permitted to live anywhere with such a creed. For a long time that severity was of benefit to the mildness of the Church, which, even if she is content with the judgments of her priests and avoids bloody punishments, yet is helped by the severe regulations of Christian rulers, inasmuch as those who fear bodily punishment sometimes have recourse to spiritual remedies....

### *The Divine Trinity, against the Modalists*

**284** (c. 1) Primo itaque capitulo demonstratur, quam impie sentiant de Trinitate divina, qui et Patris et Filii et Spiritus Sancti unam atque eandem asserunt esse personam, tamquam idem Deus nunc Pater, nunc Filius, nunc Spiritus Sanctus nominetur; nec alius sit qui genuit, alius qui genitus est, alius qui de utroque processit; sed singularis unitas in tribus quidem vocabulis, sed non in tribus sit accipienda personis. Quod blasphemiae genus de Sabellii opinione sumpserunt, cuius discipuli etiam Patripassiani merito nuncupantur; quia si ipse est Filius qui et Pater, crux Filii Patris est passio; et quidquid in forma servi Filius Patri oboediendo sustinuit, totum in se Pater ipse suscepit.

(Chap. 1) And so it is pointed out in the first chapter how impiously those persons think about the divine Trinity who assert that there is one and the same Person consisting of the Father and the Son and the Holy Spirit, as if the same God were now called Father, now Son, now Holy Spirit; and that there is not one who begets, another who is begotten, another who proceeds from both; but that the singular unity must be accepted in three names, to be sure, but not in three Persons. And they have derived this sort of blasphemy from the opinion of Sabellius, whose disciples are with justification also called "Patripassionists"; because if the Son is the same as the Father, the Cross of the Son is the suffering of the Father; and whatever the Son endured in the likeness of a slave out of obedience to the Father, the Father assimilated all of it himself.

Quod catholicae fidei sine ambiguitate contrarium est, quae Trinitatem deitatis sic homousion confitetur, ut Patrem et Filium et Spiritum Sanctum sine confusione indivisos, sine tempore sempiternos, sine differentia credat aequales: quia unitatem in trinitate non eadem persona, sed eadem implet essentia....

This is without any doubt contrary to the Catholic faith, which acknowledges the Trinity of the Godhead to be of the same being in such a way that it believes the Father and the Son and the Holy Spirit ⟨are⟩ undivided without confusion, are everlasting without time, are equal without difference: because in the Trinity it is not the same person but the same name that constitutes unity....

*The Nature of the Human Soul*

(c. 5) Quinto capitulo refertur, quod animam hominis divinae asserant esse substantiae, nec a natura Creatoris sui condicionis nostrae distare naturam. Quam impietatem ... catholica fides damnat: sciens nullam tam sublimem tamque praecipuam esse facturam, cui Deus ipsa natura sit. Quod enim de ipso est, id est quod ipse, neque id aliud est quam Filius et Spiritus Sanctus. Praeter hanc autem summae Trinitatis unam consubstantialem et sempiternam atque incommutabilem deitatem nihil omnino creaturarum est, quod non in exordio sui ex nihilo creatum sit....

(Chap. 5) In the fifth chapter it is related that they **285** assert that the soul of man is of the divine substance and that the nature of our condition does not differ from the nature of its Creator. The Catholic faith condemns ... this impiety, knowing that there is no creature so sublime and so excellent that God is its very nature. For that which is of him is that which he himself is, and this is no other than the Son and the Holy Spirit. Moreover, apart from this one consubstantial and everlasting and unchangeable Godhead of the most high Trinity, there is no created being whatsoever that was not in its origin created from nothing....

Nemo hominum veritas, nemo sapientia, nemo iustitia est; sed multi participes sunt veritatis et sapientiae atque iustitiae. Solus autem Deus nullius participatione indigus est: de quo quidquid digne utcumque sentitur, non qualitas est, sed essentia. Incommutabili enim nihil accedit, nihil deperit: quia esse illi quod est sempiternum, semper est proprium. Unde in se manens innovat omnia, et nihil accepit, quod ipse non dederit.

No one among men is truth, none is wisdom, none is justice; but there are many who have a share in truth and wisdom and justice. However, God alone has no need of a share in anything; in his case, whatever is believed of him in a worthy manner represents, not a quality, but his essence. For nothing is added to the unchangeable; nothing is taken away; because being is always a property of that which is everlasting. Whence, abiding in himself, he renews everything and receives nothing that he himself has not given.

*The Nature of the Devil*

(c. 6) Sexta annotatio indicat eos dicere, quod diabolus numquam fuerit bonus, nec natura eius opificium Dei sit, sed eum ex chao et tenebris emersisse: quia scilicet nullum sui habeat auctorem, sed omnis mali ipse sit principium atque substantia: cum fides vera ... omnium creaturarum sive spiritualium sive corporalium bonam confiteatur substantiam, et mali nullam esse naturam: quia Deus, qui universitatis est conditor, nihil non bonum fecit. Unde et diabolus bonus esset, si in eo quod factus est permaneret. Sed quia naturali excellentia male usus est "et in veritate non stetit" [*Io 8:44*], non in contrariam transiit substantiam, sed a summo bono, cui debuit adhaerere, descivit, sicut ipsi qui talia asserunt, a veris in falsa proruunt et naturam in eo arguunt, in quo sponte delinquunt ac pro sua voluntaria perversitate damnantur. Quod utique in ipsis malum erit, et ipsum malum non erit substantia, sed poena substantiae.

(Chap. 6) The sixth section indicates that they say that **286** the devil was never good and that his nature was not the handiwork of God, but that he emerged from chaos and darkness; because, of course, he had no one who made him but is himself the beginning and substance of all evil: although the true faith ... professes that the substance of all natures, whether spiritual or bodily, is good and that there is no nature of evil, because God, who is the establisher of the universe, made nothing that was not good. Whence even the devil would be good if he had remained in that state in which he was made. But because he made bad use of his natural excellence "and did not remain in the truth" [*Jn 8:44*], he was not transformed into an opposite substance, but he fell away from the supreme Good, to which he was obligated to cling, just as those very persons who make such claims rush away from the truth into falsehoods and blame their nature for their having gone astray intentionally and are damned for their own voluntary perversity. And evil will certainly be upon them, and the evil itself will not be a substance, but the punishment applied to a substance.

## 290–295: Letter *Lectis dilectionis tuae* to Bishop Flavian of Constantinople (*Tomus [I] Leonis*), June 13, 449

In the christological controversies of the ancient Church, this letter is regarded as an important and frequently cited doctrinal document. Sometimes it is called *Tomus I* in order to be distinguished from the letter (165) to Emperor Leo (cf. *317f.), which is designated *Tomus II*.

*Ed.:* C. Silva Tarouca, *Sancti Leonis Magni Tomus ad Flavianum episcopum Constantinopolitanum*, TD ser. theol. 9 (Rome, 1932), 21–28 / ACOe 2/II/I, $25_8$–29 / PL 54:757B–771A (= letter 28) / BullTau appendix 1:27a–31b. —*Reg.:* JR 423.

### *The Incarnation of the Word*

**290** (c. 2) Nesciens igitur [*Eutyches*], quid deberet de Verbi Dei incarnatione sentire ..., illam saltem communem et indiscretam confessionem sollicito recepisset auditu, qua fidelium universitas profitetur credere se "in Deum Patrem omnipotentem et in Christum Iesum Filium eius unicum Dominum nostrum, qui natus est de Spiritu Sancto et Maria virgine" [*Symb. Apostol.: *12*]....

(Chap. 2) [*Eutyches*], then, not knowing what he ought to believe about the Incarnation of the Word of God ..., should at least have accepted with attentive ears that commonly held and undifferentiated profession of faith by which the totality of the faithful acknowledge that they believe "in God the Father almighty, and in Jesus Christ, his only Son, our Lord, who was born of the Holy Spirit and the Virgin Mary" [*Apostles' Creed: *12*]....

Cum enim Deus et omnipotens Pater creditur, consempiternus eidem Filius demonstratur; in nullo a Patre differens, quia de Deo Deus; de Omnipotente omnipotens; de Aeterno natus est coaeternus; non posterior tempore, non inferior potestate, non dissimilis gloria, non divisus essentia.

For when one believes that the Father is God and almighty, the Son is shown to be co-eternal with him: differing from the Father in no respect, because he is God from God, Almighty from Almighty; since he was born from the Eternal One, he is co-eternal, not subsequent to him in time, not inferior in power, not dissimilar in glory, not different in essence.

**291** Idem vero sempiterni Genitoris unigenitus sempiternus "natus est de Spiritu Sancto et Maria virgine". Quae nativitas temporalis illi nativitati divinae et sempiternae nihil minuit, nihil contulit, sed totum se reparando homini qui erat deceptus inpendit, ut et mortem vinceret et diabolum qui mortis habebat imperium sua virtute destrueret. Non enim possemus superare peccati et mortis auctorem, nisi naturam nostram ille susciperet et suam faceret, quem nec peccatum contaminare nec mors potuit detinere.

But this same eternal only begotten Son of the eternal Father "was born of the Holy Spirit and the Virgin Mary". And this birth in time did not at all diminish that divine and everlasting birth, and it added nothing to it; but it took place entirely for the redemption of man, who had been deceived, so that he might both overcome death and by his strength defeat the devil, who had control over death. For we would not be able to overcome the originator of sin and death if the one whose nature could neither be stained by sin nor grasped by death had not taken on our nature and made it his own.

Conceptus quippe est de Spiritu Sancto intra uterum virginis matris, quae illum ita salva virginitate edidit, quemadmodum salva virginitate concepit....

For he was conceived by the Holy Spirit within the womb of the Virgin Mother, who gave birth to him in such a way that her virginity was undiminished, just as she had conceived him with her virginity undiminished....

**292** An forte ideo [*Eutyches*] putavit Dominum nostrum Iesum Christum non nostrae esse naturae, quia missus ad beatam Mariam angelus ait: "Spiritus Sanctus superveniet in te, et virtus Altissimi obumbrabit tibi, ideoque quod nascitur ex te sanctum vocabitur Filius Dei" [*Lc 1:35*]. Ut quia conceptus virginis divini fuit operis, non de natura concipientis fuerit caro concepti. Sed non ita intelligenda est illa generatio singulariter mirabilis et mirabiliter singularis, ut per novitatem creationis proprietas remota sit generis: fecunditatem virgini Sanctus Spiritus dedit, veritas autem corporis sumpta de corpore est, et "aedificante sibi Sapientia domum" [*Prv 9:1*] "Verbum caro factum est, et habitavit in nobis" [*Io 1:14*], hoc est,

But perhaps [*Eutyches*] thought that our Lord Jesus Christ was not of our nature because the angel sent to Blessed Mary said: "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God" [*Lk 1:35*], as if to say that, because the conception of the Virgin was a result of divine action, the flesh of the one conceived was not of the nature of the one conceiving. But that begetting—uniquely miraculous and miraculously unique—must not be understood to mean that what is uniquely proper to our race was removed by the novelty of the creation: the Holy Spirit bestowed fertility on the Virgin, but the reality of a body

in ea carne, quam sumpsit ex homine, et quam spiritus vitae rationalis animavit.

(c. 3) Salva igitur proprietate utriusque naturae et in unam coeunte personam, suscepta est a maiestate humilitas, a virtute infirmitas, ab aeternitate mortalitas, et ad resolvendum condicionis nostrae debitum natura inviolabilis naturae est unita passibili: ut, quod nostris remediis congruebat, unus atque idem "mediator Dei et hominum, homo Christus Iesus" [*1 Tim 2:5*] et mori posset ex uno, et mori non ex altero.[1] In integra ergo veri hominis perfectaque natura verus natus est Deus, totus in suis, totus in nostris—nostra autem dicimus quae in nobis ab initio Creator condidit et quae reparanda suscepit; nam illa, quae deceptor intulit et homo deceptus admisit, nullum habuerunt in salvatore vestigium....

Adsumpsit formam servi sine sorde peccati, humana augens, divina non minuens, quia exinanitio illa, qua se invisibilis visibilem praebuit ..., inclinatio fuit miserationis, non defectio potestatis.[2]

(c. 4) Ingreditur ergo haec mundi infirma Filius Dei, de caelesti sede descendens et a paterna gloria non recedens, novo ordine, nova nativitate generatus. Novo ordine: quia invisibilis in suis, visibilis est factus in nostris, incomprehensibilis voluit comprehendi; ante tempora manens esse coepit ex tempore; universitatis Dominus servilem formam obumbrata maiestatis suae immensitate suscepit; impassibilis Deus non dedignatus est homo esse passibilis et immortalis mortis legibus subiacere.[1] Nova autem nativitate generatus: quia inviolata virginitas concupiscentiam nescivit, carnis materiam ministravit.[2] Assumpta est de matre Domini natura, non culpa;[3] nec in Domino Iesu Christo, ex utero virginis genito, quia nativitas est mirabilis, ideo nostri est natura dissimilis. Qui enim verus est Deus, idem verus est homo, et nullum est in hac unitate mendacium,[4] dum invicem sunt et humilitas hominis et altitudo divinitatis. Sicut enim Deus non mutatur miseratione, ita homo non consumitur dignitate. Agit enim utraque forma cum alterius communione quod proprium est: Verbo scilicet

was taken from her body, and "Wisdom was building up a house for you" [*Prov 9:1*]. "The Word became flesh and dwelt among us" [*Jn 1:14*], that is, in the flesh that he took from a human being and which he animated with the spirit of rational life.

(Chap. 3) The character of each nature, therefore, being preserved and united in one person, humility was assumed by majesty, weakness by strength, mortality by eternity, and, in order to pay the debt of our condition, the inviolable nature was united to a nature subject to suffering: so that, as was fitting for our healing, one and the same "mediator between God and men, the man Christ Jesus" [*1 Tim 2:5*], could die in one nature and not die in the other.[1] Therefore, the true God was born in the complete and perfect nature of true man, complete in his nature and complete in ours—by "ours", however, we mean that which the Creator formed in us from the beginning and which he assumed in order to restore; as for those things that the deceiver introduced and that deceived man allowed, they had no trace in the Savior.... **293**

He assumed the form of a servant without the defilement of sin, enriching the human without diminishing the divine, because that self-emptying, through which the invisible rendered himself visible ..., was an inclination of mercy, not a defect of power.[2]

(Chap. 4) The Son of God, therefore, descending from his heavenly throne, enters into the infirmities of this world; and, not leaving the Father's glory, he is generated in a new order and a new birth. In a new order, because invisible in his own, he was made visible in ours; being incomprehensible, he wished to be comprehended; while remaining prior to time, he began to exist in time; the Lord of the universe, concealing the immensity of his majesty, assumed the form of a slave; the impassible God did not disdain to be man subject to suffering, nor the Immortal One to be subject to the laws of death.[1] He is generated, however, by a new birth: because an inviolate virginity, not knowing concupiscence, has supplied the matter of the flesh.[2] From the Mother of the Lord, nature, not guilt, was assumed.[3] Nor does the Lord Jesus Christ, born from the womb of a virgin, have a nature different from ours just because his birth was miraculous. For he who is true God is likewise true man, and there is no falsehood in this unity,[4] in which the lowliness of man and the height of divinity coincide. God is not changed **294**

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***293** [1] "Salva igitur ... ex altero" (The character of each nature ... in the other) = homily 21, 2 (PL 54:192A); cf. Tertullian, *Adversus Praxean* 27, 11 (E. Kroymann and E. Evans: CpChL 2 [1954]: 1199 / CSEL 47:282$_1$).

[2] "In integro ... defectio potestatis" (Therefore, the true God ... defect of power) = homily 23, 2 (PL 54:201AB).

***294** [1] "Ingreditur ... subiacere" (The Son of God, therefore ... the laws of death) = homily 22, 2 (PL 54:195A).

[2] Cf. ibid., 3 (ibid., 196C).

[3] Cf. ibid. (196CD).

[4] "Christo ... mendacium" (Christ ... falsehood in this unity) = homily 24, 3 (PL 54:205C).

operante quod Verbi est, et carne exsequente quod carnis est. Unum horum coruscat miraculis, aliud succumbit iniuriis. Et sicut Verbum ab aequalitate paternae gloriae non recedit, ita caro naturam nostri generis non relinquit.

by his compassion, nor is man swallowed up by such dignity. For each nature does what is proper to each in communion with the other: the Word does what pertains to the Word, and the flesh to what pertains to the flesh. One shines forth with miracles; the other succumbs to injuries. And just as the Word does not depart from equality with the Father's glory, just so the flesh does not abandon the nature of our race.

**295** ... Non eiusdem naturae est dicere: "Ego et Pater unum sumus" [*Io 10:30*] et dicere: "Pater maior me est" [*Io 14:28*]. Quamvis enim in Domino Iesu Christo Dei et hominis una persona sit, aliud tamen est, unde in utroque communis est contumelia, aliud, unde communis est gloria. De nostro enim illi est minor Patre humanitas, de Patre illi aequalis cum Patre divinitas.

... To say "I and the Father are one" [*Jn 10:30*] and to say "The Father is greater than I" [*Jn 14:28*] is not by any means of the same nature. For although in the Lord Jesus Christ the Person of God and of man is one, nevertheless, it is due to the one ⟨nature⟩ that injury is common to both, ⟨and⟩ due to the other that glory is common. For from what is ours he has humanity, which is less than the Father; from the Father, his divinity, which is equal to the Father.

## 296–299: Letter *Licet per nostros* to Julianus of Cos, June 13, 449

*Ed.:* C. Silva Tarouca, *Sancti Leonis Magni Epistulae contra Eutychis haeresim*, TD ser. theol. 15 (Rome, 1934), $14_{12-15}$, $15_{39}$–$17_{105}$ / ACOe 2/IV, $6_{15-17}$, $7_{6}$–$8_{22}$ / BullTau appendix 1:41b, 42b–44a / PL 54:803A–805A, 805B–809A (= letter 35). —*Reg.:* JR 429.

*The Incarnation of the Son of God*

**296** (c. 1) ... Sancti Spiritus in Nobis atque in vobis una est eruditio eademque doctrina, quam quisque non recipit, non est membrum corporis Christi, nec potest eo capite gloriari, in quo naturam suam asserit non haberi....

(Chap. 1) ... In Us and in you there is one instruction and an identical doctrine about the Holy Spirit; and whoever does not accept this is not a member of the body of Christ and is not able to boast of this Head, in whom, as he affirms, his nature does not subsist....

**297** (c. 2) ... Quod deitatis est, caro non minuit; quod carnis est, deitas non peremit. Idem enim et sempiternus ex Patre et temporalis ex matre, in sua virtute inviolabilis, in nostra infirmitate passibilis, in deitate Trinitatis cum Patre et Spiritu Sancto unius eiusdemque naturae, in susceptione autem hominis non unius substantiae, sed unius eiusdemque personae, ut idem esset dives in paupertate, omnipotens in abiectione, impassibilis in supplicio, immortalis in morte. Nec enim Verbum aut in carnem aut in animam aliqua sui parte conversum est, cum simplex et incommutabilis natura deitatis tota in sua sit semper essentia, nec damnum sui recipiens nec augmentum et sic adsumptam naturam beatificans, ut glorificata in glorificante permaneat. Cur autem inconveniens aut impossibile videatur, ut Verbum et caro atque anima unus Iesus Christus et unus Dei hominisque sit Filius, si caro et anima, quae dissimilium naturarum sunt, unam faciunt etiam sine Verbi incarnatione personam? ...

(Chap. 2) ... The flesh does not diminish that which is of the Godhead; the Godhead does not abolish that which is of the flesh. For the same ⟨one⟩ was both everlasting from the Father and temporal from the Mother, inviolable in his strength and subject to suffering in our weakness; in the Godhead of the Trinity he was of one and the same nature as the Father and the Holy Spirit, but in becoming incarnate he was not of one substance, but of one and the same Person, so that the same one ⟨might be⟩ rich in poverty, almighty in abasement, incapable of suffering in torture, immortal in death. For the Word was not transformed in some portion of himself either into flesh or into a soul, since the simple and unchangeable nature of the Godhead is always entire in its essence, experiencing neither any diminution nor any increase of itself and making blessed the assumed nature insofar as it remains glorified in the one who glorifies it. Moreover, why should it seem unreasonable or impossible that Word and flesh and spirit should be the one Jesus Christ and the one Son of God and of man, if flesh and spirit, which are of dissimilar natures, constitute one person even without the Incarnation of the Word?...

Nec Verbum igitur in carnem nec in Verbum caro mutata est, sed utrumque in uno manet et unus in utroque

Therefore, the Word was not changed into flesh, nor was flesh changed into the Word, but both remain in one,

est, non diversitate divisus, non permixtione confusus, nec alter ex Patre, alter ex matre, sed idem aliter ex Patre ante omne principium, aliter de matre in fine saeculorum, ut esset "mediator Dei et hominum homo Iesus Christus", [*1 Tim 2:5*], in quo habitaret "plenitudo divinitatis corporaliter" [*Col 2:9*], quia adsumpti, non adsumentis provectio est, quod "Deus illum exaltavit ..." [*Phil 2:9–11*].

and there is one in both, not divided by differentiation, not blended by being mixed together, not one Person from the Father and another from the Mother, but the same Person, in one way from the Father before all beginning, in another way from the Mother at the end of the ages, so that he might be "the mediator between God and men, the man Jesus Christ" [*1 Tim 2:5*], in whom "the whole fulness of deity dwells bodily" [*Col 2:9*], because it is an elevation of that which is taken up, not of the One who takes it up, if "God has highly exalted him ..." [*Phil 2:9–11*].

(c. 3) ... Arbitror [*Eutychen*] talia loquentem [*scl. ante incarnationem duas in Christo fuisse naturas, post incarnationem autem unam*] hoc habere persuasum, quod anima quam Salvator adsumpsit, prius in caelis sit commorata quam de Maria virgine nasceretur, eamque sibi Verbum in utero copularit. Sed hoc catholicae mentes auresque non tolerant, quia nihil secum Dominus de caelo veniens nostrae condicionis exhibuit. Nec animam enim quae anterior exstitisset, nec carnem quae non materni corporis esset, accepit: Natura quippe nostra non sic adsumpta est, ut prius creata post adsumeretur, sed ut ipsa adsumptione crearetur. Unde quod in Origene merito damnatum est [*cf. *209*], qui animarum, antequam corporibus insererentur, non solum vitas, sed et diversas fuisse asseruit actiones, necesse est ut etiam in isto, nisi maluerit sententiam abdicare, plectatur.

(Chap. 3) ... It is my opinion that, when [*Eutyches*] says things of this sort [*i.e., that there were two natures in Christ before the Incarnation, but one nature after the Incarnation*], he is convinced that the soul our Savior assumed dwelled in heaven before it was born of the Virgin Mary and that the Word united it to himself in her womb. But Catholic minds and ears do not tolerate this, because the Lord, when he came from heaven, exhibited nothing of our ⟨human⟩ condition at all. For he assumed neither a soul that had existed previously nor flesh that was not of the body of the Mother. For our nature was not assumed in such a way that it was first created and then assumed, but ⟨in such a way⟩ that it was created by that very act of assumption. Consequently, it is necessary that what was justly condemned in the case of Origen [*cf. *209*], who asserted that not merely life but also various actions emanated from souls before they were placed into bodies, should also be corrected in this case, unless he prefers to abandon his view. **298**

Nativitas enim Domini secundum carnem, quamvis habeat quaedam propria, quibus humanae condicionis initia transcendat, sive quod solus [ex Sancto Spiritu] ab inviolata virgine sine concupiscentia est conceptus et natus, sive quod ita visceribus matris est editus, ut et fecunditas pareret et virginitas permaneret, non alterius tamen naturae erat eius caro quam nostrae, nec alio illi quam ceteris hominibus anima est inspirata principio, quae excelleret non diversitate generis, sed sublimitate virtutis. Nihil enim carnis suae habebat adversum, nec discordia desideriorum gignebat compugnantiam voluntatum, sensus corporei vigebant sine lege peccati, et veritas affectionum sub moderamine deitatis et mentis nec temptabatur illecebris nec cedebat iniuriis. Verus homo vero unitus est Deo, nec secundum exsistentem prius animam deductus e caelo nec secundum carnem creatus ex nihilo, eandem gerens in Verbi deitate personam et tenens communem nobiscum in corpore animaque naturam. Non enim esset Dei hominumque mediator, nisi idem Deus idemque homo in utroque et unus esset et verus.

For, although the birth of the Lord according to the flesh has certain characteristics in which it transcends the beginnings of the human condition, whether because he alone was conceived and born from the inviolate Virgin [by the Holy Spirit] without concupiscence or because he was brought forth from the womb of the Mother in such a way that her fertility gave birth while her virginity remained, nevertheless, his flesh was not of another nature than our own, and his soul was not breathed into him in any other beginning than that of other men, a soul that excelled, not due to a difference in kind, but due to the loftiness of virtue. For he had nothing that was in opposition to his flesh, and no discord of desire produced a conflict of wills; his bodily senses were strengthened without the dominance of sin, and the truth of his feelings, under the guidance of his Godhead and the Spirit, was not tempted by enticements, nor did it give way in the face of abuse. True man was united to true God; he was neither brought down from heaven in respect to a previously existing soul, nor was he created from nothing in respect to his flesh. He was the very same Person in the Godhead of the Word and had a common nature with us in body and soul. For he would not be the Mediator between God and men if the same one, at once God and man, were not both one and also truly in both. **299**

## Council of CHALCEDON (Fourth Ecumenical): October 8–early November 451

This council, convoked by Emperor Marcianus, brings the christological controversies of the early Church to a certain end. It rejects Monophysitism. Eutyches, an archimandrite (monk) of Constantinople, had already been condemned in November 448 by a local synod of Constantinople under Patriarch Flavian. In the so-called "Robber Council" of Ephesus (*latrocinium*: Leo I [ACOe 2/IV, $51_4$]) in August 449, he was rehabilitated. Theodoret of Cyrus, because of his anti-Cyrillian writings, and Ibas of Edessa, because of his letter to Maris, the Persian, were deposed as "Nestorians". These were recognized as orthodox by the Council of Chalcedon (October 26–27; sessions 9–11 [others 8–10]). Later, their orthodoxy was placed in question again during the dispute over the "Three Chapters" and also in regard to some formulations of the Creed (cf. *436f., 472, and *Liber Diurnus*, formula 84, Codex Vaticanus = formula 65, Codex Claromontanus ⟨Clermont-Ferrand⟩ = formula 60, Codex Ambrosianus: ed. by H. Foerster [Bern, 1958], 153, 228, 345; in this formula, their condemnation is attributed, not to the Second Council of Constantinople [A.D. 553], but erroneously to the Council of Chalcedon). The decrees of the council were confirmed by Pope Leo I in his letters (114–17 in Ballerini, PL 54:1027–39 = *Collectio Grimanica*, letter 64, 61–63, ACOe 2/IV, 70, 67–69; JR 490–93) of March 21, 453, except for the resolution concerning the privileges of the Patriarchal See of Constantinople. The Council of Chalcedon had revived can. 3 of the First Council of Constantinople ("can. 28 of Chalcedon").

### 300–303: Session 5, October 22, 451: The Chalcedonian Creed

*Ed.:* ACOe 2/I/II, 128–30; Latin translation: 2/III/II, 136–38 / MaC 7:112C–116D / HaC 2:453D–456D / Hn § 146 / Ltzm 35f. / COeD, 3rd ed., 84–87.

*The Two Natures in Christ*

**300** [*Prooemium definitionis. Praemissis duobus symbolis Nicaeno et Constantino-politano sequitur:*] Ἤρκει μὲν οὖν εἰς ἐντελῆ τῆς εὐσεβείας ἐπίγνωσίν τε καὶ βεβαίωσιν τὸ σοφὸν καὶ σωτήριον τοῦτο τῆς θείας χάριτος σύμβολον· περί τε γὰρ τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος ἐκδιδάσκει τὸ τέλειον καὶ τοῦ κυρίου τὴν ἐνανθρώπησιν τοῖς πιστῶς δεχομένοις παρίστησιν. Ἀλλ' ἐπειδήπερ οἱ τῆς ἀληθείας ἀθετεῖν ἐπιχειροῦντες τὸ κήρυγμα διὰ τῶν οἰκείων αἱρέσεων τὰς κενοφωνίας ἀπέτεκον, οἱ μὲν... τὴν θεοτόκος ἐπὶ τῆς παρθένου φωνὴν ἀπαρνούμενοι, οἱ δὲ σύγχυσιν καὶ κρᾶσιν εἰσάγοντες καὶ μίαν εἶναι φύσιν τῆς σαρκὸς καὶ τῆς θεότητος ἀνοήτως ἀναπλάττοντες καὶ παθητὴν τοῦ μονογενοῦς τὴν θείαν φύσιν τῇ συγχύσει τερατευόμενοι, διὰ τοῦτο πᾶσαν αὐτοῖς ἀποκλεῖσαι κατὰ τῆς ἀληθείας μηχανὴν βουλομένη ἡ παροῦσα νῦν αὕτη ἁγία καὶ μεγάλη καὶ οἰκουμενικὴ σύνοδος τὸ τοῦ κηρύγματος ἄνωθεν ἀσάλευτον ἐκδιδάσκουσα ὥρισεν προηγουμένως τῶν τιη' [= τριακοσίων ὀκτωκαίδεκα] ἁγίων πατέρων τὴν πίστιν μένειν ἀπαρεγχείρητον.

Καὶ διὰ μὲν τοὺς τῷ πνεύματι τῷ ἁγίῳ μαχομένους τὴν χρόνοις ὕστερον παρὰ τῶν ἐπὶ τῆς βασιλευούσης πόλεως ρν' [= ἑκατὸν πεντήκοντα] συνελθόντων πατέρων περὶ τῆς τοῦ πνεύματος οὐσίας παραδοθεῖσαν διδασκαλίαν κυροῖ, ἣν ἐκεῖνοι πᾶσιν ἐγνώρισαν οὐχ ὥς τι λεῖπον τοῖς προλαβοῦσιν ἐπεισάγοντες, ἀλλὰ τὴν περὶ τοῦ ἁγίου πνεύματος αὐτῶν ἔννοιαν κατὰ τῶν τὴν αὐτοῦ δεσποτείαν ἀθετεῖν πειρωμένων γραφικαῖς μαρτυρίαις τρανώσαντες· διὰ δὲ τοὺς τὸ τῆς οἰκονομίας παραφθείρειν ἐπιχειροῦντας μυστήριον καὶ ψιλὸν ἄνθρωπον εἶναι τὸν ἐκ τῆς ἁγίας παρθένου τεχθέντα Μαρίας ἀναιδῶς ληρῳδοῦντὰς τὰς τοῦ μακαρίου Κυρίλλου τοῦ τῆς Ἀλεξανδρέων ἐκκλησίας γενομένου ποιμένος

[*Introduction to the definition. After first stating the two creeds of Nicaea and Constantinople, it proceeds as follows:*] This wise and salvific profession of God's grace was sufficient, then, for a complete knowledge and confirmation of right belief; for its teaching about the Father and the Son and the Holy Spirit is complete, and it presents the Incarnation of the Lord to those who accept it with faith. Since, however, those who seek to suppress the proclamation of the truth have brought forth empty notions through their own heresies: some of them ... reject the expression "God-bearer" with respect to the Virgin, while others introduce admixture and mingling and foolishly imagine that there is one nature of the flesh and the Godhead and make the preposterous claim that, because of the commingling, the divinity of the Only-Begotten is subject to suffering: for this reason, in order to make any machination against the truth impossible, this holy and great ecumenical council here assembled, teaching the unchangeable doctrine preached from the beginning, defines above all that the creed of the 318 holy Fathers ⟨of Nicaea⟩ remains irreformable.

And, with reference to the Pneumatomachians, it confirms the teaching on the being of the Spirit propounded at a later time by the 150 Fathers assembled in the imperial city; and they made this known to all, not as if they were adding something missing in earlier teachings, but explaining through the testimony of the Scriptures their understanding in respect to the Holy Spirit, in opposition to those who were trying to obliterate his sovereign power. With reference to those who are attempting to destroy the mystery of the economy [*of salvation*], on the other hand, and shamelessly prattle that the one born of the holy Virgin Mary is a mere man, ⟨the council⟩ has approved the conciliar letters of blessed Cyril, the former shepherd over the Church at Alexandria, to Nestorius and

συνοδικὰς ἐπιστολὰς πρός τε Νεστόριον καὶ πρὸς τοὺς τῆς Ἀνατολῆς ἁρμοδίας οὔσας ἐδέξατο εἰς ἔλεγχον μὲν τῆς Νεστορίου φρενοβλαβείας..., αἷς καὶ τὴν ἐπιστολὴν τοῦ τῆς μεγίστης καὶ πρεσβυτέρας Ῥώμης προέδρου τοῦ μακαριωτάτου καὶ ἁγιωτάτου ἀρχιεπισκόπου Λέοντος τὴν γραφεῖσαν πρὸς τὸν ἐν ἁγίοις ἀρχιεπίσκοπον Φλαβιανὸν ἐπ' ἀναιρέσει τῆς Εὐτυχοῦς κακονοίας [*290–295] ἅτε δὴ τῇ τοῦ μεγάλου Πέτρου ὁμολογίᾳ συμβαίνουσαν καὶ κοινήν τινα στήλην ὑπάρχουσαν κατὰ τῶν κακοδοξούντων εἰκότως συνήρμοσεν πρὸς τὴν τῶν ὀρθῶν δογμάτων βεβαίωσιν.

to the Eastern ⟨bishops⟩ as being suitable for a refutation of the crazed ravings of Nestorius..., to which it has with good reason added, for the confirmation of orthodox doctrine, the letter that the most blessed and most holy Leo, archbishop of the See of Rome, which is the greatest and the elder, wrote to Archbishop Flavianus (who is among the saints) for the suppression of the heresy of Eutyches [*290–295], since it is in keeping with the confession of faith made by the great Peter and serves as a shared defense against the purveyors of false doctrines.

Τοῖς τε γὰρ εἰς υἱῶν δυάδα τὸ τῆς οἰκονομίας διασπᾶν ἐπιχειροῦσι μυστήριον παρατάττεται καὶ τοὺς παθητὴν τοῦ μονογενοῦς λέγειν τολμῶντας τὴν θεότητα τοῦ τῶν ἱερέων ἀπωθεῖται συλλόγου καὶ τοῖς ἐπὶ τῶν δύο φύσεων τοῦ Χριστοῦ κρᾶσιν ἢ σύγχυσιν ἐπινοοῦσιν ἀνθίσταται καὶ τοὺς οὐράνιον ἢ ἑτέρας τινὸς ὑπάρχειν οὐσίας τὴν ἐξ ἡμῶν ληφθεῖσαν αὐτῷ τοῦ δούλου μορφὴν παραπαίοντας ἐξελαύνει καὶ τοὺς δύο μὲν πρὸ τῆς ἑνώσεως φύσεις τοῦ κυρίου μυθεύοντας, μίαν δὲ μετὰ τὴν ἕνωσιν ἀναπλάττοντας ἀναθεματίζει.

For it is opposed to those who are attempting to tear the mystery of the economy ⟨of salvation⟩ into a duality of sons ⟨and⟩ excludes from the assembly of priests those who have the effrontery to say that the Godhead of the Only-Begotten is subject to suffering; and it resists those who imagine that there is mingling or admixture in the two natures of Christ and drives off those who foolishly believe that the "form of a slave" taken by him from us is of heavenly or some other nature; and it anathematizes those who invent the myth of two natures of the Lord before the union but imagine there was only one ⟨nature⟩ after the union.

[*Definitio*] Ἑπόμενοι τοίνυν τοῖς ἁγίοις πατράσιν, ἕνα καὶ τὸν αὐτὸν ὁμολογεῖν υἱὸν τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν συμφώνως ἅπαντες ἐκδιδάσκομεν, τέλειον τὸν αὐτὸν ἐν θεότητι, καὶ τέλειον τὸν αὐτὸν ἐν ἀνθρωπότητι, Θεὸν ἀληθῶς, καὶ ἄνθρωπον ἀληθῶς τὸν αὐτὸν ἐκ ψυχῆς λογικῆς καὶ σώματος, ὁμοούσιον τῷ πατρὶ κατὰ τὴν θεότητα, καὶ ὁμοούσιον ἡμῖν τὸν αὐτὸν κατὰ τὴν ἀνθρωπότητα, κατὰ πάντα ὅμοιον ἡμῖν χωρὶς ἁμαρτίας [*cf. Hbr 4:15*]· πρὸ αἰώνων μὲν ἐκ τοῦ πατρὸς γεννηθέντα κατὰ τὴν θεότητα, ἐπ' ἐσχάτων δὲ τῶν ἡμερῶν τὸν αὐτὸν δι' ἡμᾶς καὶ διὰ τὴν ἡμετέραν σωτηρίαν ἐκ Μαρίας τῆς παρθένου τῆς θεοτόκου κατὰ τὴν ἀνθρωπότητα·

[*Definition*] Following therefore the holy Fathers, we **301** unanimously teach to confess one and the same Son, our Lord Jesus Christ, the same perfect in divinity and perfect in humanity, the same truly God and truly man composed of rational soul and body, the same one in being with the Father as to the divinity and one in being with us as to the humanity, like unto us in all things but sin [*cf. Heb 4:15*]. The same was begotten from the Father before the ages as to the divinity and in the latter days for us and our salvation was born as to his humanity from Mary the Virgin Mother of God.

ἕνα καὶ τὸν αὐτὸν Χριστὸν υἱὸν κύριον μονογενῆ ἐν δύο φύσεσιν[1] ἀσυγχύτως, ἀτρέπτως, ἀδιαιρέτως, ἀχωρίστως γνωριζόμενον, οὐδαμοῦ τῆς τῶν φύσεων διαφορᾶς ἀνῃρημένης διὰ τὴν ἕνωσιν, σωζομένης δὲ μᾶλλον τῆς ἰδιότητος ἑκατέρας φύσεως, καὶ εἰς ἓν πρόσωπον καὶ μίαν ὑπόστασιν συντρεχούσης, οὐκ εἰς δύο πρόσωπα μεριζόμενον ἢ διαιρούμενον, ἀλλ' ἕνα καὶ τὸν αὐτὸν υἱὸν μονογενῆ Θεὸν λόγον, κύριον Ἰησοῦν Χριστόν, καθάπερ ἄνωθεν οἱ προφῆται περὶ

⟨We confess that⟩ one and the same Lord Jesus Christ, **302** the only begotten Son, must be acknowledged in two natures,[1] without confusion or change, without division or separation. The distinction between the natures was never abolished by their union but rather the character proper to each of the two natures was preserved as they came together in one Person and one hypostasis. He is not split or divided into two Persons, but he is one and the same only begotten Son, God the Word, the Lord Jesus

*302 [1] It should read ἐν δύο φύσεσιν (in two natures) and not ἐκ δύο φύσεων (from two natures), a variant that is offered by the most ancient and less critical editions of the Greek text, while all the Latin translations affirm "in two natures" (in duabus naturis). The other variant is the exact opposite of the intention of the council, being characteristic of Monophysitism. Cf. other extraconciliar testimonies of the correct reading in R V. Sellers, *The Council of Chalcedon* (London, 1953), 120f., n. 6; I. Ortiz de Urbina, "Das Symbol von Chalkedon", in A. Grillmeier and H. Bacht, eds., *Das Konzil von Chalkedon*, 2nd ed., vol. 1 (Würzburg, 1959), 391, n. 4 (in the 1st ed., 1951, cf. the appendix in vol. 3 [1954], 877).

αὐτοῦ καὶ αὐτὸς ἡμᾶς Ἰησοῦς Χριστὸς ἐξεπαίδευσεν, καὶ τὸ τῶν πατέρων ἡμῖν παραδέδωκε σύμβολον.

Christ, as formerly the prophets and later Jesus Christ himself have taught us about him and as has been handed down to us by the creed of the Fathers.

**303** [*Sanctio*] Τούτων τοίνυν μετὰ πάσης πανταχόθεν ἀκριβείας τε καὶ ἐμμελείας παρ' ἡμῶν διατυπωθέντων, ὥρισεν ἡ ἁγία καὶ οἰκουμενικὴ σύνοδος, ἑτέραν πίστιν μηδενὶ ἐξεῖναι προφέρειν, ἢ γοῦν συγγράφειν ἢ συντιθέναι ἢ φρονεῖν ἢ διδάσκειν ἑτέρως....

[*Sanction*] As these points have been determined by us with all possible precision and care, the holy ecumenical council has ordained that no one may propose, put into writing, devise, hold, or teach to others any other faith than this....

## 304–305: Session 7 (15): Canons

*Ed.:* ACOe 2/I/II, 158 [= *can. 2*], 161 [= *can. 14*]; Latin translation 2/III/III, 93, 95f.; 2/II/II, 33, 37; 54, 57; 87, 90; 99, 101; 106, 108 (various collections of canons) / MaC 7:357D–360A, 364D and in other places / HaC 2:601AB, 607AB, etc. / Bruns 1:25f., 29 / COeD, 3rd ed., 87f., 93f. [*can. 2*]: Gratian, *Decretum*, p. II, cs. 1; q. 1, c. 8 (Frdb 1:359f.)

*Simony*

**304** Kan. 2. Εἴ τις ἐπίσκοπος ἐπὶ χρήμασι χειροτονίαν ποιήσαιτο καὶ εἰς πρᾶσιν καταγάγοι τὴν ἄπρατον χάριν καὶ χειροτονήσοι ἐπὶ χρήμασιν ἐπίσκοπον ἢ χωρεπίσκοπον ἢ πρεσβύτερον ἢ διάκονον ἢ ἕτερόν τινα τῶν ἐν τῷ κλήρῳ καταριθμουμένων ἢ προβάλοιτο ἐπὶ χρήμασιν οἰκονόμον ἢ ἔκδικον ἢ παραμονάριον ἢ ὅλως τινὰ τοῦ κανόνος δι' αἰσχροκέρδειαν οἰκείαν, ὁ τοῦτο ἐπιχειρήσας ἐλεγχθεὶς κινδυνευέτω περὶ τὸν οἰκεῖον βαθμὸν καὶ ὁ χειροτονούμενος μηδὲν ἐκ τῆς κατ' ἐμπορίαν ὠφελείσθω χειροτονίας ἢ προβολῆς, ἀλλ' ἔστω ἀλλότριος τῆς ἀξίας ἢ τοῦ φροντίσματος οὗπερ ἐπὶ χρήμασιν ἔτυχεν. Εἰ δέ τις καὶ μεσιτεύων φανείη τοῖς οὕτως αἰσχροῖς καὶ ἀθεμίτοις λήμμασιν, καὶ οὗτος εἰ μὲν κληρικὸς εἴη, τοῦ οἰκείου ἐκπιπτέτω βαθμοῦ· εἰ δὲ λαικὸς ἢ μονάζων, ἀναθεματιζέσθω.

(Can. 2) If any bishop should perform an ordination for monetary gain and should put up for sale the grace that is unsalable and should ordain for monetary gain a bishop or a suffragan or a priest or a deacon or any other one of those who are numbered among the clergy; or if for the sake of monetary gain he should name an administrator or solicitor or a trustee or any one at all of those holding canonical appointments, doing so out of base self-interest—let the one who has undertaken this, upon conviction, suffer the loss of his own office, and let the one ordained obtain no benefit from the ordination or appointment gained through purchase; rather, let him be removed from the dignity or the official position he has gained through money. But if anyone be detected arranging disgraceful and lawless transactions in this way, let this person, too, be removed from his own office if he is a cleric; if he is a layman or a monk, let him be anathematized.

*Mixed Marriage and Reception of Baptism in a Heretical Sect*

**305** Kan. 14. Ἐπειδὴ ἔν τισιν ἐπαρχίαις συγκεχώρηται τοῖς ἀναγνώσταις καὶ ψάλταις γαμεῖν, ὥρισεν ἡ ἁγία σύνοδος μὴ ἐξεῖναι τινὰ αὐτῶν ἑτερόδοξον γυναῖκα λαμβάνειν· τοὺς δὲ ἤδη ἐκ τοιούτων γάμων παιδοποιήσαντας, εἰ μὲν ἔφθασαν βαπτίσαι τὰ ἐξ αὐτῶν τεχθέντα παρὰ τοῖς αἱρετικοῖς, προσάγειν αὐτὰ τῇ κοινωνίᾳ τῆς καθολικῆς ἐκκλησίας· μὴ βαπτισθέντα δὲ μὴ δύνασθαι ἔτι βαπτίζειν αὐτὰ παρὰ τοῖς αἱρετικοῖς μήτε μὴν συνάπτειν πρὸς γάμον αἱρετικῷ ἢ Ἰουδαίῳ ἢ Ἕλληνι, εἰ μὴ ἄρα ἐπαγγέλλοιτο μετατίθεσθαι εἰς τὴν ὀρθόδοξον πίστιν τὸ συναπτόμενον πρόσωπον τῷ ὀρθοδόξῳ. Εἰ δέ τις τοῦτον τὸν ὅρον παραβαίη τῆς ἁγίας συνόδου, κανονικῷ ὑποκείσθω ἐπιτιμίῳ.

(Can. 14) Since in certain provinces it has been allowed for lectors and cantors to marry, the holy council has decreed that none of them shall have permission to marry a woman who is heterodox. The ones who have already had children from marriages of this sort, if they have had their children baptized among the heretics, are to bring them into communion with the Catholic Church. They are no longer to be allowed to baptize their unbaptized children among the heretics or to arrange marriage for them with a heretic or a Jew or a pagan, unless the person marrying the orthodox offspring shall announce his intention to convert to the true faith. And if anyone shall violate this decree of the holy council, let him be subjected to canonical penalties.

## 306: Synodal Letter Ἐπλήσθη χαρᾶς to Pope Leo I, early November 451

*Ed.:* Original Greek text: ACOe 2/I/III, $116_{20}$–$117_{2}$; Latin translation: 2/III/II, $93_{16–31}$, $96_{14–29}$.

*Primacy of the Roman See*

... Τί γὰρ πίστεως πρὸς εὐφροσύνην ἀνώτερον; ... ἣν αὐτὸς ἄνωθεν ἡμῖν ὁ σωτὴρ πρὸς σωτηρίαν παρέδωκε φήσας; «πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη...» [*Mt 28:19s*], ἣν αὐτὸς ὥσπερ χρυσῆν σειρὰν τῷ προστάγματι τοῦ θεμένου καταγομένην εἰς ἡμᾶς διεφύλαξας πᾶσι τῆς τοῦ μακαρίου Πέτρου φωνῆς ἑρμηνεὺς καθιστάμενος καὶ τῆς ἐκείνου πίστεως τοῖς πᾶσι τὸν μακαρισμὸν ἐφελκόμενος. Ὅθεν καὶ ἡμεῖς ὡς ἀρχηγῷ σοι τοῦ καλοῦ πρὸς ὠφέλειαν χρησάμενοι τῆς ἀληθείας τοῖς τῆς ἐκκλησίας τέκνοις τὸν κλῆρον ἐδείξαμεν, ... μιᾷ συμπνοίᾳ καὶ ὁμονοίᾳ τῆς πίστεως τὴν ὁμολογίαν γνωρίσαντες. Καὶ ἦμεν ἐν κοινῇ χορείᾳ, τοῖς πνευματικοῖς ὡς ἐν βασιλικοῖς δείπνοις ἐντρυφῶντες ἐδέσμασιν, ἅπερ διὰ τῶν σῶν γραμμάτων[1] ὁ Χριστὸς τοῖς εὐωχουμένοις ηὐτρέπισε, καὶ τὸν ἐπουράνιον νυμφίον ἐν ἡμῖν ὁρᾶν ἐδοκοῦμεν ἐνδιαιτώμενον. Εἰ γὰρ ὅπου εἰσὶ δύο ἢ τρεῖς συνηγμένοι εἰς τὸ αὐτοῦ ὄνομα, ἐκεῖ ἔφη εἶναι ἐν μέσῳ αὐτῶν [*cf. Mt 18:20*], πόσην περὶ πεντακοσίους εἴκοσιν ἱερέας τὴν οἰκείωσιν ἐπεδείκνυτο, οἳ καὶ πατρίδος καὶ πόνου τῆς εἰς αὐτὸν ὁμολογίας τὴν γνῶσιν προέθηκαν; ὧν σὺ μὲν ὡς κεφαλὴ μελῶν ἡγεμόνευες ἐν τοῖς τὴν σὴν τάξιν ἐπέχουσι τὴν εὐβουλίαν ἐπιδεικνύμενος....

... For what gives more joy than the faith?... And **306**
the Savior himself has given this to us from of old for salvation, saying, "Go therefore and make disciples of all nations ..." [*Mt 28:19f.*]; you yourself have protected it like a golden chain that comes down to us by order of the Master, since you are the interpreter of the voice of blessed Peter and the one who procures for all the blessing of his faith. Whence we also, having made use of you as a guide to the advantageous use of this good, have shown to the children of the Church the legacy of truth,... making known the profession of the faith with a unanimous agreement and harmony. And we were in unison together, enjoying, as if at an imperial banquet, the spiritual nourishment that Christ furnished to those at the banquet through your letters,[1] and we seemed to behold the heavenly Bridegroom dining in our midst. For if, whenever two or three are gathered in his name, he is present in their midst, as he says, [*cf. Mt 18:20*], how great an intimacy has he not shown, then, to the 520 priests who have placed a greater value on the knowledge of faith in him than on their native lands and labors? And you were their leader, as the head is ⟨the leader⟩ of the limbs, making known your excellent advice in the persons of those who represented you....

## 308–310: Letter *Sollicitudinis quidem tuae* to Bishop Theodore of Fréjus (Southern France), June 11, 452

*Ed.:* BullTau appendix 1:102b, 103a–104a / PL 54:1014A (= letter 108) / MaC 6:209A–211A / Gratian, *Decretum*, p. II, cs. 26, q. 6, c. 10 (Frdb 1:1038f.). —*Reg.:* JR 485.

*The Sacrament of Penance*

(c. 2) Multiplex misericordia Dei ita lapsibus subvenit humanis, ut non solum per baptismi gratiam, sed etiam per paenitentiae medicinam spes vitae reparetur aeternae, ut qui regenerationis dona violassent, proprio se iudicio condemnantes ad remissionem criminum pervenirent: sic divinae bonitatis praesidiis ordinatis, ut indulgentia Dei nisi supplicationibus sacerdotum nequeat obtineri. "Mediator enim Dei et hominum, homo Christus Iesus" [*1 Tim 2:5*] hanc praepositis Ecclesiae tradidit potestatem, ut et confitentibus actionem paenitentiae darent, et eosdem salubri satisfactione purgatos ad communionem sacramentorum per ianuam reconciliationis admitterent....

(Chap. 2) The manifold mercy of God has come to **308**
the aid of human failings in such a way that the hope of eternal life may be regained not only through the grace of baptism, but also through the medicine of penance, so that those who have tainted the gifts of rebirth may, if they convict themselves by their own judgment, attain to forgiveness of their offenses. The provisions of the divine goodness are set up in such a way that the forgiveness of God cannot be obtained except through the supplications of priests. For "the mediator between God and men, the man Christ Jesus" [*1 Tim 2:5*], has bestowed this power upon those in charge of his Church, so that they might both impose the performance of a penance on those who make their confession and also admit them to the communion of the sacraments through the door of reconciliation once these ⟨persons⟩ have been cleansed by salutary reparation....

*306 [1] This is a reference in particular to the *Tomus Leonis* (*290–295; cf. also *300), which in sess. 2 and sess. 4 was read with full approval; and likewise to the letter (no. 93, PL) to the council that was read in sess. 16.

**309** (c. 4) His autem, qui in tempore necessitatis et in periculi urgentis instantia praesidium paenitentiae et mox reconciliationis implorant, nec satisfactio interdicenda est nec reconciliatio deneganda: quia misericordiae Dei nec mensuras possumus ponere nec tempora definire, apud quem nullas patitur veniae moras vera conversio....

(Chap. 4) Moreover, to those who beg for the assistance of penance and of a speedy reconciliation in time of necessity and in immediate, imminent danger, satisfaction is not to be refused, nor is reconciliation to be denied; because we are not able to place boundaries upon the mercy of God or impose limits of time upon him in whose presence a sincere repentance experiences no delays in obtaining pardon....

**310** (c. 5) Unde oportet unumquemque christianum conscientiae suae habere iudicium, ne converti ad Deum de die in diem differat nec satisfactionis sibi tempus in fine vitae suae constituat,... et cum posset pleniore satisfactione indulgentiam promereri, illius temporis angustias eligat, quo vix inveniat spatium vel confessio paenitentis vel reconciliatio sacerdotis. Verum, ut dixi, etiam talium necessitati ita auxiliandum est, ut et actio illis paenitentiae et communionis gratia, si eam etiam amisso vocis officio per indicia integri sensus postulant, non negetur. At si aliqua vi aegritudinis ita fuerint aggravati, ut, quod paulo ante poscebant, sub praesentia sacerdotis significare non valeant, testimonia eis fidelium circumstantium prodesse debebunt, ut simul et paenitentiae et reconciliationis beneficium consequantur....

(Chap. 5) Whence it is fitting that each Christian heed the judgment of his conscience and not postpone from day to day his return to God or schedule the time of making satisfaction for the end of his life,... and, although he could merit forgiveness after a fuller reparation, let him ⟨not⟩ choose the distress of that time when there may scarcely be opportunity either for confession on the part of the penitent or reconciliation on the part of the priest. But, as I said, help must be provided for the needs even of ⟨persons⟩ such as these, in such a way that neither the act of confession nor the grace of communion be denied to them, even in the case of persons who cannot speak, if they indicate a desire for it by means of the senses that are still intact. But if they shall have been afflicted by some stroke of ill health to such an extent that they are not able to indicate in the presence of the priest that which they were requesting a little earlier, the testimony given by the faithful who were present ought to be of use, so that they may obtain the benefits of both repentance and reconciliation at the same time....

## 311–316: Letter *Regressus ad nos* to Bishop Nicetas of Aquileia, March 21, 458

*Ed.:* BullCocq 1:45b–46b / BullTau 1:78a–79a / PL 54:1136A–1139A (= letter 159) / MaC 6:331C–335A / HaC 1:1770B–1771D. —[*Chaps. 1–4:*] Gratian, *Decretum*, p. II, cs. 34, q. 1, 2, c. 1 (Frdb1:1256f.). —*Reg.:* JR 536.

### *The Second Marriage of Presumed Widows*

**311** (c. 1) Cum ergo per bellicam cladem et per gravissimas hostilitatis incursus ita quaedam dicatis divisa esse coniugia, ut abductis in captivitatem viris feminae eorum remanserint destitutae, quae cum viros proprios aut interemptos putarent aut numquam a dominatione crederent liberandos, ad aliorum coniugium, solitudine cogente, transierint, cumque nunc, statu rerum auxiliante Domino in meliora converso, nonnulli eorum qui putabantur periisse, remeaverint, merito caritas tua videtur ambigere, quid de mulieribus, quae aliis iunctae sunt viris, a nobis debeat ordinari.

(Chap. 1) Since, then, you say that certain marriages have been split apart by defeat in war and by very serious attacks by enemies, so that, after the men have been led away into captivity, their wives remain abandoned and, thinking their own husbands have been killed or that they will never be freed from foreign rule, they have been impelled by loneliness to enter into marriage with others, and since now, when by the help of the Lord the state of affairs has changed for the better, some of those who were thought to have perished have come back, Your Charity appears to be understandably in doubt regarding what we should prescribe in regard to women who have been wed to other men.

Sed quia novimus scriptum, quod a Deo iungitur mulier viro [*cf. Prv 19:14*] et iterum praeceptum agnovimus, ut quod Deus iunxit, homo non separet [*Mt 19:6*], necesse est, ut legitimarum foedera nuptiarum redintegranda credamus et, remotis malis quae hostilitas

But because we know that it is written that a woman is joined to her husband by God [*cf. Prov 19:14*] and because we also know the commandment that what God has joined together man must not separate [*Mt 19:6*], it is necessary for us to believe that the bonds of

intulit, unicuique hoc quod legitime habuit reformetur, omnique studio procurandum est, ut recipiat unusquisque quod proprium est.

the legitimate marriages must be reestablished and that, after the evils inflicted by enemies are removed, what each person had lawfully should be returned to him; and care must be exerted with all zeal to see that each person recovers what is his own.

(c. 2) Nec tamen culpabilis iudicetur et tamquam alieni iuris pervasor habeatur, qui personam eius mariti, qui iam non esse existimabatur, assumpsit. Sic enim multa, quae ad eos qui in captivitatem ducti sunt pertinebant, in ius alienum transire potuerunt, et tamen plenum iustitiae est, ut eisdem reversis propria reformentur. Quodsi in mancipiis vel in agris aut etiam in domibus ac possessionibus rite servatur, quanto magis in coniugiorum redintegratione faciendum est, ut, quod bellica necessitate turbatum est, pacis remedio reformetur?

(Chap. 2) But anyone who has taken the role of that husband who was not thought to be alive should not be judged blameworthy and regarded as a violator of another person's rights. For in this way many things that belonged to those who have been led into captivity have been able to pass into the rights of someone else; and yet it fully corresponds to justice that they should recover what is theirs when they have come back. But if this principle is properly maintained in the case of chattels or land or even in the case of homes and possessions, how much more must it be applied in the reestablishment of marriages, so that that which has been thrown into disarray by the exigencies of war may be restored through the curative effect of peace? **312**

(c. 3) Et ideo, si viri post longam captivitatem reversi ita in dilectione suarum coniugum perseverent, ut eas cupiant in suum redire consortium, omittendum est et inculpabile iudicandum, quod necessitas intulit, et restituendum, quod fides poscit.

(Chap. 3) And consequently, if men who have come back after a long captivity persevere in loving their wives to such an extent that they desire them to return to ⟨marital⟩ union with them, then that which necessity has provoked must be renounced and judged not to be a matter for blame; and what fidelity demands must be restored. **313**

(c. 4) Si autem aliquae mulieres ita posteriorum virorum amore sunt captae, ut malint his cohaerere quam ad legitimum redire consortium, merito sunt notandae, ita ut etiam ecclesiastica communione priventur: quae de re excusabili contaminationem criminis elegerunt, ostendentes sibimet pro sua incontinentia placuisse, quod iusta remissio poterat expiare....

(Chap. 4) However, if some women are so captivated by love for their subsequent spouses that they prefer to cling to them rather than to return to a lawful relationship, they are to be justly reproved by being deprived of communion with the Church: in a matter in which there is a reasonable excuse, they have chosen to be tainted by an offense, making it clear that, in their incontinence, they have been pleased by what a well-founded pardon could have expiated.... **314**

*The Unrepeatability of Baptism*

(c. 6) His vero..., qui ad iterandum baptismum vel metu coacti sunt vel errore traducti, et nunc se contra catholicae fidei sacramentum egisse cognoscunt, ea custodienda est moderatio, qua in societatem nostram non nisi per paenitentiae remedium et per impositionem episcopalis manus communionis recipiant unitatem....

(Chap. 6) But in the case of those ... who have either been compelled by fear or misled by error to repeat their baptism and now recognize that they have acted contrary to the sacrament of the Catholic faith, the rule must be observed, whereby they ⟨enter into⟩ community with us only through the remedy of penance and receive the unity of communion only through the imposition of the hand of the bishop.... **315**

(c. 7) Nam hi, qui baptismum ab haereticis acceperunt, cum antea baptizati non fuissent, sola invocatione Spiritus Sancti per impositionem manuum confirmandi sunt, quia formam tantum baptismi sine sanctificationis virtute sumpserunt. Et hanc regulam, ut scitis, servandam in omnibus Ecclesiis praedicamus, ut lavacrum semel initum nulla iteratione violetur, dicente Apostolo: "Unus

(Chap. 7) For these persons who have received baptism from heretics when they had not been baptized previously are to be confirmed merely by the invocation of the Holy Spirit through the imposition of hands, because they have received only the form of baptism, without its power of sanctification. And we proclaim that this rule, as you know, is to be observed in all the Churches: that once **316**

Dominus, una fides, unum baptisma" [*Eph 4:5*]. Cuius ablutio nulla iteratione temeranda est, sed, ut diximus, sola sanctificatio Spiritus Sancti invocanda est: ut quod ab haereticis nemo accipit, a catholicis sacerdotibus consequatur.

the bath ⟨of baptism⟩ has been received, it should not be violated by any repetition, as the apostle says, "One Lord, one faith, one baptism" [*Eph 4:5*]. And their cleansing is not to be desecrated by any repetition, but, as we have said, only the sanctifying action of the Holy Spirit should be invoked, so that one may obtain from Catholic priests that which no one receives from the heretics.

## 317–318: Letter *Promisisse me memini* to Emperor Leo I: August 17, 458

This letter is also called *Tomus II Leonis* (cf. *290°). The most important assertions of the letter are taken, except for a few modifications, from the letter *Sollicitudini meae* of Pope Leo to the monks of Palestine, written around June 453 (ACOe 2/IV, 159–63; cited portion: $161_{7-11,\,23-27}$, $162_{9-15}$ / PL 54:1061–68 = letter 124; JR 500).

*Ed.:* C. Silva Tarouca, *Sancti Leonis Magni Tomus ad Flavianum episcopum Constantinopolitanum ... et ... Epistula ad Leonem I imperatorem (Epistula CLXV)*, TD ser. theol. 9 (Rome, 1932), 50–54 (nos. 76–81, 94–98, 113–22) / ACOe 2/IV, $115_{30}$–$116_{1,\,13-17}$, $117_{8-18}$ (= Collectio Grimanica, letter 104) / BullTau appendix 1:173b–174a, 175a / PL 54:1163B–1165A, 1167AB (= letter 165). —*Reg.:* JR 542.

*The Two Natures in Christ*

**317** (c. 6) Licet ergo in uno Domino Iesu Christo, vero Dei atque hominis Filio, Verbi et carnis una persona sit, quae inseparabiliter atque indivise communes habeat actiones, intellegendae tamen sunt ipsorum operum qualitates, et sincera fidei contemplatione cernendum est, ad quae provehatur humilitas carnis, et ad quae inclinetur altitudo deitatis, quid sit, quod caro sine Verbo non agit, et quid sit, quod Verbum sine carne non efficit.[1] ...

(Chap. 6) Therefore, although in the one Lord Jesus Christ, true Son of God and Son of Man, there is one Person of Word and of flesh who has performed common actions without separation or division, nevertheless the qualities of the acts themselves must be ⟨correctly⟩ understood, and it can be seen with a sincere consideration of faith to what the humility of the flesh is elevated and to what the loftiness of the Godhead condescends, what it is that the flesh does not do without the Word and what it is that the Word does not accomplish without the flesh.[1] ...

Quamvis itaque ab illo initio, quo in utero Virginis Verbum caro factum est, nihil unquam inter utramque formam divisionis exstiterit, et per omnia incrementa corporea unius personae fuerint totius temporis actiones, ea ipsa tamen, quae inseparabiliter facta sunt, nulla permixtione confundimus, sed quid cuius formae sit, ex operum qualitate sentimus....

And so, although from that beginning by which the Word became flesh in the womb of the Virgin, there has never existed any separation between the two forms, and through all his bodily growth the actions at every point in time were those of a single Person, nevertheless, we do not confuse what was done without separation through a commingling, but rather we perceive from the quality of the acts what belongs to each form....

**318** (c. 8) Cum ergo unus sit Dominus Iesus Christus et verae deitatis veraeque humanitatis in ipso una prorsus eademque persona sit, exaltationem tamen, qua illum, sicut Doctor gentium dicit, exaltavit Deus et donavit illi nomen, quod super omne nomen excellit [*cf. Phil 2:9s*], ad eandem intellegimus pertinere formam, quae ditanda erat tantae glorificationis augmento. In forma quippe Dei aequalis erat Filius Patri, et inter Genitorem atque Unigenitum nulla erat in essentia discretio, nulla in maiestate diversitas; nec per incarnationis mysterium aliquid decesserat Verbo, quod ei Patris munere redderetur. Forma autem servi, per quam impassibilis deitas sacramentum magnae pietatis implevit, humana humilitas est, quae in gloriam divinae potestatis evecta est, in tantam unitatem ab ipso conceptu Virginis deitate

(Chap. 8) Therefore, although the Lord Jesus Christ is one and ⟨although⟩ in him entirely one and the same Person is that of the true Godhead and the true humanity, nevertheless we understand the act of exaltation by which God exalted him, as the teacher of the Gentiles says, and gave him the name that is above every name [*cf. Phil 2:9f.*] to pertain to the same form that was to be enriched by so great an increase of glory. In the form of God, of course, the Son was equal to the Father, and between the Begetter and the Begotten there was no distinction in essence, no difference in majesty; and through the mystery of the Incarnation nothing was taken away from the Word that would have to be given back to him by the gift of the Father. But the form of a slave, through which the Godhead, ever free from suffering, fulfilled the mystery

*317 [1] "Licet ... efficit" (Therefore ... the flesh); sermon 64, 4 (PL 54:360B).

et humanitate conserta, ut nec sine homine divina, nec sine Deo agerentur humana.

of his great compassion, is the human lowliness that was elevated into the glory of the divine power, whereas the Godhead and humanity had been joined from his very conception by the Virgin in so great a unity that the divine ⟨acts⟩ were not done without the man, nor were the human ⟨acts⟩ done without God.

### 319–320: Letter *Frequenter quidem* to Bishop Neo of Ravenna, October 24, 458

*Ed.:* BullCocq 1:43bf. / BullTau 1:7ab / PL 54:1192A–1194B (= letter 166). —*Reg.:* JR 543.

*Doubtful Baptism and Baptism Conferred by Heretics*

(1) ... Quorumdam fratrum suggestione comperimus, aliquos captivorum ad sedes suas libere redeuntes, qui scilicet in captivitatem illa aetate devenerint, quae nullius rei firmam potuerat habere notitiam, remedium quidem implorare baptismatis, sed utrum eiusdem mysterium baptismatis ac sacramenta perceperint, infantiae inscientia non posse reminisci, et ideo sub hoc latentis recordationis incerto animas suas in discrimen adduci, dum sub specie cautionis negatur his gratia, quae ideo non impenditur, quia putatur impensa. Cum itaque tribuere talibus dominici sacramenta mysterii non immerito quorumdam fratrum formido dubitaret, in synodali ut diximus coetu formam huiuscemodi consultationis accepimus....

In primis itaque providere debemus, ne dum speciem quamdam cautionis tenemus, damnum regenerandarum incidamus animarum. Quis enim ita sit suspicationibus suis deditus, ut verum esse definiat, quod, omni manifestatione cessante, ex opinione ambigua suspicatur?

Cum itaque baptizatum se nec ille recordetur, qui regenerationis est cupidus, nec alter attestari de eo possit, qui nesciat consecratum, nihil est, in quo peccatum possit obrepere, cum in hac parte conscientiae suae nec ille reus sit, qui consecratur, nec ille, qui consecrat.

Scimus quidem inexpiabile esse facinus, quoties iuxta haereticorum damnata a sanctis Patribus instituta cogitur aliquis lavacrum, quod regenerandis semel tributum est, bis subire, apostolica reclamante doctrina, quae nobis unam praedicat in Trinitate deitatem, unam in fide confessionem, unum in baptismate sacramentum [*Eph 4:5*]. Sed in hoc nihil simile formidatur, quoniam non potest in iterationis crimen venire, quod factum esse omnino nescitur....

(Chap. 1)...We have learned through information **319**
provided by certain brethren that some captives, returning in freedom to their own homes—and who had fallen into captivity at an age when they could have had no sure knowledge of anything—are in fact requesting the remedy of baptism but cannot remember, due to their inability to recall their early childhood, whether they have received the mystery of this same baptism and the sacraments, and hence, due to their obstructed memory, their souls are being placed in jeopardy because, under the pretext of caution, grace is denied to them—grace that is not being conferred because it is thought to have been already bestowed. And so, because the hesitation of certain brethren has, not unreasonably, produced a reluctance to confer the sacrament of the Lord's mystery to such persons, We have received, as We said, in the synodal assembly, the formal request for counsel ⟨on this matter⟩....

And so first of all we ought to take care lest, through clinging to the appearance of caution, we cause harm to souls that should be reborn. For who is so much in thrall to his own suppositions that he would determine that to be true which, in the absence of all evidence, is merely supposed on the basis of a doubtful opinion?

Consequently, if he who is desirous of rebirth does not remember being baptized, and no one else can give testimony about it since he does not know if he has been sanctified, there is no possibility by which sin could creep in, since neither he who is baptized nor he who performs the baptism is blameworthy on this point in his conscience.

Of course, we know that an unforgivable crime takes place whenever someone, in accordance with the practices of the heretics that have been condemned by the holy Fathers, is forced to undergo twice the cleansing that has been given once to those who are to be reborn, since the apostolic teaching contradicts it, which proclaims to us one Godhead in the Trinity, one confession in faith, one sacrament in baptism [*Eph 4:5*]. But in this ⟨case⟩ nothing similar is to be feared, since that which is not known to have happened at all cannot become grounds for a charge of repetition....

**320** (2) Quod si ab haereticis baptizatum quempiam fuisse constiterit, erga hunc nullatenus sacramentum regenerationis iteretur, sed hoc tantum, quod ibi defuit, conferatur: ut per episcopalem manus impositionem virtutem Sancti Spiritus consequatur.

(2) But if it is established that anyone has been baptized by the heretics, the sacrament of rebirth should by no means be repeated for him; rather, only that element should be conferred which was missing: that he might obtain the strength of the Holy Spirit through the imposition of hands by the bishop.

### 321–322: Letter *Epistolas fraternitatis* to Bishop Rusticus of Narbonne, 458 or 459

*Ed.:* BullCocq 1:28b / BullTau 1:45b / PL 54:1207BC (= letter 167). —*Reg.:* JR 544.

*The Binding Force of Religious Vows*

**321** (Inquisitio 14) Propositum monachi proprio arbitrio aut voluntate susceptum deseri non potest absque peccato. Quod enim quis vovit Deo, debet et reddere [*Dt 23:21; Ps 49:14*]. Unde qui relicta singularitatis professione ad militiam vel ad nuptias devolutus est, publicae paenitentiae satisfactione purgandus est: quia etsi innocens militia et honestum potest esse coniugium, electionem meliorum deseruisse transgressio est.

(Question 14) The resolution that a monk has undertaken by his own judgment or will cannot be abandoned without sin. For that which a person has vowed to God should also be rendered to him [*Deut 23:21; Ps 50:14*]. Consequently, anyone who has abandoned his promise of the solitary life and has entered into military service or marriage must be purified through an act of public penance: because, even though military service can be blameless and marriage can be honorable, it is an offense to have forsaken the choice of what is better.

**322** (Inquisitio 15) Puellae, quae non coactae parentum imperio, sed spontaneo iudicio virginitatis propositum atque habitum susceperunt, si postea nuptias eligunt, praevaricantur, etiam si consecratio non accessit....

(Question 15) If girls who have embraced the resolution and clothing of virginity, not forced by the order of their parents but of their own free decision, subsequently choose marriage, they sin, even if no consecration has ⟨yet⟩ been added....

### 323: Letter *Magna indignatione* to All the Bishops of Campania, etc., March 6, 459

*Ed.:* BullCocq 1:47a / BullTau 1:80a / PL 54:1210CD (= letter 168). —*Reg.:* JR 545.

*Secret Confession*

**323** (c. 2) Illam etiam contra apostolicam regulam praesumptionem, quam nuper agnovi a quibusdam illicita usurpatione committi, modis omnibus constituo submoveri. De paenitentia scilicet, quae a fidelibus postulatur, ne de singulorum peccatorum genere libello scripta professio publice recitetur, cum reatus conscientiarum sufficiat solis sacerdotibus indicari confessione secreta. Quamvis enim plenitudo fidei videatur esse laudabilis, quae propter Dei timorem apud homines erubescere non veretur, tamen quia non omnium huiusmodi sunt peccata, ut ea, qui paenitentiam poscunt, non timeant publicare, removeatur tam improbabilis consuetudo, ne multi a paenitentiae remediis arceantur, dum aut erubescunt aut metuunt inimicis suis facta reserari, quibus possint legum constitutione percelli. Sufficit enim illa confessio, quae primum Deo offertur, tum etiam sacerdoti, qui pro delictis paenitentium precator accedit. Tunc enim demum plures ad paenitentiam poterunt provocari, si populi auribus non publicetur conscientia confitentis.

(Chap. 2) I also decree that that presumption against the apostolic regulation, which I recently learned is being committed by some through unlawful usurpation, be banished by all means. With regard to penance, what is demanded of the faithful is clearly not that an acknowledgment of the nature of individual sins written in a little book be read publicly, since it suffices that the states of consciences be made known to the priests alone in secret confession. For although such fullness of faith seems praiseworthy that, out of fear of God, is not afraid of embarrassment before men, nevertheless—because the sins are not all such that those who seek penance do not fear to have them publicly disclosed—let such an objectionable custom be suppressed, so that many might not be kept away from the remedy of penance so long as they are ashamed or fear to have their actions revealed to their enemies (and for which, according to the disposition of the law, they may be punished). For that confession is sufficient which is first offered to God, then also to a priest, who serves as an intercessor for the transgressions of the penitents. For then, indeed, more will be able to be incited to penance if the conscience of the one confessing is not exposed to the ears of the people.

## 325–329: *Statuta Ecclesiae Antiqua*, mid-late fifth century

According to a later tradition, these statutes are also called the *Statuta antiqua Orientis*. The canons of this collection come from diverse synods and manifest a similarity to the *Constitutiones Apostolorum*. They are not the result of the alleged Fourth Synod of Carthage of 398 but were composed around the mid- to late fifth century in Gallia Narbonensis. They are ascribed, no longer to Caesarius of Arles, but rather to Gennadius of Marseille and his *Liber ecclesiasticorum dogmatum* (cf. C. Munier, cited below).

*Ed.:* C. Munier, *Les Statuta Ecclesiae Antiqua: Édition—Études critiques*, Bibliothèque de l'Institut de Droit Canonique de l'Université de Strasbourg 5 (Paris, 1960), 75–78 [= **325*], 95f. [= **326–29*] / in Caesarius of Arles: *Opera omnia* 2, ed. by G. Morin (Maretioli, 1942), 90f., 95 / C. Munier: CpChL 148 (1963): 164–66, 181f. / M. Andrieu, *Les Ordines romani du haut moyen-âge* 3, Spec. Sacr. Lov. 24 (Louvain, 1951), 616f., 617f. (= appendix to *Ordo Romanus XXXIV*) / Bruns 1:140f., 141 / PL 56:879A–880B, 887C–888A / MaC 3:949D–950D, 950E–951C / HaC 1:978C–E, 979AB (= "Fourth Synod of Carthage"). —*Reg.:* ClPL 1776.

### *Examination of Faith for Episcopal Ordination*

Qui episcopus ordinandus est, antea examinetur, si ... in Scripturarum sensibus cautus, si in dogmatibus ecclesiasticis exercitatus, et ante omnia, si fidei documenta verbis simplicibus adserat, id est, Patrem et Filium et Spiritum Sanctum unum Deum esse confirmans, totamque in Trinitate deitatem coessentialem et consubstantialem et coaeternalem et coomnipotentem praedicans; si singulam quamque in Trinitate personam plenum Deum et totas tres personas unum Deum; si incarnationem divinam non in Patre neque in Spiritu Sancto factam, sed in Filio tantum credat, ut, qui erat in divinitate Dei Patris Filius, ipse fieret in homine hominis matris filius, Deus verus ex Patre, et homo verus ex matre, carnem ex matris visceribus habens, et animam humanam rationabilem, simul in eo ambae naturae, id est, homo et Deus, una persona, unus Filius, unus Christus, unus Dominus, creator omnium quae sunt, et auctor et dominus et *creator* [rector] cum Patre et Spiritu Sancto omnium creaturarum, qui passus est vera carnis passione, mortuus vera corporis sui morte, resurrexit vera carnis suae resurrectione et vera animae resumptione, in qua veniet iudicare vivos et mortuos.

Quaerendum est etiam ab eo, si Novi et Veteris Testamenti, id est, Legis et Prophetarum et Apostolorum unum eundemque credat auctorem et Deum; si diabolus non per condicionem, sed per arbitrium factus sit malus. Quaerendum etiam ab eo, si credat huius quam gestamus et non alterius carnis resurrectionem; si credat iudicium futurum et recepturos singulos pro his quae in hac carne gesserunt vel poenas vel gloriam; si nuptias non improbet; si secunda matrimonia non damnet; si carnium perceptionem non culpet; si paenitentibus reconciliatis communicet; si in baptismo omnia peccata, id est, tam illud originale contractum quam illa quae voluntarie admissa sunt, dimittantur; si extra Ecclesiam catholicam nullus salvetur.

Let the person who is to be ordained bishop first be **325**
examined ⟨to see⟩ if ... he is cautious in his understanding of the Scriptures, versed in the dogmas of the Church, and, above all, if he affirms in plain words the teachings of the faith, that is, confirming that the Father and the Son and the Holy Spirit are one God and proclaiming that the entire Godhead in the Trinity ⟨is⟩ of one essence and of one substance and co-eternal and co-omnipotent; that each individual Person in the Trinity is the complete God and that all three Persons are one God; if he believes that the Incarnation of God did not take place in the Father or in the Holy Spirit but only in the Son, so that he himself who in his divinity was the Son of God the Father became in his humanity the Son of man, of the Mother, true God from the Father and true man from the Mother, having flesh from the womb of the Mother as well as a rational human soul; two natures ⟨are⟩ in him at the same time, that is, man and God, and ⟨he is⟩ one Person, one Son, one Christ, one Lord, Creator of all that exists, with the Father and the Holy Spirit the author and Lord and *creator* [ruler] of all creatures, who suffered in a true suffering of the flesh, died in a true death of his body, rose again in a true Resurrection of his flesh and a true resumption of his soul, in which he shall come to judge the living and the dead.

It must also be asked of him whether he believes that the author and God of the Old and the New Testament, that is, of the law and the prophets and the apostles, is one and the same; whether ⟨he believes that⟩ the devil became evil, not by his nature, but by his free choice. It must also be asked of him whether he believes in the resurrection of this flesh that we bear and not of some other; if he believes in the judgment that is to come and that each individual is going to receive either punishment or glory for what he has done in this flesh; if he does not disapprove of marriage; if he does not condemn second marriages; if he does not reprove the eating of meat; if he maintains communion with sinners who have been reconciled; if ⟨he believes that⟩ all sins are forgiven in baptism, that is, both original sin and those that have been committed voluntarily; whether ⟨he believes that⟩ no one is saved outside the Catholic Church.

Cum, in his omnibus examinatus, inventus fuerit plene instructus, tunc cum consensu clericorum et laicorum et conventu totius provinciae episcoporum ... ordinetur episcopus.

When he has been found to be fully instructed after being examined on all these points, then, with the consent of the clergy and laity and by the assembly of the bishops of the entire province,... let him be ordained bishop.

*Ordination by Means of the Imposition of Hands*

**326** Recapitulatio ordinationis officialium Ecclesiae:
Can. 90 (2). Episcopus cum ordinatur, duo episcopi ponant et teneant Evangeliorum codicem super *cervicem* [caput] eius, et, uno super eum fundente benedictionem, reliqui omnes episcopi qui adsunt manibus suis caput eius tangant.

Summary of the ordination of Church officials:
Can. 90 (2). When a bishop is ordained, let two bishops place (expose) and hold the book of the Gospels above his *neck* [head], and, while one pours forth the benediction upon him, let all the remaining bishops who are present touch his head with their hands.

**327** Can. 91 (3). Presbyter cum ordinatur, episcopo *eum* [-!] benedicente et manus super caput eius tenente, etiam omnes presbyteri qui praesentes sunt manus suas iuxta manus episcopi super caput illius teneant.

Can. 91 (3). When a priest is ordained, while the bishop is blessing *him* [-!] and holding his hands over his head, let all the priests, also, who are present hold their hands close to the hands of the bishop above his head.

**328** Can. 92 (4). Diaconus cum ordinatur, solus episcopus qui eum benedicit manus suas super caput eius ponat: quia non ad sacerdotium, sed ad ministerium[1] consecratur.

Can. 92 (4). When a deacon is ordained, let the bishop alone who blesses him place his hands above his head, because he is consecrated, not for the priesthood, but for the ministry.[1]

**329** Can. 93 (5). Subdiaconus cum ordinatur, quia manus impositionem non accipit, patenam de manu episcopi accipiat vacuam, et vacuum calicem. De manu vero archidiaconi accipiat urceolum cum aqua et manile et manutergium.

Can. 93 (5). When a subdeacon is ordained, because he does not receive the imposition of hands, let him receive the empty paten from the hand of the bishop and the empty chalice. But from the hand of the archdeacon let him receive the cruet with the water and the maniple and the towel.

HILARY: November 19, 461–February 29, 468

## SIMPLICIUS: March 3, 468–March 10, 483

### 330–342: Synod of ARLES, 473: Formula of Submission of the Priest Lucidus

Two synods were held to deal with the doctrines on predestination of the presbyter Lucidus: that of Arles in 473 and, shortly afterward, the Synod of Lyon. The written retraction was composed by Bishop Faustus of Riez (or Reji) and sent to the thirty synodal bishops of Gaul. Lucidus was ordered to subscribe to it.

*Ed.:* In Faustus of Riez, letter 2: ed. by Aug. Engelbrecht, in CSEL 21:$165_{14}$–$168_{2}$ / ed. by B. Krusch, in MGH Auctores antiquissimi 8 (Berlin, 1887), 290f. (= appendix to C. Sollius Apollinaris Sidonius, *Epistulae et carmina*, letter 19); in Bishop Hinkmar of Reims, *Liber de praedestinatione Dei et libero arbitrio* II, 1: PL 125:81C–82C / J. Sirmond, *Historia Praedestinatiana*, in PL 53:685D (= appendix to *Praedestinatus*) / MaC 7:1010D–1012A / HaC 2:809B–810C.

*Grace and Predestination*

**330** Correptio vestra salus publica, et sententia vestra medicina est. Unde et ego summum remedium duco, ut praeteritos errores accusando excusem, et salutifera

Your reproof is public salvation, and your opinion is medicine. From this I also draw the highest remedy, that by blaming past errors I excuse [*them*],

*328 [1] Namely, to the service of the bishop or the priest, which is also determined in can. 57 (37); cf. the source of this prescription, namely, Hippolytus of Rome, *Traditio apostolica* 8: "In the ordination of the deacon, the bishop only imposes his hands, because he is not ordained to the priesthood, but to service of the bishop, so that he carries out that which he is asked to do by him ..." (in diacono ordinando solus episcopus imponat manus, propterea quia non in sacerdotio ordinatur, sed in ministerio episcopi, ut faciat ea quae ab ipso iubentur ...); cf. B. Botte, *Hippolyte de Rome*, SC 11bis, 3rd ed. (1984), 58; Botte, *Hippolyte de Rome*, LQF 39 (Münster, 1963), 22.

confessione me diluam. Proinde iuxta praedicandi recentia statuta concilii, damno vobiscum sensum illum,

and by healing confession I wash myself. Just so in consequence of the recent statutes of the council about to be published, I condemn with you that view

qui dicit humanae oboedientiae laborem divinae gratiae non esse iungendum;

which states that the work of human obedience does not have to be united with divine grace;

qui dicit post primi hominis lapsum ex toto arbitrium voluntatis exstinctum; **331**

which says that after the fall of the first man the free choice of the will was totally destroyed;

qui dicit quod Christus Dominus et Salvator noster mortem non pro omnium salute susceperit; **332**

which states that Christ our Lord and Savior did not incur death for the salvation of all;

qui dicit quod praescientia Dei hominem violenter compellat ad mortem, vel quod Dei pereant voluntate qui pereunt; **333**

which states that the foreknowledge of God violently impels man to death, or that they who perish, perish by the will of God;

qui dicit quod post acceptum legitime baptismum in Adam moriatur quicumque deliquerit; **334**

which affirms that whoever sins after baptism that has been legitimately received dies in Adam;

qui dicit alios deputatos ad mortem, alios ad vitam praedestinatos; **335**

which states that some have been condemned to death, others have been predestined to life;

qui dicit ab Adam usque ad Christum nullos ex gentibus per primam Dei gratiam, id est per legem naturae, in adventum Christi esse salvatos eo quod liberum arbitrium ex omnibus in primo parente perdiderint; **336**

which says that from Adam up to Christ none among the Gentiles was saved by the first grace of God, that is, through the law of nature, in view of the coming of Christ, since free will had been lost by all in the first ancestor;

qui dicit patriarchas ac prophetas vel summos quosque sanctorum, etiam ante redemptionis tempora in paradisi habitatione deguisse; **337**

which states that the patriarchs and prophets or every one of the highest saints, even before the times of the redemption, entered into paradise;

qui dicit ignes et inferna non esse. **338**

which states that fire and hell do not exist.

Haec omnia quasi impia et sacrilegiis repleta condemno. Ita autem assero gratiam Dei, ut adnisum hominis et conatum gratiae semper adiungam, et libertatem voluntatis humanae non exstinctam, sed adtenuatam et infirmatam esse pronuntiem, et periclitari eum, qui salvus est, et eum qui periit, potuisse salvari. **339**

I condemn all these as impious and totally sacrilegious. In the same way, however, I uphold the grace of God in order that I may always unite the striving of man and the impulse of grace, and I declare that the freedom of the human will is not destroyed but weakened and enfeebled and that he who is saved is ⟨still⟩ in danger; and he who has perished could have been saved.

Christum etiam, Deum et Salvatorem nostrum, quantum pertinet ad divitias bonitatis suae, pretium mortis pro omnibus obtulisse, et quia nullum perire velit, qui est Salvator omnium hominum, maxime fidelium, dives in omnibus qui invocant illum [*Rm 10:12*]. Et quia in tantis rebus conscientiae satisfaciendum, memini me ante dixisse, quod Christus pro his tantum, quos crediturus praescivit, advenisset [*provocando ad Mt 20:28; 26:28; Hbr 9:27*]. Nunc vero sacrorum testimoniorum auctoritate, quae abunde per spatia divinarum inveniuntur Scripturarum, ex seniorum doctrinae ratione patefacta, libens fateor Christum etiam pro perditis advenisse, quia eodem nolente perierunt. Neque enim fas est circa eos solum, qui videntur esse salvati, immensae divitias bonitatis ac beneficia divina concludi. Nam si Christum his tantum remedia adtulisse dicimus, qui redempti sunt, videbimur absolvere non **340**

Also that Christ, God and Redeemer, as far as it pertained to the riches of his goodness, offered the price of death for all and because he, who is the Savior of all, especially of the faithful, does not wish anyone to perish, ⟨being⟩ rich unto all who call upon him [*Rom 10:12*]. And since, in regard to matters of such importance, I must satisfy conscience, I remember that I previously stated that Christ came only for those he knew beforehand would believe [*making reference to Mt 20:28; 26:28, and Heb 9:27–28*]. Now by the authority of the sacred witnesses, which are found in great profusion through the extent of the divine Scriptures, in accordance with the doctrine of our elders made dear by reason, I freely confess that Christ came also for the lost, because they perished although he did not will ⟨it⟩. For it is not right that the riches of his boundless goodness and his divine benefits be confined to those only who seem to have

redemptos, quos pro redemptione contempta constat esse puniendos.

been saved. For if we say that Christ extended assistance only to those who have been redeemed, we shall seem to absolve the unredeemed, who, it is established, had to be punished for having despised redemption.

**341** Assero etiam per rationem et ordinem saeculorum alios lege gratiae, alios lege Moysi, alios lege naturae, quam Deus in omnium cordibus scripsit [*cf. Rm 2:15*], in spe adventus Christi fuisse salvatos; nullos tamen ex initio mundi, ab originali nexu nisi intercessione sacri sanguinis absolutos.

I also declare that through the order and course of the centuries some have been saved by the law of grace, others by the law of Moses, others by the law of nature, which God has written in the hearts of all [*cf. Rom 2:15*], in the hope of Christ's coming; nevertheless, from the beginning of the world, none has been set free from the original bondage except by the intercession of the sacred blood.

**342** Profiteor etiam aeternos ignes et infernales flammas factis capitalibus praeparatas, quia perseverantes in finem humanas culpas merito sequitur divina sententia, quam iuste incurrunt, qui haec non toto corde crediderint.

Orate pro me, domini sancti et apostolici Patres!—Lucidus presbyter hanc epistolam manu propria subscripsi et, quae in ea adstruuntur, assero, et quae sunt damnata, damno.

I also confess that the eternal fires and the flames of hell are prepared for mortal sins; for the human faults that endure to the end are deservedly followed by the divine judgment, which those justly incur who have not believed this ⟨truth⟩ with all their heart.

Pray for me, holy lords and apostolic Fathers! I, Lucidus the priest, have signed this my letter with my own hand, and I affirm the things that are asserted in it, and I condemn what has been condemned.

### 343: Letter *Quantum presbyterorum* to Bishop Acacius of Constantinople, January 10, 476

This alludes to the councils of Nicaea, Ephesus, and Chalcedon. It names the heretics condemned by these. It does not mention the First Council of Constantinople (381).

*Ed.:* O. Guenther: CSEL $35{:}131_{12}$–$132_{24}$ (= *Collectio Avellana*, letter 58, 3, 6) / Thl 178f. (= letter 2) / PL 58:41B–42B (letter 5)/ BullTau appendix 1:207b–208b. —*Reg.:* JR 572.

*Authority of the Bishop of Rome and of Ecumenical Councils*

**343** (§ 3 [c. 2]) Quia sanctae memoriae praedecessorum Nostrorum exstante doctrina, contra quam nefas est disputare, quisquis recte sapere videtur novis assertionibus non indiget edoceri, sed plana atque perfecta sunt omnia, quibus potest vel deceptus ab haereticis erudiri, vel in vinea Domini plantandus institui; implorata fide clementissimi principis vocem faciendae synodi fac respui.... (6[3]) Hortor ergo, frater carissime, ut modis omnibus faciendae synodi perversorum conatibus resistatur, quae non alias semper indicta est, nisi cum aliquid in pravis sensibus novum aut in assertione dogmatum emersit ambiguum: ut in commune tractantibus, si qua esset obscuritas, sacerdotalis deliberationis illuminaret auctoritas; sicut primum Arii ac deinde Nestorii, postremum Dioscori atque Eutychis fieri coegit impietas. Et—quod misericordia Christi Dei nostri Salvatoris avertat—intimandum est, abominabile esse, contra sententias totius orbis Domini sacerdotum et principum utriusque rectorum damnatos restitui....

(§ 3 [chap. 2]) Since the doctrine of Our predecessors of holy memory is known, against which it is not permitted to dispute, and ⟨since⟩ no one who seems to think rightly has any need to be instructed by new explanations, but ⟨since⟩ all is clear and complete on how one deceived by heretics can be instructed and how one about to be planted in the vineyard of the Lord should be taught; therefore, when appealing to the faith of the most merciful prince, make him reject the request to hold a council.... (6 [3]) I therefore urge, dearest brother, that the efforts of perverse men to hold a council be resisted in every way; ⟨councils⟩ have never been convened except when something new arose in distorted minds or something doubtful appeared in the explication of dogmas: so that, if there were any obscurity, those who were discussing it in common might be enlightened by the authority of priestly deliberation; just as, first, the impiety of Arius and, then, that of Nestorius and, finally, that of Dioscorus and Eutyches compelled ⟨this⟩ to be done. And it must be made known that it is an abomination (may the mercy of Christ our God and Savior preserve us from this) to rehabilitate those condemned against the judgments of the priests of the Lord of all the earth and of the two reigning princes....

## FELIX II (III): March 13, 483–March 1, 492

### 345: Letter *Quoniam pietas* to Emperor Zenon, August 1, 484

*Ed.:* E. Schwartz, *Publizistische Sammlungen zum Acacianischen Schisma*, AbhBayAk Philosophisch-historische Abteilung, n.s. 10 (Munich, 1934), $81_{14}$–$82_{23}$ (*Collectio Berolinensis*, letter 33) / Thl 247, 249f. (= letter 8) / BullTau appendix 1:249a–250a. —*Reg.:* JR 601.

*Liberty of the Church*

Cum apud barbaras etiam nationes atque ipsius deitatis ignaras in exsequendis negotiis vel humanis iure gentium semper legationis cuiuslibet habeatur sacrosancta libertas, notum est omnibus quanto magis ab imperatore Romano et christiano principe in rebus praesertim divinis oportuerit intemerata servari....

Puto autem quod pietas tua, quae etiam suis mavult vinci legibus quam reniti, caelestibus debeat parere decretis atque ita humanarum sibi rerum fastigium noverit esse commissum, ut tamen ea quae divina sunt, per dispensatores divinitus adtributos percipienda non ambigat; puto quod vobis sine ulla dubitatione sit utile, si Ecclesiam catholicam vestri tempore principatus sinatis uti legibus suis nec libertati eius quemquam permittatis obsistere, quae regni vobis restituit potestatem.

Certum est enim, hoc rebus vestris esse salutare, ut cum de causis agitur Dei, iuxta ipsius constitutum regiam voluntatem sacerdotibus Christi studeatis subdere, non praeferre, et sacrosancta per eorum praesules discere potius quam docere, Ecclesiae formam sequi, non huic humanitus sequenda iura praefigere neque eius sanctionibus velle dominari, cui Deus voluit clementiam tuam piae devotionis colla summittere, ne dum mensura caelestis dispositionis exceditur, eatur in contumeliam disponentis.

Since the freedom of any embassy whatsoever is always regarded as sacrosanct by the law of nations, even among nations that are barbarian and ignorant of the Deity, even in conducting human affairs, everyone knows that it must, for all the more reason, be held unassailed, especially in divine matters, by a Roman emperor and a Christian ruler.... **345**

I think, however, that Your Charity, who even prefer to be restrained by your own laws rather than to resist them, ought to obey the decrees of heaven and realize that supremacy in human concerns has been granted to you in such a way, however, that you have no doubt that what is divine is to be received from the hands of the stewards appointed by God; I think that, without any doubt, it is advantageous to you if, during the extent of your reign, you permit the Catholic Church to exercise her own laws and do not permit anyone to obstruct her freedom, which has restored to you the power to rule.

For it is certain that this is beneficial to your interests: that, when it is in regard to matters of God, to strive, in accordance with his commandments, to subject, not prefer, your royal will to the priests of Christ, and to learn what is most sacred through their leaders rather than to teach them, to follow the rule of the Church, not to apply to her statutes from a human law, and not wanting to rule over the determinations of her to whom God has wished Your Clemency to bow in the submission of religious devotion, so that, by exceeding the measure of celestial order, you do not come to abuse the One who orders.

## GELASIUS I: March 1, 492–November 21, 496

### 347: Letter *Famuli vestrae pietatis* to Emperor Anastasius I, 494

The letter is the most celebrated document of the ancient Church concerning the two powers on earth.

*Ed.:* E. Schwartz, *Publizistische Sammlungen zum Acacianischen Schisma*, AbhBayAk Philosophisch-historische Abteilung, n.s. 10 (Munich, 1934), $20_{5–28}$ / Thl 350–52 (= letter 12, no. 2f.) / BullTau appendix 1:281ab / PL 59:42A–43A (= letter 8); cf. Gratian, *Decretum*, p. I, dist. 96, c. 10 (Frdb 1:340). —*Reg.:* JR 632.

*Twofold Supreme Power on Earth*

(2) Duo sunt quippe, imperator auguste, quibus principaliter mundus hic regitur, auctoritas sacrata pontificium et regalis potestas, in quibus tanto gravius pondus est sacerdotum, quanto etiam pro ipsis regibus hominum in divino reddituri sunt examine rationem.

(2) For there are, Your Imperial Majesty, two principles by which this world is principally governed: the sacred authority of the pontiffs and the royal power; between the two, the burden of priests is all the heavier, as they are obliged to give an accounting before the divine justice even for those very kings of men. **347**

Nosti etenim, fili clementissime, quoniam licet praesedeas humano generi dignitate, rerum tamen praesulibus divinarum devotus colla submittis atque ab eis causas tuae salutis expetis, inque sumendis caelestibus sacramentis eisque, ut competit, disponendis subdi te debere cognoscis religionis ordine potius quam praeesse. Nosti itaque inter haec ex illorum te pendere iudicio, non illos ad tuam velle redigi voluntatem.

For you are, most merciful son, aware that through your dignity you indeed preside over mankind, but nevertheless, you bow devoutly to those who are the leaders in divine matters, and from them you seek the source of your salvation; and you understand that, in receiving the sacraments of heaven and in administering them (as appropriate), you must be a follower, according to the rule of religion, rather than the leader. And so you realize that in these matters you are dependent upon their judgment and must not want them to be subject to your will.

Si enim quantum ad ordinem publicae pertinet disciplinae, cognoscentes imperium tibi superna dispositione conlatum legibus tuis ipsi quoque parent religionis antistites, ne vel in rebus mundanis exclusae ...[1] videantur obviare sententiae, quo, oro te, decet affectu eis et convenit oboedire, qui praerogandis venerabilibus sunt attributi mysteriis?

If, then, religious leaders themselves recognize, in what concerns the order of public discipline, that authority has been bestowed upon you by a dispensation from above, and therefore obey your laws, so that in worldly things they may not even appear to oppose ...[1] an impossible decision, with what feelings, I ask you, is it fitting and proper for you to obey those who have been assigned to the administration of the venerable mysteries?

Proinde, sicut non leve discrimen incumbit pontificibus siluisse pro divinitatis cultu quod congruit, ita his, quod absit, non mediocre periculum est, qui, cum debeant parere, despiciunt. Et si cunctis generaliter sacerdotibus recte divina tractantibus fidelium convenit corda submitti, quanto potius sedis illius praesuli consensus est adhibendus, quem cunctis sacerdotibus et divinitas summa voluit praeminere et subsequens Ecclesiae generalis iugiter pietas celebravit?

Hence, just as no small risk impends for pontiffs if they remained silent about what pertains to the worship of the Deity, so there is no trivial danger for persons who—perish the thought!—show disrespect when they ought to show obedience. And if it is appropriate for the hearts of the faithful to be submissive to all priests in general when they are properly attending to godly concerns, how much the more is compliance to be accorded the leader of that See which the most high Godhead has wished to give preeminence over all priests and which the subsequent devotion of the universal Church also has continually exalted?

(3) Ubi pietas tua evidenter advertit numquam quolibet penitus humano consilio elevare se quemquam posse illius privilegio vel confessioni, quem Christi vox praetulit universis, quem Ecclesia veneranda confessa semper est et habet devota primatem. Impeti possunt humanis praesumptionibus, quae divino sunt iudicio constituta, vinci autem quorumlibet potestate non possunt.

(3) In this regard Your Charity has obviously noticed that no one has ever been able to lift himself up by any merely human devising to the privilege or the acknowledged position of the person whom the voice of Christ has put before all the rest, whom the venerable Church has always acknowledged and devoutly regards as primate. That which has been decided by God's judgment can be attacked by human presumptuousness, but it cannot be vanquished by any power whatsoever.

## 348: Synod of ROME: Acts of the Absolution of Misenus, May 13, 495

Misenus, the papal legate, had defected to the schismatic Acacius. In the Synod of Rome of 495, he was absolved of the excommunication imposed upon him in October 485.

*Ed.:* CSEL 35:484$_8$–485$_{20}$ (= *Collectio Avellana*, letter 103) / Thl 445f. (= Gelasius, letter 30) / BarAE, at year 495, nos. 17–18.

*Power of the Church to Remit Sins*

**348** ... Cum nulli animae Deus omnipotens et misericors per ecclesiasticam pietatem quaerenti voluerit remedium denegari, non dubium est hoc ipso auctore Deo et divina

... Since the almighty and merciful God has wished that no soul who desires the means of salvation through the clemency of the Church should be refused, there is no

*347 [1] Schwartz finds a lacuna here that he completes in the following manner: "parere vel a Deo tibi permissae" (what is to be obeyed or permitted to you by God).

conpunctione prodire, ut tunc de eius [*Miseni*] receptione tractetur, quando eam non protelanda quoque necessitas compellat impendi, nostro praeterea Salvatore beato Petro Apostolo prae ceteris deleganti: "Quaecumque ligaveris super terram, ligata erunt et in caelis, et quaecumque solveris super terram, erunt soluta et in caelis" [*Mt 16:19*], sicut et his verbis nihil constat exceptum, sic per apostolicae dispensationis officium et totum possit generaliter alligari et totum consequenter absolvi, praecipue cum ex hoc magis praeberi cunctis oporteat apostolicae miserationis exemplum, ut absolutione damnati, si resipiscant universi et ab errore se retrahant ... vinculis se damnationis ... non ambigant exuendos....

Proinde quantum permittente Domino possibilitatis humanae desideranti remedia praebeamus, totum, quod supra nostrae facultatis est modulum, divino iudicio relinquentes, non autem nobis poterunt imputare, cur praevaricationis offensam viventibus remittamus, quod Ecclesiae Deo largiente possibile est, qui nos etiam mortuis veniam praestare deposcunt, quod nobis possibile non esse manifestum est. Quia cum dictum sit "quae ligaveris super terram", quos ergo non esse iam constat super terram, non humano, sed suo iudicio reservavit, nec audet Ecclesia sibimet vindicare, quod ipsis beatis apostolis conspiciat non fuisse concessum, quia alia sit causa superstitum, alia defunctorum.

doubt that this has come about at the instigation of God himself and in consequence of God-given repentance, that action is being taken in regard to his [*Misenus'*] reception at a time when a necessity that cannot be postponed also compels it to be granted, inasmuch as our Savior assigns to the blessed apostle Peter before the rest: "Whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven" [*Mt 16:19*]; and just as no exception to these words exists, so through the offices of the apostolic dispensation everything without distinction can be bound and everything can subsequently be absolved as well, particularly when an example of apostolic forgiveness can thereby be given even more for all, so that all who have been condemned, if they return to their senses and withdraw from error ..., may have no doubt that they will be freed ... from the bonds of condemnation ... through absolution....

Hence, we wish to provide the remedies of which mankind is capable, with the permission of the Lord, to the one who desires it, leaving to God's judgment everything that goes beyond the small bounds of our capacity. However, no one will be able to reproach us for forgiving to the living the offense of a transgression, which is possible for the Church due to God's generosity, if he demands that we grant pardon even to the dead, which is clearly not possible for us. For, since it is said "what you bind on earth", he has therefore reserved those who, it is agreed, are no longer on earth for his own judgment, not for that of men, and the Church does not dare to claim for herself what she clearly sees was not granted to the blessed apostles themselves, since the situation of the living is one thing, that of the dead another.

## 349: Treatise *Ne forte* regarding the Bond of Anathema, 495

*Ed.:* E. Schwartz, *Publizistische Sammlungen zum Acacianischen Schisma*, AbhBayAk Philosophisch-historische Abteilung, n.s. 10 (Munich, 1934), $10_{13}$–$11_2$ / Thl 562 (= tract. 4) / PL 59:105A–C / MaC 8:90C–91A. —*Reg.:* ClPL 1672; JR 701.

*Remission of Sins*

(5) Dixit Dominus, quod in Spiritum Sanctum peccantibus nec hic esset nec in futuro saeculo remittendum [*Mt 12:32*]. Quantos autem cognoscimus in Spiritum Sanctum delinquentes, sicut haereticos diversos ... ad fidem catholicam revertentes, et hic remissionem suae percepisse blasphemiae, et in futurum spem sumpsisse indulgentiae consequendae? Nec ideo non vera est Domini sententia, aut putabitur esse ullatenus resoluta, cum circa tales, si hoc esse permaneant, nunquam omnino solvenda persistat, effectis autem non talibus inesse non possit, quae non est talibus inrogata.

Sicut etiam est consequenter et illud beati Ioannis Apostoli: Est peccatum ad mortem: non dico, ut oretur

(5) The Lord said that to those sinning against the **349**
Holy Spirit, it should not be forgiven either here or in the future world [*Mt 12:34*]. But how many do we know that sin against the Holy Spirit, such as various heretics ... who return to the Catholic faith, and here have received the pardon of their blasphemy and have enjoyed the hope of gaining indulgence in the future? And not on this account is the judgment of the Lord not true, or will it be thought to be in any way weakened, since with respect to such men, if they continue to be thus, the judgment remains never to be relaxed at all; moreover, never because of such effects is it not imposed.

Just as consequently it is likewise said by the blessed apostle John: There is a sin unto death: I do not say

pro eo; et est peccatum non ad mortem: dico, ut oretur pro eo [*1 Io 5:16f*]. Est peccatum ad mortem in eodem peccato manentibus; est peccatum non ad mortem ab eodem peccato recedentibus. Nullum est quippe peccatum, pro quo aut non oret Ecclesia remittendo, aut quod, data sibi divinitus potestate, desistentibus ab eodem non possit absolvere, vel paenitentibus relaxare, cui dicitur: Quaecunque dimiseritis super terram ... [*cf. Io 20:23*]; "quaecunque solveritis super terram, soluta erunt et in caelo" [*Mt 18:18*]. In quibuscunque omnia sunt, quantacunque sint, et qualiacunque sint, veraci nihilominus eorum manente sententia, qua nunquam solvendus esse denuntiatur in eorum tenore consistens, non etiam ab hoc eodem post recedens.

that prayer should be offered for this: and there is a sin not unto death: I do say that prayer should be offered for this [*1 Jn 5:16f.*]. It is a sin unto death for those persisting in the same sin; it is not a sin unto death for those withdrawing from the same sin. For there is no sin for whose remission the Church does not pray, or which she cannot forgive those who desist from that same sin, or from which she cannot loose for those who repent, since the power has been divinely given to her, to whom it was said: Whatever you forgive upon earth ... [*cf. Jn 20:23*]; "whatever you loose upon earth shall be loosed in heaven" [*Mt 18:18*]. In whatever all are ⟨included⟩, however great they may be and of whatever kind they may be, although the judgment of them nevertheless remains true, by which he is denounced ⟨as⟩ never to be loosed who continues in the course of them, but not after he withdraws from this same ⟨course⟩.

## 350–354: *Decretum Gelasianum,* or the Decretal Letter concerning Books Approved and Not Approved, date uncertain

According to tradition, all or some parts of this collection of documents are attributed to Damasus I (*Decretum Damasi*) or to Gelasius I (*Decretum Gelasianum*). They were also amplified and revised by Pope Hormisdas (decretal letter [125 Thl] *De scripturis divinis*, August 13, 520). It consists of documents of diverse epochs that were brought together in the sixth century either in northern Italy or southern France by an ecclesiastical clerk. It is made up of five parts: (1) the treatment of the Holy Spirit and christological titles [*178]; (2) the canon of Sacred Scriture [*179f.]; (3) declaration on the primacy of the Roman See and on the patriarchal sees [*350f.]; (4) declaration on the recognition of ecumenical councils [*352]; (5) decree on the approval of the writings of the Fathers of the Church and on the rejection of apocryphal and heretical works [*353f.]. Parts 1–2 can substantially be traced back to Damasus I; however, this is disputed for part 3 (cf. C. H. Turner and E. Schwartz; others, though, still attribute this part to Damasus). Parts 4–5 are, without doubt, later than Damasus; they are attributed to Gelasius I and Hormisdas. The authenticity, though, of the above-mentioned letter [of Hormisdas] is contested.

*Ed.:* [**350–54*]: E. von Dobschütz: TU 38/IV (Leipzig, 1912), 7–13, 29–60 / Thl 454–71 [= *Decretum Gelasianum*]; 932–38 [= letter of Hormisdas] / PL 59:159B–164B; cf. 165–80, the synopsis / BullTau 1:122b–124b; cf. 665–72 / BullCocq 1:71a–72a; cf. 1:409–16 / MaC 8:147–52; cf. 157–72. —[*only *350f.*]: Turner, in JThSt 1 (1900): 560 / Turner 1/I/II, 155–58 / PL 13:374B–376A; 19:793A–794B. —*Reg.:* ClPL 1676; JR 700, with additions.

*Primacy of the Roman See*

**350** Post [has omnes][1] propheticas et evangelicas atque apostolicas [quas superius deprompsimus][1] scripturas, quibus Ecclesia catholica per gratiam Dei fundata est, etiam illud intimandum putavimus, quod, quamvis universae per orbem catholicae diffusae Ecclesiae unus thalamus Christi sit, sancta tamen Romana Ecclesia nullis synodicis constitutis ceteris Ecclesiis praelata sit, sed evangelica voce Domini et Salvatoris primatum obtenuit: Tu es Petrus, inquiens, et super hanc petram aedificabo Ecclesiam meam, et portae inferi non praevalebunt adversus eam, et tibi dabo claves regni caelorum, et quaecumque ligaveris super terram, erunt ligata et in caelo, et quaecumque solveris super terram, erunt soluta et in caelo [*Mt 16:18s*].

After [all these][1] prophetic and evangelical and apostolic writings [which we have set forth above],[1] on which the Catholic Church by the grace of God is founded, we have thought this ⟨fact⟩ also ought to be published, namely, that, although the universal Catholic Church spread throughout the world is the one bridal chamber of Christ, nevertheless the holy Roman Church has not been preferred to the other Churches by reason of synodal decrees, but she has obtained the primacy by the evangelical voice of the Lord and Savior saying: You are Peter, and on this rock I will build my Church, and the powers of death shall not prevail against her. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven [*Mt 16:18f.*].

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***350** [1] Added in manuscripts in which the canon of Holy Scripture precedes.

Addita est etiam societas beatissimi Pauli Apostoli, vasis electionis, qui non diverso, sicut haeretici garriunt, sed uno tempore, uno eodemque die gloriosa morte cum Petro in urbe Roma sub Caesare Nerone agonizans coronatus est; et pariter supradictam sanctam Romanam Ecclesiam Christo Domino consecrarunt aliisque omnibus urbibus in universo mundo sua praesentia atque venerando triumpho praetulerunt.

There is added also the association of the most blessed Paul the apostle, the vessel of election, who not at a different time, as the heretics say, but at the one time, on one and the same day, while suffering agony together with Peter was crowned with a glorious death under the emperor Nero in the city of Rome; and equally have they consecrated the above-mentioned Church of Rome to Christ the Lord and have raised her above all other cities in the whole world by their presence and their venerable triumph.

Est ergo prima Petri Apostoli sedes Romana Ecclesia non habens maculam neque rugam nec aliquid eiusmodi [*Eph 5:27*]. Secunda autem sedes apud Alexandriam beati Petri nomine a Marco eius discipulo atque evangelista consecrata est.... Tertia vero sedes apud Antiochiam beatissimi Apostoli Petri habetur honorabilis, eo quod illic, priusquam Romam venisset habitavit et illic primum nomen Christianorum novellae gentis exortum est [*cf. Act 11:26*].

Accordingly the see of Peter the apostle of the Church of Rome is first, having neither spot nor wrinkle nor any such thing [*Eph 5:27*]. But the second see at Alexandria was consecrated in the name of blessed Peter by Mark, his disciple and evangelist.... As indeed the third in honor is considered the see of the most blessed apostle Peter at Antioch, because he lived there before he came to Rome and ⟨since⟩ the name "Christians" for the new people first arose there [*cf. Acts 11:26*]. **351**

*Authority of Ecumenical Councils*

Et quamvis aliud fundamentum nullus possit ponere praeter id, quod positum est, qui est Christus Iesus [*cf. 1 Cor 3:11*], tamen ad aedificationem sancta id est Romana Ecclesia post illas Veteris vel Novi Testamenti, quas regulariter suscipimus, etiam has suscipi non prohibet Scripturas, id est: Sanctam Synodum Nicaenam ...; [sanctam Synodum Constantinopolitanam, ... in qua Macedonius haereticus debitam damnationem excepit;][1] s. Synodum Ephesinam...; s. Synodum Calchedonensem.... [Sed et si qua sunt concilia a s. Patribus hactenus instituta, post istorum quattuor auctoritatem et custodienda et recipienda decrevimus.][1]

And although no one can lay a foundation other than the one that has been laid, which is Christ Jesus [*cf. 1 Cor 3:11*], nevertheless, the holy, that is, Roman Church does not forbid that, after the scriptures of the Old and New Testaments, which we take as a rule, there be received for edification also these writings, namely: the holy Council of Nicaea ...; [the holy Council of Constantinople,... at which the heretic Macedonius received a well-deserved condemnation;][1] the holy Council of Ephesus ...; the holy Council of Chalcedon.... [But we have decided that any other synods that have been held by the holy Fathers up to this time are also to be both observed and accepted as next in authority to those four.][1] **352**

*Books to Be Accepted*

Item opuscula beati Caecilii Cypriani martyris, Carthag. episcopi. Item opuscula ... [*Eodem modo allegtantur Gregor. Naz., Basilius M., Athtanas. Alex., Iohannes Chrysost., Theophilus Alex., Cyrill. Alex., Hilarius Pict., Ambros., Augustin., Hieronym., Prosper Aquit.*] Item epistolam beati Leonis papae ad Flavianum C'politanum episcopum destinatam; de cuius textu quispiam si usque ad unum iota disputaverit, et non eam in omnibus venerabiliter receperit, anathema sit. Item opuscula atque tractatus omnium orthodoxorum Patrum, qui in nullo a sanctae Ecclesiae Romanae consortio deviarunt, ... legendos decernimus.

Likewise, the works of the blessed martyr Caecilius Cyprian, Bishop of Carthage. Likewise, the works.... [*In the same manner are cited Gregory Nazianzen, Basil the Great, Athanasius of Alexandria, John Chrysostom, Theophilus of Alexandria, Cyril of Alexandria, Hilary of Poitiers, Ambrose, Augustine, Jerome, Prosper of Aquitaine.*] Also the epistle of blessed Pope Leo addressed to Flavian, Bishop of Constantinople; if anyone argues concerning the text of this one even in regard to one iota, and does not receive it in all ⟨parts⟩ reverently, let him be anathema. Likewise, we decree that the works and treatises of all the orthodox Fathers who in nothing have deviated from the communion of the holy Roman Church ... ought to be read. **353**

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***352** [1] Without doubt, this was not inserted prior to the Acacian schism (A.D. 519).

Item decretales epistolas, quas beatissimi papae diversis temporibus ab urbe Roma pro diversorum Patrum consultatione dederunt, venerabiliter suscipiendas esse.

Likewise, too, the decretal letters that the most blessed popes have written at various times from the city of Rome to advise various Fathers are to be received with reverence.

Item gesta sanctorum martyrum.... Sed ideo secundum antiquam consuetudinem singulari cautela in sancta Romana Ecclesia non leguntur, quia et eorum, qui conscripsere, nomina penitus ignorantur, et ab infidelibus et idiotis superflua aut minus apta quam rei ordo fuerit, esse putantur.... Propter quod,... ne vel levis subsannandi oriretur occasio, in sancta Romana Ecclesia non leguntur. Nos tamen cum praedicta Ecclesia et omnes martyres et eorum gloriosos agones, qui Deo magis quam hominibus noti sunt, omni devotione veneramur.

Likewise, the deeds of the holy martyrs.... But in accordance with ancient custom ⟨and⟩ with particular caution these are not read in the holy Roman Church, because the names of those who wrote them are entirely unknown and, in addition, they are thought by infidels and the ignorant to be superfluous or less appropriate than the actual circumstances.... Because of this,... they are not read in the holy Roman Church so that not even the slightest occasion of ridicule might arise. We, however, with the aforementioned Church venerate with all devotion both all the martyrs and the glorious agonies of those who are known to God more than to men.

Item vitas Patrum, Pauli, Antonii, Hilarionis et omnium eremitarum, quas tamen vir beatissimus Hieronymus descripsit, cum omni honore suscipimus.

Likewise, we receive with all reverence the lives of the Fathers, of Paul, of Anthony, of Hilarion, and of all the hermits, but only those the most blessed Jerome has written.

[*Continuando seriem librorum monetur:*] cum haec ad catholicorum manus pervenerint, beati Pauli Apostoli praecedat sententia: "Omnia probate, quod bonum est, tenete" [*1 Th 5:21*]. Item Rufinus vir religiosus plurimos ecclesiastici operis edidit libros, nonnullas etiam Scripturas interpretatus est. Sed quoniam venerabilis Hieronymus eum in aliquibus de arbitrii libertate notavit, illa sentimus, quae praedictum beatum Hieronymum sentire cognoscimus; et non solum de Rufino, sed etiam de universis, quos vir saepius memoratus zelo Dei et fidei religione reprehendit.—Item Origenis nonnulla opuscula, quae vir beatissimus Hieronymus non repudiat, legenda suscipimus. Reliqua autem omnia cum auctore suo dicimus renuenda....

[*In continuing the listing of books a warning is given:*] Although this comes into the hands of Catholics, let the judgment of blessed Paul the apostle lead the way: "Test everything; hold fast what is good" [*1 Thess 5:21*]. Likewise, Rufinus, a religious man, has produced several volumes of ecclesiastical works and also interpretations of some of the Scriptures. But because the venerable Jerome criticized him on certain points in regard to free will, our opinion is what we perceive to be the opinion of the aforesaid blessed Jerome; and not only in regard to Rufinus, but also in regard to all those criticized by that man so often noted for his zeal for God and his devotion to the faith. — Likewise, we accept as readable some works of Origen that the most blessed Jerome did not repudiate. However, we say that all his other works are to be rejected along with their author....

*Books Not to Be Accepted*

**354** Cetera, quae ab haereticis sive schismaticis conscripta vel praedicata sunt, nullatenus recipit catholica et apostolica Romana Ecclesia.

Other works that have been written or proclaimed by heretics or schismatics, the Catholic and apostolic Roman Church does not accept at all.

[*Following this is a long list of apocrypha, in the narrow sense, i.e., of pseudo-canonical writings, as well as in the broad sense, of writings burdened with heresy.*]

Haec et his similia, quae ... haeresiarchae ... docuerunt vel conscripserunt, quorum nomina minime retinentur, non solum repudiata, verum etiam ab omni Romana catholica et apostolica Ecclesia eliminata atque cum suis auctoribus auctorumque sequacibus sub anathematis insolubili vinculo in aeternum confitemur esse damnata.

We declare that ⟨all⟩ this and what is similar to it, which ... the heretics... taught or composed ..., whose names are not all retained ⟨in memory⟩, has been not only rejected, but even banned by the whole Roman Catholic and apostolic Church and condemned along with its authors and the followers of the authors under an unbreakable bond of anathema forevermore.

### 355: Treatise *Necessarium quoque* against Eutyches and Nestorius, date uncertain

*Ed.:* E. Schwartz, *Publizistische Sammlungen zum Acacianischen Schisma*, AbhBayAk Philosophisch-historische Abteilung, n.s. 10 (Munich, 1934), $87_{8-12}$ / Thl 532f. (= tract. III). —*Reg.:* JR 670; ClPL 1673.

*Two Natures in Christ*

(c. 4) Quamvis enim unus atque idem sit Dominus Iesus Christus, et totus Deus homo et totus homo Deus, et quicquid est humanitatis, Deus homo suum faciat, et quicquid est Dei, homo Deus habeat: tamen ut hoc permaneat sacramentum nec possit ex aliqua parte dissolvi, sic totus homo permanet esse quod Deus est, ut totus Deus permaneat esse quod homo est....

(Chap. 4) Although, indeed, the Lord Jesus Christ is one and the same, both man fully God and God fully man, and all that pertains to humanity, the God-man makes his own, and all that pertains to God, the man-God possesses, nevertheless, in order that this mystery may endure and not be dissolved in any respect, just so the whole man continues to be what God is, as the whole God continues to be what man is.... **355**

## ANASTASIUS II: November 24, 496–November 17 (19?), 498

### 356: Letter *Exordium pontificatus mei* to Emperor Anastasius I, late 496

*Ed.:* Thl 620–23 (= letter 1) / BullCocq 1:74b–75a / BullTau 1:128b–129a / cf. Gratian, *Decretum*, p. I, dist. 19, c. 8 (Frdb 1:63). —*Reg.:* JR 744 with additions.

*The Validity of the Sacraments Administered by Schismatics*

(c. 7) Secundum Ecclesiae catholicae consuetudinem sacratissimum serenitatis tuae pectus agnoscat, quod nullum de his, vel quos baptizavit Acacius[1] vel quos sacerdotes sive levitas secundum canones ordinavit, ulla eos ex nomine Acacii portio laesionis attingat, quo forsitan per iniquum tradita sacramenti gratia minus firma videatur. Nam et baptismum ... sive ab adultero vel a fure fuerit datum, ad percipientem munus pervenit illibatum: quia vox illa, quae per columbam sonuit, omnem maculam humanae pollutionis excludit, qua declaratur ac dicitur: "Hic est qui baptizat ..." [*Lc 3:16*].[2] Nam si visibilis solis istius radii, cum per loca foetidissima transeunt, nulla contactus inquinatione maculantur, multo magis illius, qui istum visibilem fecit, virtus nulla ministri indignitate constringitur....

(Chap. 7) According to the most sacred custom of the Catholic Church, let the heart of Your Serenity acknowledge that no share in the injury from the name of Acacius[1] should attach to any of these whom Acacius the schismatic bishop has baptized, or to any whom he has ordained priests or deacons according to the canons, lest perchance the grace of the sacrament seem less powerful when conferred by an unjust ⟨person⟩. For baptism ... even if administered by an adulterer or by a thief accomplishes its purpose by undiminished reception: since that voice which issued forth through the dove excludes all stain of human pollution whereby it declares and pronounces: "This is he who baptizes ..." [*Lk 3:16*].[2] For if the rays of that visible sun are not stained by contact with any pollution when they pass over the foulest places, much less is the virtue of him who made that visible ⟨sun⟩ fettered by any unworthiness in the minister.... **356**

(c. 9, al. 8) Ideo ergo et hic ... male bona ministrando sibi tantum nocuit. Nam inviolabile sacramentum, quod per illum datum est, aliis perfectionem suae virtutis obtinuit.

(Chap. 9, others chap. 8) On that account, therefore, this one ... has injured only himself by administering good things wickedly. For the inviolable sacrament, which was given through him, preserved for others the perfection of its power.

### 357–359: Letter *In prolixitate epistolae* to Bishop Laurence of Lignido (Illyria), 497

This letter was erroneously attributed also to Gelasius I. The same formula of faith is likewise found in the letter, conserved in fragments, of Anastasius II to Ursicinus from 497 (Thl 627f. = letter 4).

*Ed.:* O. Guenther: CSEL $35:226_1–228_9$ (= *Collectio Avellana*, letter 81) / Thl 625f. (= Anastasius, letter 3) / PL 59:20A–21B (= Gelasius, letter 2). —*Reg.:* JR 746.

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*356 [1] Patriarch of Constantinople (472–489), author of the Acacian schism (484–519).

[2] Cf. Augustine, *Contra epistulam Parmeniani* II, 10, no. 22; 11, no. 23 (CSEL $51:71_{10f.}$, $73_{22}$ / PL 43:66, 67).

*Profession of Faith*

**357** Confitemur ergo, Dominum nostrum Iesum Christum Filium Dei unigenitum ante omnia quidem saecula sine principio ex Patre natum secundum deitatem, in novissimis autem diebus de sancta virgine Maria eundem incarnatum et perfectum hominem ex anima rationali et corporis susceptione, homousion Patri secundum deitatem et homousion nobis secundum humanitatem. Duarum enim naturarum perfectarum unitas facta est ineffabiliter. Propter quod unum Christum eundem Filium Dei et hominis unigenitum a Patre et primogenitum ex mortuis confitemur, scientes quod quidem coaeternus suo Patri secundum divinitatem, secundum quam opifex est omnium, et dignatus est post consensionem sanctae Virginis, cum dixit ad angelum "Ecce ancilla Domini, fiat mihi secundum verbum tuum" [*Lc 1:38*], ineffabiliter sibi ex ipsa aedificari templum et istud sibi univit, quod non coaeternum de sua substantia e caelo detulit corpus, sed ex massa nostrae substantiae, hoc est ex Virgine. Hoc accipiens et sibi uniens non Deus Verbum in carne versus est neque ut phantasma apparens, sed inconvertibiliter et incommutabiliter suam conservavit essentiam, primitias naturae nostrae sibi univit. Nam principium Deus Verbum has nostrae naturae primitias per multam sibi bonitatem unire dignatus est: qui non permixtus, sed in utrisque substantiis unus et ipse visus secumdum quod scriptum est: "Solvite templum istud, et in tribus diebus resuscitabo illud" [*Io 2:19*]. Solvitur enim Christus Iesus secundum meam substantiam, quam suscepit, et solutum suscitat proprium templum, hoc ipse secundum divinam substantiam, secundum quam et omnium artifex est.

Therefore we acknowledge that our Lord Jesus Christ, only begotten Son of God, was indeed before all ages born from the Father without a beginning in respect to his divinity, but was in recent times made flesh of the holy Virgin Mary and perfect man from his rational soul and his assumption of a body, one in being with the Father in respect to his divinity and one in being with us in respect to his humanity, for the union of the two perfect natures was brought about in a way that cannot be expressed in words. For this reason we acknowledge the one Christ both as Son of God and as ⟨Son⟩ of Man, as the Only-Begotten of the Father and as the firstborn of the dead; for we know that he is co-eternal with his Father in respect to his divinity, with whom he is the Creator of everything, and that, after the consent of the holy Virgin, when she said to the angel, "Behold, I am the handmaid of the Lord; let it be to me according to your word" [*Lk 1:38*], he deigned to build from her, in a way beyond the power of words, a temple for himself and united it to himself; and he did not bring down this body from heaven as co-eternal out of his own substance, but out of the matter of our substance, that is, from the Virgin. In taking this and uniting it to himself, God the Word was not turned into flesh, nor was he like an illusion, but he kept his own essence in an inconvertible and immutable way ⟨and⟩ united the fundamentals of our nature to himself. For God the Word, as the beginning, deigned to unite these fundamentals of our nature to himself through his abundant goodness; he appeared, not commingled, but one and the same in both substances, as it was written: "Destroy this temple, and in three days I will raise it up" [*Jn 2:19*]. For Christ Jesus is destroyed in respect to my substance, which he took upon himself, and he raises up his own temple that was destroyed, ⟨doing this⟩ in respect to the divine substance by virtue of which he is also the Creator of everything.

**358** Numquam autem post resurrectionem unitionis nostrae naturae discessit a proprio templo nec discedere potest propter ineffabilem suam benignitatem, sed est ipse Dominus Iesus Christus et passibilis et impassibilis, passibilis secundum humanitatem, impassibilis secundum divinitatem. Suscitavit igitur suum templum Deus Verbum et in se naturae nostrae resurrectionem et renovationem operatus est. Et hanc Dominus Christus, postquam resurrexit a mortuis, discipulis ostendebat dicens: "Palpate me et videte, quoniam spiritus carnem et ossa non habet, quemadmodum me videtis habere" [*Lc 24:39*]. Non dixit "quemadmodum me dicitis *esse*", sed "*habere*", ut et qui habet et qui habetur considerans, non permixtionem, non conversionem, non mutationem, sed unitatem factam respicias. Propterea et fixuras clavorum et punctionem lanceae demonstravit et cum

After the resurrection of our nature united ⟨with his⟩, however, he has never separated himself from his temple and, due to his inexpressible goodness, can no longer separate himself ⟨from it⟩; rather, the Lord Jesus Christ himself is both subject to suffering and incapable of suffering: capable of suffering in respect to ⟨his⟩ humanity, incapable of suffering in respect to ⟨his⟩ divinity. Therefore, God the Word has raised up his own temple and brought about in himself the resurrection and the renewal of our nature. And Christ the Lord showed this to his disciples after he rose from the dead, saying: "Handle me and see; for a spirit has not flesh and bones as you see that I have" [*Lk 24:39*]. He said, not "which you say that I *am*", but "⟨that I⟩ *have*", so that both the one who has and the one who is might be considered and so that it might be realized that this is not a blending,

discipulis manducavit, ut per omnia resurrectionem nostrae naturae in se renovatam doceret, et, quia secundum beatam divinitatis substantiam inconvertibilis, incommutabilis, impassibilis, immortalis, nullius indigens, perficiens omnes passiones, et permisit proprio inferri templo, quod virtute propria suscitavit, et per propriam perfectionem templi sui renovationem nostrae naturae operatus est.

not a metamorphosis, not an alteration, but a unity that has been produced. For this reason he showed both the marks of the nails and the lance wound and ate with his disciples, so that through every means he might show how our nature has been resurrected and renewed in him; and, because by virtue of the blessed substance of his divinity he ⟨is⟩ unchangeable, immutable, incapable of suffering, immortal, needing nothing, he accomplished all sufferings and allowed them to be inflicted on his temple, which he raised up by his own strength, and, through the proper perfection of his temple, brought about the renewal of our nature.

Qui autem dicunt subtilem hominem Christum aut passibilem Deum aut in carne versum aut non counitum habuisse corpus aut de caelo hoc detulisse aut phantasma esse aut mortalem dicentes Deum Verbum indiguisse, ut a Patre resuscitaretur, aut sine anima corpus aut sine sensu hominem suscepisse aut duas substantias Christi secundum permixtionem confusas unam factam fuisse substantiam et non confitentes Dominum nostrum Iesum Christum duas esse naturas inconfusas, unam autem personam, secundum quod unus Christus, unus idem Filius, istos anathematizat catholica et apostolica Ecclesia.

But the catholic and apostolic Church anathematizes **359** those who say that Christ was a mere man or that God was capable of suffering or was transformed into flesh or did not possess a body united to him or brought it down from heaven or that he is a ghost or, saying that as God the Word was mortal, he needed to be raised by the Father or that he took on a body without a soul or humanity without the senses or that the two substances of Christ were intermingled in a mixture and became one substance and do not acknowledge that our Lord Jesus Christ is two natures, without confusion, but one Person and, consequently, is one Christ and one and the same Son.

## 360–361: Letter *Bonum atque iucundum* to the Bishops of Gaul, August 23, 498

*Ed.:* Thl 634–36 (= letter 6) / J. Tosi: ÖstVJKTh 5 (1866): 556–59 / BullTau appendix 1:342b–344b. —*Reg.:* JR 751, with additions.

*The Origin of Souls and Original Sin*

(c. 1 § 2) [*Asserunt quidam haeretici*] quod humano generi parentes, ut ex materiali faece tradunt corpora, ita etiam vitalis animae spiritum tribuant.... (§ 4) Quomodo ergo contra divinam sententiam carnali nimis intellectu animam ad Dei imaginem factam putant hominum permixtione diffundi atque insinuari, cum ab illo, qui ab initio hoc fecit, actio ipsa hodieque non desinat, sicut ipse dixit: "Pater meus adhuc operatur, et ego operor" [*cf. Io 5:17*]? ...

(Chap. 1, § 2) [*Certain heretics declare*] that just **360** as parents transmit bodies to the human race through a material excretion, so also they bestow the spirit of the living soul.... (§ 4) How do they suppose, therefore, with an excessively carnal understanding contrary to divine purpose, that a soul made in the image of God is propagated and imparted through the mingling of human beings, when the action of him who has made this from the beginning does not cease making this even today, just as he himself said: "My Father is working still, and I am working" [*cf. Jn 5:17*]?...

(§ 5) Cum et illud debeant intelligere quod scriptum est: "Qui vivit in aeternum, creavit omnia simul" [*Sir 18:1*]. Si igitur, antequam Scriptura per species singulas in singulis quibusque creaturis ordinem rationemque disponeret, "potentialiter", quod negari non potest, "et causaliter in opere pertinente ad creanda omnia simul, a quibus consummatis in die septimo requievit, nunc autem visibiliter in opere pertinente ad temporum cursum usque nunc operatur":[1] sanae igitur doctrinae acquiescant, quod ille indat animas, qui "vocat ea, quae non sunt, tanquam sint" [*cf. Rm 4:17*].

(§ 5) For they also should understand what was written: "He who lives eternally created all things at the same time" [*Sir 18:1*]. If, then, before Scripture, ⟨God⟩ disposed order and reason through particular species in each and every creature, "potentially" (which cannot be denied) "and in a causal mode in the work of creating all things at once (after whose completion he rested on the seventh day), he now, however, operates visibly in the work extending through the course of time up to the present":[1] let them, therefore, follow the sound doctrine that ⟨God⟩ imparts souls, he who "calls forth things which are not so that they may come to be" [*cf. Rom 4:17*].

*360 [1] Augustine, *De Genesi ad litteram* VI, 4, no. 5 (CSEL 28/I:175$_{24}$ / PL 34:341).

**361** (c. 4 § 13) Qua putant fortasse pie ac bene se dicere, ut animas merito dicant a parentibus tradi, cum sint peccatis implicitae, haec ab ipsis sapienti debent separatione discerni: quod ab illis nihil aliud potest tradi, quam quod ab ipsorum mala praesumptione commissum est, id est, culpa poenaque peccati, quam per traducem secuta progenies evidenter ostendit, ut pravi homines distortique nascantur. In quo solo utique Deus nullam communionem habere perspicue cernitur, qui ne in hanc necessitatem calamitatis inciderent, genito mortis terrore prohibuit atque praedixit. Itaque per traducem, quod a parentibus traditur, evidenter apparet, et quid ab initio usque ad finem vel operatus sit Deus vel operetur ostenditur.

(Chap. 4, § 13) Insofar as they perhaps suppose they are speaking piously and well, in saying that souls are rightfully transmitted by parents, since they are enveloped with sins, they should, in this regard, make a wise distinction: that ⟨the parents⟩ cannot transmit anything else than what was committed by their evil presumption, namely, the guilt and the penalty of sin, which is clearly seen in the lineage that results from this transmission: men are born wicked and twisted. In this alone, as is clearly seen, God has no involvement: for, by instilling in them a fear of death, he prohibited and forewarned them, lest they fall into this disastrous fate. And so, with regard to transmission, it is readily apparent what the parents hand on and what God, from the beginning to the end, has done and still does.

## SYMMACHUS: November 22, 498–July 19, 514

### 362: Letter *Ad augustae memoriae* to Emperor Anastasius I, between 506 and 512

This letter is also given the title *Apologia contra Anastasius*. It was written between 506 and 512.

*Ed.:* E. Schwartz, *Publizistische Sammlungen zum Acacianischen Schisma*, AbhBayAk Philosophisch-historische Abteilung, n.s. 10 (Munich, 1934), $154_{31}$–$155_{14}$ / Thl 703f. (= letter 10) / PL 62:68C–69A / BullTau appendix 1:355b–356a. —*Reg.:* JR 761.

*The Twofold Supreme Power on Earth*

**362** (8) Conferamus autem honorem imperatoris cum honore pontificis: inter quos tantum distat, quantum ille rerum humanarum curam gerit, iste divinarum. Tu, imperator, a pontifice baptismum accipis, sacramenta sumis, orationem poscis, benedictionem speras, paenitentiam rogas. Postremo tu humana administras, ille tibi divina dispensat. Itaque ut non dicam superior, certe aequalis honor est....

Sit istud in mundo iudicium spectante Deo et angelis eius, spectaculum omni saeculo simus, quo aut sacerdotes bonae vitae aut imperator religiosae modestiae consequantur exemplum, quia his praecipue duobus officiis regitur humanum genus, et non debeat aliquis eorum exsistere, quo valeat offendi divinitas, maxime cum uterque honor videatur esse perpetuus atque ita humano generi ex alterutro consulatur.

Precor, imperator, pace tua dixerim, memento te hominem, ut possis uti concessa tibi divinitus potestate, quia etiam si haec sub humano provenerint iudicio, sub divino necesse est ut discutiantur examine.

Fortassis dicturus es, scriptum esse: omni potestati nos subditos esse debere [*cf. Tit 3:1*]. Nos quidem potestates humanas suo loco suscipimus, donec contra Deum suas non erigant voluntates. Ceterum si omnis potestas a Deo

(8) Let us compare, then, the position of the emperor with the position of the pontiff: there is exactly the following difference between them, that the former takes care of human affairs while the latter takes care of the divine ⟨matters⟩. It is from the pontiff that you, O Emperor, received baptism, take the sacraments, ask for prayer, hope for a blessing, request a penance. In short, you administer the human ⟨things⟩; he grants you the divine. And so his position is certainly an equal (if not higher) one....

Let this be the decision in the world, in the sight of God and his angels; let us be a spectacle for every generation, from which priests may obtain an example of a virtuous life or the emperor, ⟨that⟩ of religious moderation; because it is principally by these two offices that the human race is governed, and neither of them should be such as could offend the Deity, particularly since the two positions seem to be held for life, and thus the human race is cared for by both of the two.

I beg you, O Emperor (do not be angry with me!): Remember that you ⟨are⟩ a man, so that you may be able to use the power that has been granted to you from God; for even if this takes place according to human judgment, it must ⟨still⟩ be examined under the judgment of God.

Perhaps you are going to say, It has been written: we ought to be subject to every authority [*cf. Tit 3:1*]. We of course accept human authorities in their sphere, provided they do not raise their will against God. If, moreover, all

est, magis ergo quae rebus est praestituta divinis. Defer Deo in nobis, et nos deferimus Deo in te.

power is from God, all the more, then, is that which has been placed over divine matters. Pay ⟨respect⟩ to God in us, and we pay ⟨respect⟩ to God in you.

## HORMISDAS: July 20, 514–August 6, 523

### 363–365: *Libellus fidei* of Pope Hormisdas, Sent to Constantinople, August 11, 515

This profession of faith was designed for the clergy returning from the Acacian schism. Among the various versions, differing slightly from each other, is the following one that Hormisdas consigned to his legate on August 11, 515. It was subscribed to at Constantinople on March 18, 517. Very close to this version of the formula is another one that was attached to the letter *Inter ea quae*, addressed to the bishops of Spain, dated April 2, 517 [variants noted in brackets]. Cf. also the formula of the letter of Patriarch John of Constantinople to Hormisdas dated April 22, 519 (*Collectio Avellana*, letter 159). On March 16, 536, Emperor Justinian and Patriarch Menas of Constantinople (*Collectio Avellana*, letters 89–90) subscribed to such a formula as did later the Fourth Council of Constantinople (sess. 1).

*Ed.:* O. Guenther: CSEL $35{:}520_{28}$–$522_5$ (= *Collectio Avellana*, letter 116b) / Thl 754f. (= letter 7, chap. 9). —The second formula, namely, the one attached to the letter to the bishops of Spain: Thl 795f. / W. Haacke, *Die Glaubensformel des Papstes Hormisdas in Acacianischen Schisma*, Analecta Gregoriana 20 (Rome, 1939), 10–13. See also CSEL $35{:}608_{15\text{–}20}$, $338_{21}$–$339_1$, $340_{24}$–$341_2$, $800_{13}$–$801_1$. —*Reg.:* CIPL 1684; JR 788.

*Profession of Faith against Christological Errors*

(1) Prima salus est rectae fidei regulam custodire et a constitutis Patrum nullatenus deviare. Et quia non potest Domini nostri Iesu Christi praetermitti sententia dicentis: "Tu es Petrus et super hanc petram aedificabo Ecclesiam meam" [*Mt 16:18*], haec, quae dicta sunt, rerum probantur effectibus, quia in Sede Apostolica immaculata est semper catholica servata religio.

(1) The beginning of salvation is to guard the rule **363** of the right faith and to deviate in no way from the determinations of the Fathers. And because one cannot ignore the words of our Lord Jesus Christ when he said, "You are Peter, and on this rock I will build my Church" [*Mt 16:18*], what was said has been borne out by actual results, for in the Apostolic See that Catholic faith has always been preserved immaculate.

(2) De *hac ergo* [qua] spe et fide separari minime cupientes et Patrum sequentes *in omnibus* [-!] constituta, anathematizamus omnes haereses, praecipue Nestorium haereticum, qui quondam Constantinopolitanae fuit urbis episcopus, damnatum in Concilio Epheseno a Caelestino papa urbis Romae et a *sancto* [venerabili viro] Cyrillo Alexandrinae civitatis antistite; *una cum isto* [similiter] anathematizantes Eutychen et Dioscorum Alexandrinum in sancta Synodo, quam sequimur et amplectimur, Chalcedonensi damnatos [, quae secuta s. Concilium Nicaenum fidem apostolicam praedicavit].

(2) *Therefore* [-!], desiring not to be separated by **364** any means from this hope and this faith, and following the determinations of the Fathers *in all particulars* [-!], we anathematize all heresies, especially the heretic Nestorius, who was formerly bishop of the city of Constantinople, condemned at the Council of Ephesus by Celestine, pope of the city of Rome, and by *Saint* [the venerable man] Cyril, bishop of the city of Alexandria; anathematizing *together with him* [similarly] Eutyches and Dioscorus of Alexandria, condemned at the holy Council of Chalcedon, which we follow and embrace [, which proclaimed the apostolic faith subsequent to the holy Council of Nicaea].

(3) *His Timotheum adiicientes parricidam* [Detestamur et T. parr.], Aelurum cognomento, et discipulum quoque ipsius atque sequacem in omnibus Petrum Alexandrinum; *itemque* [-!] condemnamus [etiam] et anathematizamus Acacium Constantinopolitanum quondam episcopum ab Apostolica Sede damnatum, eorum complicem atque sequacem, vel qui in eorum communionis societate permanserint: quia [Acacius] quorum se communioni miscuit, ipsorum similem meruit in damnatione sententiam. Petrum nihilominus Antiochenum *damnantes* [damnamus] cum sequacibus suis et omnium supra scriptorum.

(3) *Adding to these the traitor Timothy* [We also execrate the traitor Timothy], surnamed Aelurus, and also his disciple and follower in all respects Peter of Alexandria; *and likewise* [-!] we [also] condemn and anathematize Acacius, their accomplice and adherent, formerly bishop of Constantinople, condemned by the Apostolic See, as well as those who have remained in association with their communion: because *he* [Acacius] joined in their communion, he has deserved the same judgment of condemnation. No less *condemning* [do we condemn] Peter of Antioch with his followers and those of all whose names are written above.

**365** (4) *Quapropter* [-!] suscipimus [autem] et probamus epistolas beati Leonis papae universas, quas de christiana religione conscripsit. *Unde* [-!], sicut praediximus, sequentes in omnibus Apostolicam Sedem et praedicantes eius omnia constituta, [. Et ideo] spero, ut in una communione vobiscum, quam Sedes Apostolica praedicat, esse merear, in qua est integra et verax christianae religionis [et perfecta] soliditas: *promittentes* [promittens] *etiam* [in sequenti tempore] sequestratos a communione Ecclesiae catholicae, id est non consentientes Sedi Apostolicae, eorum nomina inter sacra non recitanda esse mysteria. [Quodsi in aliquo a professione mea deviare tentavero, his, quos damnavi, complicem me mea sententia esse profiteor.] (5) Hanc autem professionem meam [ego] manu *propria* [mea] subscripsi et tibi Hormisdae sancto et venerabili papae urbis Romae *obtuli* [direxi]....

(4) *Consequently* [-!] [, however,] we accept and approve all the letters of the blessed Pope Leo that he composed on the subject of the Christian religion. *Whence* [-!], as we have said, following the Apostolic See in all matters and proclaiming all that has been determined by it, [. And therefore] I hope that I may deserve to be in the one communion with you that the Apostolic See proclaims, in which there is the complete and true [and perfect] solidity of the Christian religion: *we promise also* [I promise] that [in the future] the names of those who are separated from the communion of the Catholic Church, that is, who are not in agreement with the Apostolic See, will not be recited in the sacred mysteries. [But if in any respect I shall attempt to deviate from my profession of faith, I acknowledge that by my own judgment I would be an accomplice of these persons whom I have condemned.] (5) Moreover, I have signed this profession of my faith with my own hand and have *offered* [sent] it to you, Hormisdas, holy and venerable pope of the city of Rome....

### 366: Letter *Sicut ratione* to the African Bishop Possessor, August 13, 520

Possessor, a bishop living in exile, had requested the judgment of the pope in regard to the doctrine of grace of Faustus of Riez [Reji] (*Collectio Avellana*, letter 230 / Thiel [= Hormisdas, letter 115] / PL 63:489f.). The "chapters" mentioned in the response of the pope, are, without doubt, the same as those spoken of in the preface of the Synod of Orange: cf. *370.

*Ed.:* ACOe 4/II, 46 / O. Guenther: CSEL $35{:}700_{15-21}$ (= *Collectio Avellana*, letter 231) / Thiel 930 (= Hormisdas, letter 124) / PL 63:493A (= Hormisdas, letter 70). —*Reg.:* JR 850.

*Authority in Questions of the Doctrine of Grace*

**366** (c. 5) De arbitrio tamen libero et gratia Dei quid Romana, hoc est catholica, sequatur et servet Ecclesia, licet et variis libris beati Augustini, et maxime ad Hilarium et Prosperum, abunde possit agnosci, tamen et in scriniis ecclesiasticis expressa *Capitula* continentur, quae, si ibi desunt et necessaria creditis, destinabimus, quamquam qui diligenter Apostoli dicta considerat, quid sequi debeat, evidenter agnoscat.

(Chap. 5) Nevertheless, what the Roman, that is, the Catholic, Church follows and preserves concerning free will and the grace of God can be abundantly recognized in the various books of the blessed Augustine and especially ⟨in those⟩ to Hilary and Prosper, but the prominent *chapters* are contained in the ecclesiastical archives, and if these are lacking there and you believe them necessary, We will send ⟨them⟩, although he who diligently considers the words of the apostle should know clearly what he ought to follow.

### 367–369: Letter *Inter ea quae* to Emperor Justinian, March 26, 521

*Ed.:* O. Guenther: CSEL $35{:}718_{18}$–$720_{22}$ (= *Collectio Avellana*, letter 236); Thiel 961–63 (= letter 137, 3); PL 63:513D–515A (= letter 79). —*Reg.:* JR 857.

*The Divine Trinity*

**367** (c. 7) Nam si Trinitas Deus, hoc est Pater et Filius et Spiritus Sanctus, Deus autem unus, specialiter Legislatore dicente: "Audi Israel, Dominus Deus tuus Deus unus est" [*Dt 6:4*]: qui aliter habet, necesse est aut divinitatem in multa dividat aut specialiter passionem ipsi essentiae Trinitatis impingat et ... hoc est aut plures deos more profanae gentilitatis inducere aut sensibilem

(Chap. 7) For if the Trinity ⟨is⟩ God, that is, Father, Son, and Holy Spirit, but God ⟨is⟩ one, particularly since the Lawgiver says: "Hear, O Israel: the Lord your God is one God" [*Deut 6:4*], whoever maintains otherwise necessarily either divides the Godhead into many ⟨parts⟩ or in particular attributes suffering to the essence of the Trinity itself, and ... this is either the introduction

poenam ad eam naturam, quae aliena est ab omni passione, transferre.

(c. 8) Unum est sancta Trinitas, non multiplicatur numero, non crescit augmento nec potest aut intellegentia comprehendi aut hoc quod Deus est discretione seiungi. Quis ergo illi secreto aeternae impenetrabilisque substantiae, quod neque ulla vel invisibilium creaturarum potuit investigare natura, profanam divisionem temptet ingerere et divini arcana mysterii revocare ad calculum moris humani? Adoremus Patrem et Filium et Spiritum Sanctum, indistinctam distincte, inconprehensibilem et inenarrabilem substantiam Trinitatis, ubi etsi admittit numerum ratio personarum, unitas tamen non admittit essentiae, ita tamen, ut servemus divinae propria naturae, servemus propria unicuique personae, ut nec personis divinitatis singularitas denegetur nec ad essentiam hoc, quod est proprium nominum, transferatur.

(c. 9) Magnum est sanctae et incomprehensibile mysterium Trinitatis: Deus Pater, Deus Filius, Deus Spiritus Sanctus, Trinitas indivisa, et tamen notum est, quia proprium est Patris, ut generaret Filium; proprium Filii Dei, ut ex Patre Patri nasceretur aequalis, notum etiam, quid sit proprium Spiritus Sancti.

of several gods, in the manner of the unholy Gentiles, or the transference of a sensible agony to that nature which is exempt from all suffering.

(Chap. 8) The Holy Trinity is one; it is not multiplied by number; it is not increased by augmentation, and what God is cannot be either grasped by the understanding or separated by making distinctions. Who, then, would try to impose an unholy division upon that mystery of the eternal and impenetrable substance that no nature—even that of invisible creatures—can explore and to reduce the inscrutability of the divine mystery to a human kind of reckoning? Let us adore the Father and the Son and the Holy Spirit, the distinctly undifferentiated, incomprehensible, and ineffable substance of the Trinity; and even if reason admits a number of Persons therein, still unity does not admit any ⟨numbering⟩ of essence; as we preserve the aspects proper to the divine natures, so we also preserve the aspects proper to each Person, so that the uniqueness of the divinity may not be denied to the Persons and what is proper to the names may not be transferred to the essence.

(Chap. 9) Great and incomprehensible is the mystery of the Holy Trinity: God the Father, God the Son, God the Holy Spirit, the undivided Trinity; and yet it is known that it is proper to the Father that he beget the Son, proper to the Son of God that he be born of the Father and equal to the Father, and it is also known what is proper to the Holy Spirit.

*The Incarnation of the Divine Word*

(c. 10) Proprium autem Filii Dei, ut ... in novissimis temporibus Verbum caro fieret et habitaret in nobis [*cf. Io 1:14*], ita intra viscera sanctae Mariae virginis genitricis Dei unitis utrisque sine aliqua confusione naturis, ut qui ante tempora erat Filius Dei, fieret Filius hominis et nasceretur ex tempore hominis more, matris vulvam natus aperiens et virginitatem matris deitatis virtute non solvens.

(Chap. 10) Now, the aspect proper to the Son of God **368**
⟨is⟩ that ... in recent times the Word became flesh and dwelt among us [*cf. Jn 1:14*], both natures being united without any confusion within the womb of the holy Virgin Mary, Mother of God, in such a way that he who was the Son of God before the ages became the Son of Man and was born in time in the manner of a human being, opening the Mother's womb by his birth and yet not damaging the virginity of the Mother by the power of the Godhead.

(c. 11) Dignum plane Deo nascente mysterium, ut servaret partum sine corruptione, qui conceptum fecit esse sine semine, servans quod ex Patre erat, et repraesentans quod ex matre suscepit....

(Chap. 11) The mystery was entirely worthy of the birth of God, whereby he who brought about conception without human seed should keep the birth from violation, preserving that which was from the Father and manifesting that which he took from the Mother....

(c. 12) Idem enim Deus et homo, non, ut ab infidelibus dicitur, sub quartae introductione personae, sed ipse Dei Filius Deus et homo, idem virtus et infirmitas, humilitas et maiestas, redimens et venditus, in cruce positus et caeli regna largitus, ita nostrae infirmitatis ut possit interimi, ita ingenitae potentiae ne posset morte consumi.

(Chap. 12) For the same ⟨Person is⟩ God and man, **369**
not by means of the introduction of a fourth person, as is said by the infidels, but the Son of God is himself God and man, the same ⟨Person⟩ is strength and weakness, lowliness and majesty, the one who redeems and the one sold, hung on the Cross and bestowing the kingdom of heaven, so much in our weakness that he could be killed and so much in his innate power that he could not be destroyed by death.

(c. 13) Sepultus est iuxta id, quod homo voluit nasci, et iuxta id, quod Patri erat similis, resurrexit: patiens vulnerum et salvator aegrorum, unus defunctorum et vivificator obeuntium, ad inferna descendens et a Patris gremio non recedens. Unde et animam, quam pro communi condicione posuit, pro singulari virtute et admirabili potentia mox resumpsit.

(Chap. 13) He was buried because he wished to be born as a man; and because he was similar to the Father, he rose again: one who suffered wounds and savior of the suffering, one of the dead and the restorer of the dead to life, descending into hell and not departing from the bosom of the Father. In consequence, he also soon recovered, by his unique strength and admirable power, the soul that he gave up because of the common condition of existence ⟨with us⟩.

JOHN I: August 13, 523–May 18, 526

## FELIX III (IV): July 12, 526–September 22, 530

### 370–397: Second Synod of ORANGE, begun July 3, 529

In order to lend the authority of the pope to his doctrine of grace against his opponents gathered at the Synod of Valence, Caesarius, Archbishop of Arles, requested these "little chapters". By this, one should understand not only the "canons" in the strict sense, namely, cann. 1–8 (which begin "Si quis ..." [If anyone ...]), but also the *Sententiae ex Augustino delibatae*, collected in Rome toward the mid-fifth century by Prosper of Aquitaine, that is, cann. 9–25 (cf. M. Cappuyns, "L'Origine des 'Capitula' d'Orange", RechThAM 6 [1934]: 121–42). The "canons" are taken from a *Syllabus Treverenis* [= Treviri], in which cann. 3–10 correspond fully to the "canons" of Orange. M. Cappuyns traces these to Joannes Maxentius, the leader of the Scythian Theopaschist monks (cf. his *Libellus* in ACOe 4/II, 9f.; the letter of the same monks to the African bishops, cann. 6–8: PL 65:447B–451C; the response of Fulgentius, the *Liber ad Petrum Diaconum* 12ff.: PL 65:466A–469B). The synod was confirmed by Boniface II (*398–400). As a provincial synod, it remained largely unknown to many, and by the eighth century, it had fallen into oblivion. It was recalled to mind only through the discussions of the Council of Trent.

*Ed.:* G. Morin, *Caesarii Arelatensis Opera varia* (*Opera omnia* 2; Maretioli, 1942), 70–77 / C. Munier: CpChL 148 (1963): 55–63 / F. Maassen: MGH Leges III = Concilia 1 (1893), 46–52 / Bruns 2:176–82 / MaC 8:711D–717A.

#### a. Preface

370 ... Pervenit ad nos, esse aliquos, qui de gratia et libero arbitrio per simplicitatem minus caute et non secundum fidei catholicae regulam sentire velint. Unde id nobis, secundum admonitionem et auctoritatem Sedis Apostolicae, iustum ac rationabile visum, ut pauca capitula ab Apostolica nobis Sede transmissa, quae ab antiquis Patribus de sanctarum Scripturarum voluminibus in hac praecipue causa collecta sunt, ad docendos eos, qui aliter quam oportet sentiunt, ab omnibus observanda proferre et manibus nostris subscribere deberemus....

... There has come to us news of some who, in regard to grace and free will, would like to judge with little caution and not according to the rule of the Catholic faith. To us, according to the admonition and authority of the Apostolic See, it has seemed just and reasonable that we should set forth to be observed by all, and that we should sign with our own hands, a few chapters transmitted to us by the Apostolic See, which were collected by the ancient Fathers from the volumes of the Sacred Scripture especially in this cause, to teach those who think otherwise than they ought....

#### b. Canons

*Original Sin*

371 Can. 1. Si quis per offensam praevaricationis Adae non totum, id est secundum corpus et animam, "in deterius" dicit hominem "commutatum",[1] sed animae libertate illaesa durante, corpus tantummodo corruptioni credit obnoxium, Pelagii errore deceptus adversatur Scripturae dicenti: "Anima, quae peccaverit, ipsa morietur" [*Ez 18:20*]; et: "Nescitis, quoniam, cui exhibetis vos servos

Can. 1. If anyone says that through the offense of Adam's sin the whole person, body and soul, was not "changed for the worse"[1] but believes that only the body was subjected to corruption while the freedom of the soul remained unharmed, such a one is misled by the error of Pelagius and goes against Scripture, which says: "The soul that sins shall die" [*Ezek 18:20*], and: "Do you not

*371 [1] Augustine, *De nuptiis et concupiscentia* II, 34, no. 57 (CSEL 42:315 / PL 44:471).

ad oboediendum, servi estis eius, cui oboeditis?" [*Rm 6:16*]; et: "A quo quis superatur, eius et servus addicitur" [*cf. 2 Pt 2:19*].

know that if you yield yourselves to anyone as obedient slaves, you are slaves of the one whom you obey?" [*Rom 6:16*]; and again: "Whatever overcomes one, to that he is enslaved" [*2 Pet 2:19*].

Can. 2. Si quis soli Adae praevaricationem suam, non et eius propagini asserit nocuisse, aut certe mortem tantum corporis quae poena peccati est, non autem et peccatum, quod mors est animae, per unum hominem in omne genus humanum transiisse testatur, iniustitiam Deo dabit contradicens Apostolo dicenti: "Per unum hominem peccatum intravit in *mundum* [mundo], et per peccatum mors, et ita in omnes homines [mors] pertransiit, in quo omnes peccaverunt" [*cf. Rm 5:12*].[1]

Can. 2. If anyone maintains that the fall harmed Adam **372** alone and not his descendants or declares that only bodily death which is the punishment of sin, but not sin itself, which is the death of the soul, was passed on to the whole human race by one man, he ascribes injustice to God and contradicts the words of the apostle: "Sin came into the world through one man, and death through sin, and so [death] spread to all men as all sinned in him" [*Rom 5:12*].[1]

*Grace*

Can. 3. Si quis invocatione humana gratiam Dei dicit posse conferri, non autem ipsam gratiam facere, ut invocetur a nobis, contradicit Isaiae prophetae vel Apostolo idem dicenti: "Inventus sum a non quaerentibus me; palam apparui his, qui me non interrogabant" [*Rm 10:20; cf. Is 65:1*]

Can. 3. If anyone says that the grace of God can be **373** conferred because of human prayer, and not rather that it is grace itself that prompts us to pray, one contradicts the prophet Isaiah or the apostle who says the same thing: "I have been found by those who did not seek me; I have shown myself to those who did not ask for me" [*Rom 10:20; cf. Is 65:1*].

Can. 4. Si quis, ut a peccato purgemur, voluntatem nostram Deum exspectare contendit,[1] non autem, ut etiam purgari velimus, per Sancti Spiritus infusionem et operationem in nos fieri confitetur, resistit ipsi Spiritui Sancto per Salomonem dicenti: "Praeparatur voluntas a Domino" [*Prv 8:35 Septg.*],[2] et Apostolo salubriter praedicanti: "Deus est, qui operatur in vobis et velle et perficere pro bona voluntate" [*cf. Phil 2:13*].

Can. 4. If anyone contends that God awaits our will **374** before cleansing us from sin,[1] but does not confess that even the desire to be cleansed is aroused in us by the infusion and action of the Holy Spirit, he opposes the Holy Spirit himself speaking through Solomon: "The will is prepared by the Lord" [*Prov 8:35 LXX*][2] and the apostle's salutary message: "God is at work in you, both to will and to work for his good pleasure" [*Phil 2:13*].

Can. 5. Si quis, sicut augmentum, ita etiam initium fidei ipsumque credulitatis affectum, quo in eum credimus, qui iustificat impium, et ad [re]generationem sacri baptismatis pervenimus, non per gratiae donum, id est per inspirationem Spiritus Sancti corrigentem voluntatem nostram ab infidelitate ad fidem, ab impietate ad pietatem, sed naturaliter nobis inesse dicit, apostolicis dogmatibus adversarius approbatur, beato Paulo dicente: "Confidimus, quia qui coepit in vobis bonum opus, perficiet usque in diem Iesu Christi" [*cf. Phil 1:6*]; et illud: "Vobis datum est pro Christo non solum, ut in eum credatis, verum etiam, ut pro illo patiamini" [*cf. Phil 1:29*]; et: "Gratia salvi facti estis per fidem, et hoc non ex vobis: Dei enim donum est" [*cf. Eph 2:8*]. Qui enim fidem, qua in Deum credimus, dicunt esse naturalem, omnes eos, qui ab Ecclesia Christi alieni sunt, quodammodo fideles esse definiunt.[1]

Can. 5. If anyone says that the increase as well as the **375** beginning of faith and the very desire of faith—by which we believe in him who justifies the sinner and by which we come to the regeneration of holy baptism—proceeds from our own nature and not from a gift of grace, namely, from an inspiration of the Holy Spirit changing our will from unbelief to belief and from godlessness to piety, such a one reveals himself in contradiction with the apostolic doctrine, since Paul says: "I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ" [*Phil 1:6*]; and again: "It has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake" [*Phil 1:29*]; and also: "By grace you have been saved through faith; and this is not your own doing, it is the gift of God" [*Eph 2:8*]. For those who say that the faith by which we believe in God is natural declare that all those who are strangers to the Church of Christ are, in some way, believers.[1]

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***372** [1] Cf. Augustine, *Contra duas epistulas Pelagianorum* IV, 4, nos. 4–7 (CSEL 60:524–28 / PL 44:611–14).

***374** [1] This is directed against Faustus of Riez; cf. his work *De gratia* I, 18 (CSEL $21:56_{5f.}$) = I, 19 (PL 58:812D).

[2] This is the erroneous translation of the Hebrew text in the Septuagint, which is translated correctly in the Vulgate: "He will draw salvation from the Lord" (hauriet salutem a Domino).

***375** [1] This canon is a quasi-summary of Augustine, *De praedestinatione sanctorum* (PL 44:959–92).

**376** Can. 6. Si quis sine gratia Dei credentibus, volentibus, desiderantibus, conantibus, laborantibus, orantibus, vigilantibus, studentibus, petentibus, quaerentibus, pulsantibus nobis misericordiam dicit conferri divinitus, non autem, ut credamus, velimus, vel haec omnia, sicut oportet, agere valeamus, per infusionem et inspirationem Sancti Spiritus in nobis fieri confitetur, et aut humilitati, aut oboedientiae humanae subiungit gratiae adiutorium, nec, ut oboedientes et humiles simus, ipsius gratiae donum esse consentit, resistit Apostolo dicenti: "Quid habes, quod non accepisti?" [*1 Cor 4:7*]; et: "Gratia Dei sum id, quod sum" [*1 Cor 15:10*].[1]

Can. 6. If anyone says that mercy is divinely conferred upon us when, without God's grace, we believe, will, desire, strive, labor, pray, keep watch, endeavor, request, seek, knock, but does not confess that it is through the infusion and inspiration of the Holy Spirit that we believe, will, or are able to do all these things as is required; or if anyone subordinates the help of grace to humility or human obedience and does not admit that it is the very gift of grace that makes us obedient and humble, one contradicts the apostle, who says: "What have you that you did not receive?" [*1 Cor 4:7*]; and also: "By the grace of God I am what I am" [*1 Cor 15:10*].[1]

**377** Can. 7. Si quis per naturae vigorem bonum aliquid, quod ad salutem pertinet vitae aeternae, cogitare, ut expedit, aut eligere, sive salutari, id est evangelicae praedicationi consentire posse confirmat absque illuminatione et inspiratione Spiritus Sancti, qui dat omnibus suavitatem in consentiendo et credendo veritati, haeretico fallitur spiritu, non intelligens vocem Dei in Evangelio dicentis: "Sine me nihil potestis facere" [*Io 15:5*]; et illud Apostoli: "Non quod idonei simus cogitare aliquid a nobis quasi ex nobis, sed sufficientia nostra ex Deo est" [*2 Cor 3:5*].[1]

Can. 7. If anyone asserts that to be able by one's natural strength to think as is required or choose anything good pertaining to one's eternal salvation or to assent to the saving message of the Gospel without the illumination and inspiration of the Holy Spirit, who gives to all ease and joy in assenting to the truth and believing it, one is deceived by the heretical spirit and does not understand the word said by God in the Gospel: "Apart from me you can do nothing" [*Jn 15:5*] or the ⟨word⟩ of the apostle: "Not that we are sufficient of ourselves to claim anything as coming from us; our sufficiency is from God" [*2 Cor 3:5*].[1]

**378** Can. 8. Si quis alios misericordia, alios vero per liberum arbitrium, quod in omnibus, qui de praevaricatione primi hominis nati sunt, constat esse vitiatum, ad gratiam baptismi posse venire contendit, a recta fide probatur alienus. Is enim non omnium liberum arbitrium per peccatum primi hominis asserit infirmatum, aut certe ita laesum putat, ut tamen quidam valeant sine revelatione Dei mysterium salutis aeternae per semetipsos posse conquirere. Quod quam sit contrarium, ipse Dominus probat, qui non aliquos, sed neminem ad se posse venire testatur, nisi "quem Pater attraxerit" [*cf. Io 6:44*], sicut et Petro dicit. "Beatus es, Simon Bar-Jona, quia caro et sanguis non revelavit tibi, sed Pater meus, qui in caelis est" [*Mt 16:17*]; et Apostolus: "Nemo potest dicere Dominum Iesum nisi in Spiritu Sancto" [*cf. 1 Cor 12:3*].[1]

Can. 8. If anyone maintains that some are able to come to the grace of baptism through ⟨God's⟩ mercy, but others through their own free will—which, it is clear, is wounded in all those who are born from the transgression of the first man—one shows that one has departed from the correct faith. For one does not acknowledge that free will has been weakened in all by the sin of the first man, or at least holds that free will has been wounded only in such a way that some are still able to attain to the mystery of eternal salvation by themselves without divine revelation. Yet that the opposite is true is proved by the Lord himself, who does not testify that some can come to him, but that nobody can, unless drawn by the Father [*cf. Jn 6:44*], as he also says to Peter: "Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven" [*Mt 16:17*]. And the apostle, too, says: "No one can say 'Jesus is Lord' except by the Holy Spirit" [*1 Cor 12:3*].[1]

**379** Can. 9. "De adiutorio Dei. Divini est muneris, cum et recte cogitamus, et pedes nostros a falsitate et iniustitia continemus; quoties enim bona agimus, Deus in nobis atque nobiscum, ut operemur, operatur."[1]

Can. 9. "The assistance of God. It is a divine gift, both when we think rightly and when we restrain our feet from falsity and injustice; for as often as we do good, God operates in us and with us, that we may work."[1]

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*376 [1] Cf. Augustine, *De dono preserverantiae* 23, no. 64 (PL 45:1032); Prosper of Aquitaine, *De gratia Dei et libero arbitrio contra Collatorem* (PL 51:220f. = c. 2, nos. 4–5; PL 45:1804f. = c. 2, nos. 6–7).

*377 [1] Cf. Augustine, *De gratia Christi et de peccato originali* 25, no. 26–26, no. 27 (CSEL 42:145–48 / PL 44:373f.).

*378 [1] Cf. Prosper of Aquitaine, *Contra Collatorem* (PL 51:225BC, 267f. = c. 5, no. 1; c. 19; PL 45:1806f., 1829 = c. 5, no. 13; c. 19, no. 55 [sixth definition]).

*379 [1] From here up to can. 25 (with the exception of can. 10, whose source cannot be precisely determined) are cited phrases chosen from Prosper of Aquitaine, *Sententiae ex operibus S. Augustini delibatae*; it suffices here to indicate the number; the different passages of the source can be easily found in PL 51:427–96; the same work as an appendix to the writings of Augustine is found in PL 45:1859–98. The passage cited here is sent. 22.

Can. 10. De adiutorio Dei. Adiutorium Dei etiam renatis ac sanatis semper est implorandum, ut ad finem bonum pervenire, vel in bono possint opere perdurare.[1]

Can. 10. The assistance of God. The assistance of God ought to be implored always even by those who have been reborn and have been healed, that they may arrive at a good end or may be able to continue in good work.[1] **380**

Can. 11. "De obligatione votorum. Nemo quidquam Domino recte voveret, nisi ab ipso acceperit quod voveret",[1] sicut legitur: Et quae de manu tua accepimus, damus tibi [*1 Par 29:14*].

Can. 11. "The obligation of vows. No one would rightly vow anything to God if he had not received from him what he vows",[1] as it is written: "For all things come from you, and of your own have we given you" [*1 Chron 29:14*]. **381**

Can. 12. "Quales nos diligat Deus. Tales nos amat Deus, quales futuri sumus ipsius dono, non quales sumus nostro merito."[1]

Can. 12. "How God loves us. God loves us as we will be by his gift, not as we are by our merit."[1] **382**

Can. 13. De reparatione liberi arbitrii. Arbitrium voluntatis in primo homine infirmatum, nisi per gratiam baptismi non potest reparari; "quod amissum, nisi a quo potuit dari, non potest reddi. Unde Veritas ipsa dicit: 'Si vos Filius liberaverit, tunc vere liberi eritis' [*Io 8:36*]."[1]

Can. 13. The restoration of free will. Freedom of will weakened in the first man cannot be repaired except through the grace of baptism; "once it has been lost, it cannot be restored except by him by whom it could be given. Thus Truth itself says: 'If the Son makes you free, you will be free indeed' " [*Jn 8:36*].[1] **383**

Can. 14. "Nullus miser de quantacumque miseria liberatur, nisi qui Dei misericordia praevenitur",[1] sicut dicit Psalmista: "Cito anticipet nos misericordia tua Domine" [*Ps 78:8*]; et illud: "Deus meus, misericordia eius praeveniet me" [*Ps 58:11*].

Can. 14. "No wretched person is freed from misery, however small, unless he is first reached by the mercy of God",[1] just as the Psalmist says: "Let your mercy, Lord, speedily come before us" [*Ps 79:8*], and also: "My God, his mercy goes before me" [*Ps 59:10*]. **384**

Can. 15. "Ab eo, quod formavit Deus, mutatus est Adam, sed in peius per iniquitatem suam. Ab eo, quod operata est iniquitas, mutatur fidelis, sed in melius per gratiam Dei. Illa ergo mutatio fuit praevaricatoris primi, haec secundum Psalmistam 'mutatio est dextrae Excelsi' [*cf. Ps 76:11*]."[1]

Can. 15. "From that which God fashioned, Adam was changed by his own iniquity, but for the worse. From that which injustice has effected, the faithful ⟨man⟩ is changed by the grace of God, but for the better. Therefore, the former change was ⟨the result⟩ of the first transgression, the latter according to the Psalmist 'is the change from the right hand of the Most High' [*cf. Ps 77:10*]."[1] **385**

Can. 16. "Nemo ex eo, quod videtur habere, glorietur, tamquam non acceperit, aut ideo se putet accepisse, quia littera extrinsecus vel, ut legeretur, apparuit, vel, ut audiretur, sonuit. Nam sicut Apostolus dicit: 'Si per legem iustitia, ergo Christus gratis mortuus est' [*Gal 2:21*]; 'ascendens in altum captivavit captivitatem, dedit dona hominibus' [*cf. Eph 4:8; cf. Ps 67:19*]. Inde habet, quicumque habet; quisquis autem se inde habere negat, aut vere non habet, aut id, 'quod habet, auferetur ab eo' [*Mt 25:29*]."[1]

Can. 16. "Let no one glory in that which he seems to possess, as if he did not receive ⟨it⟩, or think that he has received ⟨it⟩ for this reason, because the sign appeared from without, either that it might be read, or sounded that it might be heard. For thus says the apostle: 'If justice ⟨is⟩ through the law, then Christ died for nothing' [*Gal 2:21*]; 'ascending on high he led captivity captive, he gave gifts to men' [*Eph 4:8; cf. Ps 68:18*]. Whoever has, has from him, but whoever denies that he has from him either does not truly possess or that 'which he possesses is taken away from him' [*Mt 25:29*]".[1] **386**

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*380 [1] This corresponds to Prosper of Aquitaine, *Contra Collatorem* 11–12 (PL 51:242–47; 45:1815–17).

*381 [1] Sent. 54 (in Prosper, it reads: "De *oblatione* votorum" [the *offering* of vows]!: Augustine, *De civitate Dei* XVII, 4, 7 (B. Dombart and A. Kalb: CpChL 48 [1955]: 559 / CSEL 40/II:216 / PL 41:530).

*382 [1] Sent. 56.

*383 [1] Sent. 152; from Augustine, *De civitate Dei* XIV, 11, 1 (CpChL 48:432 / CSEL 40/II:28 / PL 41:418).

*384 [1] Sent. 212 (in others, 211).

*385 [1] Sent. 226 (in others, 225); from Augustine, *Enarrationes in Psalmos* 68 [v. 1], sermon 1, 2 (E. Dekkers and J. Fraipont: CpChL 39 [1956]: 902 / PL 36:841).

*386 [1] Sent. 260 (in others, 259); from Augustine, *De Spiritu et littera* 29, no. 50 (CSEL 60:205 / PL 44:231).

**387** Can. 17. "De fortitudine christiana. Fortitudinem Gentilium mundana cupiditas, fortitudinem autem Christianorum Dei caritas facit, quae 'diffusa est in cordibus nostris', non per voluntatis arbitrium, quod est a nobis, sed 'per Spiritum Sanctum, qui datus est nobis' [*Rm 5:5*]."[1]

Can. 17. "Christian strength. The strength of the Gentiles come from earthly desire, but the strength of Christians comes from the charity of God, which 'is poured into our hearts', not by the power of free will, which is from us, but 'through the Holy Spirit, who has been given to us' [*Rom 5:5*]."[1]

**388** Can. 18. "Nullis meritis gratiam praeveniri. Debetur merces bonis operibus, si fiant; sed gratia, quae non debetur, praecedit, ut fiant."[1]

Can. 18. "Grace is not preceded by any merit. A reward is due to good works if they are performed; but grace, which is not due, precedes, that they may be done."[1]

**389** Can. 19. "Neminem nisi Deo miserante salvari. Natura humana, etiamsi in illa integritate, in qua est condita, permaneret, nullo modo se ipsam, creatore suo non adiuvante, servaret; unde cum sine Dei gratia salutem non possit custodire, quam accepit, quomodo sine Dei gratia poterit reparare, quod perdidit?"[1]

Can. 19. "That no one is saved except by God's mercy. Even if human nature remained in that integrity in which it was formed, it would in no way save itself without the help of its Creator; therefore, since without the grace of God it cannot guard the health that it received, how without the grace of God will it be able to recover what it has lost?"[1]

**390** Can. 20. "Nihil boni hominem posse sine Deo. Multa Deus facit in homine bona, quae non facit homo; nulla vero facit homo bona, quae non Deus praestat, ut faciat homo."[1]

Can. 20. "Man can do nothing good without God. God does many good things in man that man does not do; but man can do nothing good unless God enables him to do it."[1]

**391** Can. 21. "De natura et gratia. Sicut iis, qui volentes in lege iustificari et a gratia exciderunt, verissime dicit Apostolus: 'Si ex lege iustitia est, ergo Christus gratis mortuus est' [*Gal 2:21*], sic iis, qui gratiam, quam commendat et percipit fides Christi, putant esse naturam, verissime dicitur: Si per naturam iustitia est 'ergo Christus gratis mortuus est'. Iam hic enim erat lex, et non iustificabat: iam hic erat et natura, et non iustificabat. Ideo Christus non gratis mortuus est, ut et lex per illum impleretur, qui dixit: 'Non veni legem solvere, sed adimplere' [*Mt 5:17*], et natura per Adam perdita per illum repararetur, qui dixit, venisse se 'quaerere et salvare, quod perierat' [*Lc 19:10*]."[1]

Can. 21. "Nature and grace. Just as the apostle most truly says to those who, wishing to be justified in the law, have fallen even from grace: 'If justice is from the law, then Christ died in vain' [*Gal 2:21*]; so it is most truly said to those who think that grace, which the faith of Christ commends and obtains, is nature: If justice is through nature, 'then Christ died in vain'. For the law was already here, and it did not justify; nature, too, was already present, and it did not justify. Therefore, Christ did not die in vain, that the law also might be fulfilled through him who said: 'I have come not to destroy the law, but to fulfill ⟨it⟩' [*Mt 5:17*], and in order that nature ruined by Adam might be repaired by him who said he came 'to seek and to save that which had been lost' [*Lk 19:10*]."[1]

**392** Can. 22. "De his, quae hominum propria sunt. Nemo habet de suo nisi mendacium et peccatum. Si quid autem habet homo veritatis atque iustitiae, ab illo fonte est, quem debemus sitire in hac eremo, ut ex eo quasi guttis quibusdam irrorati non deficiamus in via."[1]

Can. 22. "Those things that are proper to man. No one has anything of his own except lying and sin. But if a man has anything of truth and justice, it is from that fountain for which we should thirst in this desert, so that, as though refreshed by some of its drops, we may not falter along the way."[1]

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***387** [1] Sent. 297 (in others, 295); from Augustine, *Contra secundam Iuliani responsionem imperfectum opus* I, 83 (PL 45:1104).
***388** [1] Sent. 299 (in others, 297); from Augustine, *Contra secundam Iuliani responsionem imperfectum opus* I, 133 (PL 45:1133).
***389** [1] Sent. 310 (in others, 308); from Augustine, letter 186, chap. 11, no. 37 (CSEL 57:77 / PL 33:830).
***390** [1] Sent. 314 (in others, 312); from Augustine, *Contra duas epistulas Pelagianorum* II, 9 (in others, 8), no. 21 (CSEL 60:482 / PL 44:586).
***391** [1] Sent. 317 (in others, 315); from Augustine, *De gratia et libero arbitrio* 13, no. 25 (PL 44:896).
***392** [1] Sent. 325 (in others, 323); from Augustine, *In evangelium Iohannis*, tract. 5, 1 [*on Jn 1:33*] (R. Willems: CpChL 36 [1954]: 40 / PL 35:1414).

Can. 23. "De voluntate Dei et hominis. Suam voluntatem homines faciunt, non Dei, quando id agunt, quod Deo displicet; quando autem id faciunt, quod volunt, ut divinae serviant voluntati, quamvis volentes agant quod agunt, illius tamen voluntas est, a quo et praeparatur et iubetur, quod volunt."[1]

Can. 23. "The good will of God and of man. Men do their own will, not God's, when they do what displeases God; but when they do what they wish in order to serve the divine will, even though willingly they do what they do, nevertheless, it is the will of him who both prepared and ordered what they will."[1] **393**

Can. 24. "De palmitibus vitis. Ita sunt in vite palmites, ut viti nihil conferant, sed inde accipiant unde vivant: sic quippe vitis est in palmitibus, ut vitale alimentum subministret iis, non sumat ab iis. Ac per hoc et manentem in se habere Christum, et manere in Christo, discipulis prodest utrumque, non Christo. Nam praeciso palmite, potest de viva radice alius pullulare; qui autem praecisus est, sine radice non potest vivere [*cf. Io 15:5–8*]."[1]

Can. 24. "The branches of the vine. Thus there are branches in the vine, not that they may bestow anything upon the vine, but that they may receive from it the means by which they may live; so truly the vine is in the branches, that it may furnish vital nourishment to these, not take it from them. And by this it is an advantage to the disciples, not to Christ, that each have Christ abiding in him and that each abide in Christ. For if the branch is cut off, another can sprout forth from the living root; but that which has been cut off cannot live without the root [*cf. Jn 15:5–8*]."[1] **394**

Can. 25. "De dilectione, qua diligimus Deum. Prorsus donum Dei est diligere Deum. Ipse ut diligeretur dedit, qui non dilectus diligit. Displicentes amati sumus, ut fieret in nobis unde placeremus. Diffundit enim caritatem in cordibus nostris Spiritus [*Rm 5:5*] Patris et Filii, quem cum Patre amamus et Filio."[1]

Can. 25. "The love with which we love God. To love God is completely a gift of God. He who, not being loved, grants that he may be loved. While not being pleasing, we have been loved, so that there might be produced in us ⟨something⟩ by which we might please. For the Spirit of the Father and the Son, whom we love with the Father and the Son, has poured forth charity into our hearts [*Rom 5:5*]."[1] **395**

### c. Conclusions Drawn up by Bishop Caesarius of Arles

*Grace, Human Cooperation, and Predestination*

Ac sic secundum supra scriptas sanctarum Scripturarum sententias vel antiquorum Patrum definitiones hoc Deo propitiante et praedicare debemus et credere, quod per peccatum primi hominis ita inclinatum et attenuatum fuerit liberum arbitrium, ut nullus postea aut diligere Deum sicut oportuit, aut credere in Deum aut operari propter Deum quod bonum est, possit, nisi eum gratia misericordiae divinae praevenerit. Unde et Abel iusto et Noe et Abraham et Isaac et Iacob, et omni antiquorum Sanctorum multitudini illam praeclaram fidem, quam in ipsorum laude praedicat Apostolus Paulus [*Hbr 11*], non per bonum naturae, quod prius in Adam datum fuerat, sed per gratiam Dei credimus fuisse collatam.

Thus, according to the texts of Holy Scripture and the explanations of the early Fathers quoted above, we must with God's help preach and believe the following: free will has been so distorted and weakened by the sin of the first man that thereafter no one could love God as was required or believe in God or perform for the sake of God what is good, unless the grace of the divine mercy first attained him. Therefore, we believe that that excellent faith, so highly proclaimed to their praise by St. Paul [*Heb 11*], which was given to the just Abel, to Noah, to Abraham, Isaac, and Jacob, and to that vast multitude of saints of old, was conferred through the grace of God, and not through the natural goodness that had first been given to Adam. **396**

Quam gratiam etiam post adventum Domini omnibus, qui baptizari desiderant, non in libero arbitrio haberi, sed Christi novimus simul et credimus largitate conferri, secundum illud, quod iam saepe dictum est et praedicat Paulus Apostolus: "Vobis donatum est pro Christo, non

And we know and believe that, even after the coming of the Lord, for all those who desire to be baptized, this grace ⟨of faith⟩ is not found in their free will but is conferred by the generosity of Christ, according to what has been repeatedly said above and which the apostle

*393 [1] Sent. 340 (in others, 338): from Augustine, *In evangelium Iohannis*, tract. 19, 19 [*on Jn 5:19–30*] (R. Willems: CpChL 36 [1954]: 202 / PL 35:1555).

*394 [1] Sent. 368 (in others, 366): from Augustine, *In evangelium Iohannis*, tract. 81, 1 [*on Jn 15:4–7*] (CpChL 36:530 / PL 35:1841).

*395 [1] Sent. 372 (in others, 370): from Augustine, *In evangelium Iohannis*, tract. 102, 5 (*on Jn 16:23–28*] (CpChL 36:597 / PL 35:1898).

solum, ut in eum credatis, sed etiam, ut pro eo patiamini" [*Phil 1:29*]; et illud: "Deus, qui coepit in vobis bonum opus, perficiet usque in diem Domini nostri" [*Phil 1:6*]; et illud: "Gratia salvi facti estis per fidem, et hoc non ex vobis: Dei enim donum est" [*Eph 2:8*]; et quod de se ipso ait Apostolus: "Misericordiam consecutus sum, ut fidelis essem" [*1 Cor 7:25; 1 Tim 1:13*]; non dixit: "quia eram", sed: ut essem. Et illud: "Quid habes, quod non accepisti?" [*1 Cor 4:7*]. Et illud: "Omne datum bonum, et omne donum perfectum desursum est, descendens a Patre luminum" [*Iac 1:17*]. Et illud: "Nemo habet quidquam, nisi illi datum fuerit desuper" [*Io 3:27*]. Innumerabilia sunt sanctarum Scripturarum testimonia, quae possint ad probandam gratiam proferri, sed brevitatis studio praetermissa sunt, quia et revera, cui pauca non sufficiunt, plura non proderunt.

Paul preaches: "It has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake" [*Phil 1:29*]; and also: "He who began a good work in you will bring it to completion at the day of Jesus Christ" [*Phil 1:6*]; and again: "By grace you have been saved through faith; and this is not your own doing, it is the gift of God" [*Eph 2:8*]. And of himself the apostle says: "I have obtained mercy that I might be faithful" [*1 Cor 7:25, Vulg.; 1 Tim 1:13*]; where he does not say: "because I was faithful", but rather: "that I might be faithful." And again: "What have you that you did not receive?" [*1 Cor 4:7*]; and again: "Every good endowment and every perfect gift is from above, coming down from the Father of lights" [*Jas 1:17*]; and again: "No one can receive anything except what is given him from heaven" [*Jn 3:27*]. There are innumerable passages of Sacred Scripture that could be adduced as testimonies in favor of grace, but they have been omitted for the sake of brevity. For, indeed, more texts will not help anyone for whom a few do not suffice.

**397** Hoc etiam secundum fidem catholicam credimus, quod post acceptam per baptismum gratiam omnes baptizati, Christo auxiliante et cooperante, quae ad salutem animae pertinent, possint et debeant, si fideliter laborare voluerint, adimplere. Aliquos vero ad malum divina potestate praedestinatos esse, non solum non credimus, sed etiam, si sunt, qui tantum mali credere velint, cum omni detestatione illis anathema dicimus.

Hoc etiam salubriter profitemur et credimus, quod in omni opere bono non nos incipimus, et postea per Dei misericordiam adiuvamur, sed ipse nobis nullis praecedentibus bonis meritis et fidem et amorem sui prius inspirat, ut et baptismi sacramenta fideliter requiramus, et post baptismum cum ipsius adiutorio ea, quae sibi sunt placita, implere possimus. Unde manifestissime credendum est, quod et illius latronis, quem Dominus ad paradisi patriam revocavit [*Lc 23:43*], et Cornelii centurionis, ad quem angelus Domini missus est [*Act 10:3*], et Zachaei, qui ipsum Dominum suscipere meruit [*Lc 19:6*], illa tam admirabilis fides non fuit de natura, sed divinae gratiae largitate donata.

According to the Catholic faith we also believe that after grace has been received through baptism, all the baptized, if they are willing to labor faithfully, can and ought to accomplish with Christ's help and cooperation what pertains to the salvation of their souls. Not only do we not believe that some are predestined to evil by the divine power, but if there are any who wish to believe such an enormity, we with great abhorrence anathematize them.

We also believe and profess for our salvation that in every good work it is not we who begin and afterward are helped by God's mercy, but he himself, without any previous merits on our part, first instills in us faith in him and love for him, so that we may faithfully seek the sacrament of baptism and, after baptism, we may with his help accomplish what is pleasing to him. Therefore we must clearly believe that the wonderful faith of the thief whom the Lord called to his home in paradise [*cf. Lk 23:43*], of Cornelius the centurion to whom an angel of the Lord was sent [*cf. Acts 10:3*], and Zacchaeus, who merited to receive the Lord himself [*cf. Lk 19:6*], did not come from nature but was a gift from the bounty of divine grace.

## BONIFACE II: September 22, 530–October 17, 532

### 398–400: Letter *Per filium nostrum* to Bishop Caesarius of Arles, January 25, 531

*Ed.:* G. Morin, *Caesarii Arelatensis Opera varia* (*Opera omnia* 2; Maretioli, 1942), 67–69 / C. de Clercq: CpChL 148A (1963), 66–68 / cf. also the edition (in need of partial revision) PL 65:31C–33B; 45:1790f. / MaC 8:735D–736D.

*Confirmation of the Second Synod of Orange*

**398** (c. 1) ... Petitioni tuae, quam laudabili fidei sollicitudine concepisti, catholicum non distulimus dare responsum. Indicas enim, quod aliqui episcopi

(Chap. 1) ... To your petition, which you have composed with laudable solicitude for the faith, We have not delayed to give a Catholic reply. For you point out

Galliarum, cum cetera iam bona ex Dei acquieverint gratia provenire, fidem tantum, qua in Christo credimus, naturae esse velint, non gratiae; et hominibus ex Adam, quod dici nefas est, in libero arbitrio remansisse, non etiam nunc in singulis misericordiae divinae largitate conferri; postulans ut pro ambiguitate tollenda, confessionem vestram, qua vos e diverso fidem rectam in Christo, totiusque bonae voluntatis initium, iuxta catholicam veritatem per praevenientem Dei gratiam singulorum definitis sensibus inspirari, auctoritate Sedis Apostolicae firmaremus.

that some bishops of the Gauls, although they now agree that other goods are born of God's grace, think that faith, by which we believe in Christ, is only of nature, not of grace; and that ⟨faith⟩ has remained in the free will of man from Adam—which it is a sin to say—and is not even now conferred on individuals by the bounty of God's mercy; asking that, for the sake of ending the ambiguity, We confirm by the authority of the Apostolic See your confession, in which, to the contrary, you explain that correct faith in Christ and the beginning of all good will, according to Catholic truth, is inspired in the minds of individuals by the preceding grace of God.

(c. 2) Atque ideo, cum de hac re multi Patres, et prae ceteris beatae recordationis Augustinus episcopus, sed et maiores nostri Apostolicae Sedis antistites ita ratione probentur disseruisse latissima, ut nulli ulterius deberet esse ambiguum, fidem quoque nobis ipsam venire de gratia: supersedendum duximus responsione multiplici; maxime cum secundum eas, quas ex Apostolo direxisti sententias, quibus dicit: "Misericordiam consecutus sum, ut fidelis essem" [*1 Cor 7:25*], et alibi: Vobis datum est pro Christo, non solum ut in eum credatis, verum etiam ut pro eo patiamini [*Phil 1:29*], evidenter appareat, fidem, qua in Christo credimus, sicut et omnia bona singulis hominibus ex dono supernae venire gratiae, non ex humanae potestate naturae.

(Chap. 2). And therefore, since many Fathers, and **399** above all Bishop Augustine of blessed memory, but also Our former high priests of the Apostolic See are proved to have discussed this with such detailed reasoning that there should be no further doubt in anyone that faith itself also comes to us from grace, We have thought that We should desist from a complex response, especially since according to these statements from the apostle that you have arranged, in which he says: "I have obtained mercy, that I may be faithful" [*1 Cor 7:25*], and elsewhere: "It has been given to you, for Christ, not only that you may believe in him, but also that you may suffer for him" [*Phil 1:29*], it clearly appears that the faith by which we believe in Christ, just as all blessings, comes to each man from the gift of celestial grace, not from the power of human nature.

Quod etiam Fraternitatem tuam, habita collatione cum quibusdam sacerdotibus Galliarum, iuxta fidem gaudemus sensisse catholicam: in his scilicet, in quibus uno, sicut indicasti, consensu definierunt fidem, qua in Christo credimus, gratia divinitatis praeveniente conferri; adiicientes etiam, nihil esse prorsus secundum Deum boni, quod sine Dei quis gratia aut velle, aut incipere, aut operari, aut perficere possit, dicente ipso Salvatore nostro: "Sine me nihil potestis facere" [*Io 15:5*]. Certum est enim atque catholicum, quia in omnibus bonis, quorum caput est fides, nolentes nos adhuc misericordia divina praeveniat, ut velimus, insit in nobis cum volumus, sequatur etiam ut in fide duremus, sicut David propheta dicit: "Deus meus, misericordia eius praeveniet me" [*Ps 58:11*]; et iterum: "Misericordia mea cum ipso est" [*Ps 88:25*]; et alibi: "Misericordia eius subsequitur me" [*Ps 22:6*]. Similiter et beatus Paulus dicit: "Aut quis prior dedit ei, et retribuetur illi? Quoniam ex ipso, et per ipsum, et in ipso sunt omnia" [*Rm 11:35s*];

We likewise rejoice that Your Fraternity, after holding a meeting with certain priests of the Gauls, understood according to the Catholic faith, namely, in these matters in which with one accord, as you have indicated, they explained that the faith, by which we believe in Christ, is conferred by the preceding grace of God; adding also that there is no good at all according to God that anyone can will or begin or accomplish without the grace of God, since our Savior himself says: "Without me you can do nothing" [*Jn 15:5*]. For it is certain and Catholic that in all blessings of which the chief is faith, though we do not will it, the mercy of God precedes us, that we may be steadfast in faith, just as David the prophet says: "My God, his mercy will go before me" [*Ps 59:10*]; and again: "My mercy is with him" [*Ps 89:24*]; and elsewhere: "His mercy follows me" [*Ps 23:6*]. And similarly blessed Paul says: "Or did anyone first give to him, and will he be rewarded by him? Since from him, and through him, and in him are all things" [*Rom 11:35f.*].

Unde nimis eos, qui contra sentiunt, admiramur, usque eo vetusti erroris adhuc reliquiis praegravari, ut ad Christum non credant Dei beneficio, sed naturae veniri; et ipsius naturae bonum, quod Adae peccato noscitur depravatum, auctorem nostrae fidei dicant magis esse quam Christum; nec intelligant se dominicae reclamare

So We marvel very much that those who believe the **400** contrary are oppressed by the remains of an ancient error even to the point that they believe that we come to Christ, not by the favor of God, but by that of nature and say that the good of that very nature, which is known to have been perverted by Adam's sin, is the author of our faith

sententiae dicenti: "Nemo venit ad me, nisi datum fuerit illi a Patre meo" [*Io 6:44*]; sed et beato Paulo simul obsistere clamanti ad Hebraeos: "Curramus ad propositum nobis certamen, aspicientes in auctorem fidei et consummatorem Iesum Christum" [*Hbr 12:1s*]. Quae cum ita sint, invenire non possumus, quid ad credendum in Christo, sine Dei gratia, humanae deputent voluntati; cum Christus auctor consummatorque sit fidei. —(c. 3) Quapropter ... supra scriptam confessionem vestram consentaneam catholicis Patrum regulis approbamus.

rather than Christ; and do not perceive that they contradict the statement of the Master, who said: "No one comes to me, except it be given to him by my Father" [*Jn 6:44*]; but they also oppose blessed Paul likewise, who exclaims to the Hebrews: "Let us run in the contest proposed to us, looking upon the author and finisher of faith, Jesus Christ" [*Heb 12:1f.*]. Since this is so, We cannot ascertain what they ascribe to the human will for faith in Christ without the grace of God, since Christ is the author and consummator of faith. —(Chap. 3) Therefore ... We approve your confession written above as in agreement with the Catholic rules of the Fathers.

## JOHN II: January 2, 533–May 8, 535

### 401–402: Letter *Olim quidem* to the Senators of Constantinople, March 534

Some Scythian monks under the guidance of Maxentius were in favor of the formula "Unus de [*or* ex] Trinitate passus est" (one of [*or* from] the Trinity has suffered). The formula could have derived from the Trisagion (thrice-holy) of the Monophysite Peter Fullo, who had referred the liturgical acclamation ἅγιος ὁ θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος (holy God, holy Mighty One, holy Immortal One) not only to Christ but to the entire Trinity, so that the addition, introduced around 435, ὁ σταυρωθεὶς δι'ἡμᾶς (who was crucified for us) could suggest Theopaschitism. To defend themselves against this suspicion, the monks appealed to Pope Hormisdas. He did not pronounce a definitive judgment, but he exhorted them to be content with the Christology of the Council of Chalcedon and the *Tomus* of Pope Leo I. Later, Emperor Justinian took up their defense against the Acoemeti, monks of Constantinople, and he got John II to approve the formula of the Scythians and condemn the Acoemeti (John II, letter *Inter claras* to Emperor Justinian, March 25, 534: CSEL 35:320–28 / PL 66:17–20). In the sense of the communication of idioms the formula can be justified. To the three questions posed by Justinian in his letter to John II (cf. *Collectio Avellana*, letter 84, 91: CSEL 35:322–25, 344–47), the pope responds in his letter to the senators of Constantinople.

*Ed.:* ACOe 4/II, 206–10 / PL 66:20C–23C / MaC 8:803E–806D / HaC 2:1150C–1152E / BullTau appendix 1:496a–500a. — *Reg.:* ClPL 1692; JR 885.

*Communication of Idioms*

**401** [*Iustinianus imperator*] de his tribus quaestionibus orta certamina fuisse significavit: [I] Utrum "unus ex Trinitate" Christus et Deus noster dici possit, hoc est una de tribus personis sanctae Trinitatis sancta persona. [II] An Deus Christus carne pertulerit impassibilis deitate. [III] An proprie et veraciter Mater Domini Dei nostri Christi Maria semper virgo debeat appellari....

[*De adagio "Unus de Trinitate passus est".*] Unum enim ex sancta Trinitate Christum esse, hoc est unam de tribus sanctae Trinitatis personis sanctam esse personam sive subsistentiam, quam Graeci hypostasim dicunt, in his exemplis evidenter ostendimus [*allegantur inter alia Gn 3:22; 1 Cor 8:6; Symbolum Nicaenum*].

[*De Christo "Deo carne passo".*] Deum vero carne passum his nihilominus roboremus exemplis [*Dt 28:66; Io 14:6; Mal 3:8; Act 3:15; 20:28; 1 Cor 2:8; Cyrillus Alexandrinus, Anathematismus 12; Leo I, Tomus ad Flavianum, etc.*].

[*De titulo "Mater Dei".*] Gloriosam vero sanctam semper virginem Mariam proprie et veraciter Dei genitricem matremque Dei Verbi ex ea incarnati ab hominibus catholicis confiteri recte docemus. Proprie

[*The emperor Justinian*] indicated that disputes had arisen concerning these three questions: [I.] Whether our Christ and God can be called "one of the Trinity", that is, one holy Person of the three Persons of the Holy Trinity. [II.] Whether the Christ God, being incapable of suffering in his divinity, suffered in the flesh. [III.] Whether the ever-virgin Mary should properly and truly be called the Mother of Christ our Lord ⟨and⟩ God....

[*Concerning the expression "One of the Trinity suffered."*] That Christ is truly one of the Holy Trinity, that is, one holy Person or "subsistence", which the Greeks call hypostasis, of the three Persons of the Holy Trinity, we clearly demonstrate in these examples [*Gen 3:22, 1 Cor 8:6, and the Nicene Creed, among other passages, are cited*].

[*Concerning Christ as "God who suffered in the flesh".*] Nevertheless, we wish to confirm with these examples that God suffered in the flesh [*Deut 28:66; Jn 14:6; Mal 3:8; Acts 3:15, 20:28; 1 Cor 2:8; Cyril of Alexandria, Anathema 12; Leo I, Tomus to Flavian, etc.*].

[*Concerning the title "Mother of God".*] We rightly teach that Catholics properly and truly confess that the holy, glorious, ever-virgin Mary is the Mother and Birthgiver of God the Word, who was incarnate of

namque et veraciter idem ipse ultimis temporibus incarnatus, ex sancta et gloriosa Virgine matre nasci dignatus est. Propterea ergo, quia proprie et veraciter Dei Filius ex ea incarnatus et natus est, ideo proprie et veraciter matrem Dei ex ea incarnati et nati esse confitemur, et, ne Dominus Iesus per honorificentiam vel gratiam nomen Dei accepisse credatur, sicut Nestorius sentit insulsus: veraciter autem ideo, ne in phantasmate aut aliquo modo non veram sumpsisse carnem credatur ex virgine, sicut asseruit impius Eutyches.

her. For having really and truly taken flesh in the last times, he himself deigned to be born of the holy and glorious Virgin Mother. Therefore, since the Son of God was really and truly incarnate and born of her, we confess that she is really and truly the Mother of God, who was incarnate and born of her, lest anyone believe that the Lord Jesus received the name of God as an honor or a favor, as Nestorius foolishly believes. We say "truly", however, lest anyone think that he took flesh from the Virgin ⟨only⟩ in appearance, or flesh that was somehow not real, as the impious Eutyches asserts.

[*Summarium christologiae.*] His igitur evidenter ostensum est, ... quid speraverit imperator, quid Romana sequatur et colat Ecclesia, scilicet Christum Dominum nostrum unum esse, ut saepe diximus, sanctae Trinitatis, ex duabus naturis cognoscendum, hoc est in deitate et humanitate perfectum, non antea exsistente carne et postea unita Verbo, sed in ipso Deo Verbo initium, ut esset, accipiente. Ideo enim quia Verbi ex materno corpore caro sumpsit initium, salva proprietate et veritate utriusque naturae, hoc est divinitatis atque humanitatis [*cf.* *293], Dei Filium Dominum nostrum Iesum Christum catholice confitemur, omni posthac commutatione vel confusione submota. Neque enim naturas in eo aliter agnoscimus, nisi differentias intellegentes et confitentes divinitatis atque humanitatis. Sed nec duas personas in Christo intellegimus per id quod dicimus duas naturas, ut adunationis divisionem facere videamur et sit, quod absit, quaternitas, non trinitas, sicut Nestorius sentit insanus, nec confundimus easdem unitas naturas, cum unam personam Christi confitemur, ut Eutyches impius credit. Tomum vero papae Leonis omnesque epistolas nec non et quattuor synodos, Nicaenam, Constantinopolitanam et Ephesenam primam et Calchidonensem, sicut Romana hactenus suscepit et veneratur Ecclesia, sequimur, amplectimur atque servamus.

[*Summary of Christology.*] With these ⟨examples⟩ it **402**
is clearly demonstrated ... what the emperor anticipated and the Roman Church maintains and reveres, namely, that Christ our Lord, as we have often said, is one of the Holy Trinity, to be understood as ⟨composed⟩ of two natures, perfect in divinity and humanity, not in the sense that the flesh existed first and was afterward united to the Word, but that it received the origins of its being in God the Word himself. For since the flesh of the Word received its origins from his Mother's body, without detriment to the true and proper character of both his natures, that is, the human and divine [*cf.* *293], we profess the Catholic doctrine of the Son of God, our Lord, Jesus Christ, having ruled out any subsequent change or confusion ⟨of his natures⟩. Moreover, we do not acknowledge "natures" in him, except insofar as we understand and profess the distinction between divinity and humanity. We do not, however, understand the statement that Christ has two natures to mean there are two Persons in him, so that we seem to make a division of unity, so that there is [heaven forbid!] a quaternity rather than a trinity, as the mad Nestorius holds. Nor do we confuse these same united natures when we confess the one Person of Christ, as the impious Eutyches believes. We observe, embrace, and maintain the *Tomus* of Pope Leo, all his letters, and the four Councils of Nicaea, Constantinople, Ephesus I, and Chalcedon, just as the Roman Church has received and venerates them to the present day.

AGAPITUS I: May 13, 535–April 22, 536
SILVERIUS: June 1 (8?), 536–November 11, 537

## VIGILIUS: November 11 (March 29), 537–June 7, 555

Through the initiative of Empress Theodora, Pope Silverius was deposed, and on March 29, Vigilius was named as his successor. Only when Silverius abdicated on November 11 did Vigilius become legitimate.

### 403–411: Edict of Emperor Justinian to Patriarch Menas of Constantinople, Published at the Synod of Constantinople, 543

Justinian, who conceived his role as that of a theologian on his imperial throne, opposed the monks of Jerusalem, who were spreading the doctrines of Origen. On the basis of Origen's *De principiis*, he composed, among others, the following nine anathemas that concluded his work *Adversus Origenem liber* or *Edictum* (written between late 542 and early 543). The anathemas of Justinian

were proclaimed publicly at the Synod of Constantinople in 543. Pope Vigilius seems to have confirmed these during his stay in Constantinople (547–555), as is indicated in Cassiodorus' *De institutionibus divinarum litterarum* 1 (PL 70:1111D). Moreover, a series of fifteen anathemas are attributed to the same synod (MaC 9:396–400 / Hn § 175 / P. Koetschau, cited below, pp. CXXI–CXXIII: only anathemas 1–6) that are not recorded here.

*Ed.:* ACOe 3:213f. / P. Koetschau, *Origenes' Werke* 5, GChSch (Leipzig, 1913): *De principiis*, pp. CVIIf. / PG 86:989 / PL 69:221A–D / MaC 9:533A–D / HaC 3:279C–E.

*Anathemas against Origen*

**403** α'. Εἴ τις λέγει ἢ ἔχει, προϋπάρχειν τὰς τῶν ἀνθρώπων ψυχάς, οἷα πρώην νόας οὔσας καὶ ἁγίας δυνάμεις· κόρον δὲ λαβούσας τῆς θείας θεωρίας, καὶ πρὸς τὸ χεῖρον τραπείσας, καὶ διὰ τοῦτο ἀποψυγείσας μὲν τῆς τοῦ Θεοῦ ἀγάπης, ἐντεῦθεν δὲ ψυχὰς ὀνομασθείσας, καὶ τιμωρίας χάριν εἰς [τὰ] σώματα καταπεμφθείσας, ἀνάθεμα ἔστω.

1. If anyone says or holds that human souls had a previous existence, viz., that first they were spirits or blessed powers that, having become tired of the contemplation of God and turned to evil, grew cold in the love of God (ψύχω) and for this reason came to be called souls (ψυχή) and so were in punishment sent down into bodies, let him be anathema.

**404** β'. Εἴ τις λέγει ἢ ἔχει, τὴν τοῦ Κυρίου ψυχὴν προϋπάρχειν, καὶ ἡνωμένην γεγενῆσθαι τῷ Θεῷ λόγῳ πρὸ τῆς ἐκ παρθένου σαρκώσεώς τε καὶ γεννήσεως, ἀνάθεμα ἔστω.

2. If anyone says or holds that the soul of the Lord preexisted and was united to God the Word before his Incarnation and birth from the Virgin, let him be anathema.

**405** γ'. Εἴ τις λέγει ἢ ἔχει, πρῶτον πεπλάσθαι τὸ σῶμα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν τῇ μήτρᾳ τῆς ἁγίας παρθένου, καὶ μετὰ ταῦτα ἑνωθῆναι αὐτῷ τὸν Θεὸν λόγον, καὶ τὴν ψυχὴν ὡς προϋπάρξασαν, ἀνάθεμα ἔστω.

3. If anyone says or holds that the body of our Lord Jesus Christ was first formed in the womb of the holy Virgin and that after this God, the Word, and the soul, since it had preexisted, were united to it, let him be anathema.

**406** δ'. Εἴ τις λέγει ἢ ἔχει, πᾶσι τοῖς οὐρανίοις τάγμασιν ἐξομοιωθῆναι τὸν τοῦ Θεοῦ λόγον, γενόμενον τοῖς Χερουβὶμ Χερουβίμ, καὶ τοῖς Σεραφὶμ Σεραφίμ, καὶ πάσαις ἁπλῶς ταῖς ἄνω δυνάμεσιν ἐξομοιωθέντα, ἀνάθεμα ἔστω.

4. If anyone says or holds that the Word of God was made like all the heavenly orders, having become a Cherubim for the Cherubim, a Seraphim for the Seraphim, and evidently having been made like all the powers above, let him be anathema.

**407** ε'. Εἴ τις λέγει ἢ ἔχει, ἐν τῇ ἀναστάσει σφαιροειδῆ τὰ τῶν ἀνθρώπων ἐγείρεσθαι σώματα, καὶ οὐχ ὁμολογεῖ ὀρθίους ἡμας ἐγείρεσθαι, ἀνάθεμα ἔστω.

5. If anyone says or holds that in resurrection the bodies of men are raised up from sleep spherical and does not agree that we are raised up from sleep upright, let him be anathema.

**408** ς'. Εἴ τις λέγει ἢ ἔχει, οὐρανὸν καὶ ἥλιον καὶ σελήνην καὶ ἀστέρας καὶ ὕδατα τὰ ὑπεράνω τῶν οὐρανῶν ἐμψύχους καὶ *λογικὰς* [ὑλικὰς][1] εἶναί τινας δυνάμεις, ἀνάθεμα ἔστω.

6. If anyone says or holds that the sky and the sun and the moon and the stars and the waters above the heavens are living and *intelligent* [material][1] powers, let him be anathema.

**409** ζ'. Εἴ τις λέγει ἢ ἔχει, ὅτι ὁ δεσπότης Χριστὸς ἐν τῷ μέλλοντι αἰῶνι σταυρωθήσεται ὑπὲρ δαιμόνων, καθὰ καὶ ὑπὲρ ἀνθρώπων, ἀνάθεμα ἔστω.

7. If anyone says or holds that the Lord Christ in the future age will be crucified in behalf of the demons, just as ⟨he was⟩ for the sake of men, let him be anathema.

**410** η'. Εἴ τις λέγει ἢ ἔχει, ἢ πεπερασμένην εἶναι τὴν τοῦ Θεοῦ δύναμιν, καὶ τοσαῦτα αὐτὸν δημιουργῆσαι, *ὅσων* [ὅσον] περιδράξασθαι *καὶ νοεῖν ἠδύνατο, ἢ τὰ κτίσματα συναΐδια εἶναι τῷ Θεῷ* [-!], ἀνάθεμα ἔστω.

8. If anyone says or holds that God's power is finite or that he has created all that he could comprehend *and think or that creatures are co-eternal with God* [-!], let him be anathema.

**411** θ'. Εἴ τις λέγει ἢ ἔχει, πρόσκαιρον εἶναι τὴν τῶν δαιμόνων καὶ ἀσεβῶν ἀνθρώπων κόλασιν, καὶ τέλος κατά τινα χρόνον αὐτὴν ἔξειν, ἤγουν ἀποκατάστασιν ἔσεσθαι δαιμόνων, ἢ ἀσεβῶν ἀνθρώπων, ἀνάθεμα ἔστω.

9. If anyone says or holds that the punishment of the demons and of impious men is temporary and that it will have an end at some time, that is to say, there will be a complete restoration of the demons or of impious men, let him be anathema.

*408 [1] Contrary to all the Greek manuscripts, it should here read λογικάς = endowed with reason: cf. Origen, *De principiis* I, 7 (P. Koetschau: GChSch Origenes 5 [1913], 85–94); this is confirmed by a Syriac translation of the *Edictum*.

## 412–415: Letter *Dum in sanctae* to All the People of God, February 5, 552

With this letter, the pope, who had fled from the emperor to Chalcedon, opposes the Monophysite activities of the emperor.

*Ed.:* E. Schwartz, *Vigiliusbriefe*, SbBayAk, Philosophisch-historische Abteilung 1940, no. 2, $5_{27}$–$8_{14}$ / PL 69:56B–57D / MaC 9:53A–54D. —*Reg.:* JR 931.

*Profession of Faith of Pope Vigilius*

Sciant igitur universi nos illam fidem praedicare, tenere ac defendere, quam ab Apostolis traditam et per successores eorum inviolabiliter custoditam reverenda Nicaena synodus CCCXVIII patrum Sancto Spiritu sibi revelante suscipiens redegit in symbolum ac deinde tres aliae sanctae synodi, id est Constantinopolitana ... Ephesena ... Calchidonensis ... ediderunt.

Let all men know that We preach, hold, and defend the faith that was handed down by the apostles and inviolably guarded through their successors and which the reverend Nicene Council of 318 Fathers, by the revelation of the Holy Spirit, received and condensed into a creed and which was then proclaimed by three other holy councils, that is, the councils of Constantinople ..., Ephesus ..., and Chalcedon. **412**

Hinc est quod Dominus noster contra errorum huiusmodi feritatem pastorale caelitus armavit officium, quod beatissimo Petro apostolo trina praeceptione commendans ait: "Pasce oves meas" [*Io 21:15*]. Et recte illi pascendarum est cura commissa, cuius fidei praeclara confessio Domini est ore laudata.... eundem ipsum [*Christum*] hominis esse filium Deique sub mirabili interrogationis responsionisque brevitate confessus est "Tu es Christus filius Dei vivi" [*Mt 16:16*], sacratissimae scilicet mysterium incarnationis eius aperiens, dum in unitate personae, servata geminae proprietate naturae, homo idemque Deus esset, quod ex matre semper virgine sumpsit in tempore, et quod natus ex patre est ante saecula, permaneret.

This is why our Lord, against the ferocity of such errors, armed with heavenly strength the pastoral office that he entrusted with a triple formula to blessed Peter the apostle, saying "Feed my sheep" [*Jn 21:15*]. Rightly was the responsibility of feeding them committed to the man whose outstanding confession of faith the Lord praised with his own mouth.... For with admirable brevity in both the question and the answer, he confessed that this same [*Christ*] is the Son of man and God: "You are the Christ, the son of the living God" [*Mt 16:16*]. He thereby revealed the mystery of his sacred Incarnation, since he was both man and God in unity of person, without detriment to the special property of his twofold nature, and remained that which he received in time from his ever-virgin Mother and that which he was, having been born of the Father before all ages. **413**

Inconfuse autem et indivise atque inconvertibiliter et substantialiter uniens sibi carnem Deus Verbum Emmanuel noster, qui lege et prophetis adnuntiantibus exspectabatur, advenit: "Verbum ergo caro factum est et habitavit in nobis" [*Io 1:14*], totus in suis, totus in nostris, adsumens ex vulva carnem cum anima rationali et intellectuali....

Uniting flesh to himself in an unconfused, undivided, unchangeable, and substantial manner, God the Word, our Emmanuel, for whom ⟨the world⟩ waited, since he was announced by the law and the prophets, came among us. "Therefore, the Word became flesh and dwelt among us" [*Jn 1:14*], wholly existing in his own nature, wholly in ours, taking from the maternal womb his flesh, together with a rational and intellectual soul....

Humanitatis sumpsit initium, ut nos aeternitatis suae faceret coheredes; nostrae consors dignatus est esse naturae, ut nos suae immortalitatis faceret esse participes; pauper factus est, cum esset dives, ut eius inopia ditaremur [*cf. 2 Cor 8:9*]; omnia quae nostra sunt, evacuato noxarum nostrarum chirographo condonavit [*cf. Col 2:13s*] ... id peragens ..., ut "mediator Dei et hominum homo Christus Iesus" [*1 Tim 2:5*] maledicto quo primus homo terrenus mortis vinculis tenebatur, adstrictus, secundus homo caelestis [*1 Cor 15:47*], dum mortem morte calcaret, absolveret.

He assumed human origins, in order to make us co-heirs of his eternity; he deigned to be a sharer of our nature, in order to make us partakers of his immortality. Although he was rich, he became poor, that by his poverty we might become rich [*cf. 2 Cor 8:9*]. He forgave everything that is ours, canceling the written bond of our sins [*cf. Col 2:13f.*] ..., bringing it about ... that "the mediator of God and men, the man Jesus Christ" [*1 Tim 2:5*], as the second, heavenly man [*1 Cor 15:47*], might free ⟨us⟩, as he trampled death by death, from the curse through which the first earthly man was held bound by the fetters of death.

**414** Passus est pro nobis Dei Filius, crucifixus carne est, mortuus carne est et die tertio resurrexit, ut divina inpassibili permanente natura et carnis nostrae veritate servata unius eiusdemque Domini Dei nostri Iesu Christi et passiones et miracula fateamur, ut glorificationem Capitis nostri totius Ecclesiae corpus aspiciens, quales primitias in Capite nostro, id est in Christo Deo ac Domino, intueretur ex mortuis, tales in his qui eius membra sunt, in futurae gloriae praestoletur adventum. Ipse igitur Redemptor noster sedet ad dexteram Patris, unus idemque sine confusione utriusque naturae, sine divisione personae et ex duabus atque in duabus creditus permanensque naturis, inde venturus iudicare vivos et mortuos.

The Son of God suffered for us, was crucified in the flesh, died in the flesh, and on the third day rose again, so that, maintaining his divine, impassible nature, and without detriment to the truth of our flesh, we might confess both the sufferings and the miracles of one and the same Lord, our God, Jesus Christ. Thus the body of the whole Church, looking upon the glorification of our Head and seeing the firstfruits from the dead in him, that is, in Christ, the Lord and God, might look forward to such fruits in his members at the coming of future glory. Therefore, our Redeemer himself sits at the right hand of the Father, one and the same, without confusion of his two natures, without division in his Person, forever consisting of and in two natures, as we believe, whence he shall come to judge the living and the dead.

**415** Pater autem cum eodem unigenito Filio et Spiritu Sancto unus est in deitate et aequalis indiscretaeque naturae. Huius fidei plenitudinem Dominus noster post resurrectionem mandavit Apostolis dicens: "Ite, docete omnes gentes, baptizantes eos in nomine Patris et Filii et Spiritus Sancti" [*Mt 28:19*]. "In nomine", inquit, dixit non in nominibus, ut in quibus una virtus, una potestas, una deitas, una aeternitas, una gloria, una omnipotentia, una beatitudo, una operatio est unaque natura, unius quoque nominis exsistat integritas. Nihil in deitate quippe discretum est, cum tantum personarum proprietas manifesta distinctione signetur. Totum ergo quod Trinitas est, permanet consubstantialis et indiscreta divinitas.

Now, the Father is one in dignity, and of an equal and undifferentiated nature, with the same only begotten Son and Holy Spirit. After his Resurrection, our Lord entrusted the fullness of this faith to the apostles, saying, "Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" [*Mt 28:19*]. He says, "in the name", not "in the names", so that in those in whom there is one virtue, one power, one Godhead, one eternity, one glory, one omnipotence, one blessedness, one operation, and one nature there may be integrity in name. For in the Godhead nothing is differentiated, since only the manifest uniqueness of Persons is subject to distinction. The whole of that which is the Trinity remains consubstantial and undifferentiated divinity.

## 416–420: Constitution (I) *Inter innumeras sollicitudines* on the "Three Chapters" to Emperor Justinian, May 14, 553

The "Three Chapters" refer to the work *Contra impium Apollinarium libri III* of Theodore of Mopsuestia, the texts (*Pentalogus*) of Theodoret of Cyrus against Cyril of Alexandria, and the letter of Ibas of Edessa to Maris the Persian. Emperor Justianian asked for the condemnation of these "Nestorian writings". In a first constitution, the pope anathematizes fifty-six propositions of Theodore of Mopsuestia without, however, condemning his person. He defends the orthodoxy of Theodoret and Ibas and attaches anathemas of a general nature against the Nestorian errors. In a second constitution, *Dominus noster et Salvator* of February 23, 554 (ACOe 4/II, 138–68; PL 69:143–78), the pope yields to the pressure of Justinian and condemns all of the "Three Chapters".

*Ed.:* O. Guenther: CSEL $35:295_{18}$–$296_{16}$ (= *Collectio Avellana*, letter 83) / PL 69:104 / MaC 9:97E–98C / Hn § 228. —*Reg.:* JR 935.

*Condemnation of the Errors of Nestorianism concerning the Humanity of Christ*

**416** 1. Si quis servata inconvertibilitate naturae divinae non confitetur Verbum carnem factum et ex ipsa conceptione de utero Virginis humanae naturae sibi secundum subsistentiam unisse principia, sed tamquam cum exsistenti iam homine fuerit Deus Verbum, ut per hoc non sancta Virgo vere Dei genitrix esse credatur, sed verbo tenus appelletur, anathema sit.

1. If anyone does not confess that the Word, without detriment to the immutability of his divine nature, was made flesh and that from his very conception in the womb of the Virgin he united, according to hypostasis, the principles of human nature, but says that God the Word was with a preexisting man, so that, as a consequence, one cannot believe that the holy Virgin was in fact the Mother of God, but only that she is said to be such in name, let him be anathema.

2. Si quis secundum subsistentiam unitatem naturarum in Christo factam denegat, sed seorsum existenti homini tamquam uni iustorum inhabitare Deum Verbum, et non ita confitetur naturarum secundum subsistentiam unitatem, ut Deus Verbum cum adsumpta carne una permanserit permaneatque subsistentia sive persona, anathema sit.

2. If anyone denies the unity of the natures in Christ **417** effected according to hypostasis, but ⟨says⟩ that God the Word dwells in a man with separate existence, as though in one of the just, and if he does not confess the unity of natures according to hypostasis in the sense that God the Word, with the flesh he assumed, remained and remains one hypostasis, or Person, let him be anathema.

3. Si quis voces evangelicas et apostolicas in uno Christo ita dividit, ut etiam naturarum in ipso unitarum divisionem introducat, anathema sit.

3. If anyone divides the words of the Gospel and the **418** apostles concerning the one Christ in such a way that he also introduces a division of the natures united in him, let him be anathema.

4. Si quis unum Iesum Christum verum Dei et eundem verum hominis Filium futurorum ignorantiam aut diei ultimi iudicii habuisse dicit et tanta scire potuisse, quanta ei deitas quasi alteri cuidam inhabitans revelabat, anathema sit.

4. If anyone says that the one Jesus Christ, the true **419** Son of man and the true Son of God, was ignorant of future events or the day of the Last Judgment and that he was able to know only as much as was revealed to him by the divinity dwelling in him, as though in another person, let him be anathema.

5. Si quis illud Apostoli, quod est in epistula ad Hebraeos [*5:7s*] dictum, quod experimento cognovit oboedientiam et cum clamore forti et lacrimis preces supplicationesque obtulit ad eum, qui salvum illum posset a morte facere, tamquam nudo deitate Christo deputans, qui laboribus virtutis perfectus sit, ut ex hoc duos introducere Christos vel duos Filios videatur, et non unum eundemque credit Christum Dei et hominis Filium ex duabus et in duabus naturis inseparabilibus indivisisque confitendum atque adorandum, anathema sit.

5. if anyone regards the saying of the apostle to the **420** Hebrews [*5:7f.*], that he learned obedience through suffering and with a loud cry and tears offered prayers and supplications to the one who could save him from death, as referring to a Christ devoid of Godhead, who was made perfect by works of virtue, with the result that he seems to introduce two Christs or two Sons and does not believe that we must profess and adore one and the same Christ, the Son of God and man, consisting of and in two inseparable and undivided natures, let him be anathema.

## Second Council of CONSTANTINOPLE (Fifth Ecumenical): May 5–June 2, 553

The council was convoked by Emperor Justinian to win over the Monophysites by the condemnation of the most important theologians of the Antiochene school (cf. *416°). Pope Vigilius, who had been removed by force from Rome, refused to participate in the council. Eventually, he yielded to the pressure of the emperor and confirmed the council in his letter of December 8, 553, to Patriarch Eutychius of Constantinople (PL 69:121C–128A / MaC 9:413–20) and in the second constitution, of February 23, 554, cited above (*416°). The fourteen anathemas of this council derive, for the greater part, from the second edict of Justinian composed in the year 551. This Ὁμολογία πίστεως contains thirteen anathemas and is directed against the "Three Chapters" (ed. by E. Schwartz, *Drei dogmatische Schriften Justinians*, AbhBayAk, Philosophisch-historische Abteilung, n.s., no. 18 [Munich, 1939], 90–95 / MaC 9:537C–582A / HaC 3:287B–329A / PL 69:225C–268B).

### 421–438: Session 8, June 2, 553: Canons

*Ed.:* ACOe 4/I, 240–44 in Greek; 215–20 in Latin / MaC 9:375D–388C / HaC 3:193D–201B / Hn § 148 / COeD, 3rd ed., 114–22.

*Anathemas against the "Three Chapters"*

α′. Εἴ τις οὐχ ὁμολογεῖ πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος μίαν φύσιν ἤτοι οὐσίαν, μίαν τε δύναμιν, καὶ ἐξουσίαν, τριάδα ὁμοούσιον, μίαν θεότητα ἐν τρισὶν ὑποστάσεσιν ἤγουν προσώποις προσκυνουμένην· ὁ τοιοῦτος ἀνάθεμα ἔστω.

Εἷς γὰρ Θεὸς καὶ πατήρ, ἐξ οὗ τὰ πάντα, καὶ εἷς κύριος Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα, καὶ ἓν πνεῦμα ἅγιον, ἐν ᾧ τὰ πάντα.

1. If anyone does not confess that Father, Son, **421** and Holy Spirit are one nature or essence, one might and power, a Trinity one in being, one Godhead to be worshipped in three hypostases or Persons, let him be anathema.

For one ⟨is⟩ the God and Father from whom all things ⟨are⟩, one ⟨is⟩ the Lord Jesus Christ through whom all things ⟨are⟩, and one the Holy Spirit in whom all things ⟨are⟩.

**422** β′. Εἴ τις οὐχ ὁμολογεῖ, τοῦ Θεοῦ λόγου εἶναι τὰς δύο γεννήσεις, τήν τε πρὸ αἰώνων ἐκ τοῦ πατρός, ἀχρόνως καὶ ἀσωμάτως, τήν τε ἐπ᾽ ἐσχάτων τῶν ἡμερῶν, τοῦ αὐτοῦ κατελθόντος ἐκ τῶν οὐρανῶν, καὶ σαρκωθέντος ἐκ τῆς ἁγίας ἐνδόξου θεοτόκου καὶ ἀειπαρθένου Μαρίας, καὶ γεννηθέντος ἐξ αὐτῆς· ὁ τοιοῦτος ἀνάθεμα ἔστω.

2. If anyone does not confess the two births of the Word of God, one from the Father before the ages, which is timeless and incorporeal, the other ⟨which took place⟩ in the latter days when the same ⟨Word⟩, descending from heaven, was made flesh from Mary, the holy and glorious Mother of God ever Virgin, and was born of her, let him be anathema.

**423** γ′. Εἴ τις λέγει, ἄλλον εἶναι τοῦ Θεοῦ λόγον τὸν θαυματουργήσαντα, καὶ ἄλλον τὸν Χριστὸν τὸν παθόντα, ἢ τὸν Θεὸν λόγον συνεῖναι λέγει τῷ Χριστῷ γενομένῳ ἐκ γυναικός [*cf. Gal 4:4*], ἢ ἐν αὐτῷ εἶναι ὡς ἄλλον ἐν ἄλλῳ,

ἀλλ᾽ οὐχ ἕνα καὶ τὸν αὐτὸν κύριον ἡμῶν Ἰησοῦν Χριστόν, τὸν τοῦ Θεοῦ λόγον, σαρκωθέντα καὶ ἐνανθρωπήσαντα, καὶ τοῦ αὐτοῦ τά τε θαύματα καὶ τὰ πάθη, ἅπερ ἑκουσίως ὑπέμεινε σαρκί· ὁ τοιοῦτος ἀνάθεμα ἔστω.

3. If anyone says that the Word of God who performed miracles was someone other than the Christ who suffered or that God the Word was with the Christ born of a woman [*cf. Gal 4:4*] or was in him as one in another,

but ⟨does⟩ not ⟨confess⟩ one and the same our Lord Jesus Christ the Word of God incarnate and made man, to whom belong the miracles and the sufferings that he has voluntarily endured in the flesh, let him be anathema.

**424** δ′. Εἴ τις λέγει, κατὰ χάριν, ἢ κατὰ ἐνέργειαν, ἢ κατὰ ἰσοτιμίαν ἢ κατὰ αὐθεντίαν, ἢ ἀναφοράν, ἢ σχέσιν, ἢ δύναμιν τὴν ἕνωσιν τοῦ Θεοῦ λόγου πρὸς ἄνθρωπον γεγενῆσθαι· ἢ κατὰ εὐδοκίαν, ὡς ἀρεσθέντος τοῦ Θεοῦ λόγου τοῦ ἀνθρώπου, ἀπὸ τοῦ εὖ καὶ καλῶς δόξαι αὐτῷ περὶ αὐτοῦ, καθὼς Θεόδωρος μαινόμενος λέγει·

ἢ κατὰ ὁμωνυμίαν, καθ᾽ ἣν οἱ Νεστοριανοὶ τὸν Θεὸν λόγον Ἰησοῦν καὶ Χριστὸν καλοῦντες, καὶ τὸν ἄνθρωπον κεχωρισμένως Χριστὸν καὶ υἱὸν ὀνομάζοντες, καὶ δύο πρόσωπα προφανῶς λέγοντες, κατὰ μόνην τὴν προσηγορίαν, καὶ τιμὴν καὶ ἀξίαν, καὶ προσκύνησιν, καὶ ἓν πρόσωπον, καὶ ἕνα Χριστὸν ὑποκρίνονται λέγειν·

ἀλλ᾽ οὐχ ὁμολογεῖ τὴν ἕνωσιν τοῦ Θεοῦ λόγου πρὸς σάρκα ἐμψυχωμένην ψυχῇ λογικῇ καὶ νοερᾷ, κατὰ σύνθεσιν ἤγουν καθ᾽ ὑπόστασιν γεγενῆσθαι, καθὼς οἱ ἅγιοι πατέρες ἐδίδαξαν· καὶ διὰ τοῦτο μίαν αὐτοῦ τὴν ὑπόστασιν, ὅ ἐστιν ὁ κύριος Ἰησοῦς Χριστός, εἷς τῆς ἁγίας τριάδος· ὁ τοιοῦτος ἀνάθεμα ἔστω.

4. If anyone says that the union of God the Word with the man was no more than a union by grace or by operation or by equality of honor or by authority or relation, affection, or power; or if he says that it took place because of goodwill, the Word of God being well pleased with the man for whom he had high esteem, as Theodore foolishly asserts;

or ⟨if he speaks of a union⟩ by homonymy as the Nestorians, who, by giving to God the Word the name of Jesus and of Christ and by calling the man separately considered Christ and Son, evidently speak of two Persons while they pretend to speak of one Person and one Christ because of the common appellation, honor, dignity, and adoration;

but does not confess that the union of God the Word with the flesh animated by a rational and intellectual soul took place by way of synthesis, that is, according to the hypostasis, as the holy Fathers have taught, and consequently denies that he has only one hypostasis who is our Lord Jesus Christ, one of the Holy Trinity, let him be anathema.

**425** Πολυτρόπως γὰρ νοουμένης τῆς ἑνώσεως, οἱ μὲν τῇ ἀσεβείᾳ Ἀπολλιναρίου καὶ Εὐτυχοῦς ἀκολουθοῦντες, τῷ ἀφανισμῷ τῶν συνελθόντων προκείμενοι, τὴν κατὰ σύγχυσιν τὴν ἕνωσιν πρεσβεύουσιν. Οἱ δὲ τὰ Θεοδώρου καὶ Νεστορίου φρονοῦντες, τῇ διαιρέσει χαίροντες, σχετικὴν τὴν ἕνωσιν ἐπεισάγουσιν· ἡ μέντοι ἁγία τοῦ Θεοῦ ἐκκλησία, ἑκατέρας αἱρέσεως τὴν ἀσέβειαν ἀποβαλλομένη, τὴν ἕνωσιν τοῦ Θεοῦ λόγου πρὸς τὴν σάρκα κατὰ σύνθεσιν ὁμολογεῖ· ὅπερ ἐστὶ καθ᾽ ὑπόστασιν. Ἡ γὰρ κατὰ σύνθεσιν ἕνωσις, ἐπὶ τοῦ κατὰ Χριστὸν μυστηρίου, οὐ μόνον ἀσύγχυτα τὰ συνελθόντα διαφυλάττει, ἀλλ᾽ οὐδὲ διαίρεσιν ἐπιδέχεται.

For, since union can be understood in various ways, some, following the impiety of Apollinaris and Eutyches and upholding the obliteration of the elements that come together, maintain a union by confusion. Others, who think with Theodore and Nestorius, favoring division, introduce an accidental union. The Holy Church of God, rejecting these two impious heresies, confesses the union of God the Word with the flesh as being by synthesis, that is, according to the hypostasis. For, in the mystery of Christ, union by synthesis not only preserves from confusion what has come together but also tolerates no division.

ε′. Εἴ τις τὴν μίαν ὑπόστασιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ οὕτως ἐκλαμβάνει, ὡς ἐπιδεχομένην πολλῶν ὑποστάσεων σημασίαν, καὶ διὰ τούτου εἰσάγειν ἐπιχειρεῖ ἐπὶ τοῦ κατὰ Χριστὸν μυστηρίου δύο ὑποστάσεις, ἤτοι δύο πρόσωπα, καὶ τῶν παρ' αὐτοῦ εἰσαγομένων δύο προσώπων, ἓν πρόσωπον λέγει κατὰ ἀξίαν, καὶ τιμήν, καὶ προσκύνησιν, καθάπερ Θεόδωρος καὶ Νεστόριος μαινόμενοι συνεγράψαντο· καὶ συκοφαντεῖ τὴν ἁγίαν ἐν Χαλκηδόνι σύνοδον, ὡς κατὰ ταύτην τὴν ἀσεβῆ ἔννοιαν χρησαμένην τῷ τῆς μιᾶς ὑποστάσεως ῥήματι·

5. If anyone understands the one hypostasis of our Lord Jesus Christ as admitting the meaning of several hypostases and so tries to introduce into the mystery of Christ two hypostases or two Persons and, after having introduced two Persons, speaks of one Person as regards dignity, honor, and adoration, as Theodore and Nestorius have written senseless; and if he makes the slanderous assertion that the holy Council of Chalcedon has used the term "one hypostasis" in this impious way **426**

ἀλλὰ μὴ ὁμολογεῖ τὸν τοῦ Θεοῦ λόγον σαρκὶ καθ' ὑπόστασιν ἑνωθῆναι, καὶ διὰ τοῦτο μίαν αὐτοῦ τὴν ὑπόστασιν, ἤτοι ἓν πρόσωπον· οὕτως τε καὶ τὴν ἁγίαν ἐν Χαλκηδόνι σύνοδον μίαν ὑπόστασιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ὁμολογῆσαι· ὁ τοιοῦτος ἀνάθεμα ἔστω.

and does not confess that the Word of God has been united to the flesh according to the hypostasis and that, therefore, there is but one hypostasis or Person and that this is the sense in which the holy Council of Chalcedon confessed one hypostasis of our Lord Jesus Christ, let him be anathema.

Οὔτε γὰρ προσθήκην προσώπου, ἤγουν ὑποστάσεως ἐπεδέξατο ἡ ἁγία τριὰς καὶ σαρκωθέντος τοῦ ἑνὸς τῆς ἁγίας τριάδος Θεοῦ λόγου.

For the Holy Trinity has had no Person or hypostasis added to it, even by the Incarnation of God the Word, one of the Holy Trinity.

ς′. Εἴ τις καταχρηστικῶς, ἀλλ' οὐκ ἀληθῶς θεοτόκον λέγει τὴν ἁγίαν ἔνδοξον ἀειπαρθένον Μαρίαν· ἢ κατὰ ἀναφοράν, ὡς ἀνθρώπου ψιλοῦ γεννηθέντος, ἀλλ' οὐχὶ τοῦ Θεοῦ λόγου σαρκωθέντος καὶ γεννηθέντος ἐξ αὐτῆς, ἀναφερομένης δὲ κατ' ἐκείνους τῆς τοῦ ἀνθρώπου γεννήσεως ἐπὶ τὸν Θεὸν λόγον ὡς συνόντα τῷ ἀνθρώπῳ γενομένῳ· καὶ συκοφαντεῖ τὴν ἁγίαν ἐν Χαλκηδόνι σύνοδον, ὡς κατὰ ταύτην τὴν ἀσεβῆ ἐπινοηθεῖσαν παρὰ Θεοδώρου ἔννοιαν θεοτόκον τὴν παρθένον εἰποῦσαν·

6. If anyone says that the glorious holy Mary, ever virgin, is not Mother of God in the true sense but only by an abuse of language, or that she is so by relation, meaning that a mere man was born from her and not God the Word made flesh in her, though, according to those who hold this, the birth of this man can be attributed to God the Word insofar as he was with the man at his birth; and if he makes the slanderous assertion that it was in this blasphemous sense thought out by Theodore that the holy Council of Chalcedon called the Virgin "Mother of God"; **427**

ἢ εἴ τις ἀνθρωποτόκον αὐτὴν καλεῖ ἢ χριστοτόκον, ὡς τοῦ Χριστοῦ μὴ ὄντος Θεοῦ·

or if anyone calls her mother of the man or mother of Christ as though Christ were not God,

ἀλλὰ μὴ κυρίως, καὶ κατὰ ἀλήθειαν θεοτόκον αὐτὴν ὁμολογεῖ, διὰ τὸ τὸν πρὸ τῶν αἰώνων ἐκ τοῦ πατρὸς γεννηθέντα Θεὸν λόγον ἐπ' ἐσχάτων τῶν ἡμερῶν ἐξ αὐτῆς σαρκωθῆναι, οὕτω τε εὐσεβῶς καὶ τὴν ἁγίαν ἐν Χαλκηδόνι σύνοδον θεοτόκον αὐτὴν ὁμολογῆσαι, ὁ τοιοῦτος ἀνάθεμα ἔστω.

but does not confess that she is Mother of God in the true and proper sense since God the Word, begotten from the Father before the ages, became incarnate from her in the latter days, and this is the pious sense in which the holy Council of Chalcedon confessed her to be the Mother of God, let him be anathema.

ζ′. Εἴ τις ἐν δύο φύσεσι λέγων, μὴ ὡς ἐν θεότητι καὶ ἀνθρωπότητι τὸν ἕνα κύριον ἡμῶν Ἰησοῦν Χριστὸν γνωρίζεσθαι ὁμολογεῖ, ἵνα διὰ τούτου σημάνῃ τὴν διαφορὰν τῶν φύσεων, ἐξ ὧν ἀσυγχύτως ἡ ἄφραστος ἕνωσις γέγονεν· οὔτε τοῦ λόγου εἰς τὴν τῆς σαρκὸς μεταποιηθέντος φύσιν, οὔτε τῆς σαρκὸς πρὸς τὴν τοῦ λόγου φύσιν μεταχωρησάσης (μένει γὰρ ἑκάτερον, ὅπερ ἐστὶ τῇ φύσει, καὶ γενομένης τῆς ἑνώσεως καθ' ὑπόστασιν), ἀλλ' ἐπὶ διαιρέσει τῇ ἀνὰ μέρος, τὴν τοιαύτην λαμβάνει φωνὴν ἐπὶ τοῦ κατὰ Χριστὸν μυστηρίου·

7. If anyone, while using the phrase "in two natures", does not confess that the one Jesus Christ our Lord is acknowledged in divinity and humanity, signifying thereby the distinction of the natures of which the ineffable union was made without any confusion, without either the Word being transformed into the nature of the flesh or the flesh being translated into the nature of the Word—for each of the two remains what it is by nature, even after the union according to the hypostasis has taken place—but if he applies the phrase to the mystery of Christ as meaning a division into parts, **428**

ἢ τὸν ἀριθμὸν τῶν φύσεων ὁμολογῶν ἐπὶ τοῦ αὐτοῦ ἑνὸς κυρίου ἡμῶν Ἰησοῦ τοῦ Θεοῦ λόγου

or if, while confessing the plurality of natures in one and the same Jesus, our Lord, the Word of God made

σαρκωθέντος, μὴ τῇ θεωρίᾳ μόνῃ τὴν διαφορὰν τούτων λαμβάνει, ἐξ ὧν καὶ συνετέθη, οὐκ ἀναιρουμένην διὰ τὴν ἕνωσιν (εἷς γὰρ ἐξ ἀμφοῖν, καὶ δι' ἑνὸς ἀμφότερα), ἀλλ' ἐπὶ τούτῳ κέχρηται τῷ ἀριθμῷ, ὡς κεχωρισμένας καὶ ἰδιοϋποστάτους ἔχει τὰς φύσεις, ὁ τοιοῦτος ἀνάθεμα ἔστω.

**429** η'. Εἴ τις ἐκ δύο φύσεων θεότητος καὶ ἀνθρωπότητος ὁμολογῶν τὴν ἕνωσιν γεγενῆσθαι, ἢ μίαν φύσιν τοῦ Θεοῦ λόγου σεσαρκωμένην λέγων, μὴ οὕτως αὐτὰ λαμβάνῃ, καθάπερ καὶ οἱ ἅγιοι πατέρες ἐδίδαξαν, ὅτι ἐκ τῆς θείας φύσεως καὶ τῆς ἀνθρωπίνης, τῆς ἑνώσεως καθ' ὑπόστασιν γενομένης, εἷς Χριστὸς ἀπετελέσθη· ἀλλ' ἐκ τῶν τοιούτων φωνῶν μίαν φύσιν, ἤτοι οὐσίαν θεότητος καὶ σαρκὸς τοῦ Χριστοῦ εἰσάγειν ἐπιχειρεῖ, ὁ τοιοῦτος ἀνάθεμα ἔστω.

**430** Καθ' ὑπόστασιν γὰρ λέγοντες τὸν μονογενῆ λόγον ἡνῶσθαι, οὐκ ἀνάχυσίν τινα τὴν εἰς ἀλλήλους [-ας] τῶν φύσεων πεπρᾶχθαι φαμέν· μενούσης δὲ μᾶλλον ἑκατέρας ὅπερ ἐστίν, ἡνῶσθαι σαρκὶ νοοῦμεν τὸν λόγον. Διὸ καὶ εἷς ἐστιν ὁ Χριστός, Θεὸς καὶ ἄνθρωπος, ὁ αὐτὸς ὁμοούσιος τῷ πατρὶ κατὰ τὴν θεότητα, καὶ ὁμοούσιος ἡμῖν ὁ αὐτὸς κατὰ τὴν ἀνθρωπότητα· ἐπίσης γὰρ καὶ τοὺς ἀνὰ μέρος διαιροῦντας, ἤτοι τέμνοντας, καὶ τοὺς συγχέοντας τὸ τῆς θείας οἰκονομίας μυστήριον τοῦ Χριστοῦ, ἀποστρέφεται καὶ ἀναθεματίζει ἡ τοῦ Θεοῦ ἐκκλησία.

**431** θ'. Εἴ τις προσκυνεῖσθαι ἐν δυσὶ φύσεσι λέγει τὸν Χριστόν, ἐξ οὗ δύο προσκυνήσεις εἰσάγονται, ἰδία τῷ Θεῷ λόγῳ καὶ ἰδία τῷ ἀνθρώπῳ·

ἢ εἴ τις ἐπὶ ἀναιρέσει τῆς σαρκός, ἢ ἐπὶ συγχύσει τῆς θεότητος καὶ τῆς ἀνθρωπότητος, ἢ μίαν φύσιν ἤγουν οὐσίαν τῶν συνελθόντων τερατευόμενος, οὕτω προσκυνεῖ τὸν Χριστόν, ἀλλ' οὐχὶ μιᾷ προσκυνήσει τὸν Θεὸν λόγον σαρκωθέντα μετὰ τῆς ἰδίας αὐτοῦ σαρκὸς προσκυνεῖ, καθάπερ ἡ τοῦ Θεοῦ ἐκκλησία παρέλαβεν ἐξ ἀρχῆς, ὁ τοιοῦτος ἀνάθεμα ἔστω.

**432** ι'. Εἴ τις οὐχ ὁμολογεῖ, τὸν ἐσταυρωμένον σαρκὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν εἶναι Θεὸν ἀληθινὸν καὶ κύριον τῆς δόξης καὶ ἕνα τῆς ἁγίας τριάδος· ὁ τοιοῦτος ἀνάθεμα ἔστω.

**433** ια'. Εἴ τις μὴ ἀναθεματίζει Ἄρειον, Εὐνόμιον, Μακεδόνιον, Ἀπολλινάριον, Νεστόριον, Εὐτυχέα καὶ Ὠριγένην, μετὰ τῶν ἀσεβῶν αὐτῶν συγγραμμάτων, καὶ τοὺς ἄλλους πάντας αἱρετικούς, τοὺς κατακριθέντας ὑπὸ τῆς ἁγίας καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας καὶ τῶν προειρημένων ἁγίων τεττάρων συνόδων, καὶ τοὺς τὰ ὅμοια τῶν προειρημένων αἱρετικῶν φρονήσαντας ἢ φρονοῦντας, καὶ μέχρι τέλους τῇ οἰκείᾳ ἀσεβείᾳ ἐμμείναντας· ὁ τοιοῦτος ἀνάθεμα ἔστω.

flesh, he does not only accept in "theory" the distinction between the principles of which he ⟨Christ⟩ is constituted, a distinction that is not suppressed by their union—for one is from both and both are by one—but uses the number with the intention of separating the natures and of attributing to each its own hypostasis, let him be anathema.

8. If anyone, while confessing that the union was made out of two natures, the divinity and the humanity, or, while speaking of "one incarnate nature of God the Word", does not understand these expressions according to the teaching of the holy Fathers, that is, as meaning that from the divine and the human natures, when the union according to the hypostasis was realized, there resulted one Christ; but if by these expressions he attempts to introduce one nature or essence of the divinity and of the flesh of Christ, let him be anathema.

For when we say that the only begotten Word was united according to the hypostasis, we do not say that there took place any confusion between natures; rather, we think that God the Word was united to the flesh, each of the two ⟨natures⟩ remaining what it is. This is why Christ is one, God and man; the same, one in being with the Father as to the divinity and one in being with us as to the humanity. For the Church of God repudiates and condemns equally those who introduce a separation or division and those who introduce a confusion into the mystery of the divine Incarnation.

9. If anyone says that Christ is worshipped in two natures, whereby he introduces two acts of worship, one proper to God the Word and the other proper to the man,

or if anyone, in order to suppress the flesh or to fuse the divinity and the humanity, speaks falsely of one nature or essence of the elements that have been united and worships Christ in this sense but does not venerate by one act of worship God the Word made flesh together with his own flesh, according to the tradition received in the Church of God from the beginning, let him be anathema.

10. If anyone does not confess that he who was crucified in the flesh, our Lord Jesus Christ, is true God, Lord of glory and one of the Holy Trinity, let him be anathema.

11. If anyone does not anathematize Arius, Eunomius, Macedonius, Apollinarius, Nestorius, Eutyches, and Origen, in company with their sinful works, and all other heretics who have been condemned by the holy, catholic, and apostolic Church and by the four holy synods above-mentioned, and those of the above-mentioned heretics who have thought or think likewise, and have remained in their impiety until the end, let him be anathema.

ιβ΄. Εἴ τις ἀντιποιεῖται Θεοδώρου τοῦ ἀσεβοῦς τοῦ Μοψουεστίας, τοῦ εἰπόντος, ἄλλον εἶναι τὸν Θεὸν λόγον, καὶ ἄλλον τὸν Χριστὸν ὑπὸ παθῶν ψυχῆς καὶ τῶν τῆς σαρκὸς ἐπιθυμιῶν ἐνοχλούμενον, καὶ τῶν χειρόνων κατὰ μικρὸν χωριζόμενον, καὶ οὕτως ἐκ προκοπῆς ἔργων βελτιωθέντα, καὶ ἐκ πολιτείας ἄμωμον καταστάντα, ὡς ψιλὸν ἄνθρωπον βαπτισθῆναι εἰς ὄνομα πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος, καὶ διὰ τοῦ βαπτίσματος τὴν χάριν τοῦ ἁγίου πνεύματος λαβεῖν, καὶ υἱοθεσίας ἀξιωθῆναι· καὶ κατ' ἰσότητα βασιλικῆς εἰκόνος εἰς πρόσωπον τοῦ Θεοῦ λόγου προσκυνεῖσθαι· καὶ μετὰ τὴν ἀνάστασιν ἄτρεπτον ταῖς ἐννοίαις καὶ ἀναμάρτητον παντελῶς γενέσθαι.

Καὶ πάλιν εἰρηκότος τοῦ αὐτοῦ ἀσεβοῦς Θεοδώρου, τὴν ἕνωσιν τοῦ Θεοῦ λόγου πρὸς τὸν Χριστὸν τοιαύτην γεγενῆσθαι, οἵαν ὁ ἀπόστολος ἐπὶ ἀνδρὸς καὶ γυναικός· «ἔσονται οἱ δύο εἰς σάρκα μίαν» [*Eph 5:31*].

Καὶ πρὸς ταῖς ἄλλαις ἀναριθμήτοις αὐτοῦ βλασφημίαις, τολμήσαντος εἰπεῖν, ὅτι μετὰ τὴν ἀνάστασιν ἐμφυσήσας ὁ κύριος τοῖς μαθηταῖς καὶ εἰπών· «λάβετε πνεῦμα ἅγιον» [*Io 20:22*], οὐ δέδωκεν αὐτοῖς πνεῦμα ἅγιον, ἀλλὰ σχήματι μόνον ἐνεφύσησε.

Οὗτος δὲ καὶ τὴν ὁμολογίαν τοῦ Θωμᾶ τὴν ἐπὶ τῇ ψηλαφήσει τῶν χειρῶν καὶ τῆς πλευρᾶς τοῦ κυρίου, μετὰ τὴν ἀνάστασιν, τὸ «ὁ κύριός μου καὶ ὁ Θεός μου» [*Io 20:28*] εἶπε, μὴ εἰρῆσθαι περὶ τοῦ Χριστοῦ παρὰ τοῦ Θωμᾶ, ἀλλ' ἐπὶ τῷ παραδόξῳ τῆς ἀναστάσεως ἐκπλαγέντα τὸν Θωμᾶν ὑμνῆσαι τὸν Θεὸν ἐγείραντα τὸν Χριστόν.

Τὸ δὲ χεῖρον, καὶ ἐν τῇ τῶν πράξεων τῶν ἀποστόλων γενομένῃ παρ' αὐτοῦ δῆθεν ἑρμηνείᾳ συγκρίνων ὁ αὐτὸς Θεόδωρος τὸν Χριστὸν Πλάτωνι, καὶ Μανιχαίῳ, καὶ Ἐπικούρῳ, καὶ Μαρκίωνι, λέγει, ὅτι, ὥσπερ ἐκείνων ἕκαστος εὑράμενος οἰκεῖον δόγμα, τοὺς αὐτῷ μαθητεύσαντας πεποίηκε καλεῖσθαι Πλατωνικοὺς καὶ Μανιχαίους καὶ Ἐπικουρείους καὶ Μαρκιωνιστάς, τὸν ὅμοιον τρόπον καὶ τοῦ Χριστοῦ εὑραμένου δόγμα, ἐξ αὐτοῦ Χριστιανοὺς καλεῖσθαι.

Εἴ τις τοίνυν ἀντιποιεῖται τοῦ εἰρημένου ἀσεβεστάτου Θεοδώρου, καὶ τῶν ἀσεβῶν αὐτοῦ συγγραμμάτων, ἐν οἷς τάς τε εἰρημένας καὶ ἄλλας ἀναριθμήτους βλασφημίας ἐξέχει, κατὰ τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· ἀλλὰ μὴ ἀναθεματίζει αὐτόν, καὶ τὰ ἀσεβῆ αὐτοῦ συγγράμματα, καὶ πάντας τοὺς δεχομένους, ἢ καὶ ἐκδικοῦντας αὐτόν, ἢ λέγοντας ὀρθοδόξως αὐτὸν ἐκθέσθαι, καὶ τοὺς γράψαντας ὑπὲρ αὐτοῦ καὶ τὰ αὐτὰ ἐκείνῳ φρονήσαντας ἢ καὶ τοὺς γράφοντας ὑπὲρ αὐτοῦ καὶ τῶν ἀσεβῶν αὐτοῦ συγγραμμάτων, καὶ τοὺς τὰ ὅμοια φρονοῦντας, ἢ φρονήσαντας πώποτε, καὶ μέχρι τέλους ἐμμείναντας τῇ τοιαύτῃ *ἀσεβείᾳ* [αἱρέσει], ἀνάθεμα ἔστω.

12. If anyone defends the impious Theodore of **434**
Mopsuestia, who said that God the Word is one while Christ is another who, disturbed by the passions of the soul and the desires of the flesh, freed himself gradually from inferior inclinations and, having improved through the progress of his works and having become irreproachable in his conduct, was baptized as a mere man in the name of the Father and of the Son and of the Holy Spirit; who received through baptism the grace of the Holy Spirit and was deemed worthy of ⟨divine⟩ adoption; who, much like an image of the emperor, is worshipped in the Person of God the Word; who after the Resurrection became perfectly steadfast in his thoughts and wholly impeccable.

Furthermore, the same impious Theodore has said that the union of God the Word with Christ is similar to that of man and wife, of which the apostle says: "the two shall be in one flesh" [*Eph 5:31*].

And, in addition to his other countless blasphemies, he dared to say that, when after the Resurrection the Lord breathed on the disciples and said, "Receive the Holy Spirit' [*Jn 20:22*], he did not give them the Holy Spirit but only breathed on them figuratively.

He also said, as regards the confession of Thomas after the Resurrection, when having touched the hands and the side of Christ he said, "My Lord and my God" [*Jn 20:28*], that it was not addressed to Christ by Thomas, but that, struck by the miracle of the Resurrection, Thomas praised God who had raised Christ.

Worse still, in the commentary that he wrote on the **435**
Acts of the Apostles, the same Theodore compares Christ with Plato, Manes, Epicurus, and Marcion. As each one of these, he says, having devised his own doctrine, caused his disciples to be called Platonists, Manichaeans, Epicureans, or Marcionites, similarly, Christ having devised a doctrine, it is after him that Christians were named.

If anyone, therefore, defends the aforementioned most impious Theodore and his impious writings in which he spreads the blasphemies mentioned and countless others against our great God and Savior Jesus Christ, and if he does not condemn him and his impious writings and those as well who accept him either by justifying him or by saying that his positions are orthodox and those who have written in his favor and in favor of his impious writings and those who hold similar opinions or once held them and remained to the end in such *impiety* [heresy], let him be anathema.

**436** ιγ΄. Εἴ τις ἀντιποιεῖται τῶν ἀσεβῶν συγγραμμάτων Θεοδωρίτου, τῶν κατὰ τῆς ἀληθοῦς πίστεως, καὶ τῆς ἐν Ἐφέσῳ πρώτης καὶ ἁγίας συνόδου καὶ τοῦ ἐν ἁγίοις Κυρίλλου, καὶ τῶν δώδεκα αὐτοῦ κεφαλαίων [*cf. *252–263*], καὶ πάντων ὧν συνεγράψατο ὑπὲρ Θεοδώρου καὶ Νεστορίου τῶν δυσσεβῶν, καὶ ὑπὲρ ἄλλων τῶν τὰ αὐτὰ τοῖς προειρημένοις Θεοδώρῳ καὶ Νεστορίῳ φρονούντων, καὶ δεχομένων αὐτούς, καὶ τὴν αὐτῶν ἀσέβειαν, καὶ δι' αὐτῶν ἀσεβεῖς καλεῖ τοὺς τῆς ἐκκλησίας διδασκάλους, τοὺς καθ' ὑπόστασιν τὴν ἕνωσιν τοῦ Θεοῦ λόγου φρονοῦντας·

καὶ εἴπερ οὐκ ἀναθεματίζει τὰ εἰρημένα ἀσεβῆ συγγράμματα, καὶ τοὺς τὰ ὅμοια τούτοις φρονήσαντας ἢ φρονοῦντας, καὶ πάντας δὲ τοὺς γράψαντας κατὰ τῆς ὀρθῆς πίστεως, ἢ τοῦ ἐν ἁγίοις Κυρίλλου καὶ τῶν δώδεκα αὐτοῦ κεφαλαίων, καὶ ἐν τῇ τοιαύτῃ ἀσεβείᾳ τελευτήσαντας· ὁ τοιοῦτος ἀνάθεμα ἔστω.

13. If anyone defends the impious works of Theodoret against the orthodox faith, against the first holy Council of Ephesus, and against St. Cyril and his twelve anathemas [*cf. *252–263*], and if he defends all that he has written in favor of the impious Theodore and Nestorius and of others who have the same opinions as the aforesaid Theodore and Nestorius and who accept them and their impiety, and if, because of this, brands as impious those teachers of the Church who confess the union of God the Word according to the hypostasis

and does not condemn the above-mentioned impious writings and those who have held and hold like opinions together with all who have written against the orthodox faith and against St. Cyril and his twelve anathemas and have died in such impiety, let him be anathema.

**437** ιδ΄. Εἴ τις ἀντιποιεῖται τῆς ἐπιστολῆς τῆς λεγομένης παρὰ Ἴβα γεγράφθαι πρὸς Μάρην τὸν Πέρσην, τῆς ἀρνουμένης μὲν τὸν Θεὸν λόγον ἐκ τῆς ἁγίας θεοτόκου καὶ ἀειπαρθένου Μαρίας σαρκωθέντα, ἄνθρωπον γεγενῆσθαι· λεγούσης δὲ ψιλὸν ἄνθρωπον ἐξ αὐτῆς γενηθῆναι, ὃν ναὸν ἀποκαλεῖ· ὡς ἄλλον εἶναι τὸν Θεὸν λόγον, καὶ ἄλλον τὸν ἄνθρωπον· καὶ τὸν ἐν ἁγίοις Κύριλλον τὴν ὀρθὴν τῶν χριστιανῶν πίστιν κηρύξαντα διαβαλλούσης ὡς αἱρετικόν, καὶ ὁμοίως Ἀπολλιναρίῳ τῷ δυσσεβεῖ γράψαντα· καὶ μεμφομένης τὴν ἐν Ἐφέσῳ πρώτην ἁγίαν σύνοδον, ὡς χωρὶς ζητήσεως Νεστόριον καθελοῦσαν· καὶ τὰ δώδεκα κεφάλαια τοῦ ἐν ἁγίοις Κυρίλλου [**252–263*] ἀσεβῆ καὶ ἐναντία τῇ ὀρθῇ πίστει ἀποκαλεῖ ἡ αὐτὴ ἀσεβὴς ἐπιστολή, καὶ ἐκδικεῖ Θεόδωρον καὶ Νεστόριον καὶ τὰ ἀσεβῆ αὐτῶν δόγματα καὶ συγγράμματα·

εἴ τις τοίνυν τῆς εἰρημένης ἐπιστολῆς ἀντιποιεῖται, καὶ μὴ ἀναθεματίζει αὐτήν, καὶ τοὺς ἀντιποιουμένους αὐτῆς, καί λέγοντας, αὐτὴν ὀρθὴν εἶναι, ἢ μέρος αὐτῆς, καὶ γράψαντας καὶ γράφοντας ὑπὲρ αὐτῆς, ἢ τῶν περιεχομένων αὐτῇ ἀσεβειῶν, καὶ τολμῶντας ταύτην ἐκδικεῖν ἢ τὰς περιεχομένας αὐτῇ ἀσεβείας ὀνόματι τῶν ἁγίων πατέρων, ἢ τῆς ἁγίας ἐν Χαλκηδόνι συνόδου, καὶ τούτοις μέχρι τέλους ἐμμείναντας· ὁ τοιοῦτος ἀνάθεμα ἔστω.

14. If anyone defends the letter said to have been written by Ibas to Maris the Persian, which denies that God the Word, made flesh from Mary the holy Mother of God ever virgin, became man; but asserts ⟨instead⟩ that a mere man whom it terms Temple was born of her, as though God the Word was one and the man another; in which also St. Cyril, the herald of the orthodox faith of Christians, is accused of being a heretic and of having written in the same vein as the impious Apollinaris; in which, furthermore, the first holy Council of Ephesus is blamed for having condemned Nestorius without investigation; the same impious letter, moreover, qualifies as impious and contrary to the orthodox faith the twelve anathemas of St. Cyril [**252–263*] and justifies Theodore and Nestorius together with their impious doctrines and writings.

If, therefore, anyone defends the above-mentioned letter and does not condemn it and its defenders who say that it is orthodox or that part of it is orthodox, together with those who have written or are writing in its favor or ⟨in favor of⟩ its impious contents, and those who dare to justify it and its impious contents in the name of the holy Fathers or of the holy Council of Chalcedon, and remain to the end in these errors, let him be anathema.

**438** Τούτων τοίνυν οὕτως ὁμολογηθέντων, ἃ καὶ παρελάβομεν ἐκ τῆς θείας γραφῆς, καὶ τῆς τῶν ἁγίων πατέρων διδασκαλίας, καὶ τῶν ὁρισθέντων περὶ τῆς μιᾶς καὶ τῆς αὐτῆς πίστεως παρὰ τῶν προειρημένων ἁγίων τεσσάρων συνόδων, γενομένης δὲ καὶ παρ' ἡμῶν τῆς ἐπὶ τοῖς αἱρετικοῖς, καὶ τῆς αὐτῶν ἀσεβείας, πρόσγε καὶ τῆς τῶν ἐκδικησάντων ἢ ἐκδικούντων τὰ εἰρημένα τρία κεφάλαια, καὶ ἐναπομεινάντων ἢ ἀπομενόντων τῇ οἰκείᾳ πλάνῃ, κατακρίσεως, εἴ

When, then, these things have been so confessed, which we have received from Holy Scripture and from the teaching of the holy Fathers and from what was defined with regard to one and the same faith by the aforesaid four holy councils and from that condemnation formulated by us against the heretics and their impiety and, besides, against those who have defended or are defending the aforementioned three chapters and who have persisted or do persist in their own error; if anyone

τις ἐπιχειρήσοι ἐναντία τοῖς παρ' ἡμῶν εὐσεβῶς διατυποθεῖσι παραδοῦναι, ἢ διδάξαι, ἢ γράψαι, εἰ μὲν ἐπίσκοπος εἴη, ἢ ἐν κλήρῳ ἀναφερόμενος, ὁ τοιοῦτος ἀλλότρια ἱερέων καὶ τῆς ἐκκλησιαστικῆς καταστάσεως πράττων, γυμνωθήσεται τῆς ἐπισκοπῆς, ἢ τοῦ κλήρου, εἰ δὲ μοναχός, ἢ λαϊκός, ἀναθεματισθήσεται.

should attempt to transmit ⟨doctrines⟩ opposed to those piously molded by us or to teach or to write ⟨them⟩ if indeed he be a bishop, or belongs to the clergy, such a one, because he acts in a manner foreign to the sacred and ecclesiastical constitutions, shall be stripped of the office of bishop or cleric, but if he be a monk or a layman, he shall be anathematized.

## PELAGIUS I: April 16, 556–March 3 (4?), 561

### 441–443: Letter *Humani generis* to King Childebert I, February 3, 557

According to the state of contemporary research, the *Fides Pelagii* is comprised of parts of the letter *Humani generis* (*441–443 = letter 7, 6–16, of the edition of Gassó) and of the letter *Vas electionis* (*444 = letter 11, 6–11, ibid.). In this second letter, the *Fides* seems to be formulated completely for the first time. With the profession of faith, Pelagius I was seeking to counter the reproach that he had fallen away from the faith of Chalcedon in his inconstancy in the "Three Chapters" controversy. He was at first a zealous supporter of the "Three Chapters", and he assisted Pope Vigilius in the composition of his first constitution (*416–420). However, he immediately took the side of the emperor when Justinian, after the death of Vigilius, offered him the papacy.

*Ed.:* P.M. Gassó and C.M. Batlle, *Pelagii I papae Epistulae quae supersunt*, Scripta et Documenta, ed. by the Abbey of Montserrat, 8 (Barcelona, 1956), 22–25 (= letter 7) / W. Gundlach, MGH Epistulae III (1892), $78_{18}$–$79_{40}$ (= *Epistulae Arelatenses* 54) / PL 69:407D–410D (= letter 15) / MaC 9:728D–730B / J.B. Pitra, *Spicilegium Solesmense* 4 (Paris, 1958), pp. XIIff. (erroneously attributed to Pope Vigilius) / Hn § 229. —*Reg.:* JR 946.

*"Fides Pelagii"*

[*De Trinitate divina.*] Credo igitur in unum Deum, Patrem et Filium et Spiritum Sanctum: Patrem scilicet omnipotentem, sempiternum, ingenitum; Filium vero, ex eiusdem Patris substantia vel natura genitum, ante omne omnino vel temporis vel aevi cuiusquam initium, *id est* [de omnipotente] omnipotentem, aequalem, consempiternum et consubstantialem Genitori; Spiritum quoque Sanctum, omnipotentem, utrique, Patri scilicet ac Filio, aequalem, consempiternum atque consubstantialem; qui ex Patre intemporaliter procedens, Patris est Filiique Spiritus; hoc est, tres personas sive tres subsistentias unius essentiae sive naturae, unius virtutis, unius operationis, unius beatitudinis atque unius potestatis; ut trina sit unitas, et una sit Trinitas, iuxta vocis dominicae veritatem, dicentis: "Ite, docete omnes gentes, baptizantes eos in nomine Patris et Filii et Spiritus Sancti" [*Mt 28:19*]. "In nomine", inquit, non "nominibus", ut et unum Deum per indistinctum divinae essentiae nomen ostenderet et personarum discretionem suis demonstratam proprietatibus edoceret [*cf. *415*]; quia dum tribus unum deitatis nomen est, aequalitas ostenditur personarum, et rursus aequalitas personarum nihil extraneum, nihil accedens in eis permittit intelligi: ita ut et unusquisque eorum verus perfectusque sit Deus, et omnes tres simul unus verus perfectusque sit Deus, videlicet ex plenitudine divinitatis nihil minus in singulis, nihil amplius intellegatur in tribus.

[*The divine Trinity.*] I therefore believe in one God, **441** Father, Son, and Holy Spirit: that is, the Father, almighty, eternal, and ungenerated; the Son, truly generated from the substance or nature of this same Father, entirely before the beginning of any time or age, *that is* [of the Almighty] almighty, equal, co-eternal, and consubstantial to the Father; also the Holy Spirit, almighty, equal, co-eternal and consubstantial to both, that is, the Father and the Son, who, proceeding timelessly from the Father, is the Spirit of the Father and of the Son; there are thus: three Persons or three subsistences of one essence or nature, of one sole strength, one sole action, one sole blessedness, and one sole power, so that the unity is triune and the Trinity is one, according to the truth of the Lord's words, saying: "Go, therefore and teach all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" [*Mt 28:19*]. "In the name", he said, not "⟨in the⟩ names", both to reveal clearly the one God through the undifferentiated name of the divine essence and to make known the diversity of the Persons shown by their distinct qualities [*cf. *415*]; because, while the equality of the Persons is shown by the fact that the three have one name, the divinity, the equality of the Persons, in turn, does not permit that anything extraneous or anything added on to them be recognized: so that as each and every one of them is true and perfect God, so all three at once are true and perfect God; that is, nothing less than the fullness of the divinity is to be recognized in any single one of them, and nothing more in the three.

**442** [*De Filio Dei incarnato.*] Ex hac autem sancta et beatissima atque consubstantiali Trinitate credo atque confiteor unam personam, id est Filium Dei, pro salute humani generis novissimis temporibus descendisse de caelo, nec patriam sedem nec mundi gubernacula relinquentem, et superveniente in beata virgine Maria Sancto Spiritu atque obumbrante ei virtute Altissimi, eundem Verbum ac Filium Dei in utero eiusdem sanctae virginis Mariae clementer ingressum et de carne eius sibi unisse carnem anima rationali et intellectuali animatam; nec ante creatam esse carnem, et postea supervenisse Filium Dei, sed, sicut scriptum est, "sapientia aedificante sibi domum" [*Prv 9:1*] mox carnem in utero Virginis, mox Verbi Dei carnem factam exindeque sine ulla permutatione aut conversione Verbi carnisque naturae, Verbum ac Filium Dei factum hominem, unum in utraque natura, divina scilicet et humana, Christum Iesum Deum verum eundemque verum hominem processisse, id est natum esse, servata integritate maternae virginitatis: quia sic eum Virgo permanens genuit, quemadmodum Virgo concepit. Propter quod eandem beatam virginem Mariam Dei genitricem verissime confitemur: peperit enim incarnatum Dei Verbum.

Est ergo unus atque idem Iesus Christus verus Filius Dei et idem ipse verus filius hominis, perfectus in deitate, et idem ipse perfectus in humanitate, utpote totus in suis et idem ipse totus in nostris [*cf. *293*]; sic per secundam nativitatem sumens ex homine matre quod non erat, ut non desisteret esse quod per primam, qua ex Patre natus est, erat. Propter quod eum ex duabus et in duabus, manentibus indivisis inconfusisque credimus esse naturis: indivisis quidem, quia et post adsumptionem naturae nostrae unus Christus Filius Dei permansit et permanet: inconfusis autem, quia sic in unam personam atque subsistentiam adunatas credimus esse naturas, ut utriusque proprietate servata, neutra converteretur in alteram. Ac propterea, sicut saepe diximus, unum eundemque Christum esse verum Filium Dei, et eundem ipsum verum filium hominis confitemur, consubstantialem Patri secundum deitatem, et consubstantialem nobis eundem secundum humanitatem, per omnia nobis similem absque peccato; passibilem carne, eundem ipsum inpassibilem deitate.

Quem sub Pontio Pilato sponte pro salute nostra passum esse carne confitemur, crucifixum carne, mortuum carne, resurrexisse tertia die, glorificata et incorruptibili eadem carne, et ... ascendisse in caelos; sedere etiam ad dexteram Patris.

[*The incarnate Son of God.*] I believe and profess that from this holy and most blessed and consubstantial Trinity one Person, that is, the Son of God, descended from heaven on behalf of the salvation of the human race in these latter days, without relinquishing the throne of God the Father and the governance of the world; and when the Holy Spirit came upon the blessed Virgin Mary and the power of the most high overshadowed her, this same Word and Son of God lovingly entered into the womb of the same holy Virgin Mary and from her flesh united to himself flesh animated by a rational soul and intellect; it was not that first there was created the flesh and then the Son of God came ⟨into her⟩, but, as it is written, "Wisdom building a house for herself" (*Prov 9:1*), immediately the flesh in the womb of the Virgin ⟨was made⟩ the flesh of the Word of God; and accordingly the Word and the Son of God became man without any change or transformation of the nature of the Word and the nature of the flesh, one in both natures, namely, divine and human, and ⟨thus⟩ Christ Jesus came forth as true God and true man, that is, he was born preserving the integrity of the Mother's virginity: since she bore him while remaining a Virgin just as she conceived him as a Virgin. Because of this, we confess most truly that the same Blessed Virgin Mary is the Mother of God: for she gave birth to the incarnate Word of God.

The one and the same Jesus Christ is therefore the true Son of God and also the true Son of man, perfect in his divinity and likewise perfect in his humanity since he ⟨is⟩ entire in his and entire in ours (*cf. *293*); thus, through the second birth from a human mother, he assumed what he was not, while never ceasing to be what he was through the first, as born from the Father. Therefore, we believe that he is both from and in two natures that remain undivided and unconfused: undivided since the one Christ, even after the assumption of our nature, remained and remains the Son of God: unconfused because we believe that the natures were united in one Person and subsistence in such a way that, conserving the distinctiveness of both, neither of the two was transformed into the other. And, therefore, we profess, as we have often said, that the one and the same Christ is the true Son of God and the same is true Son of man, consubstantial with the Father according to divinity and consubstantial with us according to humanity, like us in all things except sin; subject to suffering in the flesh and not subject to suffering in his divinity.

We profess that he freely suffered in the flesh under Pontius Pilate for the sake of our salvation, was crucified in the flesh, died in the flesh, and rose again on the third day in the same glorified and incorruptible flesh, and ... ascended into heaven and sits at the right hand of the Father.

[*De consummatione mundi.*] Quem credo et confiteor ... sicut ascendit in caelos, ita venturum iudicare vivos et mortuos. Omnes enim homines ab Adam usque ad consummationem saeculi natos et mortuos cum ipso Adam eiusque uxore, qui non ex aliis parentibus nati sunt, sed alter de terra, altera autem de costa viri [*cf. Gn 2:7, 22*] creati sunt, tunc resurrecturos esse confiteor et adstare "ante tribunal Christi, ut recipiat unusquisque propria corporis, prout gessit, sive bona sive mala" [*Rm 14:10; 2 Cor 5:10*]; et iustos quidem per largissimam gratiam Dei, utpote "vasa misericordiae in gloriam praeparata" [*cf. Rm 9:23*], aeternae vitae praemiis donaturum, in societate videlicet angelorum absque ullo iam lapsus sui metu sine fine victuros; iniquos autem arbitrio voluntatis propriae "vasa irae apta in interitum" [*Rm 9:22*] permanentes, qui viam Domini aut non agnoverunt aut cognitam diversis capti praevaricationibus reliquerunt, in poenis aeterni atque inexstinguibilis ignis, ut sine fine ardeant, iustissimo iudicio traditurum.

Haec est igitur fides mea et spes, quae in me dono misericordiae Dei est, pro qua maxime paratos esse debere beatus Petrus Apostolus praecipit ad respondendum omni poscenti nos rationem [*cf. 1 Pt 3:15*].

[*The consummation of the world.*] I believe and confess ... that just as he ascended into heaven, he will also come to judge the living and the dead. Indeed, all men, that is, who have been born and have died from the time of Adam up to the consummation of the world, along with Adam himself and his wife, who were not born of other parents, but were created, the one from the earth, the other, however, from the rib of the man [*cf. Gen 2:7, 22*], will then rise again and "stand before the judgment seat of Christ, so that each one may receive recompense according to what was done in the body, whether good or bad" [*Rom 14:10; 2 Cor 5:10*]; and, indeed, by the superabundant grace of God, he will present the just, as "vessels of mercy prepared beforehand for glory" [*Rom 9:23*], with the rewards of eternal life; and certainly they will live without end in the company of the angels without any fear that they could fall again; the wicked, however, remaining by their own choice as "vessels of wrath fit for destruction" [*Rom 9:22*], who either did not know the way of the Lord or, knowing it, abandoned it when seduced by various transgressions, he will hand over by a most just judgment to the punishment of the eternal and inextinguishable fire, so that they may burn without end. **443**

This, then, is my faith and hope, which is in me by the gift of God's mercy and for which, as blessed Peter enjoined, we must especially be prepared to provide an answer to all those who ask us for a reason [*cf. 1 Pet 3:15*].

## 444: Encyclical *Vas electionis* to All the People of God, ca. 557

This letter, which contains the second part of the *Fides Pelagii*, has the same purpose as the letter reported above. The time of its composition is disputed: Gassó (p. 36) indicates a period between April 16, 557, and early January 559 in opposition to Duchesne, Devreesse, and others, who maintain that it was already written by the day of the pope's consecration, April 16, 556.

*Ed.:* P.M. Gassó and C.M. Batlle, *Pelagii I papae Epistulae quae supersunt*, Scripta et Documenta, ed. by the Abbey of Montserrat, 8 (Barcelona, 1956), 38f. (= letter 11) / W. Gundlach, MGH Epistulae III (1892), $82_{23}$–$83_{15}$ (= *Epistulae Arelatenses* 56) / PL 69:399D–400C (= letter 6) / MaC 9:720A–D / J. B. Pitra, *Spicilegium Solesmense* 4 (Paris, 1958), pp. XIV–XV. —*Reg.:* JR 938.

### *Authority of Ecumenical Councils*

De sanctis vero quattuor conciliis, id est Nicaeno trecentorum decem et octo [*Patrum*], Constantinopolitano centum quinquaginta, Epheseno primo[1] ducentorum, sed et [de] Calchedonensi sexcentorum triginta, ita me protegente divina misericordia sensisse et usque ad terminum vitae meae sentire toto animo et tota virtute profiteor, ut eas in sanctae fidei defensione et damnationibus haeresum atque haereticorum, utpote Sancto firmatas Spiritu, omnimoda devotione custodiam; quarum firmitatem, quia universalis Ecclesiae firmitas est, ita me tueri ac defendere profiteor, sicut eas decessores

Concerning the four holy councils: namely, the one of Nicaea of the 308 [*Fathers*], that of Constantinople of the 150; the first of Ephesus[1] of the two hundred, but also the one of Chalcedon of the 630, I profess, under the protection of divine mercy, that I have thought and will continue to think, with all my mind and strength, until the end of my life, in such a way as to preserve these with full devotion in defense of the holy faith and condemnation of heresies and heretics, inasmuch as they were confirmed by the Holy Spirit. I promise to protect and defend their solidity, because it is the solidity of the **444**

*444 [1] Distinguishing it from the Second Council of Ephesus, the "Latrocinium" (Robber Council; Leo I: ACOe 2/IV, $51_4$ / PL 54:943B), which was held in August 449 in favor of Eutyches.

meos defendisse non dubium est. In quibus illum maxime et sequi et imitari desidero, quem Calchedonensis synodi auctorem novimus exstitisse [*Leo I pp.*], qui suo congruens nomini eius se membrum, qui de tribu Iuda leo exstitit [*cf. Apc 5:5*], vivacissima fidei sollicitudine evidenter ostendit. Similem igitur suprascriptis synodis reverentiam me semper exhibiturum esse confido, et quicumque ab eisdem quattuor conciliis absoluti sunt, me esse orthodoxos habiturum, nec umquam in vita mea ... aliquid de sanctae et verae praedicationis eorum auctoritate minuere.

Sed et canones, quos Sedes Apostolica suscipit, sequor et veneror.... Epistolas etiam beatae recordationis papae Caelestini ... et Agapiti pro defensione fidei catholicae et pro firmitate suprascriptarum quattuor synodorum et contra haereticos ... me custodire profiteor, et omnes, quos ipsi damnaverunt, habere damnatos, et quos ipsi receperunt, praecipue venerabiles episcopos Theodoretum et Ibam, me inter orthodoxos venerari.

entire Church, just as, without doubt, my predecessors have defended them. In doing so, I wish most of all to follow and imitate the one whom we know to have been the author of the Council of Chalcedon [*Pope Leo I*], who, in conformity with his name, by his most ardent zeal for the faith, clearly showed himself to be a member of the lion that appeared from the tribe of Judah [*cf. Rev 5:5*]. In the same way, I am therefore confident that I will always show the same reverence for the above-mentioned councils and will consider as orthodox all those who were approved by those four councils; and never in my life ... will I take away anything from the authority of their holy and true proclamation.

But I also follow and venerate the canons that the Apostolic See accepts.... I promise likewise to guard ... the letters of Pope Celestine of blessed memory ... and of Agapitus for the defense of the Catholic faith, for the solidity of the above-mentioned four councils, and against heretics.... ⟨I profess that⟩ I condemn all those whom ⟨these councils⟩ have condemned and venerate among the orthodox those who have been approved by them, especially the venerable bishops Theodoret and Ibas.

### 445: Letter *Admonemus ut* to Bishop Gaudentius of Volterra, between September 558 and February 2, 559

*Ed.:* P. M. Gassó and C. M. Batlle, *Pelagii I papae Epistulae quae supersunt*, Scripta et Documenta, ed. by the Abbey of Montserrat, 8 (Barcelona, 1956), 65f. (= letter 21); Gratian, *Decretum*, p. III, dist. 4, c. 30, 82 (Frdb 1:1370, 1389) (= Pseudo-Gelasius). —*Reg.:* JR 980; P. Ewald, in NArch 5 (1880): 539f. (= *Collectio Britannica*, Pelagius, letter 8).

*The Form of Baptism*

**445** De haereticis [*ad catholicam fidem reversuris, de quibus*].... Nos consulendos esse duxisti, ... utrum baptizandi sint an tantummodo reconciliandi, haec tuam volumus observantiam custodire...: ... quia in nomine solummodo Christi una etiam mersione se asserunt baptizari, evangelicum vero praeceptum ... nos admonet, in nomine Trinitatis, trina etiam mersione sanctum baptisma unicuique tribuere, dicente Domino nostro discipulis suis: "Ite, baptizate omnes gentes in nomine Patris et Filii et Spiritus Sancti" [*Mt 28:19*], si re vera hi de praefatis haereticis ... solummodo se in nomine Domini baptizatos fuisse forsitan confitentur, sine cuiusquam dubitationis ambiguo eos ad catholicam fidem venientes sanctae Trinitatis nomine baptizabis. Sin vero ... manifesta confessione claruerit, quod in Trinitatis fuerint nomine baptizati, sola reconciliationis inpensae gratia catholicae sociare fidei maturabis....

Concerning the heretics [, *those who wish to return to the Catholic faith*].... You sought Our counsel ... whether they are to be baptized or only reconciled; We wish Your Reverence to heed the following ...: ... they assert that they were baptized only in the name of Christ and also with only one immersion, while the evangelical precept ... admonishes us to administer each holy baptism in the name of the Trinity and also by triple immersion, as our Lord, speaking to his disciples, said: "Go, baptize all nations in the name of the Father and of the Son and of the Holy Spirit" [*Mt 28:19*]; if, in fact, therefore, those among the aforesaid heretics ... should admit to having been baptized only in the name of the Lord, you should, when they come to the Catholic faith, baptize them, without any uncertainty of doubt, in the name of the Holy Trinity. If, however,... it becomes evident from a manifest confession that they have been baptized in the name of the Trinity, you will hasten to bring them into the Catholic faith making use only of the grace of the reconciliation accorded ⟨them⟩....

### 446: Letter *Adeone te* to Bishop [John], early 559

*Ed.:* P. M. Gassó and C. M. Batlle, *Pelagii I papae Epistulae quae supersunt*, Scripta et Documenta, ed. by the Abbey of Montserrat, 8 (Barcelona, 1956), 111f. (= letter 39) / S. Löwenfeld, *Epistulae Pontificum Romanorum ineditae* (Leipzig, 1885), 15f. (= no. 28 = *Collectio Britannica*, Pelagius, letter 26). —*Reg.:* JR 998, with additions; P. Ewald, in NArch 5 (1880): 547.

*The Necessity of Union with the Apostolic See*

Adeone te in summo sacerdotii gradu positum catholicae fefellit veritas matris, ut non statim schismaticum te conspiceres, cum a Sedibus Apostolicis recessisses? Adeone populis ad praedicandum positus non legeras super Apostolorum principem a Christo Deo nostro Ecclesiam esse fundatam, et ita fundamentum ut portae adversus ipsam inferi praevalere non possent [*cf. Mt 16:18*]? Quod si legeras, ubinam praeter ipsum esse credebas Ecclesiam, in quo uno omnes scilicet Apostolicae Sedes sunt, quibus pariter, sicut illi, qui claves acceperat, ligandi solvendique potestas indulta est? Sed idcirco uni primum, quod daturus erat, etiam omnibus dedit, ut, secundum beati Cypriani martyris id ipsum exponentis sententiam, una esse monstretur Ecclesia.[1] Quo ergo tu, carissime iam in Christo, ab ista divisus errabas, vel quam salutis tuae tenebas spem?

Has the truth of your Catholic mother so failed **446** you, who have been placed in the highest office of the priesthood, that you have not at once recognized yourself as a schismatic when you withdrew from the Apostolic Sees? Being appointed to preach the Gospel to the people, had you not even read that the Church was founded by Christ our Lord upon the chief of the apostles, so that the gates of hell might not be able to prevail against her [*cf. Mt 16:18*]? If you had read this, where did you believe the Church to be outside of him in whom alone are clearly all the Apostolic Sees? To whom in like measure as to him, who had received the keys, has the power of binding and of loosing been granted [*cf. Mt 16:19*]? But for this reason he gave first to him alone what he was about to give also to all, so that, according to the opinion of blessed Cyprian the martyr, who explains this very thing, the Church might be shown to be one.[1] Why, therefore, did you, already most dear in Christ, fall into error by separating from that very ⟨See⟩, or what hope did you have for your salvation?

### 447: Letter *Relegentes autem* to the Patrician Valerian, March or early April 559

*Ed.:* P. M. Gassó and C. M. Batlle, *Pelagii I papae Epistulae quae supersunt*, Scripta et Documenta, ed. by the Abbey of Montserrat, 8 (Barcelona, 1956), 158 (= letter 59) / PL 69:413B / in part: Gratian, *Decretum*, p. I, dist. 17, c. 4 (Frdb 1:51). —*Reg.:* JR 1018; P. Ewald, in NArch 5 (1880): 553–55 (= *Collectio Britannica*, Pelagius, letter 46).

*The Pope as the Interpreter of Conciliar Decrees*

Nec licuit aliquando nec licebit, particularem synodum ad diiudicandum generalem synodum congregari. Sed quotiens aliqua de universali synodo aliquibus dubitatio nascitur, ad recipiendam de eo quod non intellegunt rationem aut sponte ii qui salutem animae suae desiderant, ad Apostolicas Sedes pro percipienda ratione conveniunt, aut, si forte ... ita obstinati et contumaces exstiterint ut doceri non velint, eos ab eisdem Apostolicis Sedibus aut attrahi ad salutem quoquomodo necesse est, aut, ne aliorum perditio esse possint, secundum canones[1] per saeculares opprimi potestates.

It has never been permitted, and never will be, to **447** convoke a particular council to stand in judgment over a general council. But any time doubt is raised among some in regard to a universal council—in order to obtain an explanation on a matter they do not understand—either those who desire the salvation of their souls should come together on their own accord to consult with the Apostolic See to receive clarification, or, if perhaps ... they are so obstinate and contumacious that they do not wish to be instructed, it is necessary either that they be drawn to salvation in every possible way by the same Apostolic See or that they be suppressed by secular powers, in conformity to the canons,[1] so they cannot be a cause for the ruin of others.

## JOHN III: July 17, 561–July 13, 574

### 451–464: First Synod of BRAGA (Portugal), begun May 1, 561: Anathemas against the Priscillianists and Others

This is also listed erroneously as the Second Synod of Braga. After adopting the profession of faith and the canons of the First Synod of Toledo (*188–208), it adds the following chapters.

*Ed.:* Bruns 2:30f. / MaC 9:774C–775A / HaC 3:348B–349D / KüA 36–38 / Hn § 176 / CdLuc 823–25 / CVis 67–69.

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*446 [1] Cf. Cyprian, *De catholicae Ecclesiae unitate* 4 (M. Bévenot: CpChL 3 [1972]: 251f. / CSEL 3:212f.).

*447 [1] Synod of Antioch of 341, can. 5, cited by the Council of Chalcedon, sess. 4 (ACOe 2/I/II, 118, no. 90 in Greek; 2/III/II, 124, Latin translation).

*The Trinity and Christ*

**451** 1. Si quis Patrem et Filium et Spiritum Sanctum non confitetur tres personas unius esse substantiae et virtutis ac potestatis, sicut catholica et apostolica Ecclesia docet, sed unam tantum dicit et solitariam esse personam, ita ut ipse sit Pater qui Filius, ipse etiam sit Paraclitus Spiritus, sicut Sabellius et Priscillianus dixerunt, anathema sit.

1. If anyone does not confess that the Father and the Son and the Holy Spirit ⟨are⟩ three Persons of one substance and virtue and power, just as the Catholic and apostolic Church teaches, but says there is only one solitary Person, so that he himself is the Father who is the Son, and also he himself is the Paraclete, the Spirit, just as Sabellius and Priscillian have asserted, let him be anathema.

**452** 2. Si quis extra sanctam Trinitatem alia nescio quae divinitatis nomina introducit, dicens quod in ipsa divinitate sit trinitas trinitatis, sicut Gnostici et Priscillianus dixerunt, anathema sit.

2. If anyone introduces some other names of the Godhead in addition to the Holy Trinity because, as he says, there is in the Godhead himself a Trinity of the Trinity, just as the Gnostics and Priscillians have stated, let him be anathema.

**453** 3. Si quis dicit, Filium Dei Dominum nostrum, antequam ex Virgine nasceretur, non fuisse, sicut Paulus Samosatenus et Photinus et Priscillianus dixerunt, anathema sit.

3. If anyone says that the Son of God our Lord did not exist before he was born of the Virgin, just as Paul of Samosata and Photinus and Priscillian have said, let him be anathema.

**454** 4. Si quis natalem Christi secundum carnem non vere honorat, sed honorare se simulat, ieiunans in eodem die et in Dominico, quia Christum in vera hominis natura natum esse non credit, sicut Cerdon, Marcion, Manichaeus et Priscillianus dixerunt, anathema sit.

4. If anyone does not truly honor the birthday of Christ according to the flesh, but pretends that he honors ⟨it⟩, fasting on the very day and on the Lord's Day, because, like Cerdon, Marcion, Manichaeus, and Priscillian, he does not believe that Christ was born in the true nature of man, let him be anathema.

*The Creation and Governance of the World*

**455** 5. Si quis animas humanas vel angelos ex Dei credit substantia exstitisse, sicut Manichaeus et Priscillianus dixerunt, anathema sit.

5. If anyone believes that the human souls or the angels come from the substance of God, as Manichaeus and Priscillian have said, let him be anathema.

**456** 6. Si quis animas humanas dicit prius in caelesti habitatione peccasse et pro hoc in corpora humana in terra deiectas, sicut Priscillianus dixit, anathema sit.

6. If anyone says that the human souls first committed sin in the heavenly abode and for this reason were thrown down on earth into human bodies, as Priscillian has said, let him be anathema.

**457** 7. Si quis dicit, diabolum non fuisse prius bonum angelum a Deo factum, nec Dei opificium fuisse naturam eius, sed dicit eum ex chao et tenebris emersisse nec aliquem sui habere auctorem, sed ipsum esse principium atque substantiam mali, sicut Manichaeus et Priscillianus dixerunt, anathema sit.

7. If anyone says that the devil was not first a good angel created by God or that his nature was not the work of God, but that he emerged from darkness and had no creator but is himself the principle and substance of evil, as Manichaeus and Priscillian have said, let him be anathema.

**458** 8. Si quis credit, quia aliquantas in mundo creaturas diabolus fecerit et tonitrua et fulgura et tempestates et siccitates ipse diabolus sua auctoritate faciat, sicut Priscillianus dixit, anathema sit.

8. If anyone says that the devil made some of the creatures in the world and that he is by his own power the author of thunder and lightning and storms and droughts, as Priscillian has said, let him be anathema.

**459** 9. Si quis animas et corpora humana fatalibus stellis credit adstringi, sicut pagani et Priscillianus dixerunt, anathema sit.

9. If anyone believes that the human souls and bodies are by their fate bound to the stars, as pagans and Priscillian have said, let him be anathema.

**460** 10. Si quis duodecim signa de sideribus, quae mathematici observare solent, per singula animae vel corporis membra disposita credunt et nominibus

10. If anyone believes that the twelve signs or stars, which the astrologers are accustomed to observe, have been arranged in relation to specific members of the soul

Patriarcharum adscripta dicunt, sicut Priscillianus dixit, anathema sit.

11. Si quis coniugia humana damnat et procreationem nascentium perhorrescit, sicut Manichaeus et Priscillianus dixerunt, anathema sit.

12. Si quis plasmationem humani corporis diaboli dicit esse figmentum, et conceptiones in uteris matrum operibus dicit daemonum figurari, propter quod et resurrectionem carnis non credit, sicut Manichaeus et Priscillianus dixerunt, anathema sit.

13. Si quis dicit, creationem universae carnis non opificium Dei, sed malignorum esse angelorum, sicut Manichaeus et Priscillianus dixerunt, anathema sit.

14. Si quis immundos putat cibos carnium, quos Deus in usus hominum dedit, et, non propter afflictionem corporis sui, sed quasi immunditiam putans, ita ab eis abstineat, ut ne olera cocta cum carnibus praegustet, sicut Manichaeus et Priscillianus dixerunt, anathema sit.

or body and say that they have been attributed to the names of the patriarchs, just as Priscillian has asserted, let him be anathema.

11. If anyone condemns human marriage and despises the procreation of children, as Manichaeus and Priscillian have said, let him be anathema. **461**

12. If anyone says that the formation of the human body is the work of the devil and that the conception of children in their mothers' womb is brought about through the activity of the devil and for this reason does not believe in the resurrection of the flesh, as Manichaeus and Priscillian have said, let him be anathema. **462**

13. If anyone says that the creation of all flesh is not the work of God but of bad angels, as Manichaeus and Priscillian have said, let him be anathema. **463**

14. If anyone considers the foods of the flesh, which God has given man for his use, to be unclean, and he abstains from these, not for bodily chastisement, but because he judges them as so unclean that he may not even taste vegetables cooked with meats, just as Manichaeus and Priscillian have said, let him be anathema. **464**

BENEDICT I: June 2, 575–July 30, 579

## PELAGIUS II: November 26, 579–February 7, 590

### 468–469: Letter *Dilectionis vestrae* to the Schismatic Bishops of Istria, 585 or 586

*Ed.:* ACOe 4/II, $110_{27}$–$111_{26}$ / L. M. Hartmann: MGH Epistulae II, $447_{39}$–$448_{34}$ / PL 72:713B–714C (= letter 4) / MaC 9:898A–899A. —*Reg.:* JR 1055.

*The Necessity of Union with the Roman See*

Ubi namque sit Ecclesia constituta, licet ipsius Domini voce in sancto evangelio sit apertum, quid tamen beatus Augustinus eiusdem dominicae memor sententiae definierit, audiamus. In his namque, ait, esse Dei Ecclesiam constitutam, qui Sedibus Apostolicis per successionem praesulum praesidere noscuntur, et quicumque ab earumdem Sedium se communione vel auctoritate suspenderit, esse in schismate demonstratur. Et post alia: "Positus foris, etiam pro Christi nomine mortuus eris; *Inter membra Christi patere pro Christo haerens corpori; pugna pro capite* [Inter membra Christi non numeraberis; patere pro Christo; haerens corpori pugna pro capite]."[1]

For although it is evident from the word of the Lord himself in the Sacred Gospel where the Church is established, let us hear nevertheless what the blessed Augustine, mindful of the opinion of the same Lord, has explained. For he says that the Church of God is established among those who are known to preside over the Apostolic Sees, through the succession of those in charge, and whoever separates himself from the communion or authority of these sees is shown to be in schism. And following additional remarks, ⟨he says⟩: "If you are put outside, for the name of Christ you will also die. *Suffer for Christ among the members of Christ holding fast to the body; fight for the head* [You will not be counted among the members of Christ; suffer for Christ; fight for the head holding fast to the body]."[1] **468**

*468 [1] Source uncertain.

**469** Sed et beatus Cyprianus ... inter alia sic dicit: "Exordium ab unitate proficiscitur, et primatus Petro datur, ut una Christi Ecclesia et cathedra monstretur";[1] et pastores sunt omnes, sed grex unus ostenditur, qui ab Apostolis unanimi consensione pascatur.

Et post pauca: "Hanc Ecclesiae unitatem qui non tenet, tenere se fidem credit? Qui cathedram Petri, super quam Ecclesia fundata est [*cf. Mt 16:18*], deserit et resistit, in Ecclesia se esse confidit?"[2] ...

"Cum Deo manere non possunt, qui esse in Ecclesia Dei unanimiter noluerunt: ardeant licet flammis et ignibus traditi, vel obiecti bestiis animam suam ponant: non erit illa fidei corona, sed poena perfidiae, nec exitus gloriosus, sed desperationis interitus. Occidi talis potest, coronari non potest."[3] ...

"Peius schismatis crimen est quam quod hi, qui sacrificaverunt; qui tamen in paenitentia criminis constituti Deum plenissimis satisfactionibus deprecantur. Illic Ecclesia quaeritur et rogatur; hic Ecclesiae repugnatur. Illic qui lapsus est, sibi tantum nocuit; hic qui schisma facere conatur, multos secum trahendo decipit. Illic animae unius est damnum; hic periculum plurimorum. Certe peccasse se hic intellegit et lamentatur et plangit; ille tumens in peccato suo et ipsis sibi delictis placens, a matre filios segregat, oves a pastore sollicitat, Dei sacramenta disturbat, et cum lapsus semel peccaverit, hic quotidie peccat. Postremo lapsus martyrium postmodum consecutus, potest regni promissa percipere; hic, si extra Ecclesiam fuerit occisus, ad Ecclesiae non potest praemia pervenire."[4]

But also the blessed Cyprian ..., among other things, says the following: "The beginning starts from unity, and the primacy is given to Peter, so that the Church and the chair of Christ may be shown ⟨to be⟩ one;[1] and they are all shepherds, but the flock, which is fed by the apostles in unanimous agreement, is shown to be one.

And a little later: "Does he who does not hold this unity of the Church believe that he has the faith? Does he who deserts and resists the chair of Peter, on which the Church was founded [*cf. Mt 16:18*], have confidence that he is in the Church?"[2] ...

"Those who were not willing to be at agreement in the Church of God cannot remain with God; although given over to flames and fires, they burn, or thrown to wild beasts, they lay down their lives, there will not be ⟨for them⟩ that crown of faith, but the punishment of faithlessness, not a glorious result ⟨of religious virtue⟩, but the ruin of despair. Such a one can be slain, he cannot be crowned.[3] ...

"For the crime of schism is worse than ⟨the crime⟩ of those who have sacrificed ⟨to pagan gods⟩ but who, nevertheless, have submitted to penance for their crimes and implored God with the fullest satisfactions. In the one case, the Church is sought and beseeched; in the other, the Church is opposed. In the one case, the lapsed person injured only himself; in the other, the person who tried to cause a schism deceives many by dragging ⟨them⟩ with himself. In the one case, there is the loss of one soul; in the other, there is danger for many. The ⟨lapsed one⟩ certainly knows that he has sinned, and he laments and weeps; the other, puffed up with pride in his sin and taking pleasure in his own transgressions, separates children from their mother, seduces the sheep from their shepherd, disturbs the sacraments of God; and, while the lapsed person has sinned but once, the ⟨schismatic⟩ sins daily. Finally, if the lapsed person should later attain martyrdom, he can receive the promises of the kingdom; but if the ⟨schismatic⟩ is slain outside of the Church, he cannot attain the rewards of the Church."[4]

## 470: Third Synod of TOLEDO, begun May 8, 589: Profession of Faith of King Reccaredus

Besides the profession of faith, worth noting are the twenty-three anathemas against the Arian heresy and the *Filioque* inserted into the Constantinopolitan profession of faith, which is found for the first time in the acts of this synod (MaC 9:981D / HaC 3:472A), but it seems to be an interpolation, since it is absent in some older manuscripts, e.g., the Codex Lucensis (ninth century): cf. J. Orlandis

*469 [1] Cyprian of Carthage, *De catholicae Ecclesiae unitate* 4; instead of "et primatus ... monstretur" (and the primacy ... one), the most ancient manuscripts of Cyprian have only "ut ecclesia Christi una monstretur" (so that the Church of Christ may be shown [to be] one) (M. Bévenot: CpChL 3 [1972]: 252 / CSEL $3:213_{4f.}$ / cf. PL 4:515A); on the question of this insertion, cf. M. Bévenot, *St. Cyprian's De unitate Chap. 4 in Light of the Manuscripts*, Analecta Gregoriana, ser. theol. 11 (Rome, 1937), appendix: Skeleton texts, familia VII.

[2] Cyprian of Carthage, *De catholicae Ecclesiae unitate* 4; instead of "cathedram ... deserit" (he who deserts ... the chair), the original text is "Ecclesiae renititur" (who resists the Church) (CpChL 3:252 / CSEL $3:213_{8f.}$ / PL 4:516A).

[3] Ibid., 14 (CpChL $3:260_{363f.}$ / CSEL $3:223_{5-10}$ / PL 4:527A).

[4] Ibid., 19 (CpChL $3:263_{463-77}$ / CSEL $3:227_{9-28}$ / PL 4:530CD; cited very freely).

and D. Ramos-Lisson, *Die Synoden auf der iberischen Halbinsel bis zum Einbruch des Islam* (711), Konziliengeschichte, series A: Darstellunger (Paderborn, 1981), 109f., in particular, n. 54.

*Ed.:* MaC 9:978C–979A / HaC 3:459D–470A / Hn § 177 / CVis 109 / CdLuc $449_{23}$–$450_{6}$.

*The Holy Trinity*

Confitemur esse Patrem, qui genuerit ex sua substantia Filium sibi coaequalem et coaeternum, non tamen ut ipse idem sit *natus et genitor* [natus ingenitus], sed persona alius sit Pater, qui genuit, alius sit Filius, qui fuerit generatus, unius tamen uterque substantiae divinitate subsistat: Pater, ex quo sit Filius, ipse vero ex nullo sit alio; Filius, qui habeat Patrem, sed sine initio et sine diminutione in ea, quia Patri coaequalis et coaeternus est, divinitate subsistat. Spiritus aeque Sanctus confitendus a nobis et praedicandus est a Patre et a Filio procedere et cum Patre et Filio unius esse substantiae; tertiam vero in Trinitate Spiritus Sancti esse personam, qui tamen communem habeat cum Patre et Filio divinitatis essentiam. Haec enim sancta Trinitas unus est Deus, Pater et Filius et Spiritus Sanctus, cuius bonitate, *omnis* [hominis] licet bona sit condita *creatura* [natura], per assumptam tamen a Filio humani habitus formam a damnata progenie reformamur ad beatitudinem pristinam.

We profess there to be one Father, who generated from **470**
his substance a Son who is co-equal and co-eternal to himself, yet not in order that the same one might be *born and the one who generates* [born, not generated], but ⟨that⟩ one Person may be the Father who generated and another may be the Son who was generated; nevertheless, both are as one substance according to divinity: the Father, from whom is the Son, is himself from none other; the Son, who has a Father, exists, however, without beginning or diminishment in this divinity, since he is co-equal and co-eternal with the Father. Likewise, we must profess and proclaim that the Holy Spirit proceeds from the Father and the Son and is one substance with the Father and the Son; therefore, within the Trinity, the third Person is that of the Holy Spirit, who, nevertheless, has the divine essence in common with the Father and the Son. This Holy Trinity, indeed, is one God, Father and Son and Holy Spirit, from whose goodness *all creatures* [human nature] were established as good; nevertheless, through the human form assumed by the Son, we are restored from a condemned progeny to the previous blessedness.

## GREGORY I THE GREAT: September 3, 590–March 12, 604

### 472: Letter *Consideranti mihi* to the Patriarchs, February 591

*Ed.:* P. Ewald, *Gregorii I papae Registrum epistolarum*, MGH Epistulae I (Berlin, 1887), $16_{19}$–$37_{1}$ (= *Registrum epistolarum* I, 24) / D. Norberg: CpChL 140 [1982]: 32 (= *Registrum epistolarum* I, 24) / PL 77:478A–C (= *Registrum epistolarum* 1:25) / Gratian, *Decretum*, p. I, dist. 15, c. 2 (Frdb 1:35f.). —*Reg.:* JR 1092.

*The Authority of Ecumenical Councils*

... Sicut sancti Evangelii quattuor libros, sic quattuor concilia suscipere et venerari me fateor: Nicaenum scilicet, in quo perversum Arii dogma destruitur; Constantinopolitanum quoque, in quo Eunomii et Macedonii error convincitur, Ephesenum etiam primum, in quo Nestorii impietas iudicatur, Chalcedonense vero, in quo Eutychis Dioscorique pravitas reprobatur, tota devotione complector, integerrima approbatione custodio: quia in his, velut in quadrato lapide, sanctae fidei structura consurgit et cuiuslibet vitae atque actionis exsistat, quisquis eorum soliditatem non tenet, etiam si lapis esse cernitur, tamen extra aedificium iacet.

Quintum quoque concilium pariter veneror, in quo Epistola quae Ibae dicitur erroris plena reprobatur, Theodorus [*Mopsuestenus*] personam Mediatoris Dei et

... Just as ⟨I do for⟩ the four books of the holy Gospel, **472**
so I profess that I accept and venerate the four councils: For I embrace with complete reverence and preserve with unqualified approval that of Nicaea, in which the perverse teaching of Arius was destroyed; also that of Constantinople, in which the error of Eunomius and Macedonius was refuted; likewise, the first of Ephesus, in which the impiety of Nestorius was judged; and that of Chalcedon, in which the depravity of Eutyches and Dioscorus was condemned; for, on these, as on a four-sided stone, the structure of the holy faith arises and all life and activity exist; whoever does not adhere to their solidity, even if he is esteemed as the stone, is nevertheless outside the edifice.

I likewise venerate the fifth council, in which the so-called letter of Ibas, ⟨which was⟩ full of error, was condemned and Theodore [*of Mopsuestia*], who

hominum in duabus subsistentiis separans ad impietatis perfidiam cecidisse convincitur, scripta quoque Theodoreti, per quae beati Cyrilli fides reprehenditur, ausu dementiae prolata refutantur.[1]

Cunctas vero quae praefata veneranda concilia personas respuunt, respuo, quas venerantur, amplector, quia dum universali sunt consensu constituta, se et non illa destruit, quisquis praesumit aut solvere quos religant aut ligare quos solvunt. Quisquis ergo aliud sapit, anathema sit.

separated the Person of the Mediator between God and man into two subsistences, was convicted for his impious error; likewise rejected were the writings of Theodoret, the product of a demented endeavor, in which the faith of the blessed Cyril was criticized.[1]

I reject as well all the people whom the aforesaid venerable councils rejected; and those they venerate, I accept; since they are founded on a universal consent, whoever presumes to loose what the councils have bound or to bind what they have loosed destroys himself and not these ⟨councils⟩. Whoever, therefore, thinks otherwise, let him be anathema.

### 473: Letter *O quam bona* to Bishop Virgilius of Arles, August 12, 595

Very similar letters concerning simony were sent by Gregory I to bishops in Greece and Epirus (*Registrum epistolarum* V, 63, and VI, 7, MGH = V, 58, and VI, 8, *Editio Maurina*, PL; JR 1379, 1383).

*Ed.:* MGH *Epistulae* I, $369_{11-25}$ (= *Registrum epistularum* V, 58) / CpChL 140:355f. (= *Registrum epistolarum* V, 58) / PL 77:783B–784A (= *Registrum epistolarum* V, 53) / BullTau 1:164ab / BullCocq 1:98b. —Gratian, *Decretum*, p. II, cs. 1, q. 1, c. 117 (Frdb 1:403f.) reports letter JR 1379. —*Reg.:* JR 1374.

*Simony*

**473** ... Agnovi quod in Galliarum vel Germaniae partibus nullus ad sacrum ordinem sine commodi datione perveniat. Quod si ita est, flens dico, gemens denuntio, quia cum sacerdotalis ordo intus cecidit, foris quoque diu stare non poterit. Scimus quippe ex Evangelio, quid Redemptor noster per semetipsum fecerit, quia ingressus templum cathedras vendentium columbas evertit [*cf. Mt 21:12*], Columbas enim vendere est de Spiritu Sancto, quem Deus omnipotens consubstantialem sibi per impositionem manuum hominibus tribuit, commodum temporale percipere. Ex quo, ut praedixi, malo iam innuitur, quid sequatur, quia qui in templo Dei columbas vendere praesumpserunt, eorum, Deo iudice, cathedrae ceciderunt.

Qui videlicet error in subditis cum augmento propagatur. Nam ipse quoque, qui pretio ad sacrum *honorem* [ordinem] perducitur, iam in ipsa provectus sui radice vitiatus, paratior est aliis venumdare quod emit. Et ubi est quod scriptum est: "Gratis accepistis, gratis date" [*Mt 10:8*]?

Et cum prima contra sanctam Ecclesiam simoniaca haeresis sit exorta, cur non perpenditur, cur non videtur, quia eum, quem quis cum pretio ordinat, provehendo agit, ut haereticus fiat?

... I have learned that in parts of Gaul and Germany nobody attains sacred orders without giving a handsome gift. If this is so, I speak with tears, and I proclaim with groaning that when the sacerdotal order collapses internally, it will not be able to endure for long externally. We certainly know from the Gospel what our Redeemer himself did: when he entered the temple, he overturned the chairs of those selling doves [*cf. Mt 21:12*]. Indeed, selling doves is to receive some temporal gain from the Holy Spirit whom, as consubstantial with himself, the almighty God confers upon men by the imposition of hands. What results from this evil, as I said, has already been indicated: for those who dared to sell doves in the temple of God had their chairs overturned by the judgment of God.

This error manifestly spreads and increases among subordinates. For the man who attains to the sacred *honor* [order] for a price is already corrupt himself in the very root of his promotion, and he is all the more disposed to sell to others what he has bought. And where in this is the Scripture: "Freely give what you have freely received" [*Mt 10:8*]?

And since simony arose as the first heresy against the holy Church, why is it not considered, why is it not seen, that he who ordains someone for a price, by promoting him, causes him to become a heretic?

### 474–476: Letter *Sicut aqua* to Patriarch Eulogius of Alexandria, August 600

*Ed.:* L.M. Hartmann: MGH Epistulae II (Berlin, 1899), $257_{9-25,35}$–$258_{13}$ (= *Registrum epistolarum* X, 21) / D. Norbert: CpChL 140A [1892]: 853–55 (= *Registrum epistolarum* X, 21) / PL 77:1097A–1098C (= *Registrum epistolarum* X, 39). —*Reg.:* JR 1790.

*472 [1] Cf. the oscillations by Vigilius and Pelagius I regarding the judgment on Theodoret and Ibas made at the Council of Chalcedon (*300∞, 416°, 444).

*Knowledge of Christ (against the Agnoetes)*

De eo ..., quod scriptum est, quia "diem et horam neque Filius neque angeli sciunt" [*cf. Mc 13:32*], omnino recte vestra sanctitas sensit, quoniam non ad eundem Filium iuxta hoc quod *caput* est, sed iuxta *corpus* eius quod nos sumus, est certissime referendum. Qua de re multis in locis ... Augustinus eo sensu utitur.[1]

Concerning ... the passage of Scripture according **474**
to which "neither the Son nor the angels know the day and the hour" [*cf. Mk 13:32*], Your Holiness is entirely correct in judging that it is certainly to be referred to the Son, not considered as the *Head*, but considered as the *Body* that we are. In a number of passages,... Augustine understands it in this sense.[1]

Dicit quoque et aliud, quod de eodem Filio possit intelligi, quia omnipotens Deus aliquando more loquitur humano, sicut ad Abraham dicit: "Nunc cognovi, quia times Deum" [*cf. Gn 22:12*], non quia se Deus tunc timeri cognoverit, sed quia tunc eundem Abraham fecit agnoscere, quia Deum timeret. Sicut enim nos diem laetum dicimus, non quod ipse dies laetus sit, sed quia nos laetos facit, ita et omnipotens Filius nescire se dicit diem, quem nesciri facit, non quod ipse nesciat, sed quia hunc sciri minime permittat.

He also says that it can be understood as referring to the Son himself, because almighty God sometimes speaks in human fashion, as for instance when he says to Abraham: "Now I know that you fear God" [*cf. Gen 22:12*], which does not mean that God came then to know that he was feared but that he then made Abraham recognize that he feared God. Just as we speak of a joyful day, not because the day is joyful, but because it makes us joyful, so the almighty Son says that he does not know the day that he causes not to be known, not because he himself does not know, but because he does not in any way allow it to be known.

Unde et Pater solus dicitur scire, quia consubstantialis ei Filius ex eius natura, qua est super angelos, habet ut hoc sciat, quod angeli ignorant. Unde et hoc intelligi subtilius potest, quia incarnatus Unigenitus factusque pro nobis homo perfectus *in* natura quidem humanitatis novit diem et horam iudicii, sed tamen hunc non *ex* natura humanitatis novit. Quod ergo *in* ipsa novit, non *ex* ipsa novit, quia Deus homo factus diem et horam iudicii per deitatis suae potentiam novit....

Thus, it is also said that only the Father knows, **475**
because the Son who is one in being with him has, from the nature that he receives from him and that is superior to that of the angels, a knowledge that angels do not have. This can also, therefore, be understood in a more subtle way by saying that the only begotten Son incarnate, made perfect man for us, knew the day and the hour of judgment *in* his human nature but did not know it *from* his human nature. What he knew, therefore, *in* his humanity he did not know *from* it, because it is by the power of his divinity that God-made-man knew the day and the hour of judgment....

Itaque scientiam, quam ex humanitatis natura non habuit, ex qua cum angelis creatura fuit, hanc se cum angelis, qui creaturae sunt, habere denegavit. Diem ergo et horam iudicii scit Deus et homo; sed ideo, quia Deus est homo.

Thus it is that he denied having the knowledge that he did not have from the human nature by which he was a creature as the angels are, as he also denied it to the angels because they are creatures. The God-man knows therefore the day and the hour of judgment, but precisely because God is man.

Res autem valde manifesta est, quia quisquis Nestorianus non est, Agnoita esse nullatenus potest. Nam qui ipsam Dei Sapientiam fatetur incarnatam, qua mente valet dicere: esse aliquid, quod Dei Sapientia ignoret? Scriptum est: "In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Omnia per ipsum facta sunt" [*Io 1:1, 3*]. Si omnia, procul dubio etiam dies iudicii et hora. Quis ergo ita desipiat, ut dicere praesumat, quia Verbum Patris fecit quod ignorat? Scriptum quoque est: Sciens Iesus, quia omnia dedit ei Pater in manus

It is perfectly clear that whoever is not a Nestorian **476**
cannot in any way be an Agnoete. For, how can one who professes that the Wisdom of God himself became incarnate ever maintain that there is anything that the Wisdom of God does not know? It is written: "In the beginning was the Word and the Word was with God and the Word was God.... All things were made through him" [*Jn 1:1, 3*]. If all things, then undoubtedly the day and the hour also. Who would then be so foolish as to say that the Word of the Father made something he did

*474 [1] Cf., e.g., Augustine, *Enarrationes in Psalmos* 6 [on v. 1] (E. Dekkers and J. Fraipont: CpChL 38 [1956]: 27); *De diversis quaestionibus LXXXIII libri*, q. 60, 65 (A. Mutzenbecher: CpChL 44A [1975]: 119, 147–49 / PL 40:48, 59f.): *De Trinitate* I, 12 (W.J. Mountain and F. Glorie: CpChL 50 [1968]: 61–68 / PL 42:836–40).

[*Io 13:3*]. Si omnia, profecto et iudicii diem et horam. Quis ergo ita stultus est, ut dicat, quia accepit Filius in manibus quod nescit?

De eo vero loco, in quo mulieribus de Lazaro dicit: "Ubi posuistis eum?" [*Io 11:34*], ipsa specialiter sensimus, quae sensistis, quia si negant scisse Dominum, ubi fuerat Lazarus sepultus, atque ideo requisisse, procul dubio compelluntur fateri quia nescivit Dominus, in quibus locis se Adam et Eva post culpam absconderant, cum in paradiso dixit: "Adam, ubi es?" [*cf. Gn 3:9*], aut cum Cain corripit dicens: "Ubi est Abel frater tuus?" [*Gn 4:9*]. Qui si nesciebat, cur protinus adiunxit: "Sanguis fratris tui de terra clamat ad me"?

not know? Scripture again says: "Jesus, knowing that the Father had given all things into his hands ..." [*Jn 13:3*]. If all things, then certainly the day and the hour also. Who, then, is so foolish as to say that the Son received in his hands that of which he was ignorant?

Regarding the passage in which he says of Lazarus to the women: "Where have you laid him?" [*Jn 11:34*], we have thought exactly the same as you have thought: namely, that if they say that the Lord did not know where Lazarus was buried and because of this asked the question, they are constrained without doubt to admit that the Lord did not know the place where Adam and Eve hid themselves after the fall, when in paradise, he asked: "Adam, where are you?" [*cf. Gen 3:9*], or when reproving Cain, he said: "Where is Abel, your brother?" [*Gen 4:9*]. If he did not know, why did he add immediately: "The blood of your brother cries out to me from the earth"?

### 477: Letter *Litterarum tuarum primordia* to Bishop Serenus of Marseille, October 600

This was preceded by a brief letter in July 599 to Bishop Serenus on the same matter (*Registrum epistolarum* IX, 208, MGH = IX, 105 PL).

*Ed.:* MGH Epistulae II, $270_{7-16}$, $271_{15-19}$ (= *Registrum epistolarum* XI, 10) / CpChL 140A:873–75 (= *Registrum epistolarum* XI, 13) / PL 77:1128BC, 1129C (= *Registrum epistolarum* XI, 13) / Gratian, *Decretum*, p. III, dist. 3, c. 27 (Frdb 1:1360). —*Reg.:* JR 1800.

*The Right of the Faithful to Venerate Images of the Saints*

**477** Perlatum ... ad Nos fuerat, quod ... Sanctorum imagines sub hac quasi excusatione, ne adorari debuissent, confregeris. Et quidem quia eas adorari vetuisses, omnino laudamus; fregisse vero reprehendimus.... Aliud est enim, picturam adorare, aliud, per picturae historiam quid sit adorandum, addiscere. Nam quod legentibus scriptura, hoc idiotis praestat pictura cernentibus, quia in ipsa ignorantes vident quid sequi debeant, in ipsa legunt qui litteras nesciunt; unde et praecipue gentibus pro lectione pictura est....

Si quis imagines facere voluerit, minime prohibe, adorare vero imagines omnimodis devita. Sed hoc sollicite fraternitas tua admoneat, ut ex visione rei gestae ardorem compunctionis percipiant et in adoratione solius omnipotentis sanctae Trinitatis humiliter prosternantur.

It has been ... reported to Us that ... you have broken images of the saints under the supposed excuse that they should not be adored. Indeed, We fully commend you for having forbidden them to be adored; but We rebuke you for having them broken.... It is indeed one thing to adore a picture; it is something else to learn what should be adored by what the picture relates. For what Scripture is for those who read, so the picture serves the simple ones who gaze upon it, since in it the unlearned perceive what they should follow, and in it those who know not letters read, and wherefore, in a special way, the picture takes the place of reading for the people....

If anyone wishes to make images, by no means prohibit it, but in every way, to be sure, avoid adoring the images. But let Your Fraternity admonish carefully, so that from the vision of what has happened ⟨the people⟩ may feel the burning of compunction and prostrate themselves humbly in adoration of the sole almighty Holy Trinity.

### 478–479: Letter *Quid caritati nihil* to the Bishops of Iberia (Georgia), ca. June 22, 601

*Ed.* [**478; 479*]: MGH Epistulae II, $325_{10-25}$, $327_{4-12}$, $326_{27}$–$327_{4}$ (= *Registrum epistolarum* XI, 52) / CpChL 140A:952–55 (= *Registrum epistolarum* XI, 52) / PL 77:1205A–1206A, 1207A, 1207D–1208B (= *Registrum epistolarum* XI, 67). —[*only *478*]: Gratian, *Decretum*, p. III, dist. 4, c. 44, 84 (Frdb 1:1380, 1390). —*Reg.:* JR 1844.

*The Baptism and Ordination of Heretics*

**478** Ab antiqua Patrum institutione didicimus, ut quilibet apud haeresim in Trinitatis nomine baptizantur, cum ad sanctam Ecclesiam redeunt, aut unctione chrismatis

From the ancient instruction of the Fathers, We have learned that those in heresy who are baptized in the name of the Trinity, when they return to the holy

aut impositione manus aut sola professione fidei ad sinum matris Ecclesiae revocentur. Unde Arianos per impositionem manus Occidens, per unctionem vero sancti chrismatis ad ingressum Ecclesiae catholicae Oriens reformat. Monophysitas vero et alios ex sola vera confessione recipit, quia sanctum baptisma, quod sunt apud haereticos consecuti, tunc in eis vires emundationis accipit, cum vel illi per impositionem manus Spiritum Sanctum acceperint vel isti per professionem verae fidei sanctae et universalis Ecclesiae visceribus fuerint uniti.

Church, should be recalled to the bosom of Mother Church either by the anointing of chrism or by the imposition of hands or by the mere profession of faith. Wherefore, the West renews the Arians for entering the Catholic Church by the imposition of hands, while the East does so by the unction of holy chrism. Monophysites and others, however, are taken back only on the basis of the true profession of faith because the holy baptism that they received while among the heretics receives then the power of cleansing when either the former have received the Holy Spirit by the imposition of hands or the latter have been united to the heart of the holy and universal Church by means of the profession of the true faith.

Hi vero haeretici, qui in Trinitatis nomine minime baptizantur, sicut sunt Bonosiaci et Catafrigae, quia et illi Christum Dominum non credunt et isti Sanctum Spiritum perverso sensu esse quendam pravum hominem Montanum credunt, ... cum ad sanctam Ecclesiam veniunt, baptizantur, quia baptisma non fuit, quod in errore positi in sanctae Trinitatis nomine minime perceperunt. Nec potest hoc ipsum iteratum dici baptisma, quod, sicut dictum est, in Trinitatis nomine non erat datum....

Heretics, however, who are not baptized in the name of the Trinity, such as the Bonosians and the Cataphrygians—since the former do not believe in Christ, the Lord, and the latter in a perverse manner believe the Holy Spirit to be a certain depraved man, Montanus—... are baptized when they come back to the Catholic Church, because when they were in error they did not receive baptism in any way since it was not done in the name of the Holy Trinity. And this cannot be called a repeated baptism, since the first, as we have said, was not given in the name of the Trinity....

Absque ulla dubitatione eos [*scl. Nestorianos reversos*] Sanctitas vestra, servatis eis propriis ordinibus, in suo coetu recipiat, ut, dum ... per mansuetudinem nullam eis contrarietatem vel difficultatem de propriis suis ordinibus facitis, eos ab antiqui hostis ore rapiatis.

Without any hesitation, let Your Holiness receive them [*namely, the converts from Nestorianism*] back into your company, preserving their orders, so that ... through your clemency in not creating any opposition or difficulty in regard to their orders, you will pull them from the jaws of the ancient enemy.

*The Time of the Hypostatic Union*

Non autem prius in utero Virginis caro concepta est, et postmodum divinitas venit in carne; sed mox Verbum venit in uterum, mox Verbum, servata propriae virtute naturae, factum est caro.... Nec ante conceptus et postmodum unctus est; sed hoc ipsum de Spiritu Sancto, ex carne Virginis concipi a Sancto Spiritu ungui fuit.

The flesh, however, was not first conceived in the **479** womb of the Virgin and afterward the divinity entered into the flesh; but as soon as the Word came into the womb, then the Word, conserving the power of his own nature, became flesh.... Nor was he first conceived and afterward anointed; rather, being conceived by the Holy Spirit from the flesh of the Virgin was the same as being anointed by the Holy Spirit.

## 480: Letter *Qui sincera* to Bishop Paschasius of Naples, November 602

*Ed.:* MGH Epistulae II, 383 (= *Registrum epistolarum* XIII, 15) / CpChL 140A:1013f. (= *Registrum epistolarum* XIII, 13) / PL 77:1267C–1268B (= *Registrum epistolarum* XIII, 12) / Gratian, *Decretum*, p. I, dist. 45, c. 3 (Frdb 1:1160f.). —*Reg.:* JR 1879.

*Tolerance toward the Religious Convictions of Others*

Qui sincera intentione extraneos ad christianam religionem, ad fidem cupiunt rectam adducere, blandimentis debent, non asperitatibus, studere, ne quorum mentem reddita plana ratio poterat provocare, pellat procul adversitas. Nam quicumque aliter agunt et eos sub hoc velamine a consueta ritus sui volunt cultura suspendere, suas illi magis quam Dei probantur causas

Those who sincerely desire to bring those outside the **480** Christian religion to the correct faith should be earnestly engaged in displays of courtesy, not harshness, lest hostility drive far away those whose minds a clearly thought out reason could challenge. For whoever acts otherwise, and wants to keep them away from their customary practice of rites under this pretext, is shown

attendere. Iudaei siquidem Neapolim habitantes questi Nobis sunt asserentes, quod quidam eos a quibusdam feriarum suarum solemnibus irrationabiliter nitantur arcere, ne illis sit licitum, festivitatum suarum solemnia colere, sicut eis nunc usque et parentibus eorum longis retro temporibus licuit observare vel colere. Quod si ita se veritas habet, supervacuae rei videntur operam adhibere. Nam quid utilitatis est, quando, etsi contra longum usum fuerint vetiti, ad fidem illis et conversionem nihil proficit? Aut cur Iudaeis, qualiter caeremonias suas colere debeant, regulas ponimus, si per hoc eos lucrari non possumus?

Agendum ergo est, ut ratione potius et mansuetudine provocati sequi nos velint, non fugere, ut eis ex eorum Codicibus ostendentes quae dicimus ad sinum matris Ecclesiae Deo possimus adiuvante convertere. Itaque fraternitas tua eos monitis quidem, prout potuerit Deo adiuvante, ad convertendum accendat et de suis illos solemnitatibus inquietari denuo non permittat, sed omnes festivitates feriasque suas, sicut hactenus ... tenuerunt, liberam habeant observandi celebrandique licentiam.

to be more concerned with his own interests than with those of God. For the Jews who live in Naples complained to Us that some people have unreasonably sought to prevent them from celebrating some of their solemn feast days, so that they were not permitted to celebrate their solemn festivals, as they, up to the present, and their ancestors for a long time previously, were allowed to observe or honor. If such is the case, these men seem to be engaged in a useless pursuit. For what advantage is there when, contrary to long practice, these ⟨feasts⟩ have been forbidden and it serves no benefit toward their faith and conversion? Or why are we setting up rules for the Jews on how they should celebrate their ceremonies if in doing so we cannot persuade them?

This, then, is the agendum: by being encouraged more by reason and gentleness, they are to wish to follow, not flee from, us, so that by showing them what we affirm from their Scriptures, we may be able, with God's help, to convert them to the bosom of Mother Church. And thus, Your Fraternity, as far as possible with God's help, should awaken them to conversion by admonitions and not allow them to be further disturbed in their celebrations. But they should have the complete freedom to observe and celebrate all their feasts and holy days as up till now ... they have possessed.

SABINIAN: September 13, 604–February 22, 606
BONIFACE III: February 19–November 12, 607
BONIFACE IV: August 25, 608–May 8, 615
DEUSDEDIT (ADEODATUS I): October 19, 615–November 8, 618
BONIFACE V: December 23, 619–October 25, 625

## HONORIUS I: October 27, 625–October 12, 638

### 485–486: Fourth Synod of TOLEDO, begun December 5, 633: Chapters

The profession of faith of this synod is linked especially with the creeds *Fides Damasi* and *Quicumque* (*71f. and 75f.).

*Ed.* [**485; 486*]: Bruns 1:221; 1:228 / MaC 10:615C–616B; 10:624AB / HaC 3:578E–579C; 3:584C / CdLuc 498f.; 511 / CVis 187f., 198. —[*only *485*]: Hn § 179. —[*only *486*]: EnchB no. 34.

*Trinitarian and Christological Creed*

**485** (cap. 1) Secundum divinas Scripturas et doctrinam, quam a sanctis Patribus accepimus, Patrem et Filium et Spiritum Sanctum unius deitatis atque substantiae confitemur; in personarum diversitate trinitatem credentes, in divinitate unitatem praedicantes, nec personas confundimus nec substantiam separamus. Patrem a nullo factum vel genitum dicimus, Filium a Patre non factum sed genitum asserimus, Spiritum vero Sanctum nec creatum nec genitum, sed procedentem ex Patre et Filio profitemur, ipsum autem Dominum nostrum Iesum Christum Filium Dei et creatorem omnium, ex substantia Patris ante saecula genitum, descendisse

(Chap. 1) In conformity with the Sacred Scriptures and the teaching that we have received from the holy Fathers, we confess that the Father, the Son, and the Holy Spirit ⟨are⟩ of one unique divinity and substance; believing the Trinity in a diversity of Persons and proclaiming unity in the divinity, we neither confuse the Persons nor separate the substance. We say that the Father ⟨was⟩ neither made nor generated by anyone; we affirm that the Son ⟨was⟩ not made by the Father but generated; we truly profess that the Holy Spirit ⟨was⟩ neither created nor generated but proceeds from the Father and the Son. However, our Lord Jesus Christ himself, Son of God and creator of

ultimo tempore pro redemptione mundi a Patre, qui numquam desiit esse cum Patre; incarnatus est enim ex Spiritu Sancto et sancta gloriosa Dei genitrice virgine Maria et natus ex ipsa solus; idem Christus Dominus Iesus unus de sancta Trinitate anima et carne perfectum sine peccato suscipiens hominem, manens quod erat, assumens quod non erat, aequalis Patri secundum divinitatem, minor Patri secundum humanitatem, habens in una persona duarum naturarum proprietates; naturae enim in illo duae, Deus et homo, non autem duo filii et dii duo, sed idem una persona in utraque natura; perferens passionem et mortem pro nostra salute, non in virtute divinitatis, sed in infirmitate humanitatis, descendit ad inferos, ut sanctos, qui ibidem tenebantur, erueret, devictoque mortis imperio resurrexit; assumptus deinde in caelos venturus est in futuro ad iudicium vivorum et mortuorum; cuius morte et sanguine mundati remissionem peccatorum consecuti sumus, resuscitandi ab eo in die novissima in ea qua nunc vivimus carne et in ea qua resurrexit idem Dominus forma, percepturi ab ipso, alii pro iustitiae meritis vitam aeternam, alii pro peccatis supplicii aeterni sententiam.

Haec est catholicae Ecclesiae fides, hanc confessionem conservamus atque tenemus, quam quisquis firmissime custodierit perpetuam salutem habebit.

all things, was generated before all ages from the substance of the Father; and, in the latter times, for the redemption of the world, he descended from the Father, he who never ceased being with the Father; he truly became incarnate by the Holy Spirit and the Virgin Mary, the glorious holy Mother of God, and he alone was born from her. The same Lord Jesus Christ, one of the Holy Trinity, receiving the complete soul and flesh of man but without sin, remains what he was and assumes what he was not: equal to the Father in regard to divinity, less than the Father in regard to humanity, having in one Person the properties of the two natures; for in him ⟨are⟩ two natures, God and man, not, however, two sons and two gods, but the same Person in both natures; he underwent his Passion and death for our salvation, not in the power of divinity, but in the weakness of humanity; he descended into hell to free the holy ones being held there, and, after having conquered the rule and domination of death, he rose again, ascended then into heaven, and, in the future, he will come to judge the living and the dead. Cleansed by his death and blood, we have attained remission of sins in order to be resurrected by him in the last days in that flesh in which we now live and likewise in the form in which the Lord was resurrected: some receiving eternal life from him for merits of justice; others, the sentence of eternal punishment because of their sins.

This is the faith of the Catholic Church. This is the profession of faith we conserve and hold; and whoever will guard it with great firmness will have eternal salvation.

*On the Apocalypse of John as a Book of Sacred Scripture*

(cap. 17) Apocalypsim librum multorum conciliorum auctoritas et synodica sanctorum praesulum Romanorum decreta Iohannis Evangelistae esse perscribunt et inter divinos libros recipiendum constituerunt. Et quia plurimi sunt, qui eius auctoritatem non recipiunt eumque in ecclesia Dei praedicare contemnunt, si quis eum deinceps aut non receperit aut a Pascha usque ad Pentecosten Missarum tempore in ecclesia non praedicaverit, excommunicationis sententiam habebit.

(Chap. 17) The authority of numerous councils and **486** synodal decrees of holy Roman prelates ascribe the book of the Apocalypse to John, the Evangelist, and have established that it is to be accepted among the divine books. And since there are many who do not admit its authority and despise its proclamation in the Church of God, whoever henceforth will not accept it or proclaim it in church during the Mass from the time of Easter until Pentecost will receive the judgment of excommunication.

### 487: Letter *Scripta fraternitatis* to Patriarch Sergius of Constantinople, 634

This letter and that which follows led to posing the question of the orthodoxy of Honorius I, whom the Third Council of Constantinople, in session 13, March 28, 681, censured with an anathema (*550). The letter *Scripta fraternitatis* was read in session 12 of the council and the subsequent one in session 13, and that one in the original Latin text. It is disputed whether the text that has come down to us is the original Latin text (as judges H. Quentin, *Note sur les originaux latins des lettres des papes Honorius, S. Agathon, et Léon II relatives au Monothélisme* [Rome, 1920]) or a retranslation from the Greek. The Greek text of the letter is ed. by G. Kreuzer, *Die Honoriusfrage* ..., Päpste und Papsttum 8 (Stuttgart, 1975), 32–46 (here, 33–42).

*Ed.:* MaC 11:538D–542D / HaC 3:1319B–1322E / PL 80:471B–473C (= letter 4). —*Reg.:* JR 2018.

*The Two Wills and Operations in Christ*

Duce Deo perveniemus usque ad mensuram rectae fidei, quam apostoli veritatis Scripturarum sanctarum funiculo extenderunt: Confitentes Dominum Iesum

With God as a leader, we shall arrive at the measure **487** of the right faith that the apostles of the truth have extended by means of the slender rope of the Sacred

Christum, mediatorem Dei et hominum [*cf. 1 Tim 2:5*], operatum divina media humanitate Verbo Dei naturaliter [*gr.:* καθ' ὑπόστασιν] unita, eundemque operatum humana ineffabiliter atque singulariter assumpta carne *discrete* [*gr.:* ἀδιαιρέτως], inconfuse atque inconvertibiliter plena divinitate ..., ut nimirum stupenda mente mirabiliter manentibus utrarumque naturarum differentiis cognoscatur [*caro passibilis divinitati*] uniri....

Unde et unam voluntatem fatemur Domini nostri Iesu Christi, quia profecto a divinitate assumpta est nostra natura, non culpa; illa profecto, quae ante peccatum creata est, non quae post praevaricationem vitiata. Christus enim ... sine peccato conceptus de Spiritu Sancto etiam absque peccato est partus de sancta et immaculata Virgine Dei genitrice, nullum experiens contagium vitiatae naturae.... Nam lex alia in membris, aut voluntas diversa non fuit vel contraria Salvatori, quia super legem natus est humanae condicionis....

Quia Dominus Iesus Christus, Filius ac Verbum Dei, "per quem facta sunt omnia" [*Io 1:3*], ipse sit unus operator divinitatis atque humanitatis, plenae sunt sacrae litterae luculentius demonstrantes. Utrum autem propter opera divinitatis et humanitatis, una an geminae operationes debeant derivatae dici vel intelligi, ad nos ista pertinere non debent; reliquentes ea grammaticis, qui solent parvulis exquisita derivando nomina venditare. Nos enim non unam operationem vel duas Dominum Iesum Christum eiusque Sanctum Spiritum sacris litteris percepimus, sed multiformiter cognovimus operatum.

Scriptures. Confessing that the Lord Jesus Christ, the mediator of God and of men [*cf. 1 Tim 2:5*], has performed divine ⟨works⟩ through the medium of the humanity naturally [*Gr.*: hypostatically] united to the Word of God and that the same one performed human works, because flesh had been assumed ineffably and particularly by the full divinity [*Gr.*: in-] distinctly, unconfusedly, and unchangeably ... so that truly it may be recognized that by a wonderful design [*passible flesh*] is united [*to the Godhead*] while the differences of both natures marvelously remain....

Hence, we confess one will of our Lord Jesus Christ also, because surely our nature, not our guilt, was assumed by the Godhead, that certainly which was created before sin, not that which was vitiated after the transgression. For Christ ... was conceived of the Holy Spirit without sin and was also born of the holy and immaculate Virgin Mother of God without sin, experiencing no contagion of our vitiated nature.... For there was no other law in his members or a will different from or contrary to the Savior, because he was born above the law of the human nature....

There are extensive works of sacred literature pointing out very clearly that the Lord Jesus Christ, the Son and the Word of God by whom all things were made [*Jn 1:3*], is himself the one operator of divinity and of humanity. But whether, on account of the works of divinity and of humanity, one or two operations ought to be said or understood to be derived, such ⟨questions⟩ should not concern us, leaving them to the grammarians, who are accustomed to sell to children words acquired by derivation. For in sacred literature we have perceived that the Lord Jesus Christ and his Holy Spirit ⟨have⟩ operated not one operation or two, but we have learned that ⟨he⟩ operated in many ways.

## 488: Letter *Scripta dilectissimi filii* to Sergius of Constantinople, 634

According to C. Silva Tarouca, the letter is not authentic: Greg 12 (1931): 44–46.
*Ed.:* MaC 11:579D–582A / HaC 3:1351E–1354B / PL 80:475A–C (= letter 5). —*Reg.:* JR 2024, with additions.

*The Two Operations in Christ*

... Quantum ad dogma ecclesiasticum pertinet, quae tenere vel praedicare debemus propter simplicitatem hominum et amputandas inextricabiles quaestionum, ambages ..., non unam vel duas operationes in mediatore Dei et hominum definire, sed utrasque naturas in uno Christo unitate naturali copulatas, cum alterius communicatione operantes atque operatrices confiteri debemus, et divinam quidem, quae Dei sunt, operantem, et humanam, quae carnis sunt, exsequentem: non divise, neque confuse, aut convertibiliter, Dei naturam in hominem et humanam in Deum conversam edocentes: sed naturarum differentias integras confitentes....

... So far as the doctrine of the Church is concerned and what we should hold and teach, because of the simplicity of men and in order to put an end to the inextricable obscurities of the controversies,... we ought not to define one or two operations in the Mediator between God and man, but confess that each of the two natures, joined by a unity of nature in the one Christ, operates and acts in common with the other, that is, the divine performs what is of God, and the human accomplishes what is of the flesh: teaching that, without division and without confusion or alteration, the nature of God is transferred into man and the human is transferred into

Auferentes ergo ... scandalum novellae adinventionis, non nos oportet unam vel duas operationes definientes praedicare; sed pro una, quam quidam dicunt, operatione oportet nos unum operatorem Christum Dominum in utrisque naturis veridice confiteri: et pro duabus operationibus, ablato geminae operationis vocabulo, ipsas potius duas naturas, id est divinitatis et carnis assumptae, in una persona unigeniti Dei Patris inconfuse, indivise, atque inconvertibiliter nobiscum praedicare propria operantes.

God, but confessing the complete differences of the natures....

Eliminating, therefore,... the scandal of the new invention, we should not preach by defining one or two operations; but, in place of the one operation, which some affirm, we should, in truth, profess the one Christ, the Lord, who acts in both natures; and in place of the two operations, and doing away with the term double operation, one should, rather, proclaim with us that the two natures themselves, namely, that of the divinity and of the flesh assumed, operate according to what is proper to them in the one Person of the only begotten Son of God the Father, in a manner that is without confusion or division or change.

## 490–493: Sixth Synod of TOLEDO, begun January 9, 638

*Ed.:* Bruns 1:250f. / MaC 10:661D–663B / HaC 3:601D–603A (= chap. 1) / Hn § 180 / CdLuc $553_8$–$555_8$ / CVis 233–35.

*The Trinity and the Son of God, the Incarnate Redeemer*

Credimus et confitemur sacratissimam et omnipotentissimam Trinitatem, Patrem et Filium et Spiritum Sanctum, unum Deum solum non solitarium, unius essentiae, virtutis, potestatis, maiestatis uniusque naturae, discretam inseparabiliter personis, indiscretam essentialiter substantia deitatis creatricem omnium creaturarum; Patrem ingenitum, increatum, fontem et originem totius divinitatis; Filium a Patre intemporaliter ante omnem creaturam sine initio genitum, non creatum; nam nec Pater umquam sine Filio nec Filius exsistit sine Patre, sed tamen Filius Deus de Patre Deo, non Pater Deus de Filio Deo, Pater Filii non Deus de Filio; ille autem Filius Patris et Deus de Patre, per omnia coaequalis Patri, Deus verus de Deo vero; Spiritum vero Sanctum neque genitum neque creatum, sed de Patre Filioque procedentem utriusque esse Spiritum; ac per hoc substantialiter unum sunt, quia et unus ab utroque procedit. In hac autem Trinitate tanta est unitas substantiae, ut pluralitate careat et aequalitatem teneat, nec minor in singulis quam in omnibus, nec maior in omnibus quam in singulis maneat personis.

We believe and profess that the most holy and **490**
omnipotent Trinity, the Father, Son, and Holy Spirit, ⟨is⟩ one sole God but not solitary: of one essence, strength, power, majesty, and of one single nature, differentiated indivisibly in the Persons and essentially undifferentiated in the divine substance, the Creator of all creatures. The Father ⟨is⟩ ungenerated and uncreated; he is the source and origin of the entire Divinity; the Son ⟨is⟩ generated, not created, by the Father outside of time, before all creatures and without a beginning; for never was the Father without the Son nor the Son without the Father; but yet the Son is God from God the Father, ⟨and⟩ the Father is not God from God the Son; the Father of the Son is not God from the Son; this one ⟨the Son⟩, however, ⟨is⟩ Son of the Father and God from the Father, co-equal to the Father in all things, true God from true God. The Holy Spirit, however, is neither generated nor created, but the Spirit is of both, proceeding from the Father and the Son; and through this they are one in substance as there is but one who proceeds from both. In this Trinity, however, so great is the unity of substance that plurality is absent and equality is maintained; and there remains in the Persons no less in the singular than in the all; nor is there more in the all than in the singular.

Ex his igitur tribus divinitatis personis solum Filium fatemur ad redemptionem humani generis propter culparum debita, quae per inoboedientiam Adae originaliter et nostro libero arbitrio contraxeramus, resolvenda, a secreto Patris arcanoque prodiisse, et hominem sine peccato de sancta semper virgine Maria assumpsisse, ut idem Filius Dei Patris esset filius hominis, Deus perfectus et homo perfectus, ut homo et Deus esset unus Christus naturis in duabus, in persona

Therefore, of these three Persons of the Divinity, **491**
we acknowledge that only the Son came forth from the secret and mystery of the Father for the redemption of the human race in order to cancel the debts of the sins that we contracted at the beginning through the disobedience of Adam and later by means of our own free will; and ⟨he⟩ assumed from the holy ever-virgin Mary the man without sin; and this same Son of God the Father is also the Son of man, perfect God and perfect man; the one

unus, ne quaternitas trinitati accederet, si in Christo persona geminata esset. Ergo a Patre et Spiritu Sancto inseparabiliter discretus est persona, ab homine autem assumpto natura; item cum eodem homine unus exstat persona, cum Patre et Spirito Sancto natura, ac sicut diximus, ex duabus naturis et una persona unus est Dominus noster Iesus Christus, in forma divinitatis aequalis Patri, in forma servi minor Patre; hinc enim est vox eius in Psalmo [*21:11*]: "De ventre matris meae Deus meus es tu". Natus itaque a Deo sine matre, natus a virgine sine patre solus, "Verbum caro factum est et habitavit in nobis" [*Io 1:14*]; et cum tota cooperata sit Trinitas formationem suscepti hominis, quoniam inseparabilia sunt opera Trinitatis, solus tamen accepit hominem in singularitate personae, non in unitate divinae naturae, in id quod est proprium Filii, non quod commune Trinitati; nam si naturam hominis Deique alteram in altera confudisset, tota Trinitas corpus assumpsisset, quoniam constat naturam Trinitatis esse unam, non tamen personam.

Christ is man and God in two natures and in one Person. Nor is there any resemblance to a "quaternity" in the Trinity if in Christ the Person was doubled. Therefore, he is inseparably distinct, by Person, from the Father and the Holy Spirit; from the humanity he assumed, however, ⟨he is distinct⟩ by nature. Likewise, with this humanity, he is one in Person; with the Father and the Holy Spirit he is ⟨one⟩ in nature; and, as we have said, our Lord Jesus Christ is the only one of two natures and in one Person: equal to the Father in the form of divinity, less than the Father in the form of a servant. It is on this basis ⟨that we must understand⟩ his words in the Psalm [*22:11*]: "From the womb of my mother, you are my God." And in this manner, he alone is born of God without a mother and born of the Virgin Mary without a father. "The Word was made flesh and dwelt among us" [*Jn 1:14*]. Though the entire Trinity cooperated in the formation of his assumed humanity—since the works of the Trinity are inseparable—yet he alone, in the singularity of Person, not in the unity of the divine nature, became man; in this is something special to the Son, not something common to the Trinity: for if the nature of man had been confused with the nature of God, the entire Trinity would have assumed a body since, as we know, the nature of the Trinity is one, but not, however, the Person.

**492** Hic igitur Dominus Iesus Christus missus a Patre, suscipiens quod non erat, nec amittens quod erat, inviolabilis de suo, mortalis de nostro, venit in hunc mundum peccatores salvos facere et credentes iustificare, faciensque mirabilia, traditus est propter delicta nostra, mortuus est propter expiationem nostram, resurrexit propter iustificationem nostram, cuius livore sanati [*Is 53:5*], cuius morte Deo Patri reconciliati, cuius resurrectione sumus resuscitati; quem etiam venturum in fine exspectamus saeculorum et cum resurrectione omnium aequissimo suo iudicio redditurum iustis praemia et impiis poenas.

This Lord Jesus Christ, then, was sent by the Father; receiving what he was not without losing what he was, indestructible by virtue of what was his own, yet mortal in virtue of what was ours, he came into this world to save sinners and justify believers; and he performed miracles, was handed over because of our offenses, and died for the sake of our expiation; he rose again on behalf of our justification; ⟨we are⟩ healed by means of his stripes [*Is 53:5*], reconciled with God the Father by his death, resurrected by his Resurrection. We also await his return at the end of the ages; and, at the resurrection of all, with his most just judgment, rewards will be rendered to the righteous and punishments to the wicked.

**493** Ecclesiam quoque catholicam credimus sine macula in opere et absque ruga [*cf. Eph 5:23–27*] in fide corpus eius esse, regnumque habituram cum Capite suo omnipotente Christo Iesu, postquam hoc corruptibile induerit incorruptionem et mortale immortalitatem [*1 Cor 15:53*] "ut sit Deus omnia in omnibus" [*ib. 15:28*].

Hac fide corda purificantur [*cf. Act 15:9*], hac haereses exstirpantur, in hac omnis Ecclesia collocata iam in regno caelesti et degens in saeculo praesenti gloriatur, et non est in alia fide salus: "Nec enim nomen aliud est sub caelo datum hominibus, in quo oporteat nos salvos fieri" [*Act 4:12*].

We also believe that the Catholic Church, free of blemish in works and ⟨free of⟩ wrinkle [*cf. Eph 5:23–27*] in faith, is his body and that she will reign with her Head, the omnipotent Christ Jesus, after this corruptible reality has put on incorruptibility and mortality immortality [*1 Cor 15:53*] so that God will be all in all [*ibid., 15:28*].

By means of this faith, hearts are purified [*cf. Acts 15:9*] and heresies extinguished. In ⟨this faith⟩, the whole Church dwells already in the celestial kingdom, and her glory shines forth even in the present age; and there is salvation in no other faith: "For there is no other name given to men under heaven by means of which we are saved" [*Acts 4:12*].

SEVERINUS: May 28–August 2, 640

## JOHN IV: December 24, 640–October 12, 642

### 496–498: Letter *Dominus qui dixit* to Emperor Constantine III (Defense of Pope Honorius), Spring 641

This is a retranslation from the Greek; the Latin original is lost.

*Ed.:* PL 80:603B–606B; 129:562C–565C (= Anastasius Bibliothecarius, *Collectanea ad Iohannem diaconum*) / MaC 10:683B–685E / HaC 3:611A–613C. —*Reg.:* ClPL 1729; JR 2042.

*The Meaning of the Words of Honorius in Regard to the Two Wills*

Sergius rev. mem. patriarcha praedicto sanctae record. Romanae urbis pontifici [*Honorio*] significavit, quod quidam in Redemptore nostro Domino Iesu Christo duas contrarias dicerent voluntates; quo praefatus papa comperto rescripsit ei, quia Salvator noster, sicut esset monadicus unus, ita et mirabiliter super omne genus hominum conceptus et natus esset. Ex sancta quoque ipsius incarnata dispensatione docebat, quia Redemptor noster, sicut esset Deus perfectus, ita esset et homo perfectus: ut, quam primus homo per praevaricationem amisit, sine aliquo peccato natus primae imaginis nobilem originem renovaret. Natus ergo est secundus Adam nullum habens nascendo vel cum hominibus conversando peccatum; etenim Verbum caro factum in similitudine carnis peccati omnia nostra suscepit, nullum reatus vitium ferens ex traduce praevaricationis exortum....

Ergo unus et solus est sine peccato mediator Dei et hominum homo Christus Iesus [*cf. 1 Tim 2:5*], qui in mortuis liber conceptus et natus est. In dispensatione itaque sanctae carnis suae duas numquam habuit contrarias voluntates, nec repugnavit voluntati mentis eius voluntas carnis ipsius....

Unde scientes, quod nullum in eo, cum nasceretur et conversaretur, esset omnino peccatum, decenter dicimus et veraciter confitemur, unam voluntatem in sanctae ipsius dispensationis humanitate, et non duas contrarias mentis et carnis praedicamus, secundum quod quidam haeretici velut in puro homine delirare noscuntur.

Secundum hunc igitur modum ... [*Honorius papa Sergio*] scripsisse dignoscitur, quia in Salvatore nostro duae voluntates contrariae, id est in membris ipsius [*cf. Rm 7:23*], penitus non consistunt, quoniam nihil vitii traxit ex praevaricatione primi hominis....

Sed ne quis nonnumquam minus intellegens [*Honorium*] reprehendat, quamobrem de humana tantum natura et non etiam de divina natura docere sciatur: ... debet qui super hoc ambigit scire, quoniam ad hoc facta est responsio ad iam dicti patriarchae interrogationem. Praeterea et hoc fieri solet, ut scilicet ubi est vulnus, ibi medicinale occurrat auxilium. Nam et beatus Apostolus

The patriarch Sergius, of venerable memory, indicated to the aforesaid pontiff of the city of Rome, [*Honorius*] of holy memory, that certain people were saying that there were two contrary wills in our Lord and Redeemer, Jesus Christ; after having learned this, the aforesaid pope wrote back to him that our Savior is a single unity, just as, too, he was thus conceived and born in a miraculous way beyond any human order. Likewise, because of his holy dispensation in the flesh, he taught that our Savior, as he was perfect God and perfect man, was born without sin so that he might restore the noble original state that the first man lost through his transgression. Therefore, the second Adam was born, without having any sin, either by birth or by contact with men; and, in fact, the incarnate Word, in likeness to sinful flesh, assumed all that is ours without bearing any guilt of the sin arising from the inheritance of the transgression....

The one and sole sinless mediator between God and men is thus the man Christ Jesus [*cf. 1 Tim 2:5*], who was conceived and born free among the dead. Thus in the dispensation of his sacred flesh, he never had two contrary wills, nor did the will of his flesh resist the will of his mind....

Therefore, knowing that there was no sin at all in him when he was born and lived, we fittingly say and truthfully confess one will in the humanity of his sacred dispensation; and we do not preach two contrary wills, of mind and of flesh, as in a pure man, in the manner certain heretics are known to rave.

In this way, therefore,... [*Pope Honorius*] evidently wrote [*to Sergius*] that, in our Savior, two contrary wills do not exist at all, that is, in his members [*cf. Rom 7:23*], since he contracted no defect from the transgression of the first man....

But, in order that no one, devoid of understanding, might reprove [*Honorius*] for seeming to speak only of a human nature and not also of a divine nature,... whoever disputes this should understand that the response was already made to the inquiry of the above-mentioned patriarch. Furthermore, of course, the help of medicine is usually applied to the place where the wound is

hoc saepe fecisse dignoscitur, se secundum auditorum consuetudinem praeparans; et aliquando quidem de suprema natura docens, de humana penitus tacet; aliquando vero de humana dispensatione disputans, mysterium divinitatis eius non tangit....

located. For the blessed apostle likewise is known to have done this often, adapting himself to the custom of his hearers; sometimes, indeed, when teaching about the supreme nature ⟨of Christ⟩, he is completely silent about the human nature; but sometimes when speaking of his human economy, he does not touch on the mystery of his divinity....

Praedictus ergo decessor meus docens de mysterio incarnationis Christi dicebat, non fuisse in eo, sicut in nobis peccatoribus, mentis et carnis contrarias voluntates. Quod quidam ad proprium sensum convertentes, divinitatis eius et humanitatis unam eum voluntatem docuisse suspicati sunt, quod veritati omnimodis est contrarium.

Therefore, my aforementioned predecessor, while teaching on the mystery of Christ's Incarnation, said that there were not in him, as in us sinners, contrary wills of mind and flesh. Because certain people have transformed this to their own way of thinking, they have supposed that he taught one will of ⟨Christ's⟩ humanity and divinity, which is altogether contrary to the truth.

THEODORE I: November 24, 642–May 14, 649

## MARTIN I: July 5 (?), 649–June 17, 653 (September 16, 655)

(He was sent into exile on June 17, 653, and he died on September 16, 655. While he was still living, Eugene I was elected his successor on August 10, 654.)

### 500–522: LATERAN Synod, October 5–31, 649

This synod was called in opposition to the Monothelites. The acts are conserved both in Latin and in Greek. The Latin text, though, is probably a translation from a Greek original that goes back essentially to Maximus the Confessor (R. Riedinger, in Paradosis 27 [Fribourg, 1982], 111–21). In what follows, both the Latin and the Greek texts are given. Serving as the exemplar for the important canons 10 and 11 was the formula coined in 645 by Maximus the Confessor in *Disputatio cum Pyrrho Constantinopolitano*: "The same one was endowed with the will and capacity to do what pertained to our salvation according to his two natures" (κατ' ἄμφω ... τὰς αὑτοῦ φύσεις θελητικὸς ἦν ὁ αὐτὸς καὶ ἐνεργητικὸς τῆς ἡμῶν σωτηρίας: PG 91:289C; cf. also 320C).

*Ed.* [*Creed; Canons*]: ACOe, 2nd ser., 1:364–87 / MaC 10:1149DE 9 (Greek), 1150DE (Latin); 10:1151B–1162A / HaC 3:920E–921A, 919E; 922B–925D / Hn § 181 and p. 238n.

### Session 5, October 31, 649

### a. Profession of Faith

*The Two Wills and Operations in Christ*

[*The profession of faith is almost a repetition of that of Chalcedon* (*301f.); *there is added, though, the following passage, which is inserted just after the words:*] He is not split or divided into two Persons, but he is one and the same only begotten Son, God the Word, the Lord Jesus Christ / οὐκ εἰς δύο πρόσωπα μεριζόμενον ἢ διαιρούμενον, ἀλλ' ἕνα καὶ τὸν αὐτὸν υἱὸν μονογενῆ Θεὸν λόγον, κύριον Ἰησοῦν Χριστόν, / non in duas personas partitum aut divisum, sed unum eundemque Filium et unigenitum Deum Verbum Dominum Iesum Christum:

[*Versio latina*]

et duas eiusdem sicuti naturas unitas inconfuse, ita et duas naturales voluntates, divinam et humanam, in approbatione per fecta et indiminuta eundem veraciter esse perfectum Deum et hominem perfectum secundum veritatem,

[*Versia graeca*]

καὶ τούτου δύο καθάπερ τὰς φύσεις ἡνωμένας ἀσυγχύτως, ἀδιαιρέτως, οὕτω καὶ δύο τὰ κατὰ φύσιν θελήματα θεῖόν τε καὶ ἀνθρώπινον, καὶ δύο τὰς φυσικὰς ἐνεργείας, θείαν τε καὶ ἀνθρωπίνην, εἰς

[*Latin version*]

and as ⟨we profess⟩ his two natures united without confusion, so also ⟨we profess⟩ his two natural wills, divine and human, in order to confirm perfectly and absolutely that one and the same Jesus Christ, our Lord and God, is truly

[*Greek version*]

and as ⟨we profess⟩ his two natures united without confusion and separation, so also ⟨we profess⟩ his two natural wills, divine and human, and two natural operations, divine and human, in order to confirm perfectly and absolutely

eundem atque unum Dominum nostrum et Deum Iesum Christum, utpote volentem et operantem divine et humane nostram salutem,

πίστωσιν ἐντελῆ καὶ ἀπαράλειπτον, τοῦ, Θεὸν φύσει τέλειον ἀληθῶς, μόνης δίχα τῆς ἁμαρτίας, τὸν αὐτὸν καὶ ἕνα κύριον ἡμῶν καὶ Θεὸν Ἰησοῦν Χριστὸν ὑπάρχειν, ὡς θέλοντά τε καὶ ἐνεργοῦντα θεϊκῶς ἅμα καὶ ἀνθρωπικῶς τὴν ἡμῶν σωτηρίαν,

perfect God and truly perfect man inasmuch as he willed and worked out our salvation in a divine and human manner,

that the one and the same Jesus Christ, our Lord and God, is truly perfect God according to his nature inasmuch as, with the sole exception of sin, he willed and worked out our salvation in a manner at once both divine and human,

[*after which the profession of faith of Chalcedon continues:*] as formerly the prophets ... about him ... / καθάπερ ἄνωθεν οἱ προφῆται περὶ αὐτοῦ ... / sicut superius prophetae de eo....

**b. Canons**

*Condemnation of Errors concerning the Trinity and Christ*

Can. 1. Si quis secundum sanctos Patres non confitetur proprie et veraciter Patrem et Filium et Spiritum Sanctum, trinitatem in unitate et unitatem in trinitate, hoc est, unum Deum in tribus subsistentiis consubstantialibus et aequalis gloriae, unam eandemque trium deitatem, naturam, substantiam, virtutem, potentiam, regnum, imperium, voluntatem, operationem, inconditam, sine initio, incomprehensibilem, immutabilem, creatricem omnium et protectricem, condemnatus sit.

α′. Εἴ τις οὐχ ὁμολογεῖ κατὰ τοὺς ἁγίους πατέρας κυρίως καὶ ἀληθῶς πατέρα καὶ υἱὸν καὶ πνεῦμα ἅγιον, τριάδα ἐν μονάδι, καὶ μονάδα ἐν τριάδι, τουτέστιν ἕνα Θεὸν ἐν τρισὶν ὑποστάσεσιν ὁμοουσίοις καὶ ὁμοδόξοις, μίαν καὶ τὴν αὐτὴν τῶν τριῶν θεότητα, φόσιν, οὐσίαν, δύναμιν, κυριότητα, βασιλείαν, ἐξουσίαν, θέλησιν, ἐνέργειαν,δεσποτείαν,ἄκτιστον, ἄναρχον, ἄπειρον, ἀναλλοίωτον, δημιουργικὴν τῶν ὄντων, καὶ προνοητικήν, καὶ συνεκτικήν, εἴη κατάκριτος.

Can. 1. If anyone does not, following the holy Fathers, confess properly and truly the Father and the Son and the Holy Spirit, Trinity in unity and unity in Trinity, that is, one God in three consubstantial hypostases equal in glory, and for the three one and the same Godhead, nature, substance, strength, power, kingship, authority, will, operation, uncreated, without beginning, incomprehensible, immutable, creator, and protector of all things, let him be condemned.

Can. 1. If anyone does not, following the holy Fathers, confess properly and truly the Father and the Son and the Holy Spirit, Trinity in unity and unity in Trinity, that is, one God in three consubstantial hypostases equal in glory, and for the three one and the same Godhead, nature, essence, power, lordship, kingship, authority, will, operation, and sovereignty; uncreated, without beginning, infinite, immutable, creator of all beings and holding them together in his providence, let him be condemned. **501**

Can. 2. Si quis secundum sanctos Patres non confitetur proprie et secundum veritatem ipsum unum sanctae et consubstantialis et venerandae Trinitatis Deum Verbum e caelo descendisse, et incarnatum ex Spiritu Sancto et Maria semper virgine, et hominem factum, crucifixum carne, propter nos sponte passum sepultumque, et resurrexisse tertia die, et ascendisse in caelos, atque sedentem in

β′. Εἴ τις οὐχ ὁμολογεῖ κατὰ τοὺς ἁγίους πατέρας κυρίως καὶ ἀληθῶς αὐτὸν τὸν ἕνα τῆς ἁγίας καὶ ὁμοουσίου καὶ προσκυνητῆς τριάδος Θεὸν λόγον κατελθόντα ἐκ τῶν οὐρανῶν, καὶ σαρκωθέντα ἐκ πνεύματος ἁγίου, καὶ Μαρίας τῆς παναγίας ἀειπαρθένου καὶ ἐνανθρωπήσαντα, σταυρωθέντα τε καὶ σαρκὶ δι' ἡμᾶς καὶ τὴν ἡμῶν σωτηρίαν ἑκουσίως, καὶ παθόντα καὶ ταφέντα

Can. 2. If anyone does not, following the holy Fathers, confess properly and truly that God the Word himself, one of the holy, consubstantial, and adorable Trinity, descended from heaven and became incarnate from the Holy Spirit and Mary ever virgin and was made man, was crucified in the flesh, of his own free will suffered for us and was buried and rose again on the third day and ascended

Can. 2. If anyone does not, following the holy Fathers, confess properly and truly that God the Word himself, one of the holy, consubstantial, and adorable Trinity, descended from heaven, became incarnate from the Holy Spirit and from the most holy Mary ever virgin and was made man; that he was crucified and of his own free will suffered in the flesh for us and our salvation and **502**

dextera Patris, et venturum iterum cum gloria paterna cum assumpta ab eo atque animata intellectualiter carne eius, iudicare vivos et mortuos, condemnatus sit.

καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ, καὶ ἀνελθόντα εἰς τοὺς οὐρανούς, καὶ καθήμενον ἐν δεξιᾷ τοῦ πατρός, καὶ ἥξοντα πάλιν σὺν τῇ πατρικῇ αὐτοῦ δόξῃ, μεθ' ἧς προσείληφε νοερῶς ἐψυχωμένης σαρκὸς κρῖναι ζῶντας καὶ νεκρούς, εἴη κατάκριτος.

into heaven and sits at the right hand of the Father and will, in the glory of the Father, come again with his flesh assumed by him and intellectually animated, to judge the living and the dead, let him be condemned.

was buried, that he rose again on the third day and ascended into heaven, that he is seated at the right hand of the Father and will, in the glory of the Father, come again with the flesh assumed by him and intellectually animated, to judge the living and the dead, let him be condemned.

**503** Can. 3. Si quis secundum sanctos Patres non confitetur proprie et secundum veritatem Dei genitricem sanctam semperque virginem et immaculatam Mariam, utpote ipsum Deum Verbum specialiter et veraciter, qui a Deo Patre ante omnia saecula natus est, in ultimis saeculorum absque semine concepisse ex Spiritu Sancto, et incorruptibiliter eam genuisse, indissolubili permanente et post partum eiusdem virginitate, condemnatus sit.

γ'. Εἴ τις οὐχ ὁμολογεῖ κατὰ τοὺς ἁγίους πατέρας κυρίως καὶ ἀληθῶς θεοτόκον τὴν ἁγίαν ἀειπάρθενον ἄχραντον Μαρίαν ὡς αὐτὸν κυρίως καὶ ἀληθῶς τὸν ἐκ Θεοῦ πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων Θεὸν λόγον ἐπ' ἐσχάτων τῶν αἰώνων ἀσπόρως συλλαβοῦσαν ἐκ πνεύματος ἁγίου, καὶ ἀφθόρως γεννήσασαν ἀλύτου μεινάσης αὐτῆς καὶ μετὰ τόκον τῆς παρθενίας, εἴη κατάκριτος.

Can. 3 If anyone does not, following the holy Fathers, confess properly and truly that holy Mary, ever virgin and immaculate, is Mother of God, since she conceived really and truly of the Holy Spirit, without seed, God the Word himself, who, before all ages, was born of God the Father, and that, in the latter age, she gave birth to him without corruption, her virginity remaining equally inviolate after his birth, let him be condemned.

Can. 3. If anyone does not, following the holy Fathers, confess properly and truly that holy Mary, ever virgin and immaculate, is Mother of God, since in this latter age she conceived really and truly, without human seed from the Holy Spirit, God the Word himself, who before the ages was born of God the Father, and gave birth to him without corruption, her virginity remaining equally inviolate after his birth, let him be condemned.

**504** Can. 4. Si quis secundum sanctos Patres non confitetur proprie et secundum veritatem ipsius et unius Domini nostri et Dei Iesu Christi duas nativitates, tam ante saecula ex Deo et Patre incorporaliter et sempiternaliter, quamque de sancta virgine semper Dei genitrice Maria corporaliter in ultimis saeculorum, atque unum eundemque Dominum nostrum et Deum Iesum Christum consubstantialem Deo et Patri secundum deitatem, et consubstantialem homini et matri secundum humanitatem, atque eundem passibilem carne, et impassibilem deitate,

δ'. Εἴ τις οὐχ ὁμολογεῖ κατὰ τοὺς ἁγίους πατέρας κυρίως καὶ ἀληθῶς τοῦ αὐτοῦ καὶ ἑνὸς κυρίου ἡμῶν καὶ Θεοῦ Ἰησοῦ Χριστοῦ τὰς δύο γεννήσεις ὑπάρχειν, τήν τε πρὸ αἰώνων ἐκ τοῦ Θεοῦ καὶ πατρὸς ἀσωμάτως, καὶ ἀϊδίως, καὶ τὴν ἐκ τῆς ἁγίας ἀειπαρθένου Μαρίας σαρκικῶς ἐπ' ἐσχάτων τῶν αἰώνων καὶ τὸν αὐτὸν καὶ ἕνα κύριον ἡμῶν καὶ Θεὸν Ἰησοῦν Χριστὸν ὁμοούσιον τῷ Θεῷ καὶ πατρὶ κατὰ τὴν θεότητα, καὶ ὁμοούσιον τῇ παρθένῳ καὶ μητρὶ κατὰ τὴν ἀνθρωπότητα, καὶ τὸν αὐτὸν παθητὸν σαρκί, ἀπαθῆ θεότητι,

Can. 4. If anyone does not, following the holy Fathers, confess properly and truly two births of our one Lord and God Jesus Christ, one incorporeal and eternal from God the Father before all ages, the other corporeal and at the end of the ages from the holy, ever-virgin, Mother of God, Mary, in this latter age, and ⟨who does not confess⟩ one and the same Jesus Christ, our Lord and God, consubstantial with the Father as to his divinity and consubstantial with man and the Mother as to his humanity, subject to suffering in the flesh while he is impassible in his divinity, limited in his

Can. 4. If anyone does not, following the holy Fathers, confess properly and truly two births of our one Lord Jesus Christ himself, one incorporeal and eternal from God the Father before all ages, the other, corporeal and in this latter age, from holy Mary, ever virgin, Mother of God; and ⟨who does not confess⟩ one and the same Jesus Christ our Lord and God, consubstantial with the Father as to his divinity, consubstantial with the Virgin and Mother as to his humanity, subject to suffering in his flesh while he is impassible in his divinity, limited in his flesh while he is

circumscriptum corpore, incircumscriptum deitate, eundem inconditum et conditum, terrenum et caelestem, visibilem et intellegibilem, capabilem et incapabilem, ut toto homine eodemque et Deo totus homo reformaretur, qui sub peccato cecidit, condemnatus sit.

περιγραπτὸν σώματι, ἀπερίγραπτον πνεύματι, τὸν αὐτὸν ἄκτιστον καὶ κτιστόν, ἐπίγειον καὶ οὐράνιον, ὁρώμενον καὶ νοούμενον, χωρητὸν καὶ ἀχώρητον, ἵνα ὅλῳ ἀνθρώπῳ τῷ αὐτῷ καὶ Θεῷ, ὅλος ἄνθρωπος ἀναπλασθῇ ὁ πεσὼν ὑπὸ τὴν ἁμαρτίαν, εἴη κατάκριτος.

flesh, while he is unlimited in his divinity, at once uncreated and created, earthly and heavenly, visible and intellectually perceptible, comprehensible and incomprehensible, so that all mankind, which had fallen prey to sin, might be restored by one who is fully man and God at the same time, let him be condemned.

unlimited in his spirit, at once created and uncreated, earthly and heavenly, visible and intellectually perceptible, comprehensible and incomprehensible, so that all mankind, which had fallen prey to sin, might be restored by one who is fully man and God at the same time, let him be condemned.

Can. 5. Si quis secundum sanctos Patres non confitetur proprie et secundum veritatem unam naturam Dei Verbi incarnatam, per hoc quod incarnata dicitur nostra substantia perfecte in Christo Deo et indiminute, absque tantummodo peccato significata, condemnatus sit.

ε΄. Εἴ τις οὐχ ὁμολογεῖ κατὰ τοὺς ἁγίους πατέρας κυρίως καὶ ἀληθῶς μίαν φύσιν τοῦ Θεοῦ λόγου σεσαρκωμένην, διὰ τοῦ σεσαρκωμένην εἰπεῖν, τῆς καθ' ἡμᾶς οὐσίας ἐντελῶς ἐν αὐτῷ Χριστῷ τῷ Θεῷ, καὶ ἀπαραλείπτως, μόνης δίχα τῆς ἁμαρτίας σημαίνειν, εἴη κατάκριτος.

Can. 5. If anyone does not, following the holy Fathers, confess properly and truly one incarnate nature of God the Word in this way, that our substance has become incarnate perfectly and absolutely in Christ God, only without sin, let him be condemned.

Can. 5. If anyone does not, following the holy Fathers, confess properly and truly "one incarnate nature of God the Word", with "incarnate" meaning that our substance is incarnate perfectly and absolutely in Christ, who is God, sin only being excepted, let him be condemned. **505**

Can. 6. Si quis secundum sanctos Patres non confitetur proprie et secundum veritatem, exduabus et in duabus naturis substantialiter unitis inconfuse et indivise unum eundemque esse Dominum et Deum Iesum Christum, condemnatus sit.

ς΄. Εἴ τις οὐχ ὁμολογεῖ κατὰ τοὺς ἁγίους πατέρας κυρίως καὶ ἀληθῶς ἐκ δύο φύσεων, θεότητος καὶ ἀνθρωπότητος, καὶ ἐν δυσὶ φύσεσι, θεότητι καὶ ἀνθρωπότητι, καθ' ὑπόστασιν ἡνωμένας ἀσυγχύτως καὶ ἀδιαιρέτως τὸν αὐτὸν καὶ ἕνα κύριον ἡμῶν καὶ Θεὸν Ἰησοῦν Χριστὸν ὑπάρχειν, εἴη κατάκριτος.

Can. 6. If anyone does not, following the holy Fathers, confess properly and truly that one and the same Lord and God, Jesus Christ, is from two natures and in two natures substantially united without confusion or division, let him be condemned.

Can. 6. If anyone does not, following the holy Fathers, confess properly and truly that one and the same Lord and God, Jesus Christ, is from two natures, the divinity and the humanity, and in two natures, the divinity and the humanity, united according to the hypostasis without confusion or division, let him be condemned. **506**

Can. 7. Si quis secundum sanctos Patres non confitetur proprie et secundum veritatem substantialem differentiam naturarum inconfuse et indivise in eo salvatam, condemnatus sit.

ζ΄. Εἴ τις οὐχ ὁμολογεῖ κατὰ τοὺς ἁγίους πατέρας κυρίως καὶ ἀληθῶς τὴν κατ' οὐσίαν τῶν φύσεων διαφορὰν μετὰ τὴν ἄφραστον ἕνωσιν ἐξ ὧν ὁ εἷς καὶ μόνος ὑπάρχει Χριστὸς ἀσυγχύτως καὶ ἀδιαιρέτως ἐν αὐτῷ σωζομένην, εἴη κατάκριτος.

Can. 7. If anyone does not, following the holy Fathers, confess properly and truly that the substantial distinction of the natures is preserved in him, without confusion or division, let him be condemned.

Can. 7. If anyone does not, following the holy Fathers, confess properly and truly that, after their ineffable union by which the one and only Christ exists, the essential distinction of the natures is preserved in him without confusion or division, let him be condemned. **507**

**508** Can. 8. Si quis secundum sanctos Patres non confitetur proprie et secundum veritatem naturarum substantialem unitionem indivise et inconfuse in eo cognitam, condemnatus sit.

η΄. Εἴ τις οὐχ ὁμολογεῖ κατὰ τοὺς ἁγίους πατέρας κυρίως καὶ ἀληθῶς τὴν κατὰ σύνθεσιν ἤτοι καθ' ὑπόστασιν τῶν φύσεων ἕνωσιν ἐξ ὧν ὁ εἷς καὶ μόνος ὑπάρχει Χριστὸς ἀδιαιρέτως ἐν αὐτῷ καὶ ἀσυγχύτως γνωριζομένην, εἴη κατάκριτος.

Can. 8. If anyone does not, following the holy Fathers, confess properly and truly that the substantial union of the natures is recognized in him without confusion or division, let him be condemned.

Can. 8. If anyone does not, following the holy Fathers, confess properly and truly that the union of the natures by synthesis, that is, according to the hypostasis, by which the one and only Christ exists, is recognized in him without confusion or division, let him be condemned.

**509** Can. 9. Si quis secundum sanctos Patres non confitetur proprie et secundum veritatem naturales proprietates deitatis eius et humanitatis indiminute in eo et sine deminoratione salvatas, condemnatus sit.

θ΄. Εἴ τις οὐχ ὁμολογεῖ κατὰ τοὺς ἁγίους πατέρας κυρίως καὶ ἀληθῶς τὰς φυσικὰς ἰδιότητας τῆς θεότητος τοῦ Χριστοῦ καὶ τῆς ἀνθρωπότητος ἀνελλιπῶς ἐν αὐτῷ καὶ ἀμειώτως σωζομένας εἰς πίστωσιν ἀληθῆ, τοῦ, τὸν αὐτὸν Θεὸν τέλειον καὶ ἄνθρωπον τέλειον κατὰ φύσιν ὑπάρχειν, εἴη κατάκριτος.

Can. 9. If anyone does not, following the holy Fathers, confess properly and truly that the natural properties of his divinity and of his humanity are preserved unimpaired and without diminution in him, let him be condemned.

Can. 9. If anyone does not, following the holy Fathers, confess properly and truly that the natural properties of the divinity of Christ and of his humanity are fully preserved in him, unimpaired and undiminished, by which is truly confirmed the fact that the same is perfect God and perfect man by nature, let him be condemned.

**510** Can. 10. Si quis secundum sanctos Patres non confitetur proprie et secundum veritatem duas unius eiusdemque Christi Dei nostri voluntates cohaerenter unitas, divinam et humanam, ex hoc quod per utramque eius naturam voluntarius naturaliter idem consistit nostrae salutis, condemnatus sit.

ι΄. Εἴ τις οὐκ ὁμολογεῖ κατὰ τοὺς ἁγίους πατέρας κυρίως καὶ ἀληθῶς, δύο τοῦ αὐτοῦ καὶ ἑνὸς Χριστοῦ τοῦ Θεοῦ τὰ θελήματα συμφυῶς ἡνωμένα θεῖόν τε καὶ ἀνθρώπινον διὰ τὸ καθ' ἑκατέραν αὐτοῦ φύσιν θελητικὸν κατὰ φύσιν τὸν αὐτὸν ὑπάρχειν τῆς ἡμῶν σωτηρίας, εἴη κατάκριτος.

Can. 10. If anyone does not, following the holy Fathers, confess properly and truly two wills, divine and human, intimately united in one and the same Christ, our God, since it is one and the same who, by each of his natures, naturally wills our salvation, let him be condemned.

Can. 10. If anyone does not, following the holy Fathers, confess properly and truly two wills, the divine and the human, intimately united in one and the same Christ God, since it is one and the same who, by each of his two natures, naturally wills our salvation, let him be condemned.

**511** Can. 11. Si quis secundum sanctos Patres non confitetur proprie et secundum veritatem duas unius eiusdemque Christi Dei nostri operationes cohaerenter unitas, divinam et humanam, ab eo quod per utramque eius naturam operator naturaliter idem exsistit nostrae salutis, condemnatus sit.

ια΄. Εἴ τις οὐχ ὁμολογεῖ κατὰ τοὺς ἁγίους πατέρας κυρίως καὶ ἀληθῶς δύο τοῦ αὐτοῦ καὶ ἑνὸς Χριστοῦ τοῦ Θεοῦ τὰς ἐνεργείας συμφυῶς ἡνωμένας, θείαν καὶ ἀνθρωπίνην διὰ τὸ καθ' ἑκατέραν αὐτοῦ φύσιν ἐνεργητικὸν τὸν αὐτὸν ὑπάρχειν τῆς σωτηρίας ἡμῶν, εἴη κατάκριτος.

Can. 11. If anyone does not, following the holy Fathers, confess properly and truly two operations, the divine and the human, intimately united in one and the same Christ our God, since through each of his two natures he naturally is one and the same operator of our salvation, let him be condemned.

Can. 11. If anyone does not, following the holy Fathers, confess properly and truly two operations, the divine and the human, intimately united in one and the same Christ God, since it is one and the same who through each of his two natures works out our salvation, let him be condemned.

Can. 12. Si quis secundum scelerosos haereticos unam Christi Dei nostri voluntatem confitetur et unam operationem, in peremptionem sanctorum Patrum confessionis, et abnegationem eiusdem Salvatoris nostri dispensationis, condemnatus sit.

ιβ'. Εἴ τις ὁμολογεῖ κατὰ τοὺς ἐναγεῖς αἱρετικοὺς τῆς τε θεότητος καὶ τῆς ἀνθρωπότητος τοῦ Χριστοῦ μίαν φύσιν, ἢ μίαν θέλησιν, ἢ μίαν ἐνέργειαν, εἰς ἀνατροπὴν μὲν τῆς τῶν ἁγίων πατρῶν ὁμολογίας, ἀθέτησιν δὲ τῆς αὐτοῦ τοῦ σωτῆρος ἡμῶν οἰκονομίας, εἴη κατάκριτος.

Can. 12. If anyone, following the impious heretics, confesses one will and one operation of Christ our God, destroying thereby what the holy Fathers confess and denying the same dispensation of our Savior, let him be condemned.

Can. 12. If anyone, following the impious heretics, confesses only one nature or one will or one operation of divinity and humanity in the Christ, thereby reversing what the holy Fathers confess and denying the dispensation of our Savior, let him be condemned. **512**

Can. 13. Si quis secundum scelerosos haereticos in Christo Deo in unitate substantialiter salvatis et a sanctis Patribus nostris pie praedicatis duabus voluntatibus et duabus operationibus, divina et humana, contra doctrinam Patrum, et unam voluntatem atque unam operationem confitetur, condemnatus sit.

ιγ'. Εἴ τις κατὰ τοὺς ἐναγεῖς αἱρετικοὺς ταῖς ἐπὶ Χριστοῦ τοῦ Θεοῦ καθ' ἕνωσιν οὐσιωδῶς σωζομέναις, καὶ τοῖς ἁγίοις πατράσιν ἡμῶν εὐσεβῶς κηρυττομέναις δύο θελήσεσι καὶ δύο ἐνεργείαις, θείᾳ τε καὶ ἀνθρωπίνῃ, ἐπιδιατάττεται συνομολογεῖν αὐταῖς παρὰ τὴν ἐκείνων διδασκαλίαν καὶ μίαν θέλησιν, καὶ μίαν ἐνέργειαν, εἴη κατάκριτος.

Can. 13. If anyone, following the impious heretics, against the doctrine of the Fathers, confesses also one will and one operation, although two wills and two operations, divine and human, have been substantially preserved in union in Christ God and have been piously preached by our holy Fathers, let him be condemned.

Can. 13. If anyone, following the impious heretics, against the two wills and operations, the divine and the human, which have been, in Christ God, substantially preserved in union and piously proclaimed to us by our holy Fathers, should require, with the ⟨heretics⟩ and contrary to the doctrine of the holy Fathers, profession of only one will and only one operation, let him be condemned. **513**

Can. 14. Si quis secundum scelerosos haereticos cum una voluntate et una operatione, quae ab haereticis impie confitetur, et duas voluntates pariterque et operationes, hoc est, divinam et humanam, quae in ipso Christo Deo in unitate salvantur, et a sanctis Patribus orthodoxe in ipso praedicantur, denegat et respuit, condemnatus sit.

ιδ'. Εἴ τις κατὰ τοὺς ἐναγεῖς αἱρετικοὺς τῇ μιᾷ θελήσει καὶ τῇ μιᾷ ἐνεργείᾳ τῇ παρ' αὐτῶν τῶν αἱρετικῶν ἐπὶ Χριστοῦ τοῦ Θεοῦ δυσσεβῶς ὁμολογουμένῃ, καὶ τὰς δύο θελήσεις καὶ τὰς δύο ἐνεργείας, τὴν θείαν καὶ τὴν ἀνθρωπίνην, τὰς ἐπ' αὐτοῦ Χριστοῦ καὶ τοῦ Θεοῦ καθ' ἕνωσιν φυσικῶς σωζομένας, καὶ ἐκ τῶν ἁγίων πατρῶν ὀρθοδόξως ἐπ' αὐτοῦ κηρυττομένας συνεξαρνεῖται καὶ συναποβάλλεται, εἴη κατάκριτος.

Can. 14. If anyone, following the impious heretics, confesses their profane doctrine of one will and one operation and denies and rejects both two wills and in like manner ⟨two⟩ operations, that is, the divine and the human, preserved in unity in the very Christ God, as is professed about him by the holy Fathers according to orthodox doctrine, let him be condemned.

Can. 14. If anyone, following the infamous heretics, confesses their profane doctrine of one will and one operation in the Christ God and denies and rejects the two wills and two operations, the divine and the human, preserved in unity, according to nature, in the Christ God, as is professed about him by the holy Fathers according to orthodox doctrine, let him be condemned. **514**

Can. 15. Si quis secundum scelerosos haereticos deivirilem operationem, quod Graeci dicunt θεαν-

ιε'. Εἴ τις κατὰ τοὺς ἐναγεῖς αἱρετικοὺς τὴν θεανδρικὴν ἐνέργειαν, μίαν ἀνοήτως ἐκδέχεται,

Can. 15. If anyone, following the impious heretics, foolishly admits the divine-human operation

Can. 15. If anyone, following the impious heretics, foolishly admits the divine-human operation **515**

δρικήν, unam operationem insipienter suscipit, non autem duplicem esse confitetur secundum sanctos Patres, hoc est divinam et humanam, aut ipsam deivirilis quae posita est, novam vocabuli dictionem unius esse designativam, sed non utriusque mirificae et gloriosae unitionis demonstrativam, condemnatus sit.

ἀλλ' οὐχὶ διπλῆν αὐτὴν ὁμολογεῖ κατὰ τοὺς ἁγίους πατέρας, τουτέστι, θείαν καὶ ἀνθρωπίνην, ἢ τὴν ἐπ' αὐτῇ τῇ θεανδρικῇ καινὴν ῥῆσιν, μιᾶς εἶναι σημαντικὴν ἐνεργείας, ἀλλ' οὐχὶ τῆς ἑκατέρων παραδόξου καὶ ὑπερφυοῦς ἑνώσεως δηλωτικήν, εἴη κατάκριτος.

that the Greeks call "theandric" (θεανδρική) as being one operation but does not confess, following the holy Fathers, that it is twofold, that is, divine and human, or that the new appellation "divine-human" that has been introduced designates one ⟨operation⟩, but does not rather manifest the wonderful and glorious union of both, let him be condemned.

that the Greeks call theandric as being one operation, but does not confess, following the holy Fathers, that it is twofold, that is, divine and human, or ⟨if he professes⟩ that the new appellation "theandric" that has been introduced designates one operation only but does not rather manifest the wonderful and glorious union of the two operations, let him be condemned.

**516** Can. 16. Si quis secundum scelerosos haereticos in peremptione salvatis in Christo Deo essentialiter in unitione, et sanctis Patribus pie praedicatis duabus voluntatibus et duabus operationibus, hoc est, divina et humana, dissensiones et divisiones insipienter mysterio dispensationis eius innectit, et propterea evangelicas et apostolicas de eodem Salvatore voces non uni eidemque personae et essentialiter tribuit eidem ipsi Domino et Deo nostro Iesu Christo secundum beatum Cyrillum, ut ostendatur Deus esse et homo idem naturaliter, condemnatus sit.

ις'. Εἴ τις κατὰ τοὺς ἐναγεῖς αἱρετικοὺς ἐπ' ἀναιρέσει τῶν ἐπὶ Χριστοῦ τοῦ Θεοῦ καθ' ἕνωσιν σωζομένων οὐσιωδῶς καὶ τοῖς ἁγίοις πατράσιν εὐσεβῶς κηρυττομένων, δύο θελήσεων καὶ δύο ἐνεργειῶν, θείας καὶ ἀνθρωπίνης, διχονοίας καὶ διαιρέσεις ἀφρόνως τῷ κατ' αὐτῶν μυστηρίῳ προστρίβεται, καὶ διὰ τοῦτο τὰς εὐαγγελικὰς καὶ ἀποστολικὰς περὶ αὐτοῦ τοῦ σωτῆρος φωνάς, οὐχ ἑνὶ καὶ τῷ αὐτῷ τῷ κυρίῳ ἡμῶν καὶ Θεῷ Ἰησοῦ Χριστῷ κατὰ Κύριλλον τὸν ἀοίδιμον εἰς πίστωσιν τοῦ Θεὸν εἶναι φύσει καὶ ἄνθρωπον ἀληθῶς τὸν αὐτόν, εἴη κατάκριτος.

Can. 16. If anyone, following the impious heretics who seek to destroy the two wills and the two operations, divine and human, preserved essentially in unity in Christ God and piously proclaimed by the holy Fathers, foolishly connects opposition and division with the mystery of his dispensation and for this reason does not attribute the evangelical and apostolic words about the same Savior to one and the same person and essentially to the same Lord and God, our Jesus Christ, following blessed Cyril, so that he is shown to be by nature God and likewise man, let him be condemned.

Can. 16. If anyone, following the impious heretics who seek to destroy the two wills and the two operations, the divine and the human, preserved essentially in unity in Christ God and piously proclaimed by the holy Fathers, foolishly introduces oppositions and divisions into the mystery and for this reason does not refer the evangelical and apostolic sayings concerning the Savior to the same Jesus Christ our Lord and God following the illustrious Cyril in order to confirm the fact that one and the same is by nature truly God and truly man, let him be condemned.

**517** Can. 17. Si quis secundum sanctos Patres non confitetur proprie et secundum veritatem omnia, quae tradita sunt et praedicata sanctae catholicae et apostolicae Dei Ecclesiae, perindeque a sanctis Patribus et venerandis universalibus quinque Conciliis usque ad unum apicem verbo et mente, condemnatus sit.

ιζ'. Εἴ τις οὐχ ὁμολογεῖ κατὰ τοὺς ἁγίους πατέρας κυρίως καὶ ἀληθῶς πάντα τὰ παραδοθέντα καὶ κηρυχθέντα τῇ ἁγίᾳ τοῦ Θεοῦ καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ παρ' αὐτῶν τε τῶν ἁγίων πατρῶν, καὶ τῶν ἐγκρίτων οἰκουμενικῶν πέντε συνόδων, ἄχρι μιᾶς κεραίας λόγῳ καὶ διανοίᾳ, εἴη κατάκριτος.

Can. 17. If anyone does not, following the holy Fathers, confess properly and truly, in word and mind, even to the last point, all that has been handed down and proclaimed to the holy, catholic, and apostolic Church of God by the holy Fathers and by the five venerable universal councils, let him be condemned.

Can. 17. If anyone does not, following the holy Fathers, confess properly and truly, in word and mind, to the last point, all that has been handed down and proclaimed to the holy, catholic, and apostolic Church of God by the holy Fathers and by the five venerable ecumenical councils, let him be condemned.

Can. 18. Si quis secundum sanctos Patres consonanter nobis pariterque fide non respuit et anathematizat anima et ore omnes, quos respuit et anathematizat nefandissimos haereticos cum omnibus impiis eorum conscriptis usque ad unum apicem sancta Dei Ecclesia catholica et apostolica, hoc est, sanctae et universales quinque Synodi et consonanter omnes probabiles Ecclesiae Patres,

ιη΄. Εἴ τις κατὰ τοὺς ἁγίους πατέρας συμφώνως ἡμῖν καὶ ὁμοδόξως οὐκ ἀποβάλλεται καὶ ἀναθεματίζει ψυχῇ τε καὶ στόματι πάντας, οὓς ἀποβάλλεται καὶ ἀναθεματίζει δυσωνύμους αἱρετικοὺς μετὰ πάντων τῶν συγγραμμάτων ἄχρι μιᾶς κεραίας ἡ ἁγία τοῦ Θεοῦ καθολικὴ καὶ ἀποστολικὴ ἐκκλησία, ταὐτὸν δὲ λέγειν αἱ ἅγιαι καὶ οἰκουμενικαὶ πέντε σύνοδοι, καὶ αὐτοὶ πάντες ὁμόφρονες, οἱ ἔγκριτοι τῆς ἐκκλησίας πατέρες,

Can. 18. If anyone, following the holy Fathers, in harmony with us and likewise with the faith, does not reject and anathematize in his soul and with his lips all those whom the holy, catholic, and apostolic Church of God—that is, the five holy and universal councils and in accordance with all the approved Fathers of the Church—rejects and anathematizes as most abominable heretics, together with all their impious writings down to the last detail,

Can. 18. If anyone, following the holy Fathers, in harmony with us and in the same faith, does not reject and anathematize in his soul and with his lips all those whom the holy, catholic, and apostolic Church of God—that is, the five holy and ecumenical councils and all whom the Fathers of the Church themselves recognized as thinking in the same way—rejects and anathematizes as impious heretics, together with all their impious writings down to the last detail, **518**

—id est, Sabellium, Arium, Eunomium, Macedonium, Apollinarem, Polemonem, Eutychen, Dioscurum, Timotheum Aelurum, Severum, Theodosium, Colluthum, Themistium, Paulum Samosatenum, Diodorum, Theodorum, Nestorium, Theodulum Persam, Origenem, Didymum, Evagrium, et compendiose omnes reliquos haereticos ...[1]—

—ἤτοι Σαβέλλιον, Ἄρειον, Εὐνόμιον, Μακεδόνιον, Ἀπολλινάριον, Πολέμωνα, Εὐτυχέα, Διόσκορον, Τιμόθεον τὸν Αἴλουρον, Σεβῆρον, Θεοδόσιον, Κόλλουθον, Θεμίστιον, Παῦλον τὸν Σαμοσατέα, Διόδωρον, Θεόδωρον, Νεστόριον, Θεόδουλον τὸν Πέρσην, Ὠριγένην, Δίδυμον, Εὐάγριον, καὶ ἁπλῶς τοὺς ἄλλους ἅπαντας αἱρετικούς ...[1]—

that is, Sabellius, Arius, Eunomius, Macedonius, Apollinaris, Polemon, Eutyches, Dioscurus, Timothy Aelurus, Severus, Theodosius, Colluthus, Themistius, Paul of Samosata, Diodorus, Theodore, Nestorius, Theodulus the Persian, Origen, Didymus, Evagrius, and, in brief, all the remaining heretics....[1]

namely, Sabellius, Arius, Eunomius, Macedonius, Apollinaris, Polemon, Eutyches, Dioscurus, Timothy Aelurus, Severus, Theodosius, Colluthus, Themistius, Paul of Samosata, Diodorus, Theodore, Nestorius, Theodulus the Persian, Origen, Didymus, Evagrius, and, in brief, all the other heretics....[1] **519**

si quis igitur ... impiissima haereseos illorum dogmata et ea, quae pro illis aut in definitione eorum a quolibet impie conscripta sunt, et denominatos haereticos, Theodorum dicimus, Cyrum et Sergium, Pyrrhum et Paulum, non respuit et anathematizat, ... aut si quis aliquem de his, qui ab illis vel similibus eorum ... depositi sunt aut condemnati, utpote similia eis minime credentem, sed

εἴ τις οὖν ... τὰ δυσσεβῆ τῆς αὐτῶν αἱρέσεως δόγματα, καὶ τὰ ὑπὲρ αὐτῶν, ἢ πρὸς ἐκδίκησιν αὐτῶν τινὶ τῶν πάντων ἀσεβῶς γεγραμμένα, καὶ αὐτοὺς τοὺς εἰρημένους αἱρετικούς, Θεόδωρον φαμὲν καὶ Κῦρον Σέργιον τε καὶ Πύῤῥον καὶ Παῦλον οὐκ ἀποβάλλεται καὶ ἀναθεματίζει ..., ἢ εἴ τις τινὰ τῶν παρ' αὐτῶν, ἢ τῶν τὰ ὅμοια αὐτοῖς φρονούντων ... καθαιρεθέντων ἢ κατακριθέντων,

If anyone, therefore,... does not reject and anathematize all these most impious doctrines of their heresy, and those matters that have been impiously written by anyone in their favor or in explanation of them, and the named heretics, that is, Theodore, Cyrus and Sergius, Pyrrhus and Paul, or if anyone holds as condemned or deposed one of those who were deposed or condemned by them or

If anyone, therefore,... does not reject and anathematize the impious doctrines of their heresies and what has been impiously written by anyone in their favor or defense, and those said heretics themselves, that is, Theodore and Cyrus, Sergius and Pyrrhus and Paul..., or if anyone holds as condemned or deposed one of those who by them or by anyone believing something similar to them ... were condemned or de- **520**

*519 [1] Also mentioned are the Monothelites Theodore of Pharan, Cyrus of Alexandria, Sergius, Patriarch of Constantinople, and his successors, Pyrrhus and Paul; as well as the edict of Emperor Heraclius called *Ekthesis*, composed by Sergius in 638 in favor of the Monothelites; and the *Typos* of Constans II, in which the *Ekthesis* is indeed retracted but which imposes silence on the adherents of the Dyothelite doctrine.

sanctorum Patrum nobiscum confitentem doctrinam, uti condemnatum habet aut omnino depositum, sed non arbitratur ... pium et orthodoxum et catholicae Ecclesiae propugnatorem, ... illos autem impios atque detestabilia eorum pro hoc iudicia vel sententias vacuas et invalidas atque infirmas, magis autem profanas et exsecrabiles vel reprobabiles arbitratur, huiusmodi condemnatus sit.

ὡς μὴ τὰ αὐτῶν φρονοῦντα, ἀλλὰ τὰ τῶν ἁγίων πατρῶν σὺν ἡμῖν ὁμολογοῦντα, καθῃρημένον ἔχει τὸ σύνολον ἢ κατακεκριμένον, ἀλλ' οὐχὶ ... εὐσεβῆ καὶ ὀρθόδοξον ἡγῆται, καὶ τῆς καθολικῆς ἐκκλησίας ὑπέρμαχον ..., ἐκείνους δὲ τοὺς δυσσεβεῖς καὶ τὰς ἀνόμους αὐτῶν περὶ τούτου κρίσεις, ἤτοι ψήφους ἑώλους καὶ ἀκύρους καὶ ἀβεβαίους ὁρίζεται, μᾶλλον δὲ βεβήλους καὶ ἐπαράτους καὶ ἀποβλήτους, ὁ τοιοῦτος εἴη κατάκριτος.

by persons like them, ... inasmuch as the one condemned does not believe at all like them but with us confesses the doctrine of the holy Fathers and, instead of judging such a one as pious and orthodox and a defender of the Catholic Church, ... determines such ones ⟨to be⟩ impious and their judgments in this regard detestable and their opinions vain and invalid and weak or, even more, impious and execrable and worthy of condemnation, let such a person be condemned.

posed for not believing the same things as they but with us confesses the doctrine of the holy Fathers and, instead ... of judging such a one as pious and orthodox and a defender of the Catholic Church, ... determines such ones to be impious and their judgments in this regard unjust and their opinions empty, invalid, and weak or, even more, as impious, execrable, and worthy of condemnation, let such a person be condemned.

**521** Can. 19. Si quis ea, quae scelerosi haeretici sapiunt, indubitanter professus atque intellegens, per inanem proterviam dicit, haec pietatis esse dogmata, quae tradiderunt ab initio speculatores et ministri verbi, hoc est dicere, sanctae et universales quinque Synodi, calumnians utique ipsos sanctos Patres et memoratas sanctas quinque Synodos, in deceptione simplicium, vel susceptione suae profanae perfidiae, huiusmodi condemnatus sit.

ιθ'. Εἴ τις τὰ τῶν ἐναγῶν αἱρετικῶν ὁμολογουμένως φρονῶν καὶ δοξάζων ἐκ προπετοῦς ἀνοίας ταῦτα λέγει τῆς εὐσεβείας ὑπάρχειν τὰ δόγματα, ἃ παραδεδώκασιν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται τοῦ λόγου γενόμενοι, ταὐτὸν δὲ λέγειν αἱ ἅγιαι καὶ οἰκουμενικαὶ πέντε σύνοδοι, συκοφαντῶν αὐτούς τε τοὺς ἁγίους πατέρας, καὶ αὐτὰς τὰς ἁγίας οἰκουμενικὰς πέντε συνόδους εἰς ἀπάτην τῶν ἀκεραιοτέρων, ἤτοι παραδοχὴν τῆς ἑαυτοῦ βεβήλου κακοπιστίας, ὁ τοιοῦτος εἴη κατάκριτος.

Can. 19. If anyone openly professing and thinking what the impious heretics hold, through vain impudence, says that these are teachings of piety that the observers and ministers of the Word—that is, the five holy and universal councils—have handed down from the beginning, assuredly calumniating the holy Fathers themselves and the five holy councils mentioned, in order to deceive the simple or in defense of their own impious treachery, let such a person be condemned.

Can. 19. If anyone, openly thinking and teaching what the impious heretics hold, with rash stupidity says that these are teachings of piety that the observers and ministers of the Word—that is, the five holy and ecumenical councils—have handed down from the beginning, calumniating these same holy Fathers and these same five holy ecumenical councils in order to deceive the simple or else to defend his own erroneous and impious faith, let such a person be condemned.

**522** Can. 20. Si quis secundum scelerosos haereticos quocumque modo ... terminos removens illicite, quos posuerunt firmius sancti catholicae Ecclesiae Patres, id est sanctae et universales quinque Synodi, novitates temere exquirere, et fidei alterius expositiones, aut libellos, aut epistolas, aut conscripta, aut

κ'. Εἴ τις κατὰ τοὺς ἐναγεῖς αἱρετικούς, καθ' οἷον δήποτε τρόπον ... ὅρια μετακινῶν ἀθεμίτως, ἃ ἔθεντο παγίως οἱ ἅγιοι τῆς καθολικῆς ἐκκλησίας πατέρες, ταὐτὸν δὲ λέγειν αἱ ἅγιαι καὶ οἰκουμενικαὶ πέντε σύνοδοι, καινοτομίας τολμηρῶς ἐπινοεῖ, καὶ πίστεως ἑτέρας ἐκθέσεις, ἢ τύπους, ἢ νόμους,

Can. 20. If anyone, following the impious heretics in any manner whatsoever, by any word whatsoever, illicitly moves beyond the bounds firmly established by the holy Fathers of the Catholic Church—that is, the five holy and universal councils—and rashly devises novelties and expositions of

Can. 20. If anyone, following the impious heretics in any manner whatsoever, illicitly moves beyond the bounds firmly established by the holy Fathers of the Catholic Church—that is, the five holy and ecumenical councils—and rashly devises novelties and expositions of another faith

subscriptiones, aut testimonia falsa, aut synodos, aut gesta monumentorum, aut ordinationes vacuas ecclesiasticae regulae incognitas aut loci servaturas incongruas et irrationabiles, et compendiose, si quid aliud impiissimis haereticis consuetum est agere, per diabolicam operationem tortuose et callide agit contra pias orthodoxorum catholicae Ecclesiae, hoc est dicere, paternas eius et synodales praedicationes, ad eversionem sincerissimae in Dominum Deum nostrum confessionis, et usque in finem sine paenitentia permanet haec impie agens, huiusmodi in saecula saeculorum condemnatus sit, "et dicat omnis populus: fiat, fiat" [*Ps 105:48*].

ἢ ὅρους, ἢ λιβέλλους, ἢ ἀναφοράς, ἢ ἐπιστολάς, ἢ συγγραφάς, ἢ ὑπογραφάς, ἢ μαρτυρίας ψευδεῖς, ἢ συνόδους, ἢ πράξεις ὑπομνημάτων, ἢ χειροτονίας ἑώλους καὶ τῷ ἐκκλησιαστικῷ κανόνι μὴ ἐγνωσμένας, ἢ τοποτηρησίας, ἤγουν τοποτηρητὰς ἀθέσμους καὶ ἀκανονίστους, καὶ ἁπλῶς εἴτιπερ ἄλλο τοῖς ἀσεβέσιν αἱρετικοῖς εἴθισται πράττειν, ἐκ διαβολικῆς ἐνεργείας σκολιῶς καὶ πανούργως ποιεῖ κατὰ τῶν εὐσεβῶν καὶ ὀρθοδόξων τῆς καθολικῆς ἐκκλησίας, ταὐτὸν δὲ λέγειν τῶν πατρικῶν αὐτῆς καὶ συνοδικῶν κηρυγμάτων, πρὸς ἀνατροπὴν τῆς εἰλικρινοῦς εἰς τὸν κύριον ἡμῶν καὶ Θεὸν Ἰησοῦν Χριστὸν ὁμολογίας καὶ μέχρι τέλους ἀμετανοήτως διατελεῖ τὰ τοιαῦτα δυσσεβῶς ἐνεργῶν, ὁ τοιοῦτος εἰς τοὺς αἰῶνας τῶν αἰώνων εἴη κατάκριτος· «καὶ ἐρεῖ πᾶς λαός· γένοιτο, γένοιτο» [*Ps 105:48*].

another faith, or books or letters or writings or subscriptions or false testimonies or synods or records of hearings or void ordinations not recognized by ecclesiastical canons, or unsuitable and arbitrary representatives; and in brief, does whatever else the most impious heretics are used to doing or, through diabolical operations, acts in a cunning and crooked manner against the pious pronouncements of the orthodox ⟨teachers⟩ of the Catholic Church—that is, of her Fathers and synods—in order to destroy the sincere profession ⟨of faith⟩ to the Lord our God, and ⟨whoever⟩ persists until the end without repentance, impiously doing these things, let such a person be condemned forever, "and let all the people say: Amen!" [*Ps 106:48*].

or formulas or laws or statutes or books or reports or letters or writings or subscriptions or false witnesses or synods, or records of hearings or ordinations that are invalid and not recognized by ecclesiastical canons or illicit and non-canonical representations or representatives and, in brief, does whatever else the impious heretics are used to doing or, through diabolical operations, acts in a cunning and crooked manner against the pious and orthodox pronouncements of the Catholic Church—that is, of her Fathers and councils—in order to destroy the sincere profession ⟨of faith⟩ to our Lord and God, Jesus Christ, and persists until the end, without repentance, in impiously doing these things, let him be condemned forever; "and let all the people say: Amen!" [*Ps 106:48*].

EUGENE I: August 10, 654–June 2 (3?), 657
VITALIAN: July 30, 657–January 27, 672

## ADEODATUS II: April 11, 672–June 17 (16?), 676

### 525–541: Eleventh Synod of TOLEDO, begun November 7, 675: Profession of Faith

This profession of faith, formerly attributed to Eusebius of Vercelli (PL 12:959–68), was drawn up, according to J. Madoz, by the synod itself, the creeds of the fourth and sixth synods of Toledo (633 and 638) serving as the principal sources; cf. * 485, 490–493. The opinion of some that this synod was confirmed by Innocent III is based on an erroneous explanation of the word *authenticum*; cf. H. Lennerz: ZKTh 48 (1924): 322–24.

*Ed.:* J. Madoz, *Le Symbole du XIe concile de Tolède* (Louvain, 1938), 16–26 / KüA 74–83 / Hn § 182 / MaC 11:132E–137B/ HaC 3:1020A–1023E / CdLuc 643–50; cf. 971–74: appendix of variants / CVis, 346–54.

*The Divine Trinity*

(1) Confitemur et credimus sanctam atque ineffabilem Trinitatem, Patrem et Filium et Spiritum Sanctum, unum Deum naturaliter esse unius substantiae, unius naturae, unius quoque maiestatis atque virtutis.

(1) We confess and believe that the holy and ineffable Trinity, Father, Son, and Holy Spirit, is one God by nature, of one substance, of one nature as also of one majesty and power. **525**

(2) Et Patrem quidem non genitum, non creatum, sed ingenitum profitemur. Ipse enim a nullo originem ducit, ex quo et Filius nativitatem et Spiritus Sanctus processionem accepit. Fons ergo ipse et origo est totius divinitatis. (3) Ipse quoque *Pater est essentiae suae, qui de ineffabili substantia Filius* [Pater, essentia quidem ineffabilis, substantiae suae Filium] ineffabiliter genuit nec tamen aliud quam quod ipse est, genuit: Deus Deum, lux lucem; ab ipso est ergo "omnis paternitas in caelo et in terra" [*Eph 3:15*].

(2) And we profess that the Father is not begotten, not created, but unbegotten. For he himself, from whom the Son has received his birth and the Holy Spirit his procession, has his origin from no one. He is therefore the source and origin of the whole Godhead. (3) *He is also the Father of his own essence, he who from his ineffable substance in an ineffable way has begotten the Son and yet did not beget something different from what he himself is* [he, the Father, that is, his ineffable essence, also begot in an ineffable way the Son from his substance and yet did not beget something different from what he himself is]: God ⟨has begotten⟩ God, light ⟨has begotten light⟩. From him, therefore, is "all fatherhood in heaven and on earth" [*cf. Eph 3:15, Vulg.*].

**526** (4) Filium quoque de substantia Patris sine initio ante saecula natum, nec tamen factum esse fatemur: quia nec Pater sine Filio, nec Filius aliquando exstitit sine Patre. (5) Et tamen non sicut Filius de Patre, ita Pater de Filio, quia non Pater a Filio, sed Filius a Patre generationem accepit. Filius ergo Deus de Patre, Pater autem Deus, sed non de Filio; Pater quidem Filii, non Deus de Filio: ille autem Filius Patris et Deus de Patre. Aequalis tamen per omnia Filius Deo Patri: quia nec nasci coepit aliquando, nec desiit.

(4) We also confess that the Son was born, but not made, from the substance of the Father, without beginning, before all ages, for at no time did the Father exist without the Son, nor the Son without the Father. (5) Yet the Father ⟨is⟩ not from the Son, as the Son is from the Father, because the Father was not generated by the Son but the Son by the Father. The Son, therefore, is God from the Father, and the Father is God, but not from the Son. ⟨He is⟩ indeed the Father of the Son, not God from the Son; but the latter is the Son of the Father and God from the Father. Yet in all things the Son is equal to God the Father, for he has never begun or ceased to be born.

(6) Hic etiam unius cum Patre substantiae creditur, propter quod et ὁμοούσιος Patri dicitur, hoc est eiusdem cum Patre substantiae; ὅμος enim graece unum, οὐσία vero sustantia dicitur, quod utrumque coniunctum sonat 'una substantia'. Nec enim de nihilo, neque de aliqua alia substantia, sed de Patris utero, id est, de substantia eius idem Filius genitus vel natus esse credendus est.

(6) We also believe that he is of one substance with the Father; wherefore he is called ὁμοούσιος with the Father, that is, of the same being as the Father, for ὅμοβ means "one", and οὐσία means "being", and joined together they mean "one being". We must believe that the Son is begotten or born, not from nothing or from any other substance, but from the womb of the Father, that is, from his substance.

(7) Sempiternus ergo Pater, sempiternus et Filius. Quod si semper Pater fuit, semper habuit Filium, cui Pater esset: et ob hoc Filium de Patre natum sine initio confitemur, (8) Nec enim eundem Filium Dei, pro eo, quod de Patre sit genitus, "desectae naturae portiunculam"[1] nominamus; sed perfectum Patrem, perfectum Filium sine diminutione, sine desectione genuisse asserimus, quia solius divinitatis est inaequalem Filium non habere.

(7) Therefore, the Father ⟨is⟩ eternal, and the Son ⟨is⟩ also eternal. If he was always Father, he always had a Son, whose Father he was, and therefore we confess that the Son was born from the Father without beginning. (8) We do not call the same Son of God a "part of a divided nature",[1] because he was generated from the Father, but we assert that the perfect Father has begotten the perfect Son, without diminution or division, for it pertains to the Godhead alone not to have an unequal Son.

(9) Hic etiam Filius Dei natura est Filius, non adoptione,[2] quem Deus Pater nec voluntate nec necessitate genuisse credendus est; quia nec ulla in Deo necessitas capit [*al.* cadit], nec voluntas sapientiam praevenit.

(9) This Son of God is also Son by nature, not by adoption;[2] of him we must also believe that God the Father begot him neither by an act of will nor out of necessity, for in God there is no necessity, nor does will precede wisdom.

*526 [1] Cf. Vigilius of Thapsus, *Contra Arianos, Sabellianos et Photinianos dialogus* II, 13 (PL 62:206A).

[2] This is directed against the Bonosians, who confessed the Son of God in his divine nature only as "adopted son", while the later "Adoptionists" would affirm this of the human nature.

(10) Spiritum quoque Sanctum, qui est tertia in Trinitate persona, unum atque aequalem cum Deo Patre et Filio credimus esse Deum, unius substantiae, unius quoque esse naturae: non tamen genitum vel creatum, sed ab utrisque procedentem, amborum esse Spiritum. (11) Hic etiam Spiritus Sanctus nec ingenitus nec genitus creditur: ne aut si ingenitum dixerimus, duos Patres dicamus, aut si genitum, duos Filios praedicare monstremur: qui tamen nec Patris tantum nec Filii tantum, sed simul Patris et Filii Spiritus dicitur. (12) Nec enim de Patre procedit in Filium, vel de Filio procedit ad sanctificandam creaturam, sed simul ab utrisque processisse monstratur; quia caritas sive sanctitas amborum esse agnoscitur. (13) Hic igitur Spiritus Sanctus missus ab utrisque sicut Filius [a Patre] creditur; sed minor a Patre et Filio non habetur, sicut Filius propter assumptam carnem minorem se Patre et Spiritu Sancto esse testatur.

(10) We also believe that the Holy Spirit, the third Person in the Trinity, is God, one and equal with God the Father and the Son, of one substance and of one nature, not, however, begotten or created, but proceeding from both, and that he is the Spirit of both. (11) Of this Holy Spirit, we also believe that he is neither unbegotten nor begotten, for if we called him unbegotten, we would assert two Fathers, or if begotten, we would appear to preach two Sons. Yet he is called the Spirit, not of the Father alone or of the Son alone, but of both Father and Son. (12) For he does not proceed from the Father to the Son, or from the Son to sanctify creatures, but he is shown to have proceeded from both at once, because he is known as the love or the sanctity of both. (13) Hence we believe that the Holy Spirit is sent by both, as the Son is sent by the Father. But he is not less than the Father and the Son, in the way in which the Son, on account of the body that he has assumed, testifies that he is less than the Father and the Holy Spirit. **527**

(14) Haec est sanctae Trinitatis relata narratio: quae non triplex, sed Trinitas et dici et credi debet. Nec recte dici potest, ut in uno Deo sit Trinitas, sed unus Deus Trinitas. (15) In relativis vero personarum nominibus Pater ad Filium, Filius ad Patrem, Spiritus Sanctus ad utrosque refertur: quae cum relative tres personae dicantur, una tamen natura vel substantia creditur. (16) Nec sicut tres personas, ita tres substantias praedicamus, sed unam substantiam, tres autem personas. (17) Quod enim Pater est, non ad se, sed ad Filium est; et quod Filius est, non ad se, sed ad Patrem est; similiter et Spiritus Sanctus non ad se, sed ad Patrem et Filium relative refertur: in eo quod Spiritus Patris et Filii praedicatur. (18) Item cum dicimus: Deus, non ad aliquid dicitur, sicut Pater ad Filium vel Filius ad Patrem vel Spiritus Sanctus ad Patrem et Filium, sed ad se specialiter dicitur Deus.

(14) This is the way of speaking about the Holy Trinity as it has been handed down: one must not call it or believe it to be threefold, but Trinity. Nor can it properly be said that in the one God there is the Trinity, but the one God is the Trinity. (15) In the relative names of the Persons the Father is related to the Son, the Son to the Father, and the Holy Spirit to both. While they are called three Persons in view of their relations, we believe in one nature or substance. (16) Although we profess three Persons, we do not profess three substances, but one substance and three Persons. (17) For the Father is Father not with respect to himself but to the Son, and the Son is Son not to himself but in relation to the Father; and likewise the Holy Spirit is not referred to himself but is related to the Father and the Son, inasmuch as he is called the Spirit of the Father and the Son. (18) So when we say "God", this does not express a relationship to another, as of the Father to the Son or of the Son to the Father or of the Holy Spirit to the Father and the Son, but "God" refers to himself only. **528**

(19) Nam et si de singulis personis interrogemur, Deum necesse est fateamur. Deus ergo Pater, Deus Filius, Deus Spiritus Sanctus singulariter dicitur: nec tamen tres dii, sed unus est Deus. (20) Item et Pater omnipotens et Filius omnipotens et Spiritus Sanctus omnipotens singulariter dicitur: nec tamen tres omnipotentes, sed unus omnipotens, sicut et unum lumen, unumque principium praedicatur. (21) Singulariter ergo, et unaquaeque persona plenus Deus et totae tres personae unus Deus confitetur [*sic!*] et creditur: una illis vel indivisa atque aequalis Deitas, maiestas sive potestas, nec minoratur in singulis, nec augetur in tribus; quia nec minus aliquid habet, cum unaquaeque persona Deus singulariter dicitur, nec amplius, cum totae tres personae unus Deus enuntia[n]tur.

(19) For, if we are asked about the single Persons, we must confess that each is God. Therefore, we say that the Father is God, the Son is God, the Holy Spirit is God, ⟨each one distinctly⟩; yet there are not three gods, but one God. (20) Similarly, we say that the Father is almighty, the Son is almighty, the Holy Spirit is almighty, ⟨each one⟩ distinctly; yet there are not three almighty ones, but one Almighty, as we profess one light and one principle. (21) Hence we confess and believe that each Person distinctly is fully God, and the three Persons together are one God. Theirs is an undivided and equal Godhead, majesty, and power, which is neither diminished in the single Persons nor increased in the three. For it is not less when each Person is called God separately, nor is it greater when all three Persons are called one God. **529**

**530** (22) Haec ergo sancta Trinitas, quae unus et verus est Deus, nec recedit a numero, nec capitur numero. In relatione enim personarum numerus cernitur; in divinitatis vero substantia, quid numeratum sit, non comprehenditur. Ergo [in] hoc solum numerum insinuant, quod ad invicem sunt; et in hoc numero carent, quod ad se sunt. (23) Nam ita huic sanctae Trinitati unum naturale convenit nomen, ut in tribus personis non possit esse plurale. Ob hoc ergo credimus illud in sacris litteris dictum: "Magnus Dominus noster et magna virtus eius et sapientiae eius non est numerus" [*Ps 146:5*].

(24) Nec quia tres has personas esse diximus unum Deum, eundem esse Patrem quem Filium, vel esse Filium eum, qui est Pater, aut eum, qui Spiritus Sanctus est, vel Patrem vel Filium dicere poterimus. (25) Non enim ipse est Pater qui Filius, nec Filius ipse qui Pater, nec Spiritus Sanctus ipse qui est vel Pater vel Filius; cum tamen ipsum sit Pater quod Filius, ipsum Filius quod Pater, ipsum Pater et Filius quod Spiritus Sanctus: id est, natura unus Deus. (26) Cum enim dicimus non ipsum esse Patrem quem Filium, ad personarum distinctionem refertur. Cum autem dicimus ipsum esse Patrem quod Filium, ipsum Filium quod Patrem, ipsum Spiritum Sanctum quod Patrem et Filium, ad naturam, qua Deus est, vel substantiam pertinere monstratur, quia substantia unum sunt: personas enim distinguimus, non deitatem separamus.

(22) This Holy Trinity, which is the one true God, is not without number; yet it is not comprised by number, because in the relationships of the Persons there appears number, but in the substance of the Godhead nothing is comprised that could be counted. Therefore they imply number only insofar as they are mutually related, but they lack number insofar as they are by themselves. (23) For one name referring to its nature so fits this Holy Trinity that it cannot be used in the plural with relation to the three Persons. This then is, in our faith, the meaning of the saying in Holy Scripture: "Great is our Lord, abundant in power, and of his wisdom there is no number" [*Ps 147:5*].

(24) However, though we have said that these three Persons are one God, we are not allowed to say that the same one is the Father who is the Son, or that he is the Son who is the Father, or that he who is the Holy Spirit is either the Father or the Son. (25) For he is not the Father who is the Son, nor is the Son he who is the Father, nor is the Holy Spirit he who is the Father or the Son, even though the Father is that which the Son is, the Son that which the Father is, the Father and the Son that which the Holy Spirit is, that is, one God by nature. (26) For, when we say: he who is the Father is not the Son, we refer to the distinction of Persons; but when we say: the Father is that which the Son is, the Son that which the Father is, and the Holy Spirit that which the Father is and the Son is, this clearly refers to the nature or substance whereby God exists, since in substance they are one; for we distinguish the Persons, but we do not divide the Godhead.

**531** (27) Trinitatem igitur in personarum distinctione agnoscimus; unitatem propter naturam vel substantiam profitemur. Tria ergo ista unum sunt, natura scilicet, non persona. (28) Nec tamen tres istae personae separabiles aestimandae sunt, cum nulla ante aliam, nulla post aliam, nulla sine alia vel exstitisse, vel quidpiam operasse aliquando credatur. (29) Inseparabiles enim inveniuntur et in eo quod sunt, et in eo quod faciunt: quia inter generantem Patrem et generatum Filium vel procedentem Spiritum Sanctum nullum fuisse credimus temporis intervallum, quo aut genitor genitum aliquando praecederet, aut genitus genitori deesset, aut procedens Spiritus Patre vel Filio posterior appareret. (30) Ob hoc ergo inseparabilis et inconfusa haec Trinitas a nobis et praedicatur et creditur. Tres igitur personae istae dicuntur, iuxta quod maiores definiunt, ut agnoscantur, non ut separentur. (31) Nam si attendamus illud, quod Scriptura sancta dicit de Sapientia: "Splendor est lucis aeternae" [*Sap 7:26*]: sicut splendorem luci videmus inseparabiliter inhaerere, sic confitemur Filium a Patre separari non posse. (32) Tres ergo illas unius atque

(27) Hence, we recognize the Trinity in the distinction of Persons, and we profess the unity on account of the nature or substance. Thus the three are one by nature, not as Person. (28) Nevertheless these three Persons are not to be considered separable since, according to our belief, none of them ever existed or acted before another, after another, without another. (29) For they are inseparable both in what they are and in what they do, because, according to our faith, between the Father who generates and the Son who is generated or the Holy Spirit who proceeds, there has not been an interval of time when the one who generates would precede the one who is generated or ⟨when⟩ the begotten one would have been lacking to the one who begets or ⟨when⟩ the Holy Spirit in his proceeding would appear later than Father or Son. (30) For this reason we profess and believe that this Trinity is inseparable and distinct. We say, therefore, of these three Persons, as our forefathers defined it, that they should be acknowledged, not separated. (31) For if we listen to what Holy Scripture says about Wisdom: "She is a reflection of eternal

inseparabilis naturae personas sicut non confundimus, ita separabiles nullatenus praedicamus.

(33) Quando quidem ita nobis hoc dignata est ipsa Trinitas evidenter ostendere, ut etiam in his nominibus, quibus voluit sigillatim personas agnosci, unam sine altera non permittat intelligi: nec enim Pater absque Filio cognoscitur, nec sine Patre Filius invenitur. (34) Relatio quippe ipsa vocabuli personalis personas separari vetat, quas etiam, dum non simul nominat, simul insinuat. Nemo autem audire potest unumquodque istorum nominum, in quo non intelligere cogatur et alterum. (35) Cum igitur haec tria sint unum et unum tria, est tamen unicuique personae manens sua proprietas. Pater enim aeternitatem habet sine nativitate, Filius aeternitatem cum nativitate, Spiritus vero Sanctus processionem sine nativitate cum aeternitate.[1]

light" [*Wis 7:26*], we see that, as the reflection belongs inseparably to the light, so too, according to our confession, the Son cannot be separated from the Father. (32) Therefore, neither do we confuse these three Persons whose nature is one and inseparable, nor do we preach that they are in any way separable.

(33) The Holy Trinity itself has indeed deigned **532** clearly to reveal it to us: in these names by which he wanted the single Persons to be known, it is impossible to understand one Person without the other; one cannot conceive of the Father without the Son, nor can the Son be found without the Father. (34) Indeed, the very relationship expressed in the personal names forbids us to separate the Persons, for, though the personal names do not name them together, they imply them. No one can hear any one of these names without necessarily understanding also the other. (35) While then these Three are One and this One Three, each of the Persons retains his own characteristics: the Father has eternity without birth; the Son has eternity with birth; the Holy Spirit has procession with eternity but without birth.[1]

*The Incarnation*

(36) De his tribus personis solam Filii personam pro liberatione humani generis hominem verum sine peccato de sancta et immaculata Maria Virgine credimus assumpsisse, de qua novo ordine novaque nativitate est genitus; novo ordine, quia invisibilis divinitate, visibilis monstratur in carne; nova autem nativitate est genitus, quia intacta virginitas et virilem coitum nescivit et foecundatam per Spiritum Sanctum carnis materiam ministravit. (37) Qui partus Virginis nec ratione colligitur, nec exemplo monstratur; quod si ratione colligitur, non est mirabile; si exemplo monstratur, non erit singulare.[1] (38) Nec tamen Spiritus Sanctus Pater esse credendus est Filii, pro eo quod Maria eodem Spiritu Sancto obumbrante concepit: ne duos patres Filii videamur asserere, quod utique nefas est dici.

(36) Of these three Persons we believe that only the **533** Person of the Son has assumed a true human nature, without sin, from the holy and immaculate Virgin Mary, for the liberation of the human race. He was begotten from her in a new order and by a new birth: in a new order, because, invisible in his divinity, he is shown visible in the flesh; by a new birth, because an inviolate virginity, without knowing the contact of man, supplied the matter of his body, being made fruitful by the Holy Spirit. (37) This virgin birth is neither grasped by reason nor illustrated by example. Were it grasped by reason, it would not be wonderful; were it illustrated by example, it would not be unique.[1] (38) Yet we must not believe that the Holy Spirit is the Father of the Son because Mary conceived by the overshadowing of the same Holy Spirit, lest we should seem to affirm that the Son has two fathers—which it is certainly impious to say.

(39) In quo mirabili conceptu, aedificante sibi Sapientia domum [*cf. Prv 9:1*], "Verbum caro factum est et habitavit in nobis" [*Io 1:14*]. Nec tamen Verbum ipsum ita in carne conversum atque mutatum est, ut desisteret Deus esse, qui homo esse voluisset; sed ita Verbum caro factum est, ut non tantum ibi sit Verbum Dei et hominis caro, sed etiam rationalis hominis anima; atque hoc totum et Deus dicatur propter Deum et homo propter hominem.

(39) In this wonderful conception by which Wisdom **534** built herself a house [*cf. Prov 9:1*], "the Word became flesh and dwelt among us" [*Jn 1:14*]. The Word himself, however, was neither transformed nor changed in the flesh in such a way that he who willed to be man would have ceased to be God; but the Word became flesh in such a way that in him there is not only the Word of God and the flesh of man, but also a rational human soul, and that this whole is called God on account of God and man on account of man.

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***532** [1] Cf. Isidore of Seville, *Differentiae* II, 3, no. 7 (PL 83:71B).
***533** [1] Cf. Augustine, letter 137, chap. 2, no. 8 (CSEL 44:107$_{10f.}$ / PL 33:519).

(40) In quo Dei Filio duas credimus esse naturas; unam divinitatis, alteram humanitatis, quas ita in se una Christi persona univit, ut nec divinitas ab humanitate, nec humanitas a divinitate possit aliquando seiungi. (41) Unde perfectus Deus, perfectus et homo in unitate personae unus est Christus; nec tamen, quia duas diximus in Filio esse naturas, duas causabimus in eo esse personas; ne Trinitati, quod absit, accedere videatur quaternitas. (42) Deus enim Verbum non accepit personam hominis, sed naturam, et in aeternam personam divinitatis temporalem accepit substantiam carnis.

(40) In this Son of God we believe that there are two natures, one divine, the other human, which the one Person of Christ has so united in himself that the divinity can never be separated from the humanity nor the humanity from the divinity. (41) Christ, therefore, is perfect God and perfect man in the unity of one Person. By asserting that there are two natures in the Son, we do not, however, set up two Persons in him, lest—which God forbid—the Trinity should seem to become a quaternity. (42) For God the Word did not take the person of man but his nature; he took the temporal substance of the flesh into the eternal Person of the Divinity.

**535** (43) Item cum unius substantiae credamus esse Patrem et Filium et Spiritum Sanctum, non tamen dicimus, ut huius Trinitatis unitatem Maria Virgo genuerit, sed tantummodo Filium, qui solus naturam nostram in unitate personae suae assumpsit. (44) Incarnationem quoque huius Filii Dei tota Trinitas operasse credenda est, quia inseparabilia sunt opera Trinitatis. Solus tamen Filius formam servi accepit [*cf. Phil 2:7*] in singularitate personae, non in unitate divinae naturae, in id quod est proprium Filii, non quod commune Trinitati: (45) quae forma illi ad unitatem personae coaptata est, id est ut Filius Dei et Filius hominis unus sit Christus. Item idem Christus in his duabus naturis, tribus exstat substantiis: Verbi, quod ad solius Dei essentiam referendum est, corporis et animae, quod ad verum hominem pertinet.

(43) Likewise, we believe that the Father and the Son and the Holy Spirit are one substance; we do not, however, say that the Virgin Mary gave birth to the unity of this Trinity, but only to the Son, who alone assumed our nature in the unity of his Person. (44) We must also believe that the entire Trinity brought about the Incarnation of the Son of God, because the works of the Trinity are inseparable. However, only the Son took the form of a servant [*cf. Phil 2:7*] in the singleness of person, not in the unity of the divine nature; he took it into what is proper to the Son, not into what is common to the Trinity. (45) This form has been joined to him in the unity of person, so that the Son of God and the Son of man are one Christ. Thus, the same Christ in his two natures consists of three substances: that of the Word, which must be referred to the essence of God alone, that of the body and of the soul, which belong to the true man.

**536** (46) Habet igitur in se geminam substantiam divinitatis suae et humanitatis nostrae. (47) Hic tamen per hoc quod de Deo Patre sine initio prodiit, natus tantum; nam neque factus, neque praedestinatus accipitur; per hoc tamen quod de Maria Virgine natus est, et natus et factus et praedestinatus esse credendus est. (48) Ambae tamen in illo generationes mirabiles, quia et de Patre ante saecula sine matre est genitus, et in fine saeculorum de matre sine patre est generatus; qui tamen secundum quod Deus est, creavit Mariam, secundum quod homo, creatus est a Maria: ipse et pater Mariae matris et filius.

(46) He has therefore in himself the double substance of his divinity and of our humanity. (47) By the fact that he has come forth from the Father without a beginning, he is said only to be born, not to be made or predestined; but by the fact that he was born from the Virgin Mary, we must believe that he was born and made and predestined. (48) Yet, in him both births are wonderful, because he was begotten from the Father without a mother before all ages, and in the end of the ages he was generated from a mother without a father. He who inasmuch as he is God created Mary, inasmuch as he is man was created from Mary. He is at once the Father and the Son of his Mother Mary.

(49) Item per hoc quod Deus, est aequalis Patri; per hoc quod homo, minor est Patre. (50) Item et maior et minor seipso esse credendus est: in forma enim Dei etiam ipse Filius se ipso maior est, propter humanitatem assumptam, qua divinitas maior est; in forma autem servi se ipso minor est, id est, humanitate, quae minor divinitate accipitur. (51) Nam sicut per assumptam carnem non tantum a Patre, sed a seipso minor accipitur, ita secundum divinitatem, qua est aequalis Patri, et

(49) Similarly, by the fact that he is God, he is equal to the Father; by the fact that he is man, he is less than the Father. (50) Likewise, we must believe that he is both greater and less than himself: for in the form of God the Son himself is greater than himself because of the humanity that he has assumed and to which the divinity is superior; but in the form of the servant he is less than himself, that is, in his humanity, which is recognized as inferior to the divinity. (51) For, while by the flesh that

ipse et Pater maior est homine, quem sola Filii persona assumpsit.

he has assumed he is recognized not only as less than the Father but also as less than himself, according to the divinity he is co-equal with the Father; both he and the Father are greater than the man whom the Person of the Son alone assumed.

(52) Item in eo, quod quaeritur, utrum posset Filius sic aequalis et minor esse Spiritu Sancto, sicut Patri nunc aequalis, nunc minor Patre creditur esse, respondemus: Secundum formam Dei aequalis est Patri et Spiritui Sancto, secundum formam servi minor est et a Patre et a Spiritu Sancto: quia nec Spiritus Sanctus nec Deus Pater, sed sola Filii persona suscepit carnem, per quam minor esse creditur illis personis duabus. (53) Item hic Filius a Deo Patre et Spiritu Sancto inseparabiliter discretus creditur esse pesona, ab homine autem assumpto natura. Item cum homine exstat persona; cum Patre vero et Spiritu Sancto natura divinitatis sive substantia.

(52) Likewise, to the question whether the Son might **537** be equal to and less than the Holy Spirit, as we believe him to be now equal to, now less than the Father, we answer: According to the form of God, he is equal to the Father and to the Holy Spirit; according to the form of the servant, he is less than both the Father and the Holy Spirit. For neither the Holy Spirit nor the Father but only the Person of the Son has assumed the flesh by virtue of which he is believed to be less than those two Persons. (53) Similarly, we believe that this Son is distinct though inseparable from God the Father and the Holy Spirit as a Person and distinct by nature from the humanity that he has assumed. Again, with his human nature he is one Person; but with the Father and the Holy Spirit he is one in the nature or substance of the Godhead.

(54) Missus tamen Filius non solum a Patre, sed a Spiritu Sancto missus esse credendus est: in eo quod ipse per prophetam dicit: "Et nunc Dominus misit me et Spiritus eius" [*cf. Is 48:16*]. (55) A seipso quoque missus accipitur: pro eo quod inseparabilis non solum voluntas, sed operatio totius Trinitatis agnoscitur. (56) Hic enim, qui ante saecula unigenitus est vocatus, temporaliter primogenitus factus est: unigenitus propter deitatis substantiam, primogenitus propter assumptae carnis naturam.

(54) Yet we must believe that the Son was sent not **538** only by the Father but also by the Holy Spirit, for he himself says through the prophet: "And now the Lord God and his Spirit has sent me" [*Is 48:16*]. (55) He is also understood to be sent by himself, because not only the will but also the action of the whole Trinity is believed to be inseparable. (56) For he who before all ages was called the Only-Begotten became the firstborn in time: he is the Only-Begotten on account of the substance of the Godhead, the firstborn on account of the nature of flesh that he has assumed.

*The Redemption*

(57) In qua suscepti hominis forma iuxta evangelicam veritatem sine peccato conceptus, sine peccato natus, sine peccato mortuus creditur, qui solus pro nobis "peccatum est factus" [*cf. 2 Cor 5:21*], id est, sacrificium pro peccatis nostris. (58) Et tamen passionem ipsam, salva divinitate sua, pro delictis nostris sustinuit, mortique adiudicatus et cruci veram carnis mortem excepit, tertio quoque die virtute propria sua suscitatus e sepulchro surrexit.

(57) In the form of man that he assumed, we believe, **539** according to the truth of the Gospel, that he was conceived without sin, he who alone "was made sin" [*cf. 2 Cor 5:21*] for our sake, that is, who became sacrifice for our sins. (58) And yet he endured his Passion for our offenses without losing his divinity. Condemned to death, he has experienced on the Cross a real death in the flesh, and on the third day, restored to life by his own power, he rose from the grave.

*The Destiny of Man after Death*

(59) Hoc ergo exemplo Capitis nostri confitemur veram fieri resurrectionem carnis omnium mortuorum. (60) Nec in aërea vel qualibet alia carne (ut quidam delirant) surrecturos nos credimus, sed in ista, qua vivimus, consistimus et movemur. (61) Peracto huius sanctae resurrectionis exemplo idem Dominus noster atque Salvator paternam ascendendo sedem repetiit, de

(59) Thus, according to the example of our Head, we **540** confess that there is a true resurrection of the flesh for all the dead. (60) And we do not believe that we shall rise in ethereal or any other flesh, as some foolishly imagine, but in this very flesh in which we live and are and move. (61) After having given an example of this holy resurrection, our Lord and Savior by his Ascension

qua numquam per divinitatem discessit. (62) Illic ad dexteram Patris sedens, exspectatur in finem saeculorum iudex omnium vivorum et mortuorum.

(63) Inde cum sanctis omnibus veniet ad faciendum iudicium, reddere unicuique mercedis propriae debitum, prout quisque gesserit in corpore positus sive bonum, sive malum [*cf. 2 Cor 5:10*]. (64) Ecclesiam sanctam catholicam pretio sui sanguinis comparatam cum eo credimus in perpetuum regnaturam. (65) Intra cuius gremium constituti unum baptisma credimus et confitemur in remissionem omnium peccatorum. (66) Sub qua fide et resurrectionem mortuorum veraciter credimus et futuri saeculi gaudia exspectamus. (67) Hoc tantum orandum nobis est et petendum, ut, cum peracto finitoque iudicio tradiderit Filius regnum Deo Patri [*cf. 1 Cor 15:24*], participes nos efficiat regni sui, ut per hanc fidem, qua illi inhaesimus, cum illo sine fine regnemus.

returned to the throne of his Father from which in his divine nature he had never departed. (62) There, seated at the right hand of the Father he is awaited till the end-time as judge of all living and the dead.

(63) From there he shall come with all the saints to pass judgment and to render to each one the reward due to one, according to what each one has done while in the body, whether good or evil [*cf. 2 Cor 5:10*]. (64 )We believe that the holy Catholic Church, which he purchased at the price of his own blood, will reign with him forever. (65) Taken up into her bosom, we believe in and profess one baptism for the remission of all sins. (66) By this faith we truly believe in the resurrection of the dead and look forward to the joys of the world to come. (67) This only must we pray and beg for, that when the Son, having completed the judgment, will have delivered the kingdom to God the Father [*cf. 1 Cor 15:24*], he may make us share in his kingdom, so that through this faith by which we have adhered to him, we may reign with him forever.

**541** (68) Haec est confessionis nostrae fides exposita, per quam omnium haereticorum dogma perimitur, per quam fidelium corda mundantur, per quam etiam ad Deum gloriose acceditur....

(68) This is the exposition of our profession of faith by which the doctrine of all the heretics is destroyed, by which the hearts of the faithful are cleansed, and by which we ascend gloriously to God....

DONUS: November 2, 676–April 11, 678

## AGATHO: June 27, 678–January 10, 681

### 542–545: Letter *Consideranti mihi* to the Emperors, March 27, 680

On the same day, two letters were sent to Constantinus IV Pogonatus: one written in the name of the pope himself (*542–545) and the other as a synodal letter (*546–548). Both were read at the Third Council of Constantinople in session 4 (November 15, 680) and approved by the council Fathers. Their acceptance was recommended to the emperor in session 18 with the following words: "The high prince of the apostles has struggled with us; for we have had in his imitator and successor to the See a benefactor who by letter has expounded the divine mystery to us. This ancient city of Rome has sent you a profession of faith written by God ... and Peter has spoken through Agatho, and with the Almighty Co-ruler you have decided likewise, pious Emperor, you who have been appointed by God" (Summus nobiscum concertabat Apostolorum princeps; illius enim imitatorem et sedis successorem habuimus fautorem et divini sacramenti illustrantem per litteras. Confessionem tibi a Deo scriptam illa Romana antiqua civitas obtulit ... et per Agathonem Petrus loquebatur, et cum omnipotenti corregnatore pius imperator simul decernebas tu, qui a Deo decretus es; MaC 11:666CD / HaC 3:1422E–1423A).

*Ed.:* MaC 11:238C–239B, 243CE / HaC 3:1078E–1079C, 1083B–D / PL 87:1165D–1168B, 1172C–1173A (= letter 1) / Hn § 236. —*Reg.:* JR 2109.

*The Divine Trinity*

**542** Hic igitur status est evangelicae atque apostolicae fidei regularisque traditionis, ut confitentes sanctam et inseparabilem Trinitatem, id est Patrem et Filium et Spiritum Sanctum, unius esse deitatis, unius naturae et substantiae sive essentiae, unius eam praedicemus et naturalis voluntatis virtutis, operationis, dominationis, maiestatis, potestatis et gloriae. Et quidquid de eadem sancta Trinitate essentialiter dicitur, singulari numero tamquam de una natura trium consubstantialium personarum comprehendamus regulari ratione hoc instituti.

This is therefore the state of the evangelical and apostolic faith and binding tradition that we confess, that the holy and inseparable Trinity, that is, the Father and the Son and the Holy Spirit, is of one deity, of one nature and substance or essence; and we also proclaim that ⟨the Trinity⟩ is of one natural will, one strength, operation, lordship, majesty, power, and glory. And whatever is said essentially of this same Holy Trinity, we, instructed in this by binding doctrine, understand it in the singular, as of the one nature of the three consubstantial Persons.

*The Incarnate Word of God*

Cum vero de uno earumdem trium personarum ipsius sanctae Trinitatis, Filio Dei, Deo Verbo, et de mysterio adorandae eius secundum carnem dispensationis confitemur, omnia duplicia unius eiusdemque Domini Salvatoris nostri Iesu Christi secundum evangelicam traditionem asserimus, id est, duas eius naturas praedicamus, divinam scilicet et humanam, ex quibus et in quibus etiam post admirabilem atque inseparabilem unitionem subsistit. Et unamquamque eius naturam, proprietatem naturalem habere confitemur, et habere divinam omnia quae divina sunt et humanam omnia quae humana sunt absque ullo peccato. Et utrasque unius eiusdem Dei Verbi incarnati, id est, humanati, inconfuse, inseparabiliter, immutabiliter esse cognoscimus, sola intelligentia, quae unita sunt, discernente, propter confusionis dumtaxat errorem. Aequaliter enim et divisionis et commistionis detestamur blasphemiam.

When, however, we make a profession of faith in one of these same three Persons of this Holy Trinity, the Son of God, God the Word, and in the mystery of his adorable salvific acts in the flesh, in accord with the evangelical tradition, we declare in a twofold manner everything that belongs to that one and same Lord, our Savior Jesus Christ, that is, we confess his two natures, namely, divine and human, from which and in which he exists after the wondrous and inseparable union. We confess also that each one of his natures has its own natural properties: the divine has everything belonging to the divine nature, and the human has all that belongs to human nature, without any sin. And we acknowledge that both ⟨natures⟩ belong without any confusion, inseparably and immutably, to one and the same incarnate God, the Word become man; only intelligence distinguishes what is united in order to avoid the error of confusion. Equally we detest the blasphemy of separation and of confusion. **543**

Cum duas autem naturas duasque naturales voluntates et duas naturales operationes confitemur in uno Domino nostro Iesu Christo, non contrarias eas nec adversas ad alterutram dicimus ... nec tamquam separatas in duabus personis vel subsistentiis, sed duas dicimus eundemque Dominum nostrum Iesum Christum, sicut naturas, ita et naturales in se voluntates et operationes habere, divinam scilicet et humanam: divinam quidem voluntatem et operationem habere ex aeterno cum coessentiali Patre communem; humanam temporaliter ex nobis cum nostra natura susceptam....

When we, however, confess two natures and two natural wills and two natural operations in our one Lord Jesus Christ, we affirm that they are not against or contrary to one another ..., nor are they as if separated in two persons or subsistences [hypostases]. Rather we affirm that just as there are two natures in our Lord Jesus Christ, so does he have two natural wills and two operations, namely, divine and human; the divine will and operation he has in common from eternity with his co-essential Father; the human he has temporally from us with our assumed nature.... **544**

Porro apostolica Christi Ecclesia ... ex proprietatibus naturalibus unamquamque harum Christi naturarum perfectam esse cognoscit, et quidquid ad proprietates naturarum pertinet, duplicia omnia confitetur, quia ipse Dominus noster Iesus Christus et Deus perfectus est et homo perfectus est et ex duabus et in duabus naturis....

Consequenter itaque ... duas etiam naturales voluntates in eo et duas naturales operationes esse confitetur et praedicat. Nam si personalem quisquam intelligat voluntatem, dum tres personae in sancta Trinitate dicuntur, necesse est, ut et tres voluntates personales et tres personales operationes (quod absurdum est et nimis profanum) dicerentur. Sin autem, quod fidei christianae veritas continet, naturalis voluntas est, ubi una haec natura dicitur sanctae et inseparabilis Trinitatis, consequenter et una naturalis voluntas et una naturalis operatio intelligenda est. Ubi vero in una persona Domini nostri Iesu Christi Mediatoris Dei et hominum [*cf. 1 Tim 2:5*] duas naturas, id est divinam et humanam, confitemur, in quibus et post admirabilem adunationem consistit, sicut duas unius eiusdemque naturas, ita et duas naturales voluntates duasque naturales operationes eius regulariter confitemur.

Moreover, the apostolic Church of Christ ... knows by virtue of the natural properties that each one of these natures of Christ is perfect and whatever belongs to the properties of the natures is confessed to be twofold, because our Lord Jesus Christ himself is perfect God and perfect man from two and in two natures.... **545**

Consequently, therefore,... she confesses and preaches two natural wills and two natural operations in him. For if anyone understood will as personal, since three Persons are spoken of in the Holy Trinity, it would be necessary to say that there are three personal wills and three personal operations (which is absurd and exceedingly profane). But since the truth of the Christian faith maintains that the will is natural, where this one nature is predicated of the holy and inseparable Trinity, it follows that one natural will and one natural operation are to be understood. Where, however, in the one Person of our Lord Jesus Christ, Mediator between God and man [*cf. 1 Tim 2:5*], we confess two natures, namely, divine and human, in which after the wondrous union he exists as one and the same in two natures, so we also confess two natural wills and two natural operations.

## 546–548: Synod of ROME: Synodal Letter *Omnium bonorum spes* to the Emperors, March 27, 680

Cf. *542° H. Quentin maintains that the Latin text is not translated back from the Greek but is the original text (*Note sur les originaux latins des lettres des papes Honorius, S. Agathon, et Léon II relatives au Monothélisme* [Rome, 1920], 6). The Greek text of the letter is edited by G. Kreuzer, *Die Honoriusfrage* ..., Päpste und Papsttum 8 (Stuttgart, 1975), 32–46 (here 33–42).

*Ed.:* MaC 11:290A–291D / HaC 3:1119A–1122A / PL 87:1220C–1221D (= letter 3) / Hn § 184. —*Reg.:* JR 2110.

*The Divine Trinity*

**546** Credentes in Deum Patrem ... et in Filium eius ... et in Spiritum Sanctum, Dominum et vivificatorem, ex Patre procedentem, cum Patre et Filio coadorandum et conglorificandum: Trinitatem in unitate, et unitatem in Trinitate, unitatem quidem essentiae, Trinitatem vero personarum sive subsistentiarum; Deum Patrem confitentes, Deum Filium, Deum Spiritum Sanctum, non tres deos, sed unum Deum, Patrem et Filium et Spiritum Sanctum; non trium nominum subsistentiam, sed trium subsistentiarum unam substantiam; quorum una essentia sive substantia vel natura, id est, una deitas, una aeternitas, una potestas, unum imperium, una gloria, una adoratio, una essentialis eiusdem sanctae et inseparabilis Trinitatis voluntas et operatio, quae omnia condidit, dispensat et continet.

⟨We⟩ believe in God the Father ... and in his Son ... and in the Holy Spirit, the Lord and Giver of life, who proceeds from the Father, and with the Father and the Son is to be adored and glorified: Trinity in unity and unity in Trinity, a unity indeed of essence, but a Trinity of Persons or subsistences [hypostases]; ⟨we⟩ confess God the Father, God the Son, God the Holy Spirit, not three gods, but one God, Father and Son and Holy Spirit; not a subsistence [hypostasis] of three names, but one substance of three subsistences [hypostases]; the one essence or substance or nature of these ⟨three Persons⟩ is one Deity, one eternity, one power, one lordship, one glory, one adoration, one essential will and operation of the same holy and inseparable Trinity who creates, orders, and sustains all things.

*The Incarnate Word of God*

**547** Confitemur autem unum eiusdem sanctae coessentialis Trinitatis, Deum Verbum, qui ante saecula de Patre natus est, in ultimis saeculorum temporibus pro nobis nostraque salute descendisse de caelis, et incarnatum de Spiritu Sancto et sancta, immaculata semperque virgine gloriosa Maria, domina nostra, vere et proprie Dei genitrice, secundum carnem scilicet ex ea natum et vere hominem factum, eundem Deum verum eundemque hominem verum, Deum quidem ex Deo Patre, hominem autem ex virgine matre, incarnatum ex ea carne animam habente rationalem et intellectualem; consubstantialem eundem Deo Patri secundum Deitatem, consubstantialemque nobis eundem ipsum secundum humanitatem, et per omnia similem nobis absque solo peccato, crucifixum pro nobis sub Pontio Pilato, passum sepultumque et resurgentem....

Moreover, we confess that one of this same holy and co-essential Trinity, God the Word, who was born of the Father before all ages, in the last times of this world came down from heaven for us and for our salvation and was incarnate by the Holy Spirit and the holy and immaculate and ever-virgin and glorious Mary, our Lady, truly and properly the Mother of God according to the flesh, actually born from her and made true man, the same being true God and true man, God indeed from God the Father, but man from the virgin Mother, incarnate from her flesh, having a rational and intellectual soul; the same consubstantial with God the Father according to divinity and consubstantial with us according to humanity and like to us in all things except sin, crucified for us under Pontius Pilate, suffered and buried and risen....

**548** Unum quippe eundemque Dominum nostrum Iesum Christum, Filium Dei unigenitum, ex duabus et in duabus substantiis inconfuse, incommutabiliter, indivise, inseparabiliter subsistere cognoscimus, nusquam sublata differentia naturarum propter unitionem, sed potius salva proprietate utriusque naturae et in unam personam unamque subsistentiam concurrente, non in dualitatem personarum dispertitum vel diversum, neque in unam compositam naturam confusum: sed unum eundemque Filium unigenitum, Deum Verbum, Dominum nostrum Iesum Christum,[1] neque alium in alio, neque alium et alium, sed eundem ipsum in duabus naturis, id

We acknowledge, indeed, that one and the same our Lord Jesus Christ, the only begotten Son of God, from two and in two substances subsists, without confusion, without change, without division, without separation, the difference of natures never destroyed on account of the union, but rather the property of each nature preserved and concurring in one Person and in one subsistence [hypostasis]; not dispersed or divided into a duality of persons or confused into one composite nature: but we also acknowledge after the subsistent [hypostatic] union, one and the same only begotten Son, God the Word, our Lord Jesus Christ,[1] neither the one in the other nor the

*548 [1] "Unum quippe ... Christum" (We acknowledge ... Christ) is taken with a few modifications from the creed of Chalcedon; cf. *302.

est, in Deitate et humanitate, et post subsistentialem adunationem cognoscimus: quia neque Verbum in carnis naturam conversum est, neque caro in Verbi naturam transformata est: permansit enim utrumque, quod naturaliter erat: differentiam quippe adunatarum in eo naturarum sola contemplatione discernimus, ex quibus inconfuse, inseparabiliter et incommutabiliter est compositus: unus enim ex utrisque et per unum utraque, quia simul sunt et altitudo deitatis et humilitas carnis, servante utraque natura etiam post adunationem sine defectu proprietatem suam, et "operante utraque forma cum alterius communione quod proprium habet: Verbo operante quod Verbi est, et carne exsequente quod carnis est: quorum unum coruscat miraculis, aliud succumbit iniuriis" [*294].

Unde consequenter, sicut duas naturas, sive substantias, id est deitatem et humanitatem, inconfuse, indivise, incommutabiliter eum habere veraciter confitemur, ita quoque et duas naturales voluntates et duas naturales operationes habere, utpote perfectum Deum et perfectum hominem, unum eundemque ipsum Dominum Iesum Christum [*501–522] pietatis nos regula instruit, quia hoc nos apostolica atque evangelica traditio, sanctorumque Patrum magisterium, quos sancta apostolica atque catholica Ecclesia et venerabiles Synodi suscipiunt, instituisse monstratur.

one and the other, but the very same in two natures, that is, in the divinity and in the humanity: because neither has the Word been changed into the nature of the flesh, nor has the flesh been transformed into the nature of the Word; for each remains what by nature it was; indeed, we discern in contemplation alone a difference of the united natures in that from which it is composed without confusion, separation, and change: for one from both and both through one, because there is simultaneously present both the majesty of the Deity and the humility of the flesh, each nature, even after the union, preserving without defect its own property, "and each form operating in communion with the other what it has as its own; the Word operating what is of the Word, and the flesh accomplishing what is of the flesh; the one shines forth in miracles, the other succumbs to injuries" [*294].

Thus, it follows that as we truly confess that he has two natures or substances, that is, the deity and the humanity without confusion, without division, without change, so also he has both two natural wills and two natural operations, for the rule of piety instructs us that the one and same Lord Jesus Christ is perfect God and perfect man [*501–522], because it is shown that the apostolic and evangelic tradition and the teaching ⟨Magisterium⟩ of the holy Fathers, accepted by the holy, apostolic, and Catholic Church and venerable synods, have taught us this.

## Third Council of CONSTANTINOPLE (Sixth Ecumenical): November 7, 680–September 16, 681

Convoked by the emperor, it condemned the Monothelites and Pope Honorius; cf. *487f. Taking place in the "trullos", namely, the meeting hall of the imperial palace, it is also described as the "Trullan Synod"; however, this designation is most often used for the synod held there in 692 ("Quinisextum"). Leo II recognized the decisions of this council in several letters; cf. *561 and 563. In the *Fides papae* of the *Liber diurnus Romanorum pontificum* (formula 84 Codex Vaticanus), the following condemnation of Honorius is presented in the profession of faith: "[*The council Fathers*] have restrained under the bond of perpetual anathema the following authors of a truly novel doctrine: Sergius, Pyrrhus ... along with Honorius, who extended favor to their distorted assertions" ([*Patres Concilii*] auctores vero novi dogmatis Sergium, Pyrrhum ... una cum Honorio, qui pravis eorum adsertionibus fomentum impedit, ... nexu perpetuae anathematis devinxerunt; ed. by H. Foerster [Bern, 1958], 155, according to folio 78v. Cf. the parallel texts, pp. $230_{3f., 12f.}$ and 349).

*Ed.* [*550–552; 553–559]: MaC 11:553D–556C; 636C–640C / HaC 3:1331D–1334A; 1397E–1401D. —[*only *553–559*]: HN § 149 / COeD, 3rd ed., 124–30.

### 550–552: Session 13, March 28, 681

*Condemnation of the Monothelites and of Pope Honorius I*

Ἀνακρίναντες τὰς ὡς ἀπὸ Σεργίου τοῦ γενομένου πατριάρχου ταύτης τῆς θεοφυλάκτου καὶ βασιλίδος πόλεως γραφείσας δογματικὰς ἐπιστολὰς πρός τε Κῦρον τὸν τηνικαῦτα γενόμενον ἐπίσκοπον τοῦ Φάσιδος, καὶ Ὀνώριον τὸν γενόμενον πάπαν τῆς πρεσβυτέρας Ῥώμης, ὡσαύτως δὲ καὶ τὴν ἀπ' ἐκείνου, τουτέστιν Ὀνωρίου, πρὸς αὐτὸν Σέργιον ἀντιγραφεῖσαν ἐπιστολήν [*cf. *487*]· καὶ ταύτας

After having investigated the dogmatic letters written **550**
by Sergius, the former patriarch of the God-protected and imperial city, to Cyrus, who was at that time the bishop of Phasis, and to Honorius, then pope of elder Rome, and in like manner also the letter written in reply by that one, that is, Honorius, to the same Sergius [*cf. *487*], and after having discovered that these are entirely alien to the apostolic teachings and to the decisions of

εὑρηκότες πάντῃ ἀλλοτρίας τυγχανούσας τῶν ἀποστολικῶν διδαγμάτων καὶ τῶν ὁρισθέντων ὑπὸ τῶν ἁγίων συνόδων καὶ πάντων τῶν ἐκκρίτων ἁγίων πατέρων, ἑπομένας δὲ ταῖς τῶν αἱρετικῶν ψευδοδιδασκαλίαις, ταύτας πάντῃ ἀποβαλλόμεθα καὶ ὡς ψυχοφθόρους βδελυττόμεθα.

the holy councils and to all the eminent holy Fathers but instead follow the false teachings of the heretics, these we entirely reject and loathe as soul-destroying.

**551** Ὧν δέ, τουτέστι τῶν αὐτῶν, τὰ ἀσεβῆ ἀποστρεφόμεθα δόγματα, τούτων καὶ τὰ ὀνόματα ἐκ τῆς ἁγίας τοῦ Θεοῦ ἐκκλησίας ἐκβληθῆναι ἐκρίναμεν, τουτέστι Σεργίου ... τοῦ ἀρξαμένου περὶ τοῦ τοιούτου ἀσεβοῦς συγγράφεσθαι δόγματος, Κύρου τοῦ Ἀλεξανδρείας, Πύῤῥου, Παύλου καὶ Πέτρου καὶ αὐτῶν προεδρευσάντων ἐν τῷ θρόνῳ τῆς θεοφυλάκτου ταύτης πόλεως καὶ τὰ ὅμοια ἐκείνοις φρονησάντων· εἶτα δὲ καὶ Θεοδώρου τοῦ τῆς Φαρὰν γενομένου ἐπισκόπου· ὧν πάντων προγεγραμμένων προσώπων ἐπεμνήθη ἐν τῇ πρὸς τὸν ... βασιλέα ἀναφορᾷ [*cf. *542–545*] Ἀγάθων ὁ ἁγιώτατος καὶ τρισμακάριστος τῆς πρεσβυτέρας Ῥώμης πάπας, καὶ ἀπεβάλλετο ὡς ἐναντίως τῆς ὀρθοδόξου ἡμῶν πίστεως φρονήσαντας, οὓς καὶ ἀναθέματι καθυποβληθῆναι ὁρίζομεν.

As to these selfsame ones whose impious teachings we have rejected, we have also judged it necessary to banish their names from the holy Church of God, that is, ⟨the names⟩ of Sergius,... who began to write about this impious doctrine, of Cyrus of Alexandria, of Pyrrhus, of Paul, and of Peter and of those who have presided on the throne of this God-protected city and the same for those who have been like-minded. Then also ⟨the name⟩ of Theodore who was bishop of Pharan. All these aforenamed persons were mentioned by Agatho, the most holy and thrice-blessed pope of elder Rome, in his letter to the ... emperor [**542–545*] and rejected by him as having thought in a way contrary to our orthodox faith; and we determine that they are also subject to anathema.

**552** Πρὸς τούτοις δὲ συνεκβληθῆναι ἐκ τῆς ἁγίας τοῦ Θεοῦ ἐκκλησίας καὶ συναναθεματισθῆναι συνείδομεν καὶ *Ὀνώριον*, τὸν γενόμενον πάπαν τῆς πρεσβυτέρας Ῥώμης διὰ τὸ εὑρηκέναι ἡμᾶς διὰ τῶν γενομένων παρ' αὐτοῦ γραμμάτων πρὸς Σέργιον κατὰ πάντα τῇ ἐκείνου γνώμῃ ἐξακολουθήσαντα καὶ τὰ αὐτοῦ ἀσεβῆ κυρώσαντα δόγματα.

Along with these we have seen fit to banish from the holy Church of God and to anathematize also Honorius, the former pope of the elder Rome, because we have discovered in the letters written by him to Sergius that he followed in everything the opinion of that one and confirmed his impious dogma.

### 553–559: Session 18, September 16, 681

*Definition on the Two Wills and Operations in Christ*

**553** Ἥτις παροῦσα ἁγία καὶ οἰκουμενικὴ σύνοδος πιστῶς δεξαμένη καὶ ὑπτίαις χερσὶν ἀσπασαμένη τήν τε τοῦ ἁγιωτάτου καὶ μακαριωτάτου πάπα τῆς πρεσβυρέρας Ῥώμης Ἀγάθωνος γενομένην ἀναφορὰν πρὸς τὸν εὐσεβέστατον καὶ πιστότατον ἡμῶν βασιλέα Κωνσταντῖνον, τὴν ἀποβαλλομένην ὀνομαστὶ τοὺς κηρύξαντας καὶ διδάξαντας, ὡς προδεδήλωται, ἓν θέλημα καὶ μίαν ἐνέργειαν ἐπὶ τῆς ἐνσάρκου οἰκονομίας Χριστοῦ τοῦ ἀληθινοῦ Θεοῦ ἡμῶν [*cf. *542–545*]· ὡσαύτως δὲ προσηκαμένη καὶ τὴν ἐκ τῆς ὑπὸ τὸν αὐτὸν ἁγιώτατον πάπαν ἱερᾶς συνόδου τῶν ἑκατὸν εἴκοσι πέντε θεοφιλῶν ἐπισκόπων ἑτέραν συνοδικὴν ἀναφορὰν πρὸς τὴν αὐτοῦ θεόσοφον γαληνότητα [*cf. *546–548*], οἵά τε συμφωνούσας τῇ τε ἁγίᾳ ἐν Χαλκηδόνι συνόδῳ [*cf. *300–306*] καὶ τῷ τόμῳ τοῦ πανιέρου καὶ μακαριωτάτου πάπα τῆς αὐτῆς πρεσβυτέρας Ῥώμης Λέοντος, τῷ σταλέντι πρὸς Φλαυιανόν, τὸν ἐν ἁγίοις [*cf. *290–295*], ὃν καὶ στήλην ὀρθοδοξίας ἡ τοιαύτη σύνοδος ἀπεκάλεσεν.

This same holy and universal council, here present, faithfully accepts and welcomes with open hands the report of Agatho, most holy and most blessed pope of elder Rome, that came to our most reverend and most faithful emperor Constantine, which rejected by name those who proclaimed and taught, as has been already explained, one will and one principle of action in the incarnate dispensation of Christ our true God [*cf. *542–545*]; and likewise, it approves as well the other synodal report to his God-taught serenity, from the synod of 125 bishops dear to God meeting under the same most holy pope [*cf. *546–548*], as according with the holy council at Chalcedon [*cf. *300–306*] and with the *Tomus* of the all-holy and most blessed Leo, pope of the same elder Rome, which was sent to Flavian [*cf. *290–295*], who is among the saints and whom that council called a pillar of orthodoxy.

Ἔτι μὴν καὶ ταῖς συνοδικαῖς ἐπιστολαῖς ταῖς γραφείσαις παρὰ τοῦ μακαρίου Κυρίλλου κατὰ Νεστορίου τοῦ δυσσεβοῦς πρὸς τοὺς τῆς ἀνατολῆς ἐπισκόπους· ἑπομένη τε ταῖς τε ἁγίαις καὶ οἰκουμενικαῖς πέντε συνόδοις, καὶ τοῖς ἁγίοις καὶ ἐγκρίτοις πατράσι, καὶ συμφώνως ὁρίζουσα ὁμολογεῖ τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν, τὸν ἀληθινὸν Θεὸν ἡμῶν, τὸν ἕνα τῆς ἁγίας ὁμοουσίου καὶ ζωαρχικῆς Τριάδος, τέλειον ἐν θεότητι, καὶ τέλειον τὸν αὐτὸν ἐν ἀνθρωπότητι, Θεὸν ἀληθῶς, καὶ ἄνθρωπον ἀληθῶς, αὐτὸν ἐκ ψυχῆς λογικῆς καὶ σώματος· ὁμοούσιον τῷ πατρὶ κατὰ τὴν θεότητα, καὶ ὁμοούσιον ἡμῖν τὸν αὐτὸν κατὰ τὴν ἀνθρωπότητα· κατὰ πάντα ὅμοιον ἡμῖν χωρὶς ἁμαρτίας [*cf. Hbr 4:15*].

These, moreover, agree with the synodal letters written by the blessed Cyril against the impious Nestorius and to the bishops of the East. Following the five holy and ecumenical councils and the holy and accepted Fathers, and defining in unison, ⟨the council⟩ professes our Lord Jesus Christ our true God, one of the holy Trinity, which is of one same being and is the source of life, to be perfect in divinity and perfect in humanity, the same truly God and truly man, of a rational soul and a body; consubstantial with the Father as regards his divinity and the same consubstantial with us as regards his humanity and like us in all respects except for sin [*cf. Heb 4:15*]. **554**

Τὸν πρὸ αἰώνων μὲν ἐκ τοῦ πατρὸς γεννηθέντα κατὰ τὴν θεότητα, ἐπ' ἐσχάτων δὲ τῶν ἡμερῶν τὸν αὐτὸν δι' ἡμᾶς καὶ διὰ τὴν ἡμετέραν σωτηρίαν ἐκ πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου, τῆς κυρίως καὶ κατὰ ἀλήθειαν Θεοτόκου, κατὰ τὴν ἀνθρωπότητα· ἕνα καὶ τὸν αὐτὸν Χριστὸν υἱὸν κύριον μονογενῆ ἐν δύο φύσεσιν ἀσυγχύτως, ἀτρέπτως, ἀχωρίστως, ἀδιαιρέτως γνωριζόμενον, οὐδαμοῦ τῆς τῶν φύσεων διαφορᾶς ἀνῃρημένης διὰ τὴν ἕνωσιν, σωζομένης δὲ μᾶλλον τῆς ἰδιότητος ἑκατέρας φύσεως, καὶ εἰς ἓν πρόσωπον, καὶ μίαν ὑπόστασιν συντρεχούσης, οὐκ εἰς δύο πρόσωπα μεριζόμενον ἢ διαιρούμενον, ἀλλ' ἕνα καὶ τὸν αὐτὸν υἱὸν μονογενῆ Θεοῦ λόγον κύριον Ἰησοῦν Χριστόν, καθάπερ ἄνωθεν οἱ προφῆται περὶ αὐτοῦ, καὶ αὐτὸς ἡμᾶς Ἰησοῦς ὁ Χριστὸς ἐξεπαίδευσε, καὶ τὸ τῶν ἁγίων πατέρων ἡμῖν παραδέδωκε σύμβολον.[1]

⟨He was⟩ begotten before the ages from the Father as regards his divinity, and in the last days the same for us and for our salvation from the Holy Spirit and the Virgin Mary, who is properly and truly called Mother of God, as regards his humanity; one and the same Christ, Son, Lord, only begotten, acknowledged in two natures that undergo no confusion, no change, no separation, no division; at no point was the difference between the natures taken away through the union, but rather the property of both natures is preserved and comes together in a single person and hypostasis; he is not parted or divided into two persons but is one and the same only begotten Son, Word of God, Lord Jesus Christ, just as the prophets taught from the beginning about him, and as Jesus the Christ himself instructed us, and as the creed of the holy Fathers handed it down to us.[1] **555**

Καὶ δύο φυσικὰς θελήσεις ἤτοι θελήματα ἐν αὐτῷ, καὶ δύο φυσικὰς ἐνεργείας ἀδιαιρέτως, ἀτρέπτως, ἀμερίστως, ἀσυγχύτως κατὰ τὴν τῶν ἁγίων πατέρων διδασκαλίαν ὁσαύτως κηρύττομεν· καὶ δύο μὲν φυσικὰ θελήματα οὐκ ὑπεναντία, μὴ γένοιτο, καθὼς οἱ ἀσεβεῖς ἔφησαν αἱρετικοί, ἀλλ' ἑπόμενον τὸ ἀνθρώπινον αὐτοῦ θέλημα, καὶ μὴ ἀντιπίπτον, ἢ ἀντιπαλαῖον, μᾶλλον μὲν οὖν καὶ ὑποτασσόμενον τῷ θείῳ αὐτοῦ καὶ πανσθενεῖ θελήματι· ἔδει γὰρ τὸ τῆς σαρκὸς θέλημα κινηθῆναι, ὑποταγῆναι δὲ τῷ θελήματι τῷ θεϊκῷ κατὰ τὸν πάνσοφον Ἀθανάσιον·[1] ὥσπερ γὰρ ἡ αὐτοῦ σάρξ, σὰρξ τοῦ Θεοῦ λόγου λέγεται καὶ ἔστιν, οὕτω καὶ τὸ φυσικὸν τῆς σαρκὸς αὐτοῦ θέλημα ἴδιον τοῦ Θεοῦ λόγου λέγεται καὶ ἔστι, καθά φησιν αὐτός· «ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με πατρός» [*Io 6:38*], ἴδιον λέγων

We likewise proclaim in him, according to the teaching of the holy Fathers, two natural volitions or wills and two natural actions, without division, without change, without separation, without confusion. The two natural wills are not—by any means—opposed to each other as the impious heretics assert; but his human will is compliant; it does not resist or oppose but rather submits to his divine and almighty will. For, as the wise Athanasius says,[1] it was necessary that the will of the flesh move itself, but also that it be submitted to the divine will; because, just as his flesh is said to be and is the flesh of God the Word, so too the natural will of his flesh is said to be and is God the Word's very own, as he himself declares: "I have come down from heaven, not to do my own will, but the will of him who sent me" [*Jn 6:38*]. He calls the will of his flesh his own will because the flesh also has become his own. For **556**

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***555** [1] From τέλειον ἐν θεότητι (perfect in divinity [*554]) to here, the formulation is taken almost literally from the definition of Chalcedon (*301f.).

***556** [1] Athanasius of Alexandria, *Tractatus in illud "Nunc anima mea turbata est" [Jn 12:27]* (lost).

θέλημα αὐτοῦ τὸ τῆς σαρκός, ἐπεὶ καὶ ἡ σὰρξ ἰδία αὐτοῦ γέγονεν· ὃν γὰρ τρόπον ἡ παναγία καὶ ἄμωμος ἐψυχωμένη αὐτοῦ σὰρξ θεοθεῖσα οὐκ ἀνῃρέθη, ἀλλ' ἐν τῷ ἰδίῳ αὐτῆς ὅρῳ τε καὶ λόγῳ διέμεινεν, οὕτω καὶ τὸ ἀνθρώπινον αὐτοῦ θέλημα θεωθὲν οὐκ ἀνῃρέθη, σέσωσται δὲ μᾶλλον, κατὰ τὸν θεολόγον Γρηγόριον λέγοντα· «τὸ γὰρ ἐκείνου θέλειν, τὸ κατὰ τὸν σωτῆρα νοούμενον οὐδὲ ὑπεναντίον Θεῷ, θεωθὲν ὅλον.»[2]

just as his most holy and immaculate flesh, animated by his soul, has not been destroyed by being divinized but remained in its own state and kind, so also his human will has not been destroyed by being divinized. It has rather been preserved, according to the words of Gregory the theologian: "For his will—referring to that of the Savior—being fully divinized, is not opposed to God."[2]

**557** Δύο δὲ φυσικὰς ἐνεργείας ἀδιαιρέτως, ἀτρέπτως, ἀμερίστως, ἀσυγχύτως ἐν αὐτῷ τῷ κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ τῷ ἀληθινῷ Θεῷ ἡμῶν δοξάζομεν, τουτέστι θείαν ἐνέργειαν καὶ ἀνθρωπίνην ἐνέργειαν κατὰ τὸν θεηγόρον Λέοντα τρανέστατα φάσκοντα· «ἐνεργεῖ γὰρ ἑκατέρα μορφὴ μετὰ τῆς θατέρου κοινωνίας ὅπερ ἴδιον ἔσχηκε, τοῦ μὲν λόγου κατεργαζομένου τοῦτο ὅπερ ἐστὶ τοῦ λόγου, τοῦ δὲ σώματος ἐκτελοῦντος ἅπερ ἐστὶ τοῦ σώματος» [*294]. Οὐ γὰρ δήπου μίαν δώσομεν φυσικὴν τὴν ἐνέργειαν Θεοῦ καὶ ποιήματος, ἵνα μήτε τὸ ποιηθὲν εἰς τὴν θείαν ἀναγάγωμεν οὐσίαν, μήτε μὴν τῆς θείας φύσεως τὸ ἐξαίρετον εἰς τὸν τοῖς γεννητοῖς πρέποντα καταγάγωμεν τόπον· ἑνὸς γὰρ καὶ τοῦ αὐτοῦ τά τε θαύματα καὶ τὰ πάθη γινώσκομεν κατ' ἄλλο καὶ ἄλλο τῶν, ἐξ ὧν ἐστι, φύσεων, καὶ ἐν αἷς τὸ εἶναι ἔχει, ὡς ὁ θεσπέσιος ἔφησε Κύριλλος.[1]

In the same our Lord Jesus Christ, our true God, we glory in proclaiming two natural actions, without division, without change, without separation, without confusion, namely, a divine action and a human action, as Leo, the master in matters related to God, asserts with utmost clarity: "For each of the two natures performs the function proper to it in communion with the other: the Word does what pertains to the Word and the flesh what pertains to the flesh" [*294]. For we do not in any way admit one natural action of God and the creature, so as neither to raise to the divine essence what is created nor to lower the sublime divine nature to the level proper to creatures. For we know that both the miracles and the sufferings belong to one and the same, according to the different natures of which he consists and in which he has his being, as the admirable Cyril has said.[1]

**558** Πάντοθεν γοῦν τὸ ἀσύγχυτον καὶ ἀδιαίρετον φυλάττοντες, συντόμῳ φωνῇ τὸ πᾶν ἐξαγγέλλομεν· ἕνα τῆς ἁγίας Τριάδος καὶ μετὰ σάρκωσιν τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν τὸν ἀληθινὸν Θεὸν ἡμῶν εἶναι πιστεύοντες, φάμεν δύο αὐτοῦ τὰς φύσεις ἐν τῇ μιᾷ αὐτοῦ διαλαμπούσας ὑποστάσει, ἐν ᾗ τά τε θαύματα, καὶ τὰ παθήματα δι' ὅλης αὐτοῦ τῆς οἰκονομικῆς ἀναστροφῆς, οὐ κατὰ φαντασίαν, ἀλλὰ ἀληθῶς ἐπεδείξατο, τῆς φυσικῆς ἐν αὐτῇ τῇ μιᾷ ὑποστάσει διαφορᾶς γνωριζομένης τῷ μετὰ τῆς θατέρου κοινωνίας ἑκατέραν φύσιν θέλειν τε καὶ ἐνεργεῖν τὰ ἴδια καθ' ὃν δὴ λόγον καὶ δύο φυσικὰ θελήματά τε καὶ ἐνεργείας δοξάζομεν πρὸς σωτηρίαν τοῦ ἀνθρωπίνου γένους καταλλήλως συντρέχοντα.

Therefore, preserving entirely what is neither fused nor divided, we proclaim the entire matter in this concise utterance: Believing that one of the Holy Trinity, who after the Incarnation is our Lord Jesus Christ, is our true God, we say that his two natures shine forth in his one hypostasis. In it, throughout his entire human existence in the flesh, he made manifest his miracles and his sufferings, not in mere appearance, but in reality. The difference of natures in that same and unique hypostasis is recognized by the fact that each of the two natures wills and performs what is proper to it in communion with the other. Thus, we glory in proclaiming two natural wills and actions concurring together for the salvation of the human race.

**559** Τούτων τοίνυν μετὰ πάσης πανταχόθεν ἀκριβείας τε καὶ ἐμμελείας παρ' ἡμῶν διατυπωθέντων, ὁρίζομεν ἑτέραν πίστιν μηδενὶ ἐξεῖναι προφέρειν, ἤγουν συγγράφειν ἢ συντιθέναι ἢ φρονεῖν ἢ διδάσκειν ἑτέρως· τοὺς δὲ τολμῶντας ἢ συντιθέναι πίστιν ἑτέραν ἢ προκομίζειν ἢ διδάσκειν, ἢ παραδιδόναι ἕτερον σύμβολον τοῖς ἐθέλουσιν ἐπιστρέφειν εἰς ἐπίγνωσιν τῆς ἀληθείας ἐξ Ἑλληνισμοῦ ἢ ἐξ Ἰουδαϊσμοῦ, ἢ γοῦν ἐξ αἱρέσεως οἵας οὖν, ἢ καινοφωνίαν, ἤτοι

Therefore, these things, having been determined by us with all caution and diligence, we declare that no one is permitted to introduce or to describe or to compare or to study or otherwise to teach another faith. But whoever presumes to compare or to introduce or to teach or to pass on another creed to those wishing to turn from the belief of the Gentiles or of the Jews or from any heresy whatsoever to the acknowledgment of truth, or who ⟨presumes⟩ to introduce a novel doctrine or an invented

*556 [2] Gregory Nazianzen, *Oratio* 30, 12 (PG 36:117C).

*557 [1] The words seem to repeat, in a rather free manner, the doctrinal content in particular of the synodal letter to Nestorius, nos. 8–9 (ACOe 1/I/I, 38); of anathemas 4 and 9 (*255, 260); of the letter to John of Antioch (*271–273); of the *Scholia de incarnatione Unigeniti* (*Florilegium Cyrillianum* 112f.: ACOe 1/V/I, 229); and of the *Thesaurus de Trinitate* (PG 75:388). There are also similarities with the third anathema of the Council of Constantinople II (*423).

λέξεως ἐφεύρεσιν πρὸς ἀνατροπὴν εἰσάγειν τῶν νυνὶ παρ' ἡμῶν διορισθέντων· τούτους, εἰ μὲν ἐπίσκοποι εἶεν, ἢ κληρικοί, ἀλλοτρίους εἶναι τοὺς ἐπισκόπους τῆς ἐπισκοπῆς καὶ τοὺς κληρικοὺς τοῦ κλήρου· εἰ δὲ μονάζοντες εἶεν ἢ λαϊκοί, ἀναθεματίζεσθαι αὐτούς.

expression in order to subvert those things that now have been determined by us, ⟨we declare⟩ these, if they be bishops or clerics, are to be removed from the episcopal or the clerical state; if monks or laymen are involved, they are to be anathematized.

## LEO II: August 17, 682–July 3, 683

### 561–563: Letter *Regi regum* to Emperor Constantine IV, ca. August 682

After the papal legates returned to Rome from Constantinople, Leo II then sent the following letter to the emperor as well as letters to the bishops of Spain (*Cum diversa sint*) and to Ervigius, the king of Spain (*Cum unus exstet*) (MaC 11:1050E–1053B, 1055E–1058C / PL 96:413A–415C, 418B–420D / CdLuc 350–54, 357–61. —JR 2119–20), in which he recognized the Third Council of Constantinople. In these, he also mentioned the condemnation of Honorius: "Those who truly showed themselves to be enemies opposed to the purity of the apostolic tradition ... were punished with condemnation: i.e., Theodore of Pharan ... along with Honorius, who did not immediately extinguish the flame of the heretical teaching, as would befit the apostolic authority, but supported it by his negligence" (Qui vero adversum apostolicae traditionis puritatem perduelliones exstiterant,... condemnatione mulctati sunt: i.e., Theodorus Pharan ... cum Honorio, qui flammam haeretici dogmatis non, ut decuit Apostolicam auctoritatem, incipientem exstinxit, sed negligendo confovit) (letter to the bishops of Spain); "along with these, Honorius of Rome, who allowed the immaculate rule of apostolic tradition that he had received from his predecessors to be stained" (una cum eis Honorius Romanus, qui immaculatam apostolicae traditionis regulam, quam a praedecessoribus suis accepit, maculari consensit) (letter to Ervigius).

*Ed.:* MaC 11:727D–731D / HaC 3:1471C–1475B / PL 96:404B–408B (= letter 3). —*Reg.:* JR 2118.

*Confirmation of the Decisions of the Third Council of Constantinople against the Monothelites and Pope Honorius I*

Cognovimus enim, quod sancta et universalis et magna sexta Synodus [*Constantinopolitana III*] eadem, quae et universum concilium assidens huic Sanctae Sedi Apostolicae [*Romanum a. 680*] ... senserit, ... atque concorditer nobiscum confessa est:

Unum esse de sancta et inseparabili Trinitate nostrum Dominum Iesum Christum, ex duabus et in duabus naturis inconfuse, inseparabiliter, indivise consistentem, ut vere Deum perfectum et hominem perfectum eumdem ipsum, salvaque proprietate uniuscuiusque in eo convenientium naturarum, eumdem ipsum divina operatum ut Deum et humana inseparabiliter operatum ut hominem, absque solo peccato: et duas idcirco naturales voluntates duasque naturales operationes eum habere veraciter praedicavit, per quae principaliter et naturarum eius veritas demonstratur, usque ad cognoscendam profecto differentiam, quarum sunt naturarum, ex quibus et in quibus unus idemque Dominus noster Iesus Christus consistit; per quae revera probavimus, hanc sanctam ... sextam Synodum ... apostolicam praedicationem inoffenso pede fuisse secutam, sanctorumque et universalium quinque conciliorum definitionibus in omnibus consentientem, nihil super statuta orthodoxae fidei augentem aut minuentem, sed regiam et evangelicam semitam rectissime gradientem, et in his atque per eos sacrorum dogmatum lima et probabilium catholicae Ecclesiae Patrum doctrina servata est....

Indeed, We have learned that the holy and great **561** sixth universal council [*the third of Constantinople*] has judged in the same way as the entire synod [*of Rome, 680*] gathered around this holy Apostolic See ... and together with us has professed:

That our Lord Jesus Christ is one of the holy and undivided Trinity and that he exists from and in two natures, without confusion, separation, or division; so that, as one and the same, he is truly perfect God and perfect man, with the properties of each of the two natures joined in him being preserved; that, as one and the same, he accomplished divine things as God and human things inseparably as man, with the sole exception of sin: and for this reason, [the council] proclaimed that he truly has two natural wills and two natural operations, through which the reality of his two natures is especially evident so that we clearly recognize the difference of the natures from which and in which our one and the same Lord Jesus Christ exists; and because of this we have indeed recognized that this holy ... sixth council ... has followed, without fail, the apostolic preaching, in accord on all points with the decrees of the five holy and universal councils, and in no way has it added to or taken away anything from the determinations of the orthodox faith; but, rather, it has advanced most correctly on the royal and evangelical path, and, in and through ⟨these decisions⟩, the formulation of sacred dogmas and the doctrine of the esteemed Fathers of the Catholic Church have been preserved....

**562** Et quia [*Synodus Constantinopolitana*] definitionem rectae fidei ... plenissime praedicavit, quam et Apostolica Sedes beati Petri Apostoli ... veneranter suscepit, idcirco et Nos, et per Nostrum officium haec veneranda Sedes Apostolica concorditer ac unanimiter his quae definita sunt ab ea, consentit et beati Petri auctoritate confirmat....

And because [*the Council of Constantinople*] proclaimed the definition of the true faith ... in all its fullness, as the Apostolic See of the blessed apostle Peter ... has accepted with reverence; for this reason, We and, through Our office, this venerable Apostolic See give Our consent, harmoniously and unanimously, to those things which the council has determined, and we confirm them by the authority of blessed Peter....

**563** Pariterque anathematizamus novi erroris inventores, id est Theodorum Pharanitanum episcopum, Cyrum Alexandrinum, Sergium, Pyrrhum ... necnon et Honorium, qui hanc apostolicam Ecclesiam non apostolicae traditionis doctrina lustravit, sed *profana proditione immaculatam fidem subvertere conatus est* [*graeca recensio:* τῇ βεβήλῳ προδοσίᾳ μιανθῆναι τὴν ἄσπιλον παρεχώρησε].

And, we in like manner, anathematize the inventors of the new error: namely, Theodore, Bishop of Pharan, Cyrus of Alexandria, Sergius, Phyrrus ... and also Honorius, who did not purify this apostolic Church by the doctrine of the apostolic tradition, but rather *attempted to subvert the immaculate faith by profane treason* [*Greek version:* he allowed the immaculate ⟨Church⟩ to be stained by profane treason].

## BENEDICT II: June 26, 684–May 8, 685

### 564: Fourteenth Synod of TOLEDO: November 14–20, 684

King Ervigius of Spain satisfied the desire of Pope Leo II (cf. the letter mentioned in *561) and convoked this synod to confirm the decisions made at the Third Council of Constantinople against the Monothelites.

*Ed.:* Bruns 1:351f. / PL 84:508A–509A / MaC 11:1089C–1090C / HaC 3:1755C–1756B / CdLuc 732f. / CVis 445f.

*The Properties of the Two Natures in Christ*

**564** (c. 8) At nunc nos ... [*fidelibus*] praedicamus, brevi admodum definitione collecta, ut in una enim Christi Filii Dei persona duarum naturarum individuas proprietates agnoscant, sicut indivisas atque inseparabiles, ita inconfusas et inconvertibiles permanere, unam deitatis, alteram hominis, unam qua ex Deo Patre est genitus, alteram qua ex Maria virgine generatus. Utraque ergo ei generatio plena, utraque perfecta, nihil minus ex deitate habens, nihil imperfectum ex humanitate suscipiens, non naturarum geminatione divisus, non persona geminatus, sed plenus Deus plenusque homo absque omni peccato in singularitate personae unus est Christus.

Unus igitur in utraque natura consistens et divinitatis signis effulget et humanitatis passionibus subiacet. Nec enim alter ex Patre, alter ex matre est genitus, cum tamen aliter de Patre, aliter de matre sit natus: ipse tamen in utroque naturarum genere non divisus, sed unus idemque et Dei et hominis filius; ipse vivit moriens, ipse moritur vivens; ipse impassibilis patiens, ipse passioni non subiacens nec deitate succumbens nec humanitate passioni se subtrahens; habens ex deitatis natura non posse mori, habens ex humanitatis substantia et nolle et posse mori; ex una immortalis habetur, ex altera mortalium condicione resolvitur; habens in aeterna divinitatis voluntate quo susceptum hominem sumeret,

(Chap. 8) But now we ... make known [*to the faithful*], summarizing very briefly, that they must recognize that the indivisible properties of the two natures in the one Person of Christ, Son of God, remain indivisible and inseparable as well as without confusion or change, the one of the divinity, the other of humanity, the one in which he was generated from God the Father, the other in which he was born from the Virgin Mary. Both of these births, therefore, are complete; both are perfect; he, not having anything less of the divinity and taking nothing imperfect from humanity, is not divided by the two natures, nor is he twofold in his Person, but, as complete God and complete man apart from any sin, he is one Christ in the singularity of Person.

Existing thus one in the two natures, he is resplendent with signs of divinity and subject to the sufferings of humanity. Indeed, he was not generated as one from the Father and another from the Mother, though he was born differently from the Father and the Mother; nevertheless, he is not divided in the twofold forms of nature, but he is one and the same Son of God and Son of man; he himself lives although he dies and dies although he lives; he is himself incapable of suffering although he suffers; he does not yield to suffering; he is neither subject to it in divinity nor does he remove himself from it in humanity; from the nature of divinity he has the inability to die; from the substance of humanity, he has the wish not to

habens in suscepti hominis voluntate, ut humana voluntas Deo subdita esset. Unde et ipse dicit ad Patrem: "Pater, non mea voluntas, sed tua fiat" [*Lc 22:42*], alteram videlicet ostendens voluntatem divinitatis qua susceptus est homo, alteram hominis qua oboediendum est Deo.

die and yet the ability to die. On the basis of one, he has immortality; on the basis of the other, he is subject to the condition of mortals; in the eternal will of divinity, he has assumed what pertains to men; in the human will assumed, he has made it subject to God. Therefore, he says to the Father: "Father, not my will but yours be done" [*Lk 22:42*], thus clearly showing that the one is the will of God by which the man has been assumed, and the other that of man in which God must be obeyed.

(c. 9) Et ideo secundum harum duarum differentiam naturarum, duarum quoque inseparabilium proprietates praedicandae sunt voluntatum et operum.

(Chap. 9) And therefore, in accordance with the difference of these two natures, the distinct properties of the two inseparable wills and activities must also be proclaimed.

(c. 10) ... Si quis igitur Iesu Christo Dei Filio ex utero Mariae virginis nato aliquid aut divinitatis imminuit aut de suscepta humanitate subducit, excepta sola lege peccati, et eum non verum Deum hominemque perfectum in una persona subsistentem sincerissime credit, anathema sit.

(Chap. 10) ... Therefore, if anyone, concerning Jesus Christ, the Son of God, born from the womb of the Virgin Mary, should either take away from the divinity or subtract anything from the humanity, except only the law of sin, and does not believe sincerely that he exists as true God and complete man in one Person, let him be anathema.

JOHN V: July 23, 685–August 2, 686
CONON: October 21, 686–September 21, 687

## SERGIUS I: December 15, 687–September 8, 701

### 566–567: Fifteenth Synod of TOLEDO, begun May 11, 688: Apology of Julian

The Fourteenth Synod of Toledo (684) had accepted a work of Julian, Archbishop of Toledo and Primate of Spain (d. 690), entitled *Apologia fidei verae* (written against the Monothelites). In this, there were two doctrinal propositions that Benedict II found objectionable: first of all, that the will generates the will, as also wisdom, wisdom, and second, that, in Christ, there are three substances. Julian, however, adhered to his censured opinions and wrote a second apology, the *Liber responsionis fidei nostrae*. That this work was supported in the acts of the Fifteenth Synod of Toledo is easily understood by the fact that Julian was presiding. Pope Sergius I, it is said, may have approved this clarification of Julian. Contradicting the Spanish Fathers, the syndol acts of the subsequent Synod of Frankfurt refuted the second doctrinal proposition of Julius (*613). It must be acknowledged that it corresponds neither to cogent logic nor to ecclesiastical custom to place, as it were, on the same level of being a complete substance (the divine nature) and two incomplete substances (the soul and the body of the human nature).

*Ed.:* MaC 12:10E–12D / HaC 3:1761B–1762D / PL 96:525A–529B / CdLuc 741–46 / CVis 453–56.

*Explanation on the Divine Trinity and the Incarnation*

(1) ... Invenimus, quod in libro illo *Responsionis fidei nostrae*, quem per Petrum regionarium Romanae Ecclesiae miseramus, id primum capitulum iam dicto papae [*Benedicto II*] incaute visum fuisset a nobis positum, ubi nos secundum divinam essentiam diximus: "Voluntas genuit voluntatem, sicut et sapientia sapientiam"; quod vir ille in incuriosa lectionis transcursione praeteriens existimavit, haec ipsa nomina iuxta relativum, aut secundum comparationem humanae mentis nos posuisse: et ideo ipsa renotatione sua ita nos admonere iussus est, dicens: "Naturali ordine cognoscimus, quia verbum ex mente originem ducit, sicut ratio et voluntas, et converti non possunt, ut dicatur: quia sicut verbum et voluntas de mente procedit, ita et mens de verbo aut voluntate";

(1) ... We have learned that in this book *Liber responsionis fidei nostrae*, which we had sent to the Roman Church through the regent, Peter, it seemed to the above-mentioned pope [*Benedict II*] that we had written the first chapter in an imprudent manner, where, with respect to divine essence, we said: "Will begot will, as also wisdom, wisdom"; because this man skipped over this hastily in a careless reading, he thought that we had used these expressions in a relative sense or according to a comparison with the human mind; and so he was induced to warn us in his response by saying: "In the natural order we recognize that the word takes its origin from the mind, just as reason and will, and these terms cannot be reversed by saying: as the word and the will **566**

et ex ista comparatione visum est Romano Pontifici, voluntatem ex voluntate non posse dici.

Nos autem non secundum hanc comparationem humanae mentis, nec secundum relativum, sed secundum essentiam diximus: Voluntas ex voluntate, sicut et sapientia ex sapientia. Hoc enim est Deo esse, quod velle: hoc velle, quod sapere. Quod tamen de homine dici non potest. Aliud quippe est homini id, quod est sine velle, et aliud velle etiam sine sapere. In Deo autem non est ita, quia simplex ita natura est, et ideo hoc est illi esse, quod velle, quod sapere....

proceed from the mind, just so the mind proceeds from the word or the will"; and from this comparison it seemed to the Roman pontiff that the will cannot be said to be from the will.

However, it was not in the sense of this comparison with the human mind or in a relative sense; on the contrary, it was according to the essence that we said: Will from will, as also wisdom from wisdom. For God, in fact, "to be" is the same as "to will", and "to will" the same as "to know". Nevertheless, this cannot be said with regard to man. In fact, for man it is one thing for him to be without willing and something else for him to will without even knowing. In God, however, this is not so, because his nature is so simple that for him "to be" is the same thing as "to will" and "to know"....

**567** (4) Ad secundum quoque retractandum capitulum transeuntes, quo idem Papa incaute nos dixisse putavit, tres substantias in Christo Dei Filio profiteri: sicut nos non pudebit, quae sunt vera defendere, ita forsitan quosdam pudebit, quae vera sunt ignorare. Quis enim nesciat, unumquemque hominem duabus constare substantiis, animae scilicet et corporis? [*Provocatur ad 2 Cor 4:16 et Ps 62:2*] ...

(5) Contra quam regulam invenimus item in Scripturis aut carne plerumque nominata totum hominem posse intelligi aut anima sola interdum nominata totius hominis perfectionem agnosci. Quapropter natura divina humanae sociata naturae possunt et tres proprie et duae tropice appellari substantiae. Sed aliud est, cum per proprietatem totus homo exprimitur, aliud, cum a parte totus intelligitur. Est enim quidam modus locutionis, qui frequenter in Scripturis divinis positus invenitur, quo significatur a parte totum: hic etiam tropus apud grammaticos "synecdoche" dicitur.

(4) Passing on also to the review of the second chapter, in which the same pope thought we had, in an imprudent manner, professed three substances in Christ, the Son of God: just as we will not be ashamed to defend things that are true, others perhaps will be ashamed not to know things that are true. For who does not know that every man consists of two substances: namely, the soul and the body? [*Reference is made to 2 Cor 4:16 and Ps 63:2.*] ...

(5) Contrary to this rule, we likewise find in Scripture that one can understand the total man by what is generally called the flesh or that the perfection of the entire man is acknowledged when sometimes only the soul is named. Wherefore, the divine nature associated with the human nature can also be called both three substances in a proper sense and two substances in a figurative sense. But it is one thing when the whole man is expressed through a distinct property and something else when the whole is understood from a part. For there is a mode of speech that is frequently found in divine Scripture by which the whole is indicated by a part: this also is called "synecdoche" among grammarians.

## 568–575: Sixteenth Synod of TOLEDO, begun May 2, 693: Profession of Faith

This creed depends, to a large extent, on that of the Eleventh Synod of Toledo (*525–541). In *573, the position of Julian of Toledo presented in *566 is defended.

*Ed.:* J. Madoz, *El símbolo del concilio XVI de Toledo*, Estudios Onienses I, 3 (Madrid, 1946), 22–29 / MaC 12:64D–68D / HaC 3:1789E–1793C / CdLuc $772_{26}$–779 / CVis 489–96.

*The Divine Trinity*

**568** (art. 1) Credimus et confitemur omnium creaturarum, quae trinis rerum machinis continentur, auctricem atque conservatricem individuam Trinitatem: (2) id est Patrem, qui est totius fons et origo divinitatis; Filium, qui est plena imago Dei propter expressam in se paternae claritatis unionem, ante omnium saeculorum eventum ex Patris intimo ineffabiliter genitus; Spiritum vero Sanctum ex Patre Filioque absque aliquo initio procedentem.

(Art. 1) We believe and profess the undivided Trinity as the author and preserver of all creatures that are contained in the threefold structure of things: (2) that is, the Father, who is the source and origin of the entire divinity; the Son, who is the complete image of God because of the unity with the Father's glory expressed in him, ineffably generated before the coming of all ages from the innermost core of the Father; and the Holy Spirit, who proceeds from the Father and the Son without any beginning.

(3) Qui tres, quamquam personarum secernantur distinctione, numquam tamen separantur potentiae maiestate: inseparabilis nempe aequalitatis eorum insinuatur divinitas. Et tamen, quamvis Pater genuerit Filium, nec ideo Filius sit idem qui Pater, neque Pater sit ipse qui Filius, sed nec Spiritus Sanctus Pater sit Filiusque, sed tantum Patris Filiique Spiritus eidem Patri et Filio etiam ipse coaequalis. (4) Nequaquam in hac sancta Trinitate quicquam creatum servum famulumque convenit credi, nec adventitium vel subintroductum tamquam ei aliquando acciderit, quod constet eam aliquando minime habuisse, condecet autumari....

(6) Quarum tamen personarum, quamvis in hoc, quod ad se sunt, nulla possit separabilitas inveniri, in hoc vero, quod ad distinctionem adtinet, sunt quaedam, quae specialius unicuique possint pertinere personae: scilicet, quod Pater a nullo originem sumpsit, Filius Patre generante exsistit, Spiritus quoque Sanctus ex Patris Filiique unione procedit....

(10) Et ista dicentes non personarum confundimus proprietates, nec unionem substantiae separamus; nihil etiam in eadem sancta Trinitate maius aut minus credere oportet nihilque etiam imperfectum atque mutabile....

(12) Idcirco sunt quaedam, quae in hac sancta Trinitate indiscrete oporteat confiteri. In hoc etenim, quod ad se sunt Pater et Filius et Spiritus Sanctus, indiscrete unus Deus credendus est Pater cum Filio et Spiritu Sancto. Quod vero ad relativum adtinet, discrete personarum trium est praedicanda proprietas, Evangelista praedicante: Ite, docete omnes gentes in nomine Patris et Filii et Spiritus Sancti [*cf. Mt 28:19*]. Relativum etenim dicitur, quod una ad aliam persona referatur; nam quando dicitur Pater, Filii nihilominus persona signatur, et cum dicitur Filius, Pater ei sine dubio inesse monstratur.

(13) At nunc, quoniam Spiritus Sancti vocabulum, quo non tota Trinitas significatur, sed tertia quae est in Trinitate persona, quomodo secundum relativum ad Patris Filiique referatur personam, nequaquam apertissime pateat pro eo scilicet, quia sicut dicimus Spiritum Sanctum Patris, non consequenter dicimus Patrem Spiritus Sancti, ne Filius Spiritus Sanctus intellegatur; in aliis tamen vocabulis, quibus eiusdem Sancti Spiritus signatur persona, ad relativum pertinere dinoscitur. (14) Igitur "donum" specialiter Spiritum Sanctum accipimus, quae in sancta praenoscitur Trinitate tertia esse persona pro eo quod a Patre Filioque, cum quibus unius essentiae

(3) While these three are separated by the distinction of Persons, they are not separated in the majesty of power: their divinity has in fact been shown to be of inseparable equality. And though the Father generated the Son, the Son is not, for all that, the same as the Father, nor is the Father the same as the Son; and just so the Holy Spirit is neither the Father nor the Son, but only the Spirit of the Father and the Son, and he is himself co-equal to the Father and the Son. (4) It is not proper in any way to believe that in this Holy Trinity there is anything created, slave or servant; nor may it be claimed that at any time something may have been added or secretly introduced ⟨to the Trinity⟩ that might constitute something it did not possess at one time.... **569**

(6) Although, in these Persons, in what way they are in relation to themselves, one may never discover any possibility of division, nevertheless, in what concerns distinction, there are traits that pertain in a special way to each Person; namely, that the Father has not taken his origin from anyone, that the Son exists as being generated from the Father, and the Holy Spirit proceeds from the union of the Father and the Son....

(10) And by saying that we do not confuse the distinct properties of the Persons; neither do we separate the unity of the substance: and in no way should we believe that in this Holy Trinity there is anything greater or lesser or anything imperfect or changeable....

(12) Therefore, what is in this Holy Trinity must be confessed as indivisible. In fact, with respect to what the Father and the Son and the Holy Spirit are for themselves, the Father must be believed without distinction as one God with the Son and the Holy Spirit. But, with respect to relation, the properties of the three Persons must be distinctly proclaimed, as the Evangelist preached: Go, therefore, teaching all the nations in the name of the Father and of the Son and of the Holy Spirit [*cf. Mt 28:19*]. One speaks of relation, in fact, insofar as one Person refers to another; for when one says "Father", the Person of the Son is still signified, and when one says "Son", it is shown, without doubt, that the Father inheres in him. **570**

(13) But now, with the term Holy Spirit, by which the entire Trinity is not signified, but the third Person who is in the Trinity, it is by no means completely clear how, in a relational sense, it refers to the Person of the Father and the Son, since, as we speak of the Holy Spirit of the Father, we do not correspondingly speak of the Father of the Holy Spirit, since the Holy Spirit is not understood as Son; nevertheless, in the other names by which the Person of the Holy Spirit is designated, it is obvious that they pertain to the relation. (14) Thus, in a special way, it is as "gift" that we understand the Holy Spirit, who we know to be the third Person of the Holy Trinity, since he

per omnia creditur, fidelibus condonetur: quapropter cum dicitur "donum donatoris" et "donator doni", relativum haud dubie declaratur: quod etiam de ipso vocabulo Spiritus Sancti inculpabiliter est credendum.

is given to the faithful by the Father and the Son with whom, we believe, he is of one essence in all things; wherefore, when the "gift of the giver" and the "giver of the gift" are spoken of, it is without doubt the relation that is being declared; this, to avoid censure, must also be believed of the term "Holy Spirit" itself.

*Christ, the Incarnate Son of God*

**571** (16) Unde, licet inseparabilia sint opera Trinitatis, tamen fideliter profitemur ..., quod non tota Trinitas susceperit carnem, sed solus Filius Dei, qui est ante saecula ex Dei Patris substantia genitus, in fine saeculorum de virgine Maria evangelio est teste enixus, qui ait: "Verbum caro factum est et habitavit in nobis" [*Io 1:14*].... (18) ... Angeli oraculum, cum Spiritum Sanctum superventurum in ea dicit, et virtutem Altissimi, qui est Dei Patris Filius, obumbraturum eam praemonuit [*cf. Lc 1:35*], eiusdem Filii carni totam Trinitatem cooperatricem esse monstravit. (19) Quae scilicet virgo sicut ante conceptionem obtinuit virginitatis pudorem, ita post partum nullam sensit integritatis corruptionem; nam virgo concepit, virgo peperit, et post partum incorruptelae pudorem sine interceptione obtinuit....

(16) Wherefore, although the works of the Holy Trinity are inseparable, we nevertheless profess in faith ... that the entire Trinity has not assumed flesh, but only the Son of God who was generated from the substance of the Father before all ages and, in the last of the ages, was born of the Virgin Mary, according to the clear witness of the Gospel, which says: "The Word became flesh and dwelt among us" [*Jn 1:14*].... (18) ... The oracle of the angel, when he says the Holy Spirit will come upon her and the power of the most high, who is the Son of God the Father, will overshadow her [*cf. Lk 1:35*], shows that the entire Trinity cooperates with the flesh of the Son. (19) As the Virgin, of course, preserved the purity of virginity before conception, accordingly after birth she experienced no corruption of her integrity; for she conceived as a virgin, she gave birth as a virgin, and after birth, she preserved the purity of incorruption without subtraction....

**572** (22) Ipse vero Dei Filius ab ingenito Patre genitus, a vero verus, a perfecto perfectus, ab uno unus, a toto totus, Deus sine initio, perfectum hominem de sancta et inviolata Maria semper virgine adsumpsisse est manifestus. (23) Cui etiam, sicut hominis perfectionem adscribimus, ita duas ei voluntates inesse, unam divinitatis suae, aliam humanitatis nostrae, nihilominus credimus: (24) quod etiam per quatuor Evangelistarum oracula eiusdem Redemptoris nostri affatu evidentissime declaratur; sic enim fatus est dicens: "Pater mi, si possibile est, transeat a me calix iste; verumtamen non sicut ego volo, sed sicut tu" vis [*Mt 26:39*]; et iterum: Non veni voluntatem meam facere, sed voluntatem eius, qui misit me [*cf. Io 6:38*]....

(22) It is thus evident that the same Son of God, begotten of the unbegotten Father, truth from truth, perfect from perfect, one from one, whole from whole, God without beginning, has assumed a complete humanity from the holy and inviolate ever-virgin Mary. (23) As we also ascribe to him the completeness of man, in the same manner, we still believe that there are two wills in him, one of his divinity, the other of our humanity; (24) this is also made most evident by the words of the four evangelists when our Redeemer speaks; for he speaks thus: "My Father, if it is possible, let this cup pass from me; nevertheless, not as I will but as you will" [*Mt 26:39*]; and in another passage: I have come, not to do my own will, but the will of the one who sent me [*cf. Jn 6:38*]....

(25) Quibus etiam adlocutionibus demonstrat suam voluntatem ad hominem retulisse se adsumptum, Patris ad divinitatem, in qua est idem unus et aequalis cum Patre: quippe quantum ad divinitatis adtinet unitatem, non est alia voluntas Patris, alia Filii; una enim est voluntas, ubi una persistit divinitas. Quantum autem ad hominis naturam adsumpti alia est voluntas deitatis suae, alia etiam humanitatis nostrae. (26) Proinde in hoc quod ait: "Non sicut ego volo, sed sicut tu" [*Mt 26:39*], patule ostendit non velle id fieri quod voluntate humani loquebatur affectus, sed propter quod ad terras paterna

(25) By these words, he also shows that he has referred his will to the man he assumed and the Father's ⟨will⟩ to the divinity, in which he is one and equal to the Father: since in regard to the unity of the divinity, there is not one will of the Son and another of the Father; for there is only one will where there is one divinity. However, in regard to the nature of the man assumed, the will of his divinity is other than the will of our humanity. (26) Hence, in saying: "Not as I will, but as you will" [*Mt 26:39*], he clearly shows that what he wanted to happen was not that which he was

voluntate descenderat, cuius tamen Patris voluntas nequaquam contraria Filii voluntati exstitit, quia quibus est divinitas una, non potest esse voluntas diversa; et ubi in natura nihil potest diversitatis accidere, ibi nihilominus enumerantur generaliter aliqua numerosa.

saying when moved according to his human will but that for which, according to the will of the Father, he had come down to earth; the will of the Father, nevertheless, was in no way opposed to the will of the Son: for those who have only one divinity cannot have a diverse will; and where in nature no diversity can occur, nevertheless, one can enumerate, in a general way, things that can be numbered.

(27) Igitur huius voluntatis sanctae vocabulum, quamvis per comparativam similitudinem Trinitatis, qua dicitur memoria, intellegentia et voluntas, ad personam Sancti referatur Spiritus, secundum hoc autem, quod ad se dicitur, substantialiter praedicatur. (28) Nam voluntas Pater, voluntas Filius, voluntas Spiritus Sanctus, quemadmodum Deus est Pater, Deus est Filius, Deus est Spiritus Sanctus, et multa alia similia, quae secundum substantiam dici ab his, qui catholicae fidei veridici cultores exsistunt, nulla ratione ambigitur. (29) Et sicut est catholicum dici Deum de Deo, lumen de lumine, lucem de luce, ita verae fidei est proba adsertio, voluntatem dici de voluntate, sicut sapientiam de sapientia, essentiam de essentia: et veluti Deus Pater genuit Filium Deum, ita voluntas Pater genuit Filium voluntatem. (30) Itaque quamquam secundum essentiam Pater voluntas, Filius voluntas, Spiritus Sanctus voluntas, non tamen secundum relativum unus esse credendus est, quoniam alius est Pater qui refertur ad Filium, alius Filius qui refertur ad Patrem, alius Spiritus Sanctus qui pro eo quod de Patre Filioque procedit, ad Patrem Filiumque refertur: non aliud, sed alius; quia quibus est unum esse in deitatis natura, his est in personarum distinctione specialis proprietas....

(27) Therefore, this term "holy will"—although **573** it refers to the Person of the Holy Spirit through a comparable analogy, according to which the Trinity is called memory, intelligence, and will—when used of itself, is predicated according to the substance. (28) For the Father ⟨is⟩ will; the Son ⟨is⟩ will; the Holy Spirit ⟨is⟩ will; just as the Father is God, the Son is God, the Holy Spirit is God, and many other similar things that are said about the substance without any hesitation by those who are true adherents of the Catholic faith. (29) And just as it is Catholic to say: God from God, light from light, splendor from splendor, so it is a proper affirmation of the Catholic faith to say "will from will", just like "wisdom from wisdom", "essence from essence": and just as God the Father begot God the Son, so the Will, the Father, begot the Will, the Son. (30) Therefore, although, according to essence, the Father ⟨is⟩ will; the Son ⟨is⟩ will; the Holy Spirit ⟨is⟩ will, nevertheless, we must not believe that they are one according to relation; for the Father is one as he relates to the Son; the Son is another as he relates to the Father; and the Holy Spirit, who, because he proceeds from the Father and the Son, is another as he relates to the Father and the Son; not something other; but another; because they who have one being in the nature of the divinity have a particular property in the distinction of Persons....

*The Resurrection of the Dead*

(35) Exemplum nobis sua resurrectione impendens, sicut ille vivificans nos post duos dies tertio vivus resurrexit a mortuis, sic nos etiam in huius saeculi fine resurrecturos usquequaque credamus. Non in aeria, vel in phantasticae visionis umbra, ut quorumdam improbanda opinio praestruit,[1] sed in veridicae carnis substantia, in qua nunc sumus et vivimus, ac tempore iudicii coram Christo et sanctis angelis eius adstantes unusquisque referet corporis sui propria, prout gessit, sive bonum, sive malum [*cf. 2 Cor 5:10*], recepturus ab eo aut pro propriis actibus interminabilis beatitudinis regnum, aut pro suis sceleribus perpetuae damnationis interitum.

Just as he gave us an example by his own Resurrection **574** and as, giving us life, after two days he rose on the third, alive from the dead, we believe at all times that at the close of this age we too will be resurrected, not as thin air or some shadowy phantasm, as the condemnable opinion of some affirms,[1] but in the substance of the real flesh in which we now are and live; and at the time of judgment, standing before Christ and the holy angels, each will give an account of what he has done in his body, whether good or bad [*cf. 2. Cor 5:10*], and will receive from him a kingdom of endless bliss for his good actions or everlasting damnation for his evil deeds.

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*574 [1] Directed against Patriarch Eutychius of Constantinople; cf. Gregory the Great, *Moralia* XIV, 56, no. 72 (M. Adriaen: CpChL 143A [1979]: 743f. / PL 75:1977f.).

*The Excellence and Necessity of the Church of Christ*

575 (36) Huius etenim fidei Ecclesia sancta catholica, baptismatis aqua abluta, Christi sanguine pretioso redempta, quae neque in fide habet rugam neque maculosi perfert operis notam [*cf. Eph 5:23–27*], insignibus pollet, virtutibus claret, Sanctique Spiritus donis referta coruscat. (37) Quae etiam cum Iesu Christo Domino nostro capite suo, cuius corpus esse nequaquam ambigitur, est perenniter regnatura, atque omnes, qui nunc in ea minime consistunt sive constiterint aut ab ea recesserunt sive recesserint aut peccata in ea relaxari diffidentiae malo negaverint, nisi paenitudinis ope ad eam redierint et quaeque Nicaena Synodus ..., Constantinopolitanus conventus ..., Epheseni primi concilii amplecti auctoritas sanxit atque Chalcedone sanctorum unanimitas vel reliquorum conciliorum sive etiam omnium venerabilium Patrum in fide sana recte viventium edicta custodire praecipiunt, absque aliquo dubietatis naevo non crediderint, perpetuae damnationis sententia ulciscentur atque in fine saeculi cum diabolo eiusque sociis ignivomis rogis cremabuntur.

(36) The holy Catholic Church who has this faith, cleansed by the water of baptism, redeemed by the precious blood of Christ, having no wrinkle in faith and bearing no blemish of impure work [*cf. Eph 5:23–27*], is in fact rich in signs of eminence, brilliant in virtues, and resplendent in the gifts of the Holy Spirit. (37) She, indeed, will reign forever with her head, Jesus Christ, our Lord, whose body, without doubt, she is; and all those now who are not at all in her or will not be in her or have departed or will depart from her, or those who, in the evil of mistrust, might have denied that sins are remitted in her, those who, unless they return to her with the help of penance and believe, without any mark of doubt, all that the Council of Nicaea ..., the assembly of Constantinople,... and the authority of the First Council of Ephesus resolved to embrace, as well as the edicts that the unanimous will of the holy Fathers at Chalcedon or the other councils or, likewise, all the venerable Fathers who lived justly in sound faith prescribe to observe, these will be punished by the sentence of everlasting damnation, and they will be burned on flaming pyres with the devil and his associates until the end of time.

JOHN VI: October 30, 701–January 11, 705
JOHN VII: March 1, 705–October 18, 707
SISINNIUS: January 15–February 4, 708
CONSTANTINE I: March 25, 708–April 9, 715

## GREGORY II: May 19, 715–February 11, 731

### 580: Letter *Desiderabilem mihi* to Boniface, November 22, 726

*Ed.:* M. Tangl, *Die Briefe des hl. Bonifatius und Lullus*, MGH Epistulae selectae I (Berlin, 1916), 46 (= letter 26) / E. Dümmler, *S. Bonifatii et Lulli epistolae*, MGH Epistulae III (Berlin, 1892), $276_{27-32}$ (= letter 26: the numbering of the letters in the editions of Tangl and Dümmler always correspond) / P. Jaffé, *Monumenta Moguntina*, Bibliotheca rerum Germanicarum III (Berlin, 1866), 90 / PL 89:525CD. —*Reg.:* JR 2174; BoeW 1:4, no. 20.

*The Form and Minister of Baptism*

580 Quosdam baptizatos absque interrogatione symboli ab adulteris et indignis presbyteris fassus es. In his tua dilectio teneat antiquum morem Ecclesiae: quia, quisquis in nomine Patris et Filii et Spiritus Sancti baptizatus est, rebaptizari liceat minime; non enim in nomine baptizantis, sed in nomine Trinitatis huius gratiae donum percepit. Et teneatur, quod Apostolus dicit: Unus Deus, una fides, unum baptisma [*cf. Eph 4:5*]. Doctrinam vero spiritualem talibus studiosius ut impertias demandamus.

You have said that some without the profession of the Creed were baptized by adulterous and unworthy priests. In these cases may your love hold to the ancient custom of the Church: that whoever has been baptized in the name of the Father and of the Son and of the Holy Spirit may in no case be rebaptized; for not in the name of the one baptizing, but in the name of the Trinity has one received the gift of this grace. And let that which the apostle says be observed: One God, one faith, one baptism [*cf. Eph 4:5*]. But we recommend that to such you teach more zealously the spiritual doctrine.

### 581: Letter Τά γράμματα to Emperor Leo III, between 726 and 730

This letter, erroneously attributed in the past to Gregory III, is, at least in substance, authentic (E. Caspar). It is directed to [Emperor] Leo III Isaurus, nicknamed "the Iconoclast".

*Ed.:* E. Caspar, *Papst Gregor II. und der Bilderstreit*, in ZKG 52 (1933): $77_{156–71}$ (in Greek only) / MaC 12:966A–C (Greek); 965 (Latin) / HaC 4:8AB; 7AB / BarAE, at year 726, no. 28.

*The Veneration of Sacred Images*

Καὶ λέγεις, ὅτι πέτρας καὶ τοίχους καὶ σανίδια προσκυνοῦμεν. Οὐχ, ὡς λέγεις, ἐστί, βασιλεῦ, ἀλλ' εἰς ὑπόμνησιν ἡμῶν καὶ εἰς διέγερσιν καὶ τὸν νοῦν ἡμῶν τὸν παχὺν καὶ χονδρὸν ἄνω ἀναφέροντα, δι' ὧν τὰ ὀνόματα καὶ δι' ὧν ἡ ἐπίκλησις καὶ δι' ὧν οἱ χαρακτῆρες· καὶ οὐκ ὡς θεούς, ὡς λέγεις σύ. Μὴ γένοιτο. Οὐ γὰρ ἔχομεν τὰς ἐλπίδας εἰς αὐτά. Καὶ εἰ μέν ἐστιν εἰκῶν τοῦ Κυρίου, λέγομεν· Κύριε Ἰησοῦ Χριστὲ Υἱὲ τοῦ Θεοῦ, βοήθησον καὶ σῶσον ἡμᾶς. Εἰ δὲ τῆς ἁγίας αὐτοῦ μητρός, λέγομεν· ἁγία θεοτόκε, μήτηρ τοῦ Κυρίου, πρέσβευε εἰς τὸν Υἱόν σου τὸν ἀληθινὸν Θεὸν ἡμῶν εἰς τὸ σῶσαι τὰς ψυχὰς ἡμῶν. Εἰ δὲ μάρτυρος· ἅγιε Στέφανε πρωτομάρτυς, ὁ ἐκχύσας τὸ αἷμα ὑπὲρ Χριστοῦ ὡς ἔχων παρρησίαν· πρέσβευε ὑπὲρ ἡμῶν. Καὶ ἐπὶ παντὸς μάρτυρος μαρτυρήσαντος οὕτως λέγομεν, τοιαύτας εὐχὰς ἀναπέμπομεν δι' αὐτῶν. Καὶ οὐκ ἔστιν, ὡς λέγεις, βασιλεῦ, θεοὺς τοὺς μάρτυρας ὀνομάζοντες.

And you claim that we worship rocks and walls and wooden panels. It is not as you say, Emperor; rather, it is for remembrance on our part and to rouse us, for the lifting up of our mind, sluggish and weak as it is—that is the reason for the names and the invocation and the images; and not as gods, as you claim. Far from it! For our hopes are not based on them. And if there is an image of the Lord, we say, "Lord Jesus Christ, Son of God, help us and save us." Or if there is one of his holy Mother, we say, "Holy God-bearer, Mother of the Lord, intercede with your Son, our true God, for the salvation of our souls." Or if it is one of a martyr: "St. Stephen the Protomartyr, who poured out ⟨your⟩ blood for the sake of Christ, intercede for us, as one who can speak easily with him." And in the case of every martyr who gave witness, we speak in this way; we send up prayers of this sort through them. And it is not the case, as you claim, Emperor, that we call the martyrs gods. **581**

## GREGORY III: March 18, 731–November 28 (29?), 741

### 582–583: Letter *Magna nos habuit* to Bishop Boniface, ca. 732

*Ed.:* Tangl: MGH Epistulae selectae I, 50f. (= letter 28) / Dümmler: MGH Epistulae III, $279_{23f., 34f.}$ [= **583*] / Jaffé, *Monumenta Moguntina* 93 / PL 89:577BC / Gratian, *Decretum*, p. III, dist. 4, c. 52 [Frdb 1:1382) [= **582*]; Gratian, *Decretum*, p. II, cs. 13, q. 2, c. 21 [Frdb 1:728) [= **583*]. —*Reg.:* JR 2239; BoeW 1:4, no. 21.

*Baptism of Questionable Validity*

Eosdemque, quos a paganis baptizatos esse asseruisti, si ita habetur, ut denuo baptizes in nomine Trinitatis, mandamus.... Nam et eos, qui se dubitant fuisse baptizatos an non, vel qui a presbytero Iovi mactanti et immolaticias carnes vescenti, ut baptizentur praecipimus.

As for what concerns those whom you assert have been baptized by pagans, if that is the case, then we order you to baptize them again in the name of the Trinity.... For those who doubt whether they have been baptized or not or who have been baptized by a priest sacrificing to Jupiter or eating sacrificial food, we order that they, too, be again baptized. **582**

*The Sacrifice of the Mass for the Dead*

Pro obeuntibus quippe consuluisse dinosceris, si liceat oblationes offerre. Sancta sic tenet Ecclesia, ut quisque pro suis mortuis vere christianis offerat oblationes atque presbyter eorum faciat memoriam. Et quamvis omnes peccatis subiaceamus, congruit, ut sacerdos pro mortuis catholicis memoriam faciat et intercedat. Non tamen pro impiis, quamvis christiani fuerint, tale quid agere licebit.

You indeed have asked for counsel as to whether it is permitted to offer oblations for the dead. The holy Church maintains that each person may offer oblations for his truly Christian dead and that the priest may commemorate them. And although we are all subject to sin, it is fitting that the priest should commemorate and intercede for deceased Catholics. Nevertheless, it will not be permitted to do so for the impious, even if they were Christians. **583**

## ZACHARY: December 10 (3?), 741–March 22 (15?), 752

### 586: Letter *Suscipientes sanctissimae fraternitatis* to Archbishop Boniface of Mainz, November 5, 744

This is the reply to a lost letter of Boniface.

*Ed.:* Tangl: MGH Epistulae selectae I, 107 (= letter 58) / Dümmler: MGH Epistulae III, $315_{24-38}$ / Jaffé, *Monumenta Moguntina* 135 (= letter 49) / PL 89:928BC (= letter 6). —*Reg.:* JR 2271; BoeW 1:10, no. 47.

*Simony*

**586** (§ 2) Repperimus [*in Bonifatii litteris ad papam*] ..., quod talia a te nobis referantur, quasi Nos corruptores simus canonum et Patrum rescindere traditiones quaeramus, ac per hoc, quod absit, cum nostris clericis in simoniacam haeresim incidamus, accipientes et compellentes quorum pallia tribuimus, ut nobis praemia largiantur, expetentes ab illis pecunias.... [*Admonetur Bonifatius, ne tale quid iterum scribat*], quia fastidiosum a Nobis et iniuriosum suscipitur, dum illud Nobis ingeritur quod Nos omnino detestamur. Absit enim a Nobis et a Nostris clericis, ut donum, quod per Spiritus Sancti gratiam suscepimus, pretio venumdemus ... anathematizantes namque omnes, quicumque ausi fuerint donum Sancti Spiritus pretio venumdare.

(§ 2) We have discovered [*in a letter of Boniface to the pope*] ... that you are reporting such things about Us as if We were corruptors of the canons and were seeking to rescind the traditions of the Fathers and that by this—may God forbid!—We were falling, with our clergy, into the heresy of simony, by accepting ⟨financial rewards⟩ and compelling those whose pallia We confer to reward Us, seeking money from them.... [*Boniface is exhorted not to write any such thing again*], because We consider it presumptuous and offensive for Us to be accused of that which We altogether detest. Indeed, far be it from Us and Our clergy to sell for money what We have received by the grace of the Holy Spirit.... We in fact anathematize all who dare to sell a gift of the Holy Spirit for money.

### 587: Synod of ROME, Session 3, October 25, 745

Clement, a priest from Scotland, was accused in Rome by Boniface in the following manner: "He is introducing Judaism: he judges that it is licit for a Christian, if he should so desire, to take as his wife the widow of his dead brother. He contradicts the faith of the holy Fathers by saying that Christ, the Son of God, when he descended into hell, freed all those who were held captive in hell, the faithful and the unfaithful, those who adore God as well as those who worship idols. He affirms many other horrible things touching on God's predestination in contradiction to the Catholic faith" (Iudaismum inducens iustum esse iudicat Christiano, ut, si voluerit, viduam fratris defuncti accipiat uxorem. Qui contra fidem sanctorem Patrum contendit dicens, quod Christus Filius Dei descendens ad inferos omnes quos inferni carcer detinuit, inde liberasset, credulos et incredulos, laudatores Dei simul et cultores idolorum. Et multa alia horribilia de praedestinatione Dei contraria fidei catholicae adfirmat; in M. Tangl: MGH Epistulae selectae I, $112_{19-25}$). –A similar error, namely, that Christ, in descending into hell, had saved all those who confessed him as God, Gregory I had already rejected by denying the salvation of those who had only a dead faith (letter *Memor bonitatis* to the presbyter George, May 567: MGH Epistulae I, 458 = *Registrum epistolarum* VII, 15 / PL 77:869f.; JR 1461).

*Ed.:* Tangl: MGH Epistulae selectae I, 118 (= letter 59) / Dümmler: MGH Epistulae III, $321_{34-39}$ / PL 89:835D. —*Reg.:* A. Werminghoff, in NArch 24 (1899): 466f.; BoeW 1:13, no. 58.

*Descent of Christ into Hell*

**587** ... Clemens, qui per suam stultitiam sanctorum Patrum statuta respuit vel omnia synodalia acta, inferens etiam Christianis iudaismum, dum praedicet fratris defuncti accipere uxorem, insuper et Dominum Iesum Christum descendentem ad inferos omnes pios et impios exinde praedicat abstraxisse, ab omni sit sacerdotali officio nudatus et anathematis vinculo obligatus.

... Clement, who by his stupidity rejects the decisions of the holy Fathers and all the synodal acts and who introduces Judaism even for Christians when he preaches that it is licit to assume the wife of a dead brother and who, moreover, preaches that the Lord Jesus Christ, in descending into hell, delivered from there all the pious and the impious, is stripped of all priestly function and bound by the chain of anathema.

### 588: Letter *Virgilius et Sedonius* to Archbishop Boniface of Mainz, July 1, 746 (745?)

*Ed.:* Tangl: MGH Epistulae selectae I, 141 (= letter 68) / Dümmler: MGH Epistulae III, $336_{19-25}$ / Jaffé, *Monumenta Moguntina* 167f. (= letter 58) / PL 89:929C (= letter 7) / Gratian, *Decretum*, p. III, dist. 4, c. 86 (Frdb 1:1390). —*Reg.:* JR 2276; A. Brackmann, *Germania Pontificia* 1/1 (Berlin, 1910), 7, no. 1; BoeW 1:15, no. 66.

*The Intention and Form Required for Baptism*

Retulerunt quippe, quod fuerit in eadem provincia sacerdos, qui latinam linguam penitus ignorabat et, dum baptizaret, nesciens latini eloquii, infringens linguam diceret: "Baptizo te in nomine Patria et Filia et Spiritus Sancti". Ac per hoc tua reverenda fraternitas consideravit rebaptizare. Sed ... si ille qui baptizavit, non errorem introducens aut haeresim, sed pro sola ignorantia Romanae locutionis infringendo linguam, ut supra fati sumus, baptizans dixisset, non possumus consentire, ut denuo baptizentur....

For they have reported that there was a priest in **588** that province who was so completely ignorant of the Latin language that when he was baptizing, because of his ignorance of the Latin speech, distorting the language, said: "Baptizo te in nomine Patria et Filia et Spiritus Sancti." And on account of this your honored brotherhood has considered rebaptizing. But ... if that one who baptized, in baptizing, spoke the contorted language as we said above, not in order to introduce an error or a heresy, but through mere ignorance of the Roman speech, we do not agree that they should be baptized a second time....

### 589: Letter *Sacris liminibus* to Archbishop Boniface of Mainz, May 1, 748

*Ed.:* Tangl: MGH Epistulae selectae I, $173_{19-26}$, $175_{3-8}$ (= letter 80) / Dümmler: MGH Epistulae III, $357_{10-24}$, $358_{9-13}$ / Jaffé, *Monumenta Moguntina* 186f. (= letter 66) / PL 89:943D, 944C (= letter 11) / Gratian, *Decretum*, p. III, dist. 4, c. 83 (Frdb 1:1389f.). —*Reg.:* JR 2286, with additions; BoeW 1:16f., no. 70.

*The Intention and Form of Baptism*

In illa [*Anglorum synodo*] tale decretum et iudicium firmissime praeceptum et diligenter demonstratum esse dignoscitur, ut quicumque sine invocatione Trinitatis lotus fuisset, quod sacramentum regenerationis non haberet. Quod omnino verum est; quia si mersus in fonte baptismatis quis fuerit sine invocatione Trinitatis, perfectus non est, nisi fuerit in nomine Patris et Filii et Spiritus Sancti baptizatus.... Hoc quoque observari in supradicta synodo sacerdotes, ut, qui vel unam de Trinitate personam in baptismo non nominaret, illud baptismum esse non posse, quod pro certo verum est, quia qui unum ex sancta Trinitate confessus non fuerit, perfectus Christianus esse non potest.

In this [*synod of the English*], it is clearly evident **589** that this decree and judgment were commanded in a most firm manner; and it was diligently demonstrated that whoever was purified without the invocation of the Trinity did not receive the sacrament of regeneration. This is absolutely true, for anyone immersed in the fountain of baptism without the invocation of the Trinity is not perfected unless he has been baptized in the name of the Father and of the Son and of the Holy Spirit.... The priests in the above-mentioned synod wished that it likewise be observed that if anyone in baptism fails to name even one Person of the Trinity, that cannot be a baptism, which is surely true, since whoever has not confessed one ⟨Person⟩ of the Holy Trinity cannot be a perfect Christian.

(STEPHEN II: March 23–25, 752)
(He died the day before his consecration and, therefore, according to ancient custom, is not numbered among the popes.)

## STEPHEN II (III): March 26, 752–April 26, 757

### 592: Responses from Quiercy (Oise), 754

These were given in a monastery in France while the pope was spending time in Quiercy. Worth noting also are the responses concerning marriages and their incomplete divorce.

*Ed.:* PL 89:1027BC / MaC 12:561D / HaC 3:1988AB. —*Reg.:* JR 2315.

*The Form of Baptism*

(Resp. XIV.) De illo presbytero, qui baptizavit isto modo sic rustice: In nomine Patris mergo et Filii mergo et Spiritus Sancti mergo, et ipse presbyter nescit, si

(Answer 14). Concerning that priest who baptized **592** in such a crude manner: In the name of the Father, I immerse, and of the Son, I immerse, and of the Holy

episcopus fuit qui eum benedixit: hic, qui ordinationem suam ignorat, omnino abiiciendus est ...; infantes vero illi, quos baptizavit, licet rustice, quia in nomine sanctae Trinitatis sunt baptizati, in eo permaneant baptismo.

Spirit, I immerse; and who himself, as priest, does not know if it was the bishop who blessed him: this one, who is ignorant of his own ordination, is to be completely deposed ...; but the infants he baptized, even though in a crude manner, since they were baptized in the name of the Holy Trinity, should remain in this baptism.

PAUL I: May 29, 757–June 28, 767
STEPHEN III (IV): August 7, 768–January 24, 772

## ADRIAN I: February 9, 772–December 25, 795

### 595–596: Letter *Institutio universalis* to the Spanish Bishops, between 785 and 791

A copy of the letter is preserved in the *Codex Carolinus* (letter 95, MGH / letter 83, PL). The text regarding predestination (*596) is also found verbatim in the letter of Adrian I *Audientes orthodoxam* to Bishop Egila of Elvira (Granada) (MGH Epistulae III, 644–47 = *Codex Carolinus*, letter 96 / PL 98:343; cf. JR 2445). It is taken from a lost work of Fulgentius of Ruspe: his letter to Eugippius.

*Ed.* [*595; 596]: W. Gundlach: MGH Epistulae III, $637_{33-37}$; $64_{4-26}$ / PL 98:376AB; 383B–384A. —*Reg.:* JR 2479.

*The Errors of the Adoptionists*

**595** ... De partibus vestris pervenit ad nos lugubre capitulum, quod quidam episcopi ibidem degentes, videlicet Eliphandus et Ascaricus cum aliis eorum consentaneis, Filium Dei adoptivum confiteri non erubescunt, quod nullus quamlibet haeresiarcha talem blasphemiam ausus est oblatrare, nisi perfidus ille Nestorius, qui purum hominem Dei confessus est Filium....

... And then from your country a plaintive chapter came to us that certain bishops living there, namely, Elipandus and Ascaricus, with others agreeing with them, do not blush to confess the Son of God as adopted; no heretical leader, however great, has dared to utter such blasphemy, except that perfidious Nestorius, who has declared that the Son of God is pure man....

*Predestination*

**596** Illud autem, quod alii ex ipsis dicunt, quod praedestinatio ad vitam sive ad mortem in Dei sit potestate et non nostra; isti dicunt "Ut quid conamur vivere, quod in Dei est potestate?"; alii iterum dicunt: "Ut quid rogamus Deum, ne vincamur tentatione, quod in nostra est potestate, quasi libertate arbitrii?"

Revera enim nullam rationem reddere vel accipere valent, ignorantes beati Fulgentii episcopi ad Eugipium presbyterum contra sermonem cuiusdam Pelagiani opuscula directa...: "Opera ergo misericordiae ac iustitiae praeparavit Deus in aeternitate incommutabilitatis suae ...; praeparavit ergo iustificandis hominibus merita; praeparavit iisdem glorificandis et praemia; malis vero non praeparavit voluntates malas aut opera mala, sed praeparavit eis iusta et aeterna supplicia. Haec est aeterna praedestinatio futurorum operum Dei, quam, sicut nobis apostolica doctrina semper insinuari cognoscimus, sic etiam fiducialiter praedicamus."

As for that, however, which some of these say, that predestination to life or to death is in the power of God and not in ours; they say: "Why do we try to live, because it is in the power of God?" Again, others say: "Why do we ask God that we may not be overcome by temptation, since it is in our power, as in the freedom of will?"

For truly they are unable to give or accept any reason, being ignorant of the writings of blessed Fulgentius to the presbyter Eugippius, directed against the discourses of a certain Pelagian ...: "Therefore, God in the eternity of his changelessness has prepared works of mercy and justice ...; but for men who are to be justified, he has prepared merits; he has prepared rewards for those who are to be glorified; but for the wicked he has not prepared evil wills or evil works, but he has prepared for them just and eternal punishments. This is the eternal predestination of the future works of God, which as we have always acknowledged to be taught to us by apostolic doctrine, so also faithfully we proclaim."

## Second Council of NICAEA (Seventh Ecumenical): September 24–October 23, 787

As a result of the initiative of Empress Irene, iconoclasm, which had been incited in the Byzantine Empire by Leo III in 726, was gradually repressed and, in this council, the doctrine of the Church on sacred images was solemnly declared. Because of an unfortunate Latin translation, its teaching came to be resisted at the Synod of Frankfurt.

## 600–603: Session 7, October 13, 787

The definition, drawn up during session 7, was solemnly proclaimed in session 8 of October 23.
*Ed.:* MaC 13:377C–380B / COeD, 3rd ed., $135_{36}$–$137_{34}$ / HaC 4:456A–D.

*Definition concerning Sacred Images*

... Τὴν βασιλικὴν ὥσπερ ἐρχόμενοι τρίβον, ἐπακολουθοῦντες τῇ θεηγόρῳ διδασκαλίᾳ τῶν ἁγίων πατέρων ἡμῶν, καὶ τῇ παραδόσει τῆς καθολικῆς ἐκκλησίας· τοῦ γὰρ ἐν αὐτῇ οἰκήσαντος ἁγίου πνεύματος εἶναι ταύτην γινώσκομεν· ὁρίζομεν σὺν ἀκριβείᾳ πάσῃ καὶ ἐμμελείᾳ, παραπλησίως τῷ τύπῳ τοῦ τιμίου καὶ ζωοποιοῦ σταυροῦ ἀνατίθεσθαι τὰς σεπτὰς καὶ ἁγίας εἰκόνας, τὰς ἐκ χρωμάτων καὶ ψηφῖδος καὶ ἑτέρας ὕλης ἐπιτηδείως ἐχούσης, ἐν ταῖς ἁγίαις τοῦ Θεοῦ ἐκκλησίαις, ἐν ἱεροῖς σκεύεσι καὶ ἐσθῆσι, τοίχοις τε καὶ σανίσιν, οἴκοις τε καὶ ὁδοῖς· τῆς τε τοῦ κυρίου καὶ Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ εἰκόνος, καὶ τῆς ἀχράντου δεσποίνης ἡμῶν τῆς ἁγίας Θεοτόκου, τιμίων τε ἀγγέλων, καὶ πάντων ἁγίων καὶ ὁσίων ἀνδρῶν.

... We, continuing on the royal path and following the divinely inspired teaching of our holy Fathers and the tradition of the Catholic Church (which we recognize, in fact, as that of the Holy Spirit dwelling in her) define, with all precision and care, that, just like the figure of the precious and life-giving Cross, so also venerable and holy images—whether painted, in mosaic, or those made of any other suitable material—are to be placed in the holy churches of God, on sacred vessels and vestments, on walls and panels, in homes and along roads: namely, the image of our Lord God and Savior, Jesus Christ; of our undefiled Lady, the holy Mother of God; of the venerable angels; and of all the saints and pious men. **600**

Ὅσῳ γὰρ συνεχῶς δι' εἰκονικῆς ἀνατυπώσεως ὁρῶνται, τοσοῦτον καὶ οἱ ταύτας θεώμενοι διανίστανται πρὸς τὴν τῶν πρωτοτύπων μνήμην τε καὶ ἐπιπόθησιν, καὶ ταύταις ἀσπασμὸν καὶ τιμητικὴν προσκύνησιν ἀπονέμειν, οὐ μὴν τὴν κατὰ πίστιν ἡμῶν ἀληθινὴν λατρείαν, ἣ πρέπει μόνῃ τῇ θείᾳ φύσει· ἀλλ' ὃν τρόπον τῷ τύπῳ τοῦ τιμίου καὶ ζωοποιοῦ σταυροῦ καὶ τοῖς ἁγίοις εὐαγγελίοις, καὶ τοῖς λοιποῖς ἱεροῖς ἀναθήμασι, καὶ θυμιαμάτων καὶ φώτων προσαγωγὴν πρὸς τὴν τούτων τιμὴν ποιεῖσθαι, καθὼς καὶ τοῖς ἀρχαίοις εὐσεβῶς εἴθισται. «Ἡ γὰρ τῆς εἰκόνος τιμὴ ἐπὶ τὸ πρωτότυπον διαβαίνει»,[1] καὶ ὁ προσκυνῶν τὴν εἰκόνα προσκυνεῖ ἐν αὐτῇ τοῦ ἐγγραφομένου τὴν ὑπόστασιν.

In fact, the more frequently these are seen through iconic representation, the more those who contemplate them are moved to remember and long for their original models and to give them salutation and respectful veneration. This, however, is not actual worship, which, according to our faith, is reserved to the divine nature alone. But as it is done for the figure of the glorious and life-giving Cross, the holy Gospels, and all other sacred objects, let these images be honored with an offering of incense and light, according to long-standing pious custom. For "the honor rendered to the image passes on to the original",[1] and he who venerates an image venerates in it the person whom the image represents. **601**

Οὕτω γὰρ κρατύνεται ἡ τῶν ἁγίων πατέρων ἡμῶν διδασκαλία, εἴτουν παράδοσις τῆς καθολικῆς ἐκκλησίας, τῆς ἀπὸ περάτων εἰς πέρατα δεξαμένης τὸ εὐαγγέλιον· οὕτω τῷ ἐν Χριστῷ λαλήσαντι Παύλῳ [*cf. 2 Cor 2:17*] καὶ πάσῃ τῇ θείᾳ ἀποστολικῇ ὁμηγύρει καὶ πατρικῇ ἁγιότητι ἑξακολουθοῦμεν κρατοῦντες τὰς παραδόσεις [*cf. 2 Th 2:15*], ἃς παρειλήφαμεν· οὕτω τοὺς ἐπινικίους τῇ ἐκκλησίᾳ προφητικῶς κατεπᾴδομεν ὕμνους· «Χαῖρε σφόδρα, θύγατερ Σίων, κήρυσσε, θύγατερ Ἰερουσαλήμ· τέρπου καὶ εὐφραίνου ἐξ ὅλης τῆς καρδίας σου· περιεῖλε κύριος ἐκ σοῦ τὰ ἀδικήματα τῶν ἀντικειμένων σοι, λελύτρωσαι ἐκ χειρὸς ἐχθρῶν σου· κύριος βασιλεὺς ἐν μέσῳ σου· οὐκ ὄψει κακὰ οὐκέτι» [*So 3:14s: Septg.*] καὶ εἰρήνη ἐπὶ σοὶ εἰς τὸν αἰῶνα χρόνον.

And so the teaching of our holy Fathers is strengthened, that is, the tradition of the Catholic Church, which has embraced the gospel from one end of the earth to the other. We, thus, follow Paul, who spoke in Christ [*cf. 2 Cor 2:17*], and the entire divine apostolic college and the holiness of the Fathers, holding fast to the traditions we have received [*cf. 2 Thess 2:15*]. And so we sing prophetically the hymns celebrating the victory of the Church: "Rejoice exceedingly, O daughter of Zion, sing forth, O daughter of Jerusalem: be joyful and happy with all your heart. The Lord has taken away the injustices of your enemies. He has redeemed you from the power of your foes. The Lord is king in your midst; no more evil shall you see" [*cf. Zeph 3:14f.: LXX*], and peace ⟨shall be⟩ in you forever and ever. **602**

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***601** [1] Basil the Great, *De Spiritu Sancto* 18, no. 45 (B. Pruche: SC 17bis, 2nd ed. [Paris, 1968], $406_{19f.}$ / PG 32:149C); this is considered the "classic passage" for the veneration of sacred images.

**603** Τοὺς οὖν τολμῶντας ἑτέρως φρονεῖν ἢ διδάσκειν ἢ κατὰ τοὺς ἐναγεῖς αἱρετικοὺς τὰς ἐκκλησιαστικὰς παραδόσεις ἀθετεῖν, καὶ καινοτομίαν τινὰ ἐπινοεῖν, ἢ ἀποβάλλεσθαί τι ἐκ τῶν ἀνατεθειμένων τῇ ἐκκλησίᾳ, εὐαγγέλιον, ἢ τύπον τοῦ σταυροῦ, ἢ εἰκονικὴν ἀναζωγράφησιν, ἢ ἅγιον λείψανον μάρτυρος· ἢ ἐπινοεῖν σκολιῶς καὶ πανούργως πρὸς τὸ ἀνατρέψαι ἔν τι τῶν ἐνθέσμων παραδόσεων τῆς καθολικῆς ἐκκλησίας· ἔτι γε μὴν ὡς κοινοῖς χρῆσθαι τοῖς ἱεροῖς κειμηλίοις ἢ τοῖς εὐαγέσι μοναστηρίοις· ἐπισκόπους μὲν ὄντας ἢ κληρικοὺς καθαιρεῖσθαι προστάσσομεν, μονάζοντας δὲ ἢ λαϊκοὺς τῆς κοινωνίας ἀφορίζεσθαι.

Those, therefore, who dare to think or teach otherwise, or who, by following the accursed heretics, despise the traditions of the Church, or who invent some novelty or reject any of the consecrated objects offered to the Church: either the Gospel or the figure of the Cross, a painted image or the sacred relics of a martyr; or who devise perverse and cunning ways of overturning any of the legitimate traditions of the Catholic Church; or who even make profane use of sacred vessels or venerable monasteries: these, if they are bishops or clerics, we order to be deposed; if, however, they are monks or laymen, they are to be excommunicated.

### 604–609: Session 8, October 23, 787

*Ed.* [**604; 605–609*]: MaC 13:419E–421A; 416A–C / HaC 4:488CD; 484C–E. [**604; 606–609*]: COeD, 3rd ed., $140_{18-42}$; $137_{28}$–$138_{3}$.

*The Election into Holy Orders*

**604** Πᾶσαν ψῆφον γινομένην παρὰ ἀρχόντων ἐπισκόπου ἢ πρεσβυτέρου ἢ διακόνου ἄκυρον μένειν κατὰ τὸν κανόνα [*Canones Apostolorum 30*] τὸν λέγοντα· Εἴ τις ἐπίσκοπος κοσμικοῖς ἄρχουσι χρησάμενος, δι' αὐτῶν ἐγκρατὴς ἐκκλησίας γένηται, καθαιρείσθω καὶ ἀφοριζέσθω, καὶ οἱ κοινωνοῦντες αὐτῷ πάντες. Δεῖ γὰρ τὸν μέλλοντα προβιβάζεσθαι εἰς ἐπισκοπὴν ὑπὸ ἐπισκόπων ψηφίζεσθαι, καθὼς παρὰ τῶν ἁγίων πατέρων τῶν ἐν Νικαίᾳ ὥρισται ἐν τῷ κανόνι [*can. 4*] τῷ λέγοντι· Ἐπίσκοπον προσήκει μάλιστα μὲν ὑπὸ πάντων τῶν ἐν τῇ ἐπαρχίᾳ καθίστασθαι. Εἰ δὲ δυσχερὲς εἴη τὸ τοιοῦτο, ἢ διὰ κατεπείγουσαν ἀνάγκην, ἢ διὰ μῆκος ὁδοῦ, ἐξ ἅπαντος τρεῖς ἐπὶ τὸ αὐτὸ συναγομένους, συμψήφων γινομένων καὶ τῶν ἀπόντων καὶ συντιθεμένων διὰ γραμμάτων, τότε τὴν χειροτονίαν ποιεῖσθαι, τὸ δὲ κῦρος τῶν γινομένων δίδοσθαι καθ' ἑκάστην ἐπαρχίαν τῷ μητροπολίτῃ.

Every election of a bishop, priest, or deacon made by secular rulers is to remain invalid, according to the canon [*Canones Apostolorum 30*] that says: "If any bishop, having recourse to secular rulers, takes possession of a church through them, let him be deposed, and let all those who enter communion with him be excommunicated." For it is necessary that the one being elevated to the office of bishop be elected by bishops, as was decided by the holy Fathers who met at Nicaea, in the canon [*can. 4*] that says: Indeed, it is especially fitting that a bishop be ordained by all ⟨the bishops⟩ of the province. If, however, this is difficult, either because of some pressing necessity or because of the length of the journey, nevertheless, let at least three ⟨bishops⟩ join together in the same place, and, with the absent ones giving their support and their consent in writing, the consecration may take place. The authority, however, over what is done in each province is granted to the metropolitan bishop.

*Sacred Images, the Humanity of Christ, and Ecclesiastical Tradition*

**605** Ἡμεῖς τὰς σεπτὰς εἰκόνας ἀποδεχόμεθα· ἡμεῖς τοὺς μὴ οὕτως ἔχοντας τῷ ἀναθέματι καθυποβάλλομεν....

We accept the veneration of images; those who do not believe in this way, we place under anathema....

**606** Εἴ τις Χριστὸν τὸν Θεὸν ἡμῶν περιγραπτὸν οὐχ ὁμολογεῖ κατὰ τὸ ἀνθρώπινον, ἀνάθεμα ἔστω....

If anyone does not admit that Christ, our God, is circumscribed according to his humanity, let him be anathema....

**607** Εἴ τις τὰς εὐαγγελικὰς ἐξηγήσεις τὰς στηλογραφικῶς γινομένας οὐ προσίεται, ἀνάθεμα ἔστω.

If anyone does not permit the narration of the Gospels with the aid of images, let him be anathema.

**608** Εἴ τις οὐκ ἀσπάζεται ταύτας εἰς ὄνομα τοῦ Κυρίου οὔσας καὶ τῶν ἁγίων αὐτοῦ, ἀνάθεμα ἔστω.

If anyone does not honor these ⟨images made⟩ in the name of the Lord and his saints, let him be anathema.

**609** Εἴ τις πᾶσαν παράδοσιν ἐκκλησιαστικὴν ἔγγραφον ἢ ἄγραφον ἀθετεῖ, ἀνάθεμα ἔστω....

If anyone rejects all ecclesiastical tradition, written or unwritten, let him be anathema....

### 610–611: Letter *Si tamen licet* to the Bishops of Spain, between 793 and 794

*Ed.* [**610; 611*]: A. Werminghoff: MGH Leges III = Concilia 2/I (1904), $123_{6-9}$; $123_{15-39}$ / MaC 13:865D–866D / HaC 4:866B–867A. —*Reg.:* JR 2482.

*The Error of Adoptionism*

Materia autem causalis perfidiae inter cetera reicienda de adoptione Iesu Christi Filii Dei secundum carnem falsis argumentationibus digesta, perfidorum verborum ibi stramina incomposito calamo legebantur. Hoc catholica Ecclesia numquam credidit, numquam docuit, numquam male credentibus assensum praebuit....

The foundation for the errors concerning the adoption of Jesus Christ, the Son of God according to the flesh, is to be rejected like others since it rests on false argumentation; the chaff of perfidious words of an unseemly pen can be read there. The Catholic Church has never believed, never taught, never given assent to those who wrongly believe ⟨this⟩.... **610**

Ipse enim [*Christus*] de se innotuit, cuius filius esset, cum Patris nomen se asserit hominibus adnuntiasse. Ait enim: "Manifestavi nomen tuum hominibus, quos dedisti mihi de mundo" [*Io 17:6*]. Nomen paternum tunc manifestavit hominibus, cum se Patris Filium verum et non putativum, proprium innotuit et non adoptivum. Sed notandum quod dicitur: "hominibus, quos dedisti mihi". Non enim isti ex illis hominibus, quos ei Pater dederat et immo quos ille cum Patre ante mundi constitutionem elegerat, qui eum adoptivum et non proprium Filium confiterentur, quasi alienus aliquando a Patre fuerit aut per carnis extraneus ab eo factus esset adsumptionem, cum, ut Verbum caro fieret, una exstiterit Patris Filiique voluntas, sicut scriptum est: "Ut facerem voluntatem tuam; Deus meus, volui" [*Ps 39:9*].

In fact, he himself [*Christ*] made known whose Son he was when he announced to men the name of the Father. Indeed, he said: "I have manifested your name to the men whom you gave me out of the world" [*Jn 17:6*]. He then manifested the Father's name to men when he made himself known as the true, not putative, the real, not adoptive, Son of the Father. But what is said must be noted: "to the men whom you gave me". In fact, among those whom the Father had given him and those whom he indeed, with the Father, had chosen before the creation of the world are not those who have confessed an adoptive and not real Son, as though at some point he was separated from the Father, or that, by assuming flesh, he removed himself from him; whereas, it was ⟨through⟩ one will of the Father and the Son that the Word became flesh, as it is written: "I delight to do your will, O my God" [*Ps 40:8*]. **611**

Hinc alias dicit: "Ascendo ad Patrem meum et Patrem vestrum" [*Io 20:17*], Distincte enim dixit "meum" et "vestrum", eius videlicet non per gratiam, sed per naturam, noster vero per gratiam adoptionis. Porro numquam non fuit Filius, quia numquam non fuit Pater. Semper eum et ubique distincte Patrem suum appellat. "Pater" inquit "meus usque modo operatur, et ego operor" [*Io 5:17*], et rursus: "Pater, clarifica Filium tuum, ut Filius tuus clarificet te" [*Io 17:1*], et: "Pater meus quod dedit mihi, maius omnibus est" [*Io 10:29*].

For this reason, he says elsewhere: "I am ascending to my Father and your Father" [*Jn 20:17*]. Indeed, he distinctly says "my" and "your", his, of course, not through grace but through nature; ours, however, through the grace of adoption. Furthermore, there never was a time when the Son did not exist because there never was a time when the Father did not exist. Always and everywhere, he clearly calls him his Father. "My Father", he says, "is at work until now, and I am at work" [*Jn 5:17*]; and again: "Father, glorify your Son, so that your Son may glorify you" [*Jn 17:1*]; and: "My Father, who has given them to me, is greater than all" [*Jn 10:29*].

Quodsi secundum eorum callidam tergiversationem cuncta, quae protulimus, ad divinitatem tantummodo Filii Dei referenda opinantur, dicant, ubi umquam communi affectu dixerit nobiscum "Pater noster". "Scit enim" inquit "Pater vester, quid vobis opus sit" [*Mt 6:8*]. Non ait "noster", quasi nobiscum adoptatus per gratiam. Et alibi "Estote ergo et vos perfecti, sicut et Pater vester caelestis perfectus est" [*Mt 5:48*]. Cur non dixit "noster"? Quia aliter noster et aliter suus. Hinc rursus ait: "Si vos, cum sitis mali, nostis bona dare filiis vestris, quanto magis Pater vester de caelo dabit spiritum bonum petentibus se?" [*Lc 11:13*] et cetera. Hinc Paulus, vas electionis, ait: "Proprio Filio suo non pepercit Deus, sed pro nobis omnibus tradidit illum" [*Rm 8:32*]. Scimus enim, quia non est traditus secundum divinitatem, sed secundum id quod homo verus erat.

But if, in their clever subterfuge, they suppose that all we have set forth refers only to the divinity of the Son of God, let them say where, in a state common with us, he has ever said, "our Father". "Your Father", he says, "knows indeed what you need" [*Mt 6:8*]. He does not say "our" as if he, like us, had been adopted by grace. And in another place: "Be perfect, therefore, as your Father in heaven is perfect" [*Mt 5:48*]. Why does he not say "our"? Because ⟨the Father⟩ is ours in one way and his in a different way. Hence, he says again: "If you, who are evil, know how to give good things to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him?" [*Lk 11:13*], et cetera. Thus, Paul, the vessel of election, says: "God did not spare his only Son but handed him over for us all" [*Rom 8:32*]. We, indeed, know that he was handed over, not according to his divinity, but according to the fact that he was true man.

## 612–615: Synod of FRANKFURT (Main), ca. June 794

King Charlemagne wished for this synod to be ecumenical and equal to the Second Council of Nicaea (cf. *600). He, therefore, made sure that two legates were sent from the Apostolic See. In their presence, the heresy of adoptionism—which under Charlemagne's presidency the Synod of Regensburg (792) had rejected already—was again condemned. Earlier, a letter of the bishops of Spain and Gaul in favor of adoptionism, composed by Archbishop Elipandus of Toledo in 792/793, had been sent to the bishops of the Frankish kingdom (MGH Concilia 2/I, 111–19 / PL 101:1321D–1331B). This letter was refuted in great detail in the letter of the Synod of Frankfurt. Moreover, because of an erroneous translation of the decrees of the Second Council of Nicaea, the Synod of Frankfurt rejected the veneration of images (Capitulary, can. 2; ed. as *615, *Libri Carolini de imaginibus*: MGH Concilia 2, suppl. / PL 98:989–1248); but Adrian I took the position in favor of the Second Council of Nicaea (PL 89:1247–92).

*Ed.* [*Synodal letter*]: A. Werminghoff: MGH Leges III = Concilia 2/I, $144_{4-9}$, $149_{16-32}$, $150_{1f.}$, $152_{2-6}$ / PL 101:1332C, 1337C–1338B, 1340B / MaC 13:884E–885A, 890B–891A, 893B / HaC 4:883DE, 888D–889B, 891B. —[*Capitulary, can. 1*]: MGH, ibid., $165_{21-25}$ / MaC 13:909C / HaC 4:904C / PL 97:191B. —*Reg.*: A. Werminghoff, in NArch 24 (1899): 472f.

### a. Synodal Letter of the Bishops of the Kingdom of the Franks to the Bishops of Spain

*Refutation of Adoptionism*

**612** ... Invenimus enim in libelli vestri principio scriptum, quod posuistis vos: "Confitemur et credimus Deum Dei Filium ante omnia tempora sine initio ex Patre genitum, coaeternum et consubstantialem, non adoptione, sed genere". Item post pauca eodem loco legebatur: "Confitemur et credimus eum factum ex muliere, factum sub lege [*cf. Gal 4:4*], non genere esse Filium Dei, sed adoptione, non natura, sed gratia". Ecce serpens inter pomifera paradisi latitans ligna, ut incautos quosque decipiat....

... For in the beginning of your little book we have found written what you have laid down: "We confess and we believe that God, the Son of God before all ages without beginning, was begotten from the Father, co-eternal and consubstantial, not by adoption but by birth." Likewise, after a few words in the same place we read: "We confess and we believe that he was made from a woman, made under the law [*cf. Gal 4:4*], that not by birth is he the Son of God but by adoption; not by nature but by grace." Behold the serpent hiding among the fruit-bearing trees of paradise, that he may deceive every unwary one....

**613** Quod etiam in sequentibus adiunxistis, in professione Nicaeni symboli non invenimus dictum, "in Christo duas naturas et tres substantias" [*cf.* *567], et "homo deificus" et "Deus humanatus". Quid est natura hominis, nisi anima et corpus? Vel quid est inter naturam et substantiam, ut tres substantias necesse sit nobis dicere, et non magis simpliciter, sicut sancti Patres dixerunt, confiteri Dominum nostrum Iesum Christum Deum verum et verum hominem in una persona?

Mansit vero persona Filii in sancta Trinitate, cui personae humana accessit natura, ut esset una persona, Deus et homo, non homo deificus et humanatus Deus, sed Deus homo et homo Deus: propter unitatem personae unus Dei Filius, et idem hominis Filius, perfectus Deus, perfectus homo.

Perfectus homo non est nisi anima et corpore ..., nec negamus et nos, Christo haec tria veraciter inesse, divinitatem scilicet, animam et corpus. Sed quia vere Deus et homo dicitur, in Dei nomine totum quod Dei est designatur, in hominis vero totum quicquid hominis est intelligitur. Ideo sufficit, in eo unam perfectam divinitatis et alteram perfectam humanitatis confiteri substantiam.... Consuetudo ecclesiastica solet in Christo duas substantias nominare, Dei videlicet et hominis....

Likewise, we have not found mentioned in Nicaea's creed what you subsequently added: that there are "two natures and three substances in Christ" [*cf.* *567], "man deified" and "God humanized". What is the nature of man if not soul and body? Or what distinction is there between nature and substance that requires us to say three substances and not to confess, more simply, our Lord Jesus Christ true God and true man in one Person, as the holy Fathers have said?

The Person of the Son remained in the Holy Trinity, however, and to this Person the human nature was joined, so that there was one Person, God and man, not man deified and God humanized, but the God-man and the man-God: by means of the unity of the Person, one Son of God and the same the Son of man, perfect God, perfect man.

A complete man does not exist without soul and body ...; and we do not deny that these three truly are in Christ, namely, divinity, soul, and body. But since he is indeed called God and man: in the name of "God" all that is of God is designated; and in ⟨the name⟩ of "man", truly everything that is of man is understood. It, therefore, suffices to confess in him both the perfect substance of divinity and the perfect substance of humanity.... Ecclesiastical custom is wont to name two substances in Christ, namely, that of God and that of man....

Si ergo Deus verus est, qui de Virgine natus est, quomodo tunc potest adoptivus esse vel servus? Deum enim nequaquam audetis confiteri servum vel adoptivum: et si eum propheta servum nominasset, non tamen ex condicione servitutis, sed ex humilitatis oboedientia, qua factus est Patri "oboediens usque ad mortem" [*Phil 2:8*].

If, therefore, he is true God, who was born of the Virgin, how then can he be adopted or a servant? For by no means do you dare to confess God a servant or one adopted; and if the prophet called him servant, it is not, however, from the condition of servitude but from the obedience of humility, by which he was made obedient to the Father even unto death [*Phil 2:8*]. **614**

**b. Capitulary of the Synod**

*Condemnation of the Adoptionists*

Can. 1. ... In primordio capitulorum exortum est de impia ac nefanda haeresi Eliphandi, Toletanae sedis episcopi, et Felicis, Orgellitanae, eorumque sequacibus, qui male sentientes in Dei Filio asserebant adoptionem: quam omnes qui supra sanctissimi Patres et respuentes una voce contradixerunt atque hanc haeresim funditus a sancta Ecclesia eradicandam statuerunt.

Can. 1. ... In the beginning of the chapters, they began with the impious and abominable heresy of Elipandus, Bishop of Toledo, and of Felix of Urgel and of their followers, who, in their false thinking, affirmed an adoption in the Son of God: how all the above ⟨mentioned⟩ most holy Fathers contradicted this and rejected it unanimously and determined that this heresy must be thoroughly eradicated from the holy Church. **615**

## LEO III: December 27, 795–June 12, 816

### 616–619: Synod of FRIULI, 796 or 797: Profession of Faith

This took place under the leadership of Paulinus, Patriarch of Aquileia, in Cividale del Friuli (Venice).

*Ed.* [**616–618; 619*]: A. Werminghoff: MGH Leges III = Concilia 2/I, $187_{24}$–$188_{5}$; $188_{19-34}$ / PL 99:293B–294A; 294CD / MaC 13:842E–843C; 843E–844B. —*Reg.:* A. Werminghoff, in NArch 24 (1899): 474.

*The Divine Trinity*

[*Post Symbolum Constantinopolitanum sequitur:*] Sanctam autem, perfectam, inseparabilem et ineffabilem veramque Trinitatem, id est Patrem et Filium et Spiritum Sanctum, individuam confiteor in unitate naturae, quia trinus et unus est Deus: trinus nimirum per distinctionem personarum; unus vero per substantiam inseparabilem deitatis. Has igitur tres personas ... non putativas vel quasi suspicabiles tantum, sed veras, subsistentes, coaeternas, coaequales credimus et consubstantiales....

[*After the creed of Constantinople, there follows:*] I profess, however, the holy, perfect, inseparable, ineffable, and true Trinity; namely, the Father and the Son and the Holy Spirit, inseparable in the unity of nature, because God is triune and one: triune certainly through the distinction of Persons, but one through the inseparable substance of divinity. We believe, therefore, that these three Persons ... are not merely putative or as if conjectural, but true, subsistent, co-eternal, co-equal, and consubstantial.... **616**

Nam Pater verus Deus, vere et proprie Pater est, qui genuit ex se, id est ex sua substantia, intemporaliter et sine initio verum Filium, coaeternum, consubstantialem et coaequalem sibi.

Et Filius verus Deus, vere et proprie est Filius, qui ante omnia saecula genitus est de Patre intemporaliter et absque ullo initio.... Et numquam fuit Pater sine Filio, nec Filius sine Patre....

Spiritus namque Sanctus verus Deus, vere et proprie Spiritus Sanctus est: non genitus nec creatus, sed ex Patre Filioque intemporaliter et inseparabiliter procedens. Consubstantialis, coaeternus et aequalis Patri Filioque semper est, erat et erit. Et numquam fuit Pater aut Filius sine Spiritu Sancto, nec Spiritus Sanctus sine Patre et Filio.

For the Father, as true God, is truly and properly Father, who generated from himself, that is, from his substance, outside of time, and without beginning, the true Son, co-eternal, consubstantial, and co-equal to himself. **617**

And the Son, as true God, is truly and properly Son, who was generated from the Father before all ages outside of time and without any beginning.... And never was the Father without the Son or the Son without the Father....

And the Holy Spirit, as true God, is truly and properly the Holy Spirit: not generated or created, but proceeding outside of time and inseparably from the Father and the Son. He always is, was, and will be consubstantial, co-eternal, and co-equal to the Father and the Son. And never was the Father or the Son without the Holy Spirit or the Holy Spirit without the Father and the Son.

**618** Et idcirco inseparabilia sunt semper opera Trinitatis, et nihil est in sancta Trinitate diversum aliquid aut dissimile vel inaequale: non divisum naturaliter, non confusum personaliter, nihil maius aut minus, non anterior, non posterior, non inferior, non superior; sed una et aequalis potestas, par gloria, sempiterna et coaeterna consubstantialisque maiestas....

And therefore all the works of the Trinity are always inseparable, and there is nothing in the Holy Trinity that is contrary or dissimilar or unequal; there is no division in the nature and no confusion in the Persons; there is neither greater nor lesser, neither before nor after, neither superior nor inferior; but only one equal power, equal glory, and everlasting, co-eternal, and consubstantial majesty....

*Christ, the Natural, Not Adopted, Son of God*

**619** De hac autem ineffabili Trinitate sola Verbi persona, id est Filius, ... descendit de caelis, unde numquam recesserat. Incarnatus est de Spiritu Sancto et ex semper virgine Maria verus homo factus est, verusque permanet Deus.

Nec obfuit humana et temporalis nativitas divinae illi et intemporali nativitati, sed in una Christi Iesu persona verus Dei verusque hominis Filius, non alter hominis Filius, alter Dei, sed unus idemque Dei hominisque Filius, in utraque natura, divina scilicet et humana, Deus verus et homo verus, non putativus Dei Filius, sed verus; non adoptivus, sed proprius, quia numquam fuit propter hominem quem adsumpsit a Patre alienus.

Solus enim sine peccato natus est homo, quoniam solus est incarnatus de Spiritu Sancto et immaculata Virgine novus homo. Consubstantialis Deo Patri in sua, id est divina; consubstantialis etiam matri, sine sorde peccati, in nostra, id est humana natura. Et ideo in utraque natura proprium eum et non adoptivum Dei Filium confitemur, quia inconfusibiliter et inseparabiliter adsumpto homine unus idemque est Dei et hominis Filius. Naturaliter Patri secundum divinitatem, naturaliter matri secundum humanitatem; proprius tamen Patri in utroque....

From this ineffable Trinity only the Person of the Word, that is, the Son, ... came down from heaven, from which he never departed. He became incarnate by the Holy Spirit and became true man from the ever-virgin Mary, and ⟨he⟩ remains true God.

And the human and temporal birth was not opposed to the divine nativity outside of time, but in the one Person of Jesus Christ, ⟨there is⟩ the true Son of God and the true Son of man, not one Son of man and another of God, but one and the same is the Son of God and of man in the two natures, namely, the divine and the human, true God and true man; not the putative Son of God, but the true; not the adopted, but ⟨the Father's⟩ very own, for never was he alien to the Father because of the humanity he assumed.

For he alone is born man without sin since he alone became incarnate as the new man from the Holy Spirit and the immaculate Virgin. ⟨He is⟩ consubstantial with God the Father in his own, that is, the divine ⟨nature⟩ and consubstantial also with his Mother, without the stain of sin, in ours, that is, the human nature. And so in each nature we confess that he is the true not the adopted Son of God, since, having assumed humanity, without confusion or separation, one and the same is the Son of God and the Son of man. Naturally of the Father according to divinity and naturally of the Mother according to humanity; yet still the very own ⟨Son⟩ of the Father in both ⟨natures⟩....

STEPHEN IV (V): June 22, 816–January 24, 817
PASCHAL I: January 25, 817–February 11, 824
EUGENE II: February / May 824–August 827
VALENTINE: August–September 827
GREGORY IV: September (?) 827–January 844
SERGIUS II: January 844–January 27, 847

## LEO IV: April 10, 847–July 17, 855

### 620: Synod of PAVIA, 850

*Ed.:* W. Hartmann, MGH Leges IV = Concilia 3 (1984), $223_{15-29}$ / MaC 14:932E–933B / HaC 5:27A–C.

*The Sacrament of the Anointing of the Sick*

(8) Illud quoque salutare sacramentum, quod commendat Iacobus Apostolus dicens: "Infirmatur quis in vobis? ... remittetur ei" [*Iac 5:14s*], solerti praedicatione populis innotescendum est: magnum sane ac valde appetendum mysterium, per quod, si fideliter poscitur, et peccata remittuntur, et consequenter corporalis salus restituitur.... Hoc tamen sciendum, quia, si is, qui infirmatur, publicae paenitentiae mancipatus est, non potest huius mysterii consequi medicinam, nisi prius reconciliatione percepta communionem corporis et sanguinis Christi meruerit. Cui enim reliqua sacramenta interdicta sunt, hoc uno nulla ratione uti conceditur.

(8) That saving sacrament also that James the apostle **620**
commends, saying: "If anyone is sick ... it will be remitted him" [*Jas 5:14f.*], must be made known to the people by skillful teaching; a truly great mystery and one exceedingly to be sought, through which, if the faithful ask, and their sins are forgiven, it may even follow that health of body is restored.... This, however, must be known, that, if he who is sick has not been freed from public penance, he cannot receive the remedy of this mystery, unless first by the prescribed reconciliation he has merited the communion of the Body and Blood of Christ. He to whom the other sacraments have been restricted is by no means permitted to use this one.

## 621–624: Synod of QUIERCY, May 853

This synod took place under the presidency of Archbishop Hinkmar of Reims in Quiercy (Oise). It opposed the doctrine of double predestination of the monk Gottschalk of Orbais. Gottschalk had already been condemned in 848 by a synod of Mainz and in 849 in Quiercy.

*Ed.:* W. Hartmann, MGH Leges IV = Concilia 3 (1984), $297_{7-32}$ / MaC 14:920D–921C / HaC 5:18C–19B / PL 125:63C–64A; moreover, single chapters are presented and explained in Hinkmar's *De praedestinatione Dei et libero arbitrio posterior dissertatio*: PL 125:129D–130A (= chap. 1), 183C (= chap. 2), 211C (= chap. 3), 282B (= chap. 4). —*Reg.:* NArch 26/III (1901): 619.

*Free Will of Man and Predestination*

Cap. 1. Deus omnipotens hominem sine peccato rectum cum libero arbitrio condidit, et in paradiso posuit, quem in sanctitate iustitiae permanere voluit. Homo libero arbitrio male utens peccavit et cecidit, et factus est "massa perditionis"[1] totius humani generis. Deus autem bonus et iustus elegit ex eadem massa perditionis secundum praescientiam suam quos per gratiam praedestinavit [*Rm 8:29s; Eph 1:11*] ad vitam, et vitam illis praedestinavit aeternam: ceteros autem, quos iustitiae iudicio in massa perditionis reliquit, perituros praescivit, sed non ut perirent praedestinavit; poenam autem illis, quia iustus est, praedestinavit aeternam. Ac per hoc unam Dei praedestinationem tantummodo dicimus, quae aut ad donum pertinet gratiae aut ad retributionem iustitiae.

Chap. 1. The omnipotent God created man upright, **621**
without sin, and with free will, and he placed ⟨man⟩, whom he wished to remain in the holiness of justice, in paradise. Man, using his free will badly, sinned and fell and became the "mass of perdition" of the entire human race. The just and good God, however, chose from this same mass of perdition according to his foreknowledge those whom through grace he predestined to life [*Rom 8:29ff.; Eph 1:11*], and he predestined for these eternal life; the others, whom by the judgment of justice he left in the "mass of perdition",[1] however, he knew would perish; but he did not predestine that they would perish; because he is just, however, he predestined eternal punishment for them. And on account of this we speak of only one predestination of God, which pertains either to the gift of grace or to the retribution of justice.

Cap. 2. Libertatem arbitrii in primo homine perdidimus, quam per Christum Dominum nostrum recepimus: et habemus liberum arbitrium ad bonum, praeventum et adiutum gratia, et habemus liberum arbitrium ad malum, desertum gratia. Liberum autem habemus arbitrium, quia gratia liberatum et gratia de corrupto sanatum.

Chap. 2. The freedom of will that we lost in the first **622**
man, we have received back through Christ our Lord; and we have free will for good, preceded and aided by grace, and we have free will for evil, abandoned by grace. But we have free will because it has been liberated by grace and healed from corruption by grace.

Cap. 3. Deus omnipotens "omnes homines" sine exceptione "vult salvos fieri" [*1 Tim 2:4*], licet non omnes salventur. Quod autem quidam salvantur, salvantis est donum: quod autem quidam pereunt, pereuntium est meritum.

Chap. 3. The omnipotent God wishes "all men" **623**
without exception "to be saved" [*1 Tim 2:4*], although not all may be saved. That some, however, are saved is the gift of the one who saves; that some, however, perish is the fault of those who perish.

*621 [1] Cf. Augustine, letter 190, chap. 3, no. 9 (CSEL 57:144 / PL 33:859f.); *De dono perseverantiae* 14, no. 35 (PL 45:1014).

**624** Cap. 4. Christus Iesus Dominus noster, sicut nullus homo est, fuit vel erit, cuius natura in illo assumpta non fuerit, ita nullus est, fuit vel erit homo, pro quo passus non fuerit; licet non omnes passionis eius mysterio redimantur. Quod vero omnes passionis eius mysterio non redimuntur, non respicit ad magnitudinem et pretii copiositatem, sed ad infidelium et ad non credentium ea fide, "quae per dilectionem operatur" [*Gal 5:6*], respicit partem; quia poculum humanae salutis, quod confectum est infirmitate nostra et virtute divina, habet quidem in se, ut omnibus prosit: sed si non bibitur, non medetur.

Chap. 4. Just as there is not, nor has been, nor will be any man whose nature has not been assumed by Christ Jesus our Lord, so also there is not, nor has been, nor will be any man for whom he has not suffered; even if not all are redeemed by the mystery of his Passion. That not all, however, are redeemed by the mystery of his Passion concerns neither the greatness nor the fullness of the price, but, rather, the part of those who are unfaithful and those who do not believe with that faith "which works through love" [*Gal 5:6*]; for the cup of human salvation, which was forged by our infirmity and by divine strength, contains within itself what is beneficial for all; but if one does not drink from it, he is not healed.

## 625–633: Synod of VALENCE, January 8, 855

This synod was occasioned by the controversies about the doctrine of predestination. The synodal acts of the Synod of Quiercy under the leadership of Hinkmar (*621–624) defended predestination only to blessed life. Among those upholding double predestination in a strict Augustinian sense were Florus of Lyon (cf. PL 119:101f.), Prudentius of Troyes, and Bishop Remigius of Lyon. Prudentius of Troyes, it is true, rejected the erroneous opinion of John Scotus Eriugena (cf. his work *De praedestinatione*, written in 851), but he drew up a list of "counter-chapters" in opposition to the chapters of the Synod of Quiercy. Bishop Remigius of Lyon presided over the Synod of Valence, which in a similar manner opposed the Synod of Quiercy. After the differences over terminology were resolved and the error of Hinkmar's opponents about his position was corrected, the participants of the Synod of Valence, at the Synod of Langres of 859, removed those words directed against the Synod of Quiercy in canon 4 of Valence [shown within brackets in *631]. Subsequently, at the Synod of Toul in 860, the two sides were reconciled and accepted the synodal letter of Hinkmar as well as the chapters of Quiercy and those of Valence.

*Ed.:* Hartmann, MGH Leges IV = Concilia 3 (1984), $352_{16}$–$356_{26}$ / MaC 15:3B–7A / HaC 5:89A–91C. —*Reg.:* NArch 26/III (1901): 621.

*Predestination*

**625** Can. 1. ... Novitates vocum et praesumptivas garrulitates, unde potius inter fratres contentionum et scandalorum fomes excitari potest, quam aedificatio ulla timoris Dei succrescere, cum studio omni devitamus. Indubitanter autem doctoribus pie et recte tractantibus verbum veritatis, ipsisque sacrae Scripturae lucidissimis expositoribus, id est Cypriano, Hilario, Ambrosio, Hieronymo, Augustino, ceterisque in catholica pietate quiescentibus, reverenter auditum et obtemperanter intellectum submittimus, et pro viribus, quae ad salutem nostram scripserunt, amplectimur. Nam de praescientia Dei, et de praedestinatione, et de quaestionibus aliis, in quibus fratrum animi non parum scandalizati probantur, illud tantum firmissime tenendum esse credimus, quod ex maternis Ecclesiae visceribus nos hausisse gaudemus.

Can. 1. ... With every effort, we avoid novelties of expression and presumptuous chattering, which can ignite the fuel for contention and scandals between brothers rather than increase any edification in the fear of God. Without hesitation, however, we submit our hearing with reverence and our intellect with obedience to the doctors who piously and correctly discuss the word of truth as well as those most luminous expositors of Sacred Scripture: namely, Cyprian, Hilary, Ambrose, Jerome, Augustine, and the others who repose in Catholic piety, and with all our strength, we embrace what they have written for our salvation. For, with regard to the foreknowledge of God and predestination and other questions, about which the minds of the brethren seem to have experienced no small scandal, we believe we should hold most firmly only to that which we rejoice in having drawn from the maternal womb of the Church.

**626** Can. 2. "Deum praescire et praescisse aeternaliter et bona, quae boni erant facturi, et mala, quae mali sunt gesturi",[1] quia vocem Scripturae dicentis habemus: "Deus aeterne, qui absconditorum es cognitor, qui nosti omnia antequam fiant" [*Dn 13:42*], fideliter tenemus; et placet tenere, "bonos praescisse omnino per gratiam suam bonos futuros, et per eandem gratiam aeterna praemia

Can. 2. We faithfully hold that "God foreknows and has foreknown eternally both the good deeds that good men will do and the evil that evil men will do",[1] because we have that word of Scripture which says: "Eternal God, who are the witness of all things hidden, who knew all things before they are" [*Dan 13:42*]; and it seems right to hold "that the good certainly have known that through

*626 [1] Florus of Lyon, *Sermo de praedestinatione* (PL 119:96D–97A).

accepturos: malos praescisse per propriam malitiam malos futuros, et per suam iustitiam aeterna ultione damnandos":[2] ut secundum Psalmistam: "Quia potestas Dei est, et Domini misericordia, ut reddat unicuique secundum opera sua" [*Ps 61:12s*], et sicut apostolica doctrina se habet: "His quidem, qui secundum patientiam boni operis gloriam et honorem et incorruptionem quaerunt, vitam aeternam: his autem, qui ex contentione, et qui non acquiescunt veritati, credunt autem iniquitati, ira et indignatio, tribulatio et angustia in omnem animam hominis operantis malum" [*Rm 2:7–10*].

his grace they would be good and that through the same grace they would receive eternal rewards; that the wicked have known that through their own malice they would do evil deeds and that through his justice they would be condemned with eternal punishment";[2] as, according to the Psalmist: "For power belongs to God, and mercy to the Lord, so that he may render to each according to his works" [*Ps 62:12f.*], and as apostolic doctrine holds: "Eternal life, indeed, to those who, by perseverance in good works, seek glory and honor and incorruption; but to those who, out of rebellion, do not submit to the truth but assent to iniquity: wrath and indignation, tribulation and anguish for every human soul doing evil" [*Rom 2:7–10*].

In eodem sensu idem alibi: "In revelatione", inquit, "Domini nostri Iesu Christi de caelo cum angelis virtutis eius, in igne flammae dantis vindictam his, qui non noverunt Deum, et qui non oboediunt evangelio Domini nostri Iesu Christi, qui poenas dabunt in interitu aeternas,... cum venerit glorificari in Sanctis suis et admirabilis fieri in omnibus, qui crediderunt" [*2 Th 1:7–10*].

In the same sense, this same one ⟨Paul⟩ says elsewhere: "In the revelation of our Lord Jesus ⟨who comes⟩ from heaven with the angels of his power, taking vengeance in flaming fire on those who do not know God and do not obey the gospel of our Lord Jesus Christ; ⟨these⟩ will suffer eternal punishments in ruin ... when he comes to be glorified in his saints and to be marveled at in all those who have believed" [*2 Thess 1:7–10*].

Nec prorsus ulli malo praescientiam Dei imposuisse necessitatem, ut aliud esse non posset, sed quod ille futurus erat ex propria voluntate, sicuti Deus, qui novit omnia antequam fiant, praescivit ex sua omnipotenti et incommutabili maiestate. "Nec ex praeiudicio eius aliquem, sed ex merito propriae iniquitatis credimus condemnari."[1] "Nec ipsos malos ideo perire, quia boni esse non potuerunt; sed quia boni esse noluerunt, suoque vitio in massa damnationis vel merito originali vel etiam actuali permanserunt."[2]

Furthermore, God's foreknowledge has not placed a necessity on any wicked man, so that he could not be otherwise; but what this one would be by his own will, he foreknew as God, who, from his omnipotent and immutable majesty, knows all things before they come to be. "Neither do we believe that anyone is condemned by a previous judgment on his ⟨God's⟩ part but by reason of his own iniquity."[1] "Nor ⟨do we believe⟩ that the wicked thus perish because they were not able to be good; but because they were unwilling to be good, they have remained by their own vice in the mass of damnation either by reason of original sin or even by actual sin."[2] **627**

Can. 3. Sed et de praedestinatione Dei placuit, et fideliter placet, iuxta auctoritatem apostolicam, quae dicit: "An non habet potestatem figulus luti ex eadem massa facere aliud vas in honorem, aliud vero in contumeliam?" [*Rm 9:21*] ubi et statim subiungit: "Quod si volens Deus ostendere iram et notam facere potentiam suam, sustinuit in multa patientia vasa irae aptata sive praeparata in interitum, ut ostenderet divitias gratiae suae in vasa misericordiae, quae praeparavit in gloriam" [*Rm 9:22s*]: fideliter fatemur praedestinationem electorum ad vitam, et praedestinationem impiorum ad mortem: in electione tamen salvandorum misericordiam Dei praecedere meritum bonum: in damnatione autem perieturorum meritum malum praecedere iustum Dei iudicium. "Praedestinatione autem Deum ea tantum

Can. 3. But also with regard to predestination, we have decided and faithfully maintain, according to the apostolic authority, which says: "Or has not the potter power over the clay, from the same lump, to make one vessel unto honor, but another unto dishonor?" [*Rom 9:21*], where also he immediately adds: "What if God, willing to show his wrath and to make known his power, endured with much patience vessels of wrath fitted or prepared for destruction, so that he might show the riches of his grace on the vessels of mercy, which he has prepared unto glory" [*Rom 9:22f.*]: so we faithfully confess the predestination of the elect to life and the predestination of the impious to death; in the election, however, of those who are to be saved, the mercy of God precedes the merited good. In the condemnation, however, of those who are to be lost, **628**

*626 [2] Ibid. (97B).
*627 [1] Cf. ibid. (99B).
[2] Ibid. (100A).

statuisse, quae ipse vel gratuita misericordia vel iusto iudicio facturus erat"[1] secundum Scripturam dicentem: "Qui fecit, quae futura sunt" [*Is 45:11: Septg.*]: in malis vero ipsorum malitiam praescivisse, quia ex ipsis est, non praedestinasse, quia ex illo non est.

the evil they have deserved precedes the just judgment of God. "In predestination, however, ⟨we believe⟩ that God has determined only those things that he himself would do either in his gratuitous mercy or in his just judgment",[1] according to Scripture, which says: "He has done the things that are to be done" [*Is 45:11 LXX*]; in regard to evil men, however, we believe that God foreknew their malice, because it is from them, but that he did not predestine it, because it is not from him.

**629** Poenam sane malum meritum eorum sequentem, uti Deum, qui omnia prospicit, praescivisse et praedestinasse, quia iustus est, apud quem est, ut sanctus Augustinus[1] ait, de omnibus omnino rebus tam fixa sententia quam certa praescientia. Ad hoc siquidem facit Sapientis dictum: "Parata sunt derisoribus iudicia, et mallei percutientes stultorum corporibus" [*Prv 19:29*].

Certainly, as God, who foresees all things, he foreknew and predestined the punishment that follows their demerit, since he is just and before him, as St. Augustine[1] says, there is for absolutely everything a fixed decree as well as certain foreknowledge. To this, in fact, the saying of Wisdom applies: "Judgments are prepared for scorners, and striking hammers for the bodies of fools" [*Prov 19:29*].

De hac immobilitate praescientiae et praedestinationis Dei, per quam apud eum futura iam facta sunt, etiam apud Ecclesiasten bene intelligitur dictum: "Cognovi, quod omnia opera, quae fecit Deus, perseverent in perpetuum. Non possumus his addere nec auferre, quae fecit Deus, ut timeatur" [*Ecl 3:14*]. "Verum aliquos ad malum praedestinatos esse divina potestate", videlicet ut quasi aliud esse non possint, "non solum non credimus, sed etiam si sunt, qui tantum mali credere velint, cum omni detestatione", sicut Arausica Synodus, "illis anathema dicimus" [**397*].

Concerning this unchangeableness of the foreknowledge and of the predestination of God, through which in him future things have already taken place, even in Ecclesiastes the saying is well understood: "I know that whatever God does endures forever. Nothing can be added to it, nor anything taken from it; God has made it so, in order that men should fear before him" [*Eccles 3:14*]. "But we do not only not believe the saying that some have been predestined to evil by divine power", namely, as if they could not be different, "but even if there are those who wish to believe such malice, with all detestation", like the Synod of Orange, "we say anathema to them" [**397*].

**630** Can. 4. Item de redemptione sanguinis Christi, propter nimium errorem, qui de hac causa exortus est, ita ut quidam, sicut eorum scripta indicant, etiam pro illis impiis, qui a mundi exordio usque ad passionem Domini in sua impietate mortui aeterna damnatione puniti sunt, effusum eum definiant, contra illud propheticum: "Ero mors tua, o mors, morsus tuus ero, inferne" [*Os 13:14*]: illud nobis simpliciter et fideliter tenendum ac docendum placet iuxta evangelicam et apostolicam veritatem, quod pro illis hoc datum pretium teneamus, de quibus ipse Dominus noster dicit: "Sicut Moyses exaltavit serpentem in deserto, ita exaltari oportet Filium hominis, ut omnis, qui credit in ipso, non pereat, sed habeat vitam aeternam. Sic enim Deus dilexit mundum, ut Filium suum unigenitum daret: ut omnis, qui credit in eum, non pereat, sed habeat vitam aeternam" [*Io 3:14–16*], et Apostolus: "Christus", inquit, "semel oblatus est ad multorum exhaurienda peccata" [*Hbr 9:28*].

Can. 4. Likewise, concerning the redemption by the blood of Christ: because of the great error that has arisen on this subject, so that some, as their writings indicate, declare that it has been shed even for those impious ones who from the beginning of the world even up to the Passion of our Lord have died in their wickedness and have been punished by eternal damnation, contrary to these prophetic words: "O death, I will be your death, O hell, I will be your bite" [*Hos 13:14*], it seems right that we should simply and faithfully hold and teach according to the evangelical and apostolic truth, because we hold this price to have been paid for those concerning whom our Lord himself says: "As Moses lifted up the serpent in the desert, so it is necessary that the Son of man be lifted up, that all who believe in him may not perish but may have eternal life. For God so loved the world that he gave his only begotten Son: that all who believe in him may not perish but may have eternal life" [*Jn 3:14–16*], and the apostle: "Christ", he said, "was offered once to take away the sins of many" [*Heb 9:28*].

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***628** [1] Cf. ibid. (99D).

***629** [1] Cf. Augustine, *De praedestinatione sanctorum* 17, 34 (PL 44:986).

Porro capitula [- quattuor, quae a concilio fratrum nostrorum minus prospecte suscepta sunt, propter inutilitatem vel etiam noxietatem, et errorem contrarium veritati: sed et alia -] XIX syllogismis ineptissime conclusa et, licet iactetur, nulla saeculari litteratura nitentia, in quibus commentum diaboli potius quam argumentum aliquod fidei deprehenditur, a pio auditu fidelium penitus explodimus, et ut talia et similia caveantur per omnia, auctoritate Spiritus Sancti interdicimus: novarum etiam rerum introductores, ne districtius feriantur, castigandos esse censemus.

Furthermore, we completely remove from the pious hearing of the faithful the [four] chapters [that were unwisely accepted by the council of our brothers, because of their uselessness or even their harmfulness and error contrary to the truth; but also the other] nineteen chapters, which were developed from completely inadequate reasoning, and which—even if they boast of it—are not grounded in any worldly learning, and within which one is more likely to find an invention of the devil than any argument of faith; and in order that ⟨the faithful⟩ may be protected in every way from these and other similar ⟨matters⟩, we forbid ⟨them⟩ by the authority of the Holy Spirit; we also believe that those who introduce such novelties are to be chastised so as not to be even more severely punished. **631**

Can. 5. Item firmissime tenendum credimus, quod omnis multitudo fidelium "ex aqua et Spiritu Sancto" [*Io 3:5*] regenerata, ac per hoc veraciter Ecclesiae incorporata, et iuxta doctrinam apostolicam in morte Christi baptizata [*Rm 6:3*], in eius sanguine sit a peccatis suis abluta: quia nec in eis potuit esse vera regeneratio, nisi fieret et vera redemptio: cum in Ecclesiae sacramentis nihil sit cassum, nihil ludificatorium, sed prorsus totum verum, et ipsa sui veritate ac sinceritate subnixum.

Can. 5. Likewise, we believe that we must hold most firmly that all the multitude of the faithful—who have been regenerated "from water and the Holy Spirit" [*Jn 3:5*] and, by this, truly incorporated into the Church and, according to the apostolic doctrine, baptized into the death of Christ [*Rom 6:3*]—have been absolved from their sins in his blood; for there could not have been true regeneration in these unless there had also been a true redemption; since in the sacraments of the Church there is nothing vain, nothing deceptive, but all is absolutely true and supported by its own truth and sincerity. **632**

Ex ipsa tamen multitudine fidelium et redemptorum alios salvari aeterna salute, quia per gratiam Dei in redemptione sua fideliter permanent, ipsius Domini sui vocem in corde ferentes: "Qui ... perseveraverit usque in finem, hic salvus erit" [*Mt 10:22 et 24:13*]: alios, quia noluerunt permanere in salute fidei, quam initio acceperunt, redemptionisque gratiam potius irritam facere prava doctrina vel vita, quam servare elegerunt, ad plenitudinem salutis et ad perceptionem aeternae beatitudinis nullo modo pervenire. [*Provocatur ad Rm 6:3; Gal 3:27; Hbr 10:22s, 26, 28s.*]

Moreover, from this very multitude of the faithful and the redeemed some are preserved in eternal salvation, because through the grace of God they remain faithfully in their redemption, bearing in their hearts the voice of their God himself: "He who ... perseveres even unto the end will be saved" [*Mt 10:22; 24:13*]; the others, because they were unwilling to remain in the safety of faith, which in the beginning they received, and because they chose by wrong teaching or by a wrong life to make void rather than to preserve the grace of redemption, in no way come to the fullness of salvation and the attainment of eternal beatitude. [*Reference is made to Rom 6:3; Gal 3:27; Heb 10:22f., 26, 28f.*]

Can. 6. Item de gratia, per quam salvantur credentes, et sine qua rationalis creatura numquam beate vixit, et de libero arbitrio per peccatum in primo homine infirmato, sed per gratiam Domini Iesu fidelibus eius redintegrato et sanato, idipsum constantissimi et fide plena fatemur, quod sanctissimi Patres auctoritate sacrarum Scripturarum nobis tenendum reliquerunt, quod Africana [**222*], quod Arausica [**370–397*] Synodus professa est, quod beatissimi Pontifices Apostolicae Sedis [**238–249*] catholica fide tenuerunt: sed et de natura et gratia, in aliam partem nullo modo declinare praesumentes.

Can. 6. Likewise, concerning grace, through which those who believe are saved and without which never has a rational creature lived happily, and concerning free will weakened through sin in our first parents, but reintegrated and healed through the grace of our Lord Jesus for his faithful, we most constantly and in complete faith confess the same that the most holy Fathers by the authority of the Sacred Scriptures have left for us to hold, which the Synod of Africa [**222*] and the Synod of Orange [**370–397*] have professed, which the most blessed pontiffs of the Apostolic See [**238–249*] in the Catholic faith have held; but also concerning nature and grace, we presume in no manner to change to another way. **633**

Ineptas autem quaestiunculas, et aniles pene fabulas [*1 Tim 4:7*], Scotorumque pultes puritati fidei nauseam inferentes, quae periculosissimis et gravissimis temporibus, ad cumulum laborum nostrorum, usque ad scissionem caritatis miserabiliter et lacrimabiliter succreverunt, ne mentes christianae inde corrumpantur et excidant a simplicitate et castitate fidei, quae est in Christo [*2 Cor 11:3*] Iesu, penitus respuimus, et ut fraterna caritas cavendo a talibus auditum castiget, Domini Christi amore monemus.

But foolish little questions and old wives' tales [*1 Tim 4:7*] and the gruel of the followers of Scotus ⟨Eriugena⟩ (which brings nausea to the purity of faith) have grown in these most dangerous and difficult times, straining our labors up to the point of severing charity in a miserable and lamentable manner; thus, in order that Christian minds not be corrupted and deviate from the simplicity and purity of the faith, which is in Christ Jesus [*2 Cor 11:3*], we completely reject ⟨these⟩ and admonish, in the love of the Lord Christ, that fraternal charity, being on its guard against such things, refrain from listening ⟨to them⟩.

BENEDICT III: July 855–April 17, 858

## NICHOLAS I: April 24, 858–November 13, 867

### 635–637: Synod of ROME, 862

The quoted articles are also attributed to the Synod of Rome of 863, yet this seems to be erroneous. The first two articles are also transmitted separately, inserted in the letter of Nicholas I *Quae apud Constantinopolitanam urbem* to the bishops of Asia and Libya of November 13, 866 (according to MGH) and in his letter *His ita se habentibus* to Emperor Michael in 863 (according to the most ancient editions).

*Ed.* [*Chaps. 1–2, others 7–8*]: E. Perels: MGH Epistulae VI (1925), $560_{34}$–$561_{5}$ (= letter 98) / MaC 15:182E–183A; 611A–612A; 658E–659A / HaC 5:140E–141A / PL 119:795AB; 855BC. —[*Chap. 9, others 4*]: MaC 15:659B / PL 119:795B. —*Reg.*: NArch 26/III (1901): 630; JR after 2692.

*The Errors of the Theopassionists*

**635** Cap. 1 (7). Veraciter quidem credendum est et omnimodis profitendum, quia Dominus noster Iesus Christus Deus et Dei Filius passionem crucis tantummodo secundum carnem sustinuit, deitate autem impassibilis mansit, ut apostolica docet auctoritas et sanctorum Patrum luculentissime doctrina ostendit.

Chap. 1 (7). Truly indeed we must believe and in every way profess that our Lord Jesus Christ, God and Son of God, suffered the Passion of the Cross only according to the flesh; in his divinity, however, he remained impassible, as the apostolic authority teaches and the doctrine of the holy Fathers most clearly shows.

**636** Cap. 2 (8). Hi autem, qui aiunt, quia Redemptor noster et Dominus Iesus Christus et Dei Filius passionem crucis secundum deitatem sustinuit, quod impium est et catholicis mentibus exsecrabile, anathema sint.

Chap. 2 (8). Those, however, who say that our Redeemer and Lord, Jesus Christ and Son of God, endured the Passion of the Cross according to his divinity, since this is impious and detestable to Catholic minds, let them be anathema.

*The Efficacy of Baptism*

**637** Cap. 9 (4). Omnibus enim, qui dicunt, quod hi, qui sacrosancti fonte baptismatis credentes in Patrem et Filium Sanctumque Spiritum renascuntur, non aequaliter originali abluantur delicto, anathema sit.

Chap. 9 (4). All, in fact, who say that those who are reborn in the most holy font of baptism believing in the Father, the Son, and the Holy Spirit are not equally cleansed from original sin, let them be anathema.

### 638–642: Letter *Proposueramus quidem* to Emperor Michael, September 28, 865

This was written in reference to the schism of Photius.

*Ed.*: E. Perels: MGH Epistulae VI (1925), $465_{15f.}$, $466_{22f.}$ [= **638*]; $470_{4-7}$, $471_{12-15}$ [= **639*]; $474_{33}$–$475_{10}$ [= **640*]; $480_{25-29}$, $481_{7-14}$ [= **641*]; $485_{30}$–$486_{15}$ [= **642*]; (= letter 88) / PL 119:938D–960D (= letter 86). —*Reg.*: JR 2796, with additions.

*The Independence of the Church and of the Apostolic See*

... Neque ab Augusto neque ab omni clero neque a regibus neque a populo iudex iudicabitur....[1] "Prima Sedes non iudicabitur a quoquam...."[2]

... Neither by the emperor nor by all the clergy nor by kings nor by the people will the judge be judged....[1] "The first See will not be judged by anyone...."[2] **638**

Ubinam legistis, imperatores antecessores vestros in synodalibus conventibus interfuisse, nisi forsitan in quibus de fide tractatum est, quae universalis est, quae omnium communis est, quae non solum ad clericos, verum etiam ad laicos et ad omnes omnino pertinet Christianos? ... Quanto magis ad potioris auctoritatis iudicium tenditur querimonia, tanto adhuc amplius maius culmen petendum est, quousque gradatim perveniatur ad eam Sedem, cuius causa aut a se, negotiorum meritis exigentibus, in melius commutatur, aut solius Dei sine quaestione reservatur arbitrio.

Where have you ever read that your former rulers were present in synodal meetings, unless perchance in those in which ⟨matters⟩ concerning faith were discussed, which is universal, which is common to all, which pertains not only to the clergy but even to the laity and certainly to all Christians?... The greater the complaint that is brought to the judgment of a more powerful authority, so much the higher authority must be sought, until gradually it comes to this See, whose cause is either from itself changed for the better, as the merits of the matters demand, or left without question to the will of God alone. **639**

Porro si Nos non audieritis, restat, ut sitis apud Nos necessario, quales Dominus noster Iesus Christus hos haberi praecepit, qui Ecclesiam Dei audire contempserint, praesertim cum Ecclesiae Romanae privilegia, Christi ore in beato Petro firmata, in Ecclesia ipsa disposita, antiquitus observata et a sanctis universalibus synodis celebrata atque a cuncta Ecclesia iugiter venerata, nullatenus possint minui, nullatenus infringi, nullatenus commutari, quoniam fundamentum quod Deus posuit, humanus non valet amovere conatus, et quod Deus statuit, firmum validumque consistit.... Ista igitur privilegia huic sanctae Ecclesiae a Christo donata, a synodis non donata, sed iam solummodo celebrata et venerata, ... Nos cogunt Nosque compellunt, "omnium habere sollicitudinem ecclesiarum" Dei [*cf. 2 Cor 11:28*]....

Furthermore, if you do not listen to Us, it necessarily follows that for Us you are to be considered, as our Lord Jesus Christ commands, as those who refuse to listen to the Church of God, especially since the privileges of the Roman Church, built on Blessed Peter by the word of Christ, deposited in the Church herself, observed in ancient times and celebrated by the sacred universal councils and venerated jointly by the entire Church, can by no means be diminished, by no means infringed upon, by no means changed; for the foundation that God has established, no human effort has the power to destroy, and what God has determined remains firm and strong.... These privileges, therefore, which were given to this holy Church by Christ, not by the councils, but only celebrated and venerated ⟨by them⟩ thereafter ... constrain and compel Us "to have solicitude for all of the churches of God" [*cf. 2 Cor 11:28*].... **640**

Quoniam, cum secundum canones, ubi est maior auctoritas, iudicium inferiorum sit deferendum, ad dissolvendum scilicet vel ad roborandum: patet profecto Sedis Apostolicae, cuius auctoritate maior non est, iudicium a nemine fore retractandum [*cf. *232*], "neque cuiquam de eius liceat iudicare iudicio. Siquidem ad illam de qualibet mundi parte canones appellari voluerunt; ab illa autem nemo sit appellare permissus...."[1]

Since, according to the canons, where there is a greater authority, the judgment of the inferiors must be brought to it to be annulled or to be substantiated, certainly it is evident that the judgment of the Apostolic See, of whose authority there is none greater, is to be refused by no one [*cf. *232*]. "For the canons wished appeal to be made to it from any part of the world; from it, however, no one may be permitted to appeal...."[1] **641**

Ergo de iudicio Romani praesulis non retractando, quia nec mos exigit, quod diximus comprobato, non negamus eiusdem Sedis sententiam posse in melius commutari, cum aut sibi subreptum aliquid fuerit, aut ipsa pro consideratione aetatum vel temporum seu gravium

Therefore, if what We have said about the judgment of the Roman bishop being no longer open for reconsideration—because this is as custom, too, demands—has been established, We do not deny that the judgment of this See can be changed for the better,

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***638** [1] These words are cited as those of Pope Sylvester I; cf. the inauthentic constitution of Pope Sylvester I or chapters 3 and 20 of the supposed Second Synod of Rome (PL 8:833D [834D] and 840D). These are collected in Gratian, *Decretum*, p. II, cs. 9, q. 3, c. 13 (Frdb 1:1610).

[2] From the acts of the supposed Synod of Sinuessa (Latinum), which is the work of a plagiarist around the year 500; cf. ClPL 1679. Cf. also the *Liber pontificalis*: ed. L. Duchesne, vol. 1 (Paris, 1886), 72, 162f., and LXXIV–LXXV.

***641** [1] Gelasius I, letter *Valde mirati* to the bishops of Dardania (Serbia), February 1, 495, no. 5 (Thl 399).

necessitatum dispensatorie quiddam ordinare decreverit, quoniam et egregium Apostolum Paulum quaedam fecisse dispensatorie legimus, quae postea reprobasse dinoscitur; quando tamen illa, Romana videlicet Ecclesia, discretissima consideratione fieri delegerit, non quando ipsa, quae bene sunt diffinita, retractari renuerit....

when either something has eluded it or when, by the consideration of time and circumstance or grave necessity, it has decided to regulate something itself by dispensation, for we read that the illustrious apostle Paul made certain dispensations that, as we know, he later condemned; nevertheless, ⟨this is only in the case⟩ when that one, namely, the Church of Rome, after the most careful consideration, has determined that it be done, not when that same See has refused to have well-defined matters reviewed again....

**642** Vos autem, quaesumus, nolite praeiudicium Dei Ecclesiae irrogare: illa quippe nullum imperio vestro praeiudicium infert, cum magis pro stabilitate ipsius aeternam divinitatem exoret et pro incolumitate vestra et perpetua salute iugi devotione precetur. Nolite, quae sua sunt, usurpare; nolite, quae ipsi soli commissa sunt, velle surripere, scientes, quia tanto nimirum a sacris debet omnis mundanarum rerum administrator esse remotus, quanto quemlibet ex catalogo clericorum et militantium Deo nullis convenit negotiis saecularibus implicari.

We beseech you, however, to inflict no injury on the Church of God, for she brings no injury to your authority, since she, in fact, begs the eternal divinity for its stability and prays with constant devotion for your well-being and eternal salvation. Do not usurp what belongs to her or desire to seize what has been entrusted to her alone; for you know that just as it is not proper for a member of the clergy, one dedicated to the service of God, to involve himself in secular affairs, just so every administrator of worldly matters must certainly be removed from things that are sacred.

Denique hi, quibus tantum humanis rebus et non divinis praeesse permissum est, quomodo de his, per quos divina ministrantur, iudicare praesumant, penitus ignoramus. Fuerunt haec ante adventum Christi, ut quidam typice reges simul et sacerdotes exsisterent; quod sanctum Melchisedech fuisse sacra prodit historia [*cf. Gn 14:18*], quodque in membris suis diabolus imitatus, utpote qui semper quae divino cultui conveniunt sibimet tyrannico spiritu vindicare contendit, ut pagani imperatores iidem et "maximi pontifices" dicerentur. Sed cum ad verum ventum est eundem regem atque pontificem, ultra sibi nec imperator iura pontificatus arripuit, nec pontifex nomen imperatorium usurpavit.

Finally, We do not in any way know how those permitted to preside only over human matters, and not things divine, dare to stand in judgment over those who administer divine affairs. Before the coming of Christ, it happened that some, in a typological manner, were at the same time kings and priests; and sacred history records how that holy Melchisedech was such [*cf. Gen 14:18*], and the devil has imitated this in his members, inasmuch as he always strives, in a tyrannical way, to claim for himself those things that pertain to divine worship, so that pagan emperors were at the same time also called "supreme pontiffs". But as soon as it came to ⟨be a matter of⟩ the ⟨one who was⟩ at once true king and pontiff, the emperor no longer arrogated to himself the rights of the pontiff, nor did the pontiff usurp the name of the emperor.

Quoniam idem "Mediator Dei et hominum homo Christus Iesus" [*1 Tim 2:5*] sic actibus propriis ei dignitatibus distinctis officia potestatis utriusque discrevit, propria volens medicinali humilitate sursum efferri, non humana superbia rursus in inferna demergi, ut et christiani imperatores pro aeterna vita pontificibus indigerent, et pontifices pro cursu temporalium tantummodo rerum imperialibus legibus uterentur: quatenus spiritalis actio carnalibus distaret incursibus, et ideo militans Deo minime se negotiis saecularibus implicaret [*cf. 2 Tim 2:4*], ac vicissim non ille rebus divinis praesidere videretur, qui esset negotiis saecularibus implicatus: ut et modestia utriusque ordinis curaretur, ne extolleretur utroque suffultus, et competens qualitatibus actionum specialiter professio aptaretur.

For the same "mediator of God and man, the man Christ Jesus" [*1 Tim 2:5*] has separated the functions of the two powers according to their proper activities and distinct dignities—wishing that these be lifted up by their own salutary humility and not cast down again into the infernal regions by human pride—so that Christian emperors might need the pontiffs for eternal life and the pontiffs might utilize imperial laws for the course of purely temporal affairs: so that spiritual action might be far from carnal assaults and, therefore, the one who is in the service of God might not involve himself in any way in secular affairs [*cf. 2 Tim 2:4*]; and, in turn, the one involved in secular affairs might not be seen to preside over divine matters: thus care might be shown for the modesty of the two orders and so that they might not exalt themselves based on what belongs to the other, and thus ⟨each⟩ profession might be specifically adopted to correspond to the nature of its actions.

## 643–648: Responses *Ad consulta vestra* to the Bulgarians, November 13, 866

These are the responses to the delegation of Bogoris, Prince of the Bulgarians, who, together with his people, had accepted the Christian faith.

*Ed.:* E. Perels: MGH Epistulae VI (1925), 570–99 (= letter 99) / MaC 15:403B–429B / HaC 5:355A–384B / PL 119:980C–1015B (= letter 97). —*Reg.:* JR 2812, with additions.

### *The Essential Form of Marriage*

Cap. 3. ... Sufficiat secundum leges solus eorum consensus, de quorum coniunctionibus agitur; qui consensus si solus in nuptiis forte defuerit, cetera omnia, etiam cum ipso coitu celebrata, frustrantur, Ioanne Chrysostomo magno doctore testante, qui ait: "Matrimonium non facit coitus, sed voluntas."[1]

Chap. 3. ... According to the laws, let the consent alone suffice for those whose union is in question; and if, by chance, this consent alone is lacking in the marriage, everything else is vain, even if solemnized by intercourse itself, as attested to by the great Doctor John Chrysostom, who said: "What makes a marriage is not intercourse, but the will."[1] **643**

### *The Form and Minister of Baptism*

Cap. 15. Interrogates, utrum homines illi, qui hoc ab illo [*pseudopresbytero*] baptisma receperunt, Christiani sint an iterum baptizari debeant. Sed si in nomine summae ac individuae Trinitatis baptizati fuere, Christiani profecto sunt, et eos, a quocumque Christiano baptizati sunt, iterato baptizari non convenit; quoniam ... "baptismum ... sive ab adultero vel a fure fuerit datum, ad percipientem munus pervenit illibatum" [**356*]....

Chap. 15. You ask whether those persons who received baptism from this [*pseudo-priest*] are Christians or whether they ought to be baptized again. If they have been baptized in the name of the most exalted and indivisible Trinity, they are certainly Christians, and it is not proper that those who have been baptized by any Christian whatsoever be baptized again; for ... "baptism ..., even if administered by an adulterer or a thief, comes as an unblemished gift to the one who receives it" [**356*].... **644**

Et ideo malus bona ministrando non aliis, sed sibi detrimenti cumulum ingerit, ac per hoc certum est, quia quos ille Graecus baptizavit, nulla portio laesionis attingit, propter illud: "Hic est qui baptizat" [*Io 1:33*], id est Christus, et iterum: "Deus incrementum dat" [*1 Cor 3:7*], subauditur: et non homo.

An evil person by ministering blessings brings an accumulation of harm not upon others but upon himself, and by this it is certain that no portion of injury touched those whom that Greek baptized, because: "It is he who baptizes" [*Jn 1:33*], that is, Christ, and again: "God gives the increase" [*1 Cor 3:7*], and "not man" is understood.

Cap. 71. Non potest aliquis, quantumcumque pollutus sit, sacramenta divina pulluere, quae purgatoria cunctarum remedia contagionum exsistunt. Nec potest solis radius per cloacas et latrinas transiens aliquid exinde contaminationis attrahere; proinde qualiscumque sacerdos sit, quae sancta sunt coinquinare non potest; idcirco ab eo, usquequo episcoporum iudicio reprobetur, communio percipienda est: quoniam mali bona ministrando se tantummodo laedunt, et cerea fax accensa sibi quidem detrimentum praestat, aliis vero lumen in tenebris administrat.... Sumite igitur intrepide ab omni sacerdote Christi mysteria, quoniam omnia in fide purgantur.

Chap. 71. No one, no matter how polluted he may be, can pollute the divine sacraments, which are purifying remedies for all contaminations. Just as a ray of the sun passing through sewers and latrines cannot contract any contamination from that, in the same way, whatever may be the character of a priest, he cannot pollute what is holy; therefore, until he is condemned by a judgment of bishops, one should receive communion from him; for, in administering good things, evil men harm only themselves; and a lighted wax torch does, indeed, cause loss to itself, but to others it furnishes light in the darkness.... Therefore, receive the mysteries of Christ from every priest without fear, since in the faith all things are purified. **645**

Cap. 104. A quodam Iudaeo, nescitis utrum christiano an pagano, multos in patria vestra baptizatos asseritis, et quid de his sit agendum consulitis. Hi profecto, si in nomine sanctae Trinitatis vel tantum in nomine

Chap. 104. You say that in your country many ⟨have been⟩ baptized by a certain Jew (you do not know whether he is Christian or pagan), and you are asking what should be done about them. If they were truly baptized **646**

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***643** [1] Pseudo-John Chrysostom, *Opus imperfectum in Matthaeum*, hom. 32, 9 (PG 56:802); cf. *Digesta* L 17, juridical rule 30 (P. Krüger and T. Mommsen, 11th ed. [Berlin, 1908], 921).

Christi, sicut in Actibus Apostolorum [*2:38; 19:5*] legimus, baptizati sunt (unum quippe idemque est, ut sanctus exponit Ambrosius),[1] constat eos non esse denuo baptizandos: sed primum, utrum christianus aut paganus ipse Iudaeus exstiterit, vel si postmodum factus fuerit christianus, investigandum est, quamvis non praetereundum esse credamus, quid beatus de baptismo dicat Augustinus:[2] "Iam satis" inquit "ostendimus ad baptismum, qui verbis evangelicis consecratur, non pertinere cuiusquam vel dantis vel accipientis errorem, sive de Patre sive de Filio sive de Spiritu Sancto aliter sentiat quam doctrina caelestis insinuat", et iterum: "Sunt etiam quidam ex eo numero, qui adhuc nequiter vivant aut etiam in haeresibus vel in gentilium superstitionibus iaceant, et tamen etiam illic 'novit Dominus, qui sunt eius' [*2 Tim 2:19*]. Namque in illa ineffabili praescientia multi, qui foris videntur, intus sunt."

Et alio loco: "Etiam corde tardiores, quantum existimo, intelligunt baptisma Christi nulla perversitate hominis sive dantis sive accipientis posse violari"; et rursus: "Potest tamen" ait "tradere separatus, sicut potest habere separatus, sed quam perniciose tradere; ille autem cui tradit potest salubriter accipere, si ipse non separatus accipiat".

in the name of the Holy Trinity or only in the name of Christ, as we read in the Acts of the Apostles [*2:38; 19:5*] (for it is one and the same thing, as St. Ambrose[1] explains), it is clear that they should not be baptized again: but first it should be investigated whether this Jew was Christian or pagan, or if he later became Christian, although we believe one should not neglect what St. Augustine[2] says about baptism: "We already have demonstrated sufficiently", he says, "that for a baptism consecrated by the words of the Gospel, it does not matter if there is error on the part of either the minister or the recipient, whether he thinks differently about the Father, the Son, or the Holy Spirit than the celestial doctrine teaches", and again: "There are also some in this number who live scandalously or even persist in heresies or Gentile superstitions, and yet even there 'the Lord knows those who are his' [*2 Tim 2:19*]. For in that ineffable foreknowledge, many who seem to be outside are within."

And in another place: "Even those more slow of mind understand, I think, that the baptism of Christ cannot be violated by any human perversity, whether of the minister or the recipient"; and again: "Nevertheless," he says, "a person separated ⟨from the Church⟩ can administer it, just as one who is separated ⟨from the Church⟩ can accept it, but how pernicious it is to administer it; the one, however, to whom he bestows it can receive it in a salutary way if he himself does not receive it as separated."

*Freedom from Coercion in the Acceptance of the Faith*

**647** Cap. 41. De iis autem, qui christianitatis bonum suscipere renuunt, ... nihil aliud scribere possumus vobis, nisi ut eos ad fidem rectam monitis, exhortationibus et ratione illos potius quam vi, quod vane sapiant, convincatis....

Porro illis violentia, ut credant, nullatenus inferenda est. Nam omne quod ex voto non est, bonum esse non potest [*affertur Ps 53:8; 118:108; 27:7*]; ultronea quippe Deus obsequia et exhiberi tantum ab ultroneis praecipit: nam si vim inferre voluisset, nullus omnipotentiae illius resistere potuisset.

Chap. 41. With regard to those who refuse to receive the good of Christianity,... We cannot write anything else to you except that you should convince them of the correct faith more through admonitions, exhortations, and reasoning, rather than ⟨convince them⟩ by force that their thought is vain....

Furthermore, violence is never in any way to be inflicted upon them in order that they may believe. For whatever is not from an inner desire cannot be good [*reference is made to Ps 54:8; 119:108; 28:7*]; God, in fact, prescribes a voluntary submission to be offered and only by those who are willing: for if he had wished to employ force, no one could have resisted his omnipotence.

*The Confession of a Crime Cannot Be Extorted by Force*

**648** Cap. 86. Si fur vel latro deprehensus fuerit, et negaverit quod ei impingitur, asseritis apud vos, quod

Chap. 86. You say that among you, if a thief or robber has been apprehended and denies the accusations made

*646 [1] See Ambrose, *De Spiritu Sancto* I, 3, nos. 42–44 (PL 16:713B–715A). For the interpretation of this phrase, cf. O. Faller, *Die Taufe im Namen Jesu bei Ambrosius*: Festschrift 75 Jahre Stella Matutina I (Feldkirch/Vorarlberg, 1931), 139–50; G. Bareille: DThC 2/I (1905), 184.

[2] Four passages of Augustine follow, *De baptismo contra Donatistas* IV, 15, no. 22; V, 27, no. 38; VI, 5, no. 7 (CSEL 51:247, 295, 297, 302 / PL 43:168, 196, 197, 200).

iudex caput eius verberibus tundat et aliis stimulis ferreis, donec veritatem depromat, ipsius latera pungat; quam rem nec divina lex nec humana prorsus admittit, cum non invita, sed spontanea debeat esse confessio, nec sit violenter elicienda, sed voluntarie proferenda; denique, si contigerit vos etiam illis poenis illatis nihil de his, quae passo in crimen obiiciuntur, penitus invenire, nonne saltem tunc erubescitis, et quam impie iudicetis agnoscitis?

Similiter autem, si homo criminatus, talia passus sustinere non valens, dixerit se perpetrasse quod non perpetravit: ad quem, rogo, tantae impietatis magnitudo revolvitur nisi ad eum, qui hunc talia cogit mendaciter confiteri? Quamvis non confiteri noscatur, sed loqui, qui hoc ore profert, quod corde non tenet! ...

Porro cum liber homo crimine fuerit appetitus, nisi iam pridem repertus est alicuius sceleris reus, aut tribus testibus convictus poenae succumbit, aut si convinci non potuerit, ad Evangelium sacrum, quod sibi obicitur, minime commisisse iurans absolvitur, et deinceps huic negotio finis imponitur, quemadmodum crebro dictus Apostolus gentium attestatur: "Omnis" inquiens "controversiae eorum finis ad confirmationem est iuramentum" [*Hbr 6:16*].[1]

against him, the judge strikes his head with whips and pricks his flanks with other iron prods until he produces the truth; such a thing neither divine nor human law allows in any way, since a confession must not be unwilling but spontaneous, nor should it be elicited violently, but freely offered; accordingly, if it happened that, even after having inflicted these torments, you find none of the things about which the tortured one was accused, then would you not at least feel shame and recognize how impiously you judge?

But in like manner, if an accused man, subjected to ⟨such torture⟩ and not able to endure it, says that he committed that which he did not commit: upon whom, I ask, should the magnitude of such impiety fall if not on the one who forced such a man to confess this falsely? One knows, however, that he who professes with his mouth what he does not have in his heart is not confessing but ⟨only⟩ speaking! ...

Moreover, when a free man has been apprehended for a crime and—unless he has already been found guilty previously of some evil deed or, convicted by three witnesses, he submits to the penalty or unless he could not be convicted—he swears on the holy Gospel that is placed before him that he has not in any way committed ⟨the crime⟩, he is ⟨thus⟩ absolved, and henceforth an end is put to this affair, just as the apostle to the Gentiles, frequently cited, testifies, when he says: "In all their disputes an oath is final for confirmation" [*Heb 6:16*].[1]

## ADRIAN II: December 14, 867–December 14, 872

## Fourth Council of CONSTANTINOPLE (Eighth Ecumenical): October 5, 869–February 28, 870

The council was called together to decide the question of Photius, who in 859 had provoked a schism. The original Greek text of the acts has been lost, but we have the entire Latin translation made by the librarian Anastasius as well as an abbreviated Greek version. The Latin version contains twenty-seven canons, and the Greek version only fourteen. To a large extent, they correspond to the following pattern: Greek canons 1–8 (= Latin 1–8); 9–10 (= 10–11); 11 (= 14); 12 (= 17); 13 (= 21); 14 (= 27). The council was recognized as ecumenical only by the Latin Church and not before the twelfth century.

*Ed.:* MaC 16:160A–174D (Latin); 397D–405C (Greek) / HaC 5:899A–909C; 1097D–1104D / COeD, 3rd ed., 166–82 / PL 129:150B–160A.

### 650–664: Session 10, February 28, 870: Canons

*Tradition as Criterion of Faith*

[*Vs. Anastasii Bibliothecarii*]

Can. 1. Per aequam et regiam divinae iustitiae

[*Recensio graeca abbreviate*]

α'. Τὴν εὐθεῖαν καὶ βασιλικὴν ὁδὸν τῆς

[*Version of the Librarian Anastasius*]

Can. 1. Wishing to walk without hindrance

[*Abbreviated Greek Version*] **650**

1. Wishing to walk without hindrance along the

*648 [1] This determination is in sharp contrast to the legislation introduced by Innocent IV against the heretics. Cf. his constitution *Cum adversus* of February 22, 1244 (BullTau 3:503b–505a), in which he confirms the most severe laws of Emperor Frederick II as well as the constitution *Ad exstirpanda* of May 15, 1252 (BullTau 3:552b–558b), which, in rule 25, orders that which Nicholas I rejects, namely, the imprisonment of heretics and "forcing them, under threat of dismemberment and the peril of death, ... to admit their errors and to accuse others ..., as thieves and brigands are compelled" (cogere citra membri diminutionem et mortis periculum ... errores suos fateri et accusare alios ..., sicut coguntur fures et latrones) (ibid., 556a).

viam inoffense incedere volentes, veluti quasdam lampades semper lucentes et illuminantes gressus nostros, qui secundum Deum sunt, sanctorum Patrum definitiones et sensus retinere debemus.

θείας δικαιοσύνης ἀπροσκόπτως βαδίζειν ἐθέλοντες, οἷόν τινας πυρσοὺς ἀειλαμπεῖς τοὺς τῶν ἁγίων πατέρων ὅρους κρατεῖν ὀφείλομεν·

along the right and royal path of divine justice, we must retain the definitions and understanding of the holy Fathers as ever-burning lamps illuminating our steps, which are in accordance with God.

right and royal path of divine justice, we must retain the definitions of the holy Fathers as ever-burning lamps.

**651** Quapropter et has ut "secunda eloquia" secundum magnum et sapientissimum Dionysium[1] arbitrantes et existimantes, etiam de eis cum divino David promptissime canamus: "Mandatum Domini lucidum illuminans oculos" [*Ps 18:9; citatur et Ps 118:105; Prv 6:23; Is 26:9: Septg.*].... Luci enim veraciter assimilatae sunt divinorum canonum hortationes et dehortationes, secundum quod discernitur melius a peiore et expediens atque proficuum ab eo, quod non expedire, sed et obesse dignoscitur.

Therefore, judging and esteeming these, according to the great and most wise Dionysius,[1] as a second word ⟨of God⟩, let us, with the divine David, sing of them most readily: "The commandment of the Lord is bright, illuminating the eyes" [*Ps 19:9; also cited: Ps 119:105; Prov 6:23; Is 26:9 LXX*].... For truly the exhortations and interdictions of the divine canons are comparable to light, for, in accordance with them, the better is discerned from the worse, and what is expedient and profitable is distinguished from what is not expedient and indeed harmful.

**652** Igitur regulas, quas sanctae catholicae et apostolicae Ecclesiae tam a sanctis famosissimis Apostolis quam ab orthodoxorum universalibus necnon et localibus conciliis vel etiam a quolibet deiloquo Patre ac magistro Ecclesiae traditae sunt, servare ac custodire profitemur;

his et propriam vitam et mores regentes et omnem sacerdotii catalogum, sed et omnes, qui Christiano censentur vocabulo, poenis et damnationibus et e diverso receptionibus ac iustificationibus, quae per illas prolatae sunt et

τοιγαροῦν τοὺς ἐν τῇ καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ παραδοθέντας θεσμοὺς παρά τε τῶν ἁγίων καὶ πανευφήμων ἀποστόλων, παρά τε ὀρθοδόξων συνόδων οἰκουμενικῶν τε καὶ τοπικῶν ἢ καὶ πρός τινος θεηγόρου πατρὸς διδασκάλου τῆς ἐκκλησίας τηρεῖν καὶ φυλάττειν ὁμολογοῦμεν·

Therefore we profess to keep and guard the rules that have been handed down for the holy, catholic, and apostolic Church by the holy and illustrious apostles as well as by the universal and also the local councils of the orthodox or even by any Father or Doctor of the Church, who is a spokesman for God;

regulating our own life and morals by these canons, we decree that the entire assembly of priests as well as those known by the name Christian are canonically subject to the penalties and condemnations and, conversely, to

There, we profess to keep and guard the rules that have been handed down in the catholic and apostolic Church by the holy and illustrious apostles and by the universal and local orthodox synods or by any Father, teacher of the Church, speaking the word of God.

*651 [1] Cf. Pseudo-Dionysius the Areopagite, *De ecclesiastica hierarchia* 1, nos. 4 and 5 (PG 3:375–78).

definitae, subiici canonice decernentes;

tenere quippe traditiones, quas accepimus sive per sermonem sive per epistolam [*cf. 2 Th 2:15*] Sanctorum, qui antea fulserunt, Paulus admonet aperte, magnus Apostolus.

κρατεῖν γὰρ τὰς παραδόσεις, ἃς παρελάβομεν εἴτε διὰ λόγου, εἴτε δι' ἐπιστολῶν [*cf. 2 Thess 2,15*] τῶν προγενεστέρως διαλαμψάντων ἁγίων, παρεγγυᾷ διαῤῥήδην Παῦλος ὁ μέγας ἀπόστολος.

the pardons and vindications that have been brought forth and determined by these;

for the great apostle Paul expressly admonishes ⟨us⟩ to hold to the traditions we have received either orally or by letter from the saints [*cf. 2 Thess 2:15*] who have shined forth previously.

For the great apostle Paul expressly exhorted us [*2 Thess 2:15*] to hold the traditions that we have received either orally or by a letter of the saints who have shined forth previously.

*The Veneration of Sacred Images*

Can. 3. Sacram imaginem Domini nostri Iesu Christi et omnium Liberatoris et Salvatoris, aequo honore cum libro sanctorum Evangeliorum adorari decernimus.

γ'. Τὴν ἱερὰν εἰκόνα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ὁμοτίμως τῇ βίβλῳ τῶν ἁγίων εὐαγγελίων προσκυνεῖσθαι θεσπίζομεν.

Can. 3. We decree that the sacred image of our Lord Jesus Christ, the Liberator and Savior of all people, must be venerated with honor equal to that given to the book of the holy Gospels.

3. We decree that the sacred image of our Lord Jesus Christ must be venerated with honor equal to that given to the book of holy Gospels. **653**

Sicut enim per syllabarum eloquia, quae in libro feruntur, salutem consequemur omnes, ita per colorum imaginariam operationem et sapientes et idiotae cuncti ex eo, quod in promptu est, perfruuntur utilitate; quae enim in syllabis sermo, haec et scriptura, quae in coloribus est, praedicat et commendat;

et dignum est, ut secundum congruentiam rationis et antiquissimam traditionem propter honorem, quia ad principalia ipsa referentur, etiam derivative iconae honorentur et adorentur aeque ut sanctorum sacer Evangeliorum liber atque typus pretiosae crucis.

Ὥσπερ γὰρ διὰ τῶν ἐμφερομένων ἐν αὐτῇ συλλαβῶν τῆς σωτηρίας ἐπιτυγχάνουσιν ἅπαντες, οὕτω διὰ τῆς τῶν χρωμάτων εἰκονουργίας καὶ σοφοὶ καὶ ἰδιῶται πάντες τῆς ὠφελείας ἐκ τοῦ προχείρου παραπολαύουσιν· ἅπερ γὰρ ὁ ἐν συλλαβῇ λόγος, ταῦτα καὶ ἡ ἐν χρώμασι γραφὴ καταγγέλλει τε καὶ παρίστησιν.

For, just as through the written words that are contained in the book we all shall obtain salvation, so through the iconic influence of the colors both the wise and the simple benefit from what is before them; for as speech announces and recommends in syllables, so too does writing that consists in colors.

It is only right, then, in accordance with true reason and very ancient tradition, that images should be honored and venerated in a derivative way because of the honor that is given to their archetypes, and it should be equal to that given to the sacred book of the holy Gospels and the representation of the precious Cross.

For just as through the words contained in ⟨the book⟩ all are led to salvation, so also through the iconic influence of the colors both the wise and the simple benefit from what is displayed before them. For, indeed, what speech ⟨presents⟩ in syllables the painting likewise announces and represents in colors. **654**

Si quis ergo non adorat iconam Salvatoris Christi, non videat formam eius, quando veniet in gloria paterna glorificari et glo-

Εἴ τις οὖν οὐ προσκυνεῖ τὴν εἰκόνα τοῦ σωτῆρος Χριστοῦ, μὴ ἴδῃ ἐν τῇ δευτέρᾳ παρουσίᾳ τὴν τούτου μορφήν.

If, therefore, anyone does not venerate the image of Christ the Savior, let him not see his face when he comes in his Father's glory

If, therefore, anyone does not venerate the image of Christ the Savior, let him not see his form in the Second Coming. **655**

rificare sanctos suos [*cf. 2 Th 1:10*]; sed alienus sit a communione ipsius et claritate;

to be glorified and to glorify his saints [*cf. 2 Thess 1:10*], but let him be cut off from his communion and splendor.

**656** similiter autem et imaginem intemeratae matris eius et Dei genitricis Mariae; insuper et iconas sanctorum Angelorum depingimus, quemadmodum eos figurat verbis divina Scriptura; sed et laudabilissimorum Apostolorum, Prophetarum, martyrum et sanctorum virorum, simul et omnium Sanctorum, et honoramus et adoramus.

Et qui sic se non habent, anathema sint a Patre et Filio et Spiritu Sancto.

Ὁμοίως δὲ καὶ τὴν εἰκόνα τῆς ἀχράντου μητρὸς αὐτοῦ καὶ τὰς εἰκόνας τῶν ἁγίων ἀγγέλων, καθὼς αὐτοὺς χαρακτηρίζει διὰ τῶν λογίων ἡ ἁγία γραφή, καὶ προσέτι τῶν ἁγίων πάντων καὶ τιμῶμεν καὶ προσκυνοῦμεν·

καὶ οἱ μὴ οὕτως ἔχοντες ἀνάθεμα ἔστωσαν.

Similarly the image of Mary, his immaculate Mother and Mother of God; we also paint images of the holy angels just as divine Scripture depicts them in words; we also honor and venerate those ⟨images⟩ of the highly renowned apostles, prophets, martyrs, and holy men as well as those of all the saints.

And let those who do not hold thus be anathema from the Father, the Son, and the Holy Spirit.

Likewise we honor and venerate the image of his immaculate Mother and the images of the holy angels, just as they are represented by the words of Sacred Scripture, and also ⟨the images⟩ of all the saints.

And let those who do not conduct themselves in this way be anathema.

*The Uniqueness of the Human Soul*

**657** Can. 11. Veteri et Novo Testamento unam animam rationabilem et intellectualem habere hominem docente et omnibus deiloquis Patribus et magistris Ecclesiae eandem opinionem asseverantibus: in tantum impietatis quidam, malorum inventionibus dantes operam, devenerunt, ut duas eum habere animas impudenter dogmatizare et quibusdam irrationabilibus conatibus ... propriam haeresim confirmare pertentent.

ι'. (10) Τὴς παλαιᾶς τε καὶ καινῆς διαθήκης μίαν ψυχὴν λογικήν τε καὶ νοερὰν διδασκούσης ἔχειν τὸν ἄνθρωπον, καὶ πάντων τῶν θεηγόρων πατέρων καὶ διδασκάλων τῆς ἐκκλησίας τὴν αὐτὴν δόξαν κατεμπεδούντων, εἰσί τινες οἱ δύο ψυχὰς ἔχειν αὐτὸν δοξάζοντες, καὶ τισιν ἀσυλλογίστοις ἐπιχειρήμασι τὴν ἰδίαν κρατύνουσιν αἵρεσιν·

Can. 11. Even though the Old and the New Testaments teach that man has one rational and intellectual soul, and all the Fathers and Doctors of the Church, who are spokesmen of God, affirm the same belief, certain individuals, devoting their efforts to inventing evils, have reached such a degree of impiety that they impudently declare as dogma that man has two souls, and by irrational efforts ... they strive to reinforce their heresy.

10. Even though the Old and New Testaments teach that man has one rational and intellectual soul, and all the Fathers and Doctors of the Church, who are spokesmen for God, affirm the same belief, some individuals think that man has two souls, and they reinforce their heresy by irrational demonstrations.

**658** Itaque sancta haec et universalis Synodus ... talis impietatis inventores et patratores et his similia sentientes magna voce anathematizat,

et definit atque promulgat, neminem prorsus

ἡ τοίνυν ἁγία καὶ οἰκουμενικὴ αὕτη σύνοδος τοὺς τῆς τοιαύτης ἀσεβείας γεννήτορας καὶ τοὺς ὁμοφρονοῦντας αὐτοῖς ἀναθεματίζει μεγαλοφώνως·

Therefore, this holy and universal council ... anathematizes with a mighty voice the inventors and perpetrators of such impiety and those of similar views;

and it defines and makes known that no one

Therefore, this holy and ecumenical council anathematizes with a mighty voice the originators of such impiety and those who share their point of view;

And if anyone in the future dares to speak the

habere vel servare quoquo modo statuta huius impietatis auctorum.

Si autem quis contraria gerere praesumpserit huic sanctae et magnae Synodo, anathema sit et a fide atque cultura Christianorum alienus.

εἰ δέ τις τὰ ἐναντία τοῦ λοιποῦ τολμήσει λέγειν, ἀνάθεμα ἔστω.

is to have or preserve in any way the ordinances of the authors of this impiety.

But if anyone dares to act in opposition to this holy and great council, let him be anathema and be excluded from the faith and worship of Christians.

contrary, let him be anathema.

*The Liberty of Ecclesiastical Governance*

Can. 12. Apostolicis et synodicis canonibus promotiones et consecrationes episcoporum et potentia et praeceptione principum factas penitus interdicentibus, concordantes definimus et sententiam nos quoque proferimus, ut, si quis episcopus per versutiam vel tyrannidem principum huiusmodi dignitatis consecrationem susceperit, deponatur omnimodis, utpote qui non ex voluntate Dei et ritu ac decreto ecclesiastico, sed ex voluntate carnalis sensus ex hominibus et per homines Dei domum possidere voluit vel consensit.

Can. 12. [*the Greek text no longer exists*] Since the apostolic and synodal canons absolutely forbid the nominations and consecrations of bishops accomplished by the power and rule of secular rulers, we declare and also make known our decision, in accord with the canons, that if any bishop, through the craftiness or tyranny of secular rulers, has received the consecration of his dignity in this way, he must be completely deposed, since he is one who has wished or consented to possess the house of God, not from the will of God and the discipline and decree of the Church, but from a desire of carnal inclination, from men and through men. **659**

Can. 17. Illud autem tamquam perosum quiddam ab auribus nostris repulimus, quod a quibusdam imperitis dicitur, non posse synodum absque principali praesentia celebrari: cum nusquam sacri canones convenire saeculares principes in conciliis sanxerint, sed solos antistites. Unde nec interfuisse illos synodis, exceptis conciliis universalibus, invenimus: neque enim fas est, saeculares principes spectatores fieri rerum, quae sacerdotibus Dei nonnumquam eveniunt....

ιβ′. (12) Ἦλθεν εἰς τὰς ἡμῶν ἀκοάς, τὸ μὴ δύνασθαι ἄνευ ἀρχοντικῆς παρουσίας σύνοδον γενέσθαι. Οὐδαμοῦ δὲ οἱ θεῖοι κανόνες συνέρχεσθαι κοσμικοὺς ἄρχοντας ἐν ταῖς συνόδοις νομοθετοῦσιν, ἀλλὰ μόνους τοὺς ἐπισκόπους· ὅθεν οὐδὲ πλὴν τῶν οἰκουμενικῶν συνόδων τὴν παρουσίαν αὐτῶν γεγενημένην εὑρίσκομεν. Οὐδὲ γὰρ θεμιτόν ἐστι γίνεσθαι θεατὰς τοὺς κοσμικοὺς ἄρχοντας τῶν τοῖς ἱερεῦσι τοῦ Θεοῦ συμβαινόντων πραγμάτων.

Can. 17 [*Latin*]. Moreover, we cast aside from our ears as something poisonous what is said by certain ignorant men, ⟨namely,⟩ that it is not possible to hold a synod without the presence of the civil ruler, since the sacred canons have never ordered secular leaders to meet in councils, but only bishops. Thus neither do we find that they were present in synods, ecumenical councils excepted: for neither is it right that secular rulers be witnesses of affairs that sometimes come before the priests of God....

12. [*Greek*] There came to our ears the statement that a synod cannot be held without the presence of the civil ruler. But nowhere do the sacred canons order secular leaders to meet in synods, but only bishops. Thus neither do we find that they were present, except in ecumenical councils. For it is not right that secular rulers be witnesses of affairs that sometimes come before the priests of God. **660**

*The Primacy of the Roman See*

Can. 21. Dominicum sermonem, quem Christus sanctis Apostolis et discipulis suis dixit, quia: "Qui vos recipit, me recipit" [*Mt 10:40*]; "et qui vos spernit, me spernit" [*Lc 10:16*], ad omnes etiam, qui post eos secundum ipsos facti sunt Summi Pontifices et pastorum principes in Ecclesia catholica dictum esse credentes, definimus, neminem prorsus mundi potentium quemquam eorum,

The word of God that Christ spoke to his holy apostles and disciples: "Who receives you, receives me" [*Mt 10:40*]; "and whoever rejects you, rejects me" [*Lk 10:16*], we believe was addressed also to all those who, after them and in accordance with them, became supreme pontiffs and leaders of the pastors in the Catholic Church. We, therefore, determine that absolutely none of the **661**

qui patriarchalibus sedibus praesunt, inhonorare aut movere a proprio throno tentare, sed omni reverentia et honore dignos iudicare; praecipue quidem sanctissimum Papam senioris Romae, deinceps autem Constantinopoleos patriarcham, deinde vero Alexandriae ac Antiochiae atque Hierosolymorum; sed nec alium quemcunque conscriptiones contra sanctissimum Papam senioris Romae ac verba complicare et componere sub occasione quasi diffamatorum quorundam criminum; quod et nuper Photius fecit et multo ante Dioscorus.

ruling powers of this world shall dishonor or attempt to remove from his throne any of those who occupy patriarchal sees, but they must judge them worthy of all reverence and honor; especially the most holy pope of elder Rome; and also, in order of succession, the patriarch of Constantinople, then indeed those of Alexandria, Antioch, and Jerusalem; no one, however, is to compose or prepare any writings and discourses against the most holy pope of elder Rome under the pretext, as it were, of supposed crimes committed; something Photius did recently and Dioscorus much earlier.

**662** Quisquis autem tanta iactantia et audacia usus fuerit, ut secundum Photium vel Dioscorum in scriptis vel sine scriptis iniurias quasdam contra sedem Petri, Apostolorum principis, moveat, aequalem et eandem quam illi condemnationem recipiat.

ιγ'. (13) Εἴ τις τοσαύτῃ τόλμῃ χρήσαιτο, ὥστε κατὰ τὸν Φώτιον καὶ Διόσκορον ἐγγράφως ἢ ἀγράφως παροινίας τινὰς κατὰ τῆς καθέδρας Πέτρου, τοῦ κορυφαίου τῶν ἀποστόλων, κινεῖν, τὴν αὐτὴν ἐκείνοις δεχέσθω κατάκρισιν·

But whoever, like Photius and Dioscorus, will manifest such insolence and audacity that he promotes injuries of some sort against the See of Peter, the chief of the apostles, whether in writing or not, let him receive a condemnation equal to and identical to theirs.

13. Whoever, like Photius and Dioscorus, will manifest such audacity that he promotes inquiries against the See of Peter, the chief of the apostles, whether in writing or not, let him receive a condemnation identical to theirs.

**663** Si vero quis aliqua saeculi potestate fruens vel potens, pellere tentaverit praefatum Apostolicae cathedrae Papam aut aliorum patriarcharum quemquam, anathema sit.

But if anyone, making use of some secular power or authority, should attempt to expel the above-mentioned pope of the Apostolic See or one of the other patriarchs, let him be anathema.

**664** Porro si Synodus universalis fuerit congregata, et facta fuerit etiam de sancta Romanorum Ecclesia quaevis ambiguitas et controversia, oportet venerabiliter et cum convenienti reverentia de proposita quaestione sciscitari et solutionem accipere aut proficere aut profectum facere, non tamen audacter sententiam dicere contra Summos senioris Romae Pontifices.

εἰ δὲ συγκροτηθείσης συνόδου οἰκουμενικῆς γένηταί τις καὶ περὶ τῆς ἐκκλησίας τῶν Ῥωμαίων ἀμφιβολία, ἔξεστιν εὐλαβῶς καὶ μετὰ τῆς προσηκούσης αἰδοῦς διαπυνθάνεσθαι περὶ τοῦ προκειμένου ζητήματος καὶ δέχεσθαι τὴν λύσιν καὶ ἢ ὠφελεῖσθαι, ἢ ὠφελεῖν, μὴ μέντοι θρασέως ἀποφέρεσθαι κατὰ τῶν τῆς πρεσβυτέρας Ῥώμης ἱεραρχῶν.

But if an ecumenical council is assembled and there appears some doubt or controversy even with regard to the holy Church of the Romans, it is necessary, with great respect and proper reverence, to investigate the point of controversy and procure a solution, either by helping or by obtaining help, yet not by audaciously pronouncing a judgment against the supreme pontiffs of elder Rome.

But if an ecumenical council is assembled and there appears some doubt with regard to the Church of the Romans, one can, with prudence and the proper reverence, investigate the point of controversy and find a solution, either by obtaining help or by helping, yet not by having the audacity to cast an accusation against the bishops of elder Rome.

## JOHN VIII: December 14, 872–December 16, 882

### 668: Letter *Unum est* to the Princes of Sardinia, ca. September 873

*Ed.:* E. Caspar, *Fragmenta registri Johannis VIII*, no. 27: MGH Epistulae VII (Berlin, 1928), $289_{2-10}$ / S. Löwenfeld, *Epistolae Pontificum Romanorum ineditae* (Leipzig, 1885), 28, no. 50 (= *Collectio Britannica*, 26). —*Reg.:* JR 2983; P. Ewald, in NArch 5 (1879): 306, no. 26.

*The Elimination of Human Slavery*

Unum est, unde vos modicum paterno more debeamus monere; quod nisi emendaveritis, grande peccatum incurritis, et ob hoc, sicut speratis, non lucra, sed magis vobis dam[p]na augebitis. Igitur Graecorum studiis, sicut didicimus, multi a paganis captivi sublati in vestris partibus venundantur et a vestratibus empti sub iugo servitutis tenentur; cum constet pium et sanctum esse, veluti Christianos decet, ut, cum eos vestrates ab ipsis Graecis emerint, pro amore Christi liberos esse dimittant, et non ab hominibus, sed ab ipso Domino nostro Iesu Christo mercedem accipiant. Unde vos exhortamur et paterno amore praecipimus, ut, cum captivos aliquos ab ipsis redemeritis, pro salute animae vestrae liberos eos abire sinatis.

There is one matter on which We must, in a fatherly way, give you some warning; if you do not correct it, you commit a grave sin, and because of this, you will increase, not profits, as you hope, but rather losses. As We have learned at the instigation of the Greeks, many who were held captive by the pagans are then sold in your regions and, after having been purchased by your compatriots, are held under the yoke of slavery, even though it is established as pious and holy, as is fitting among Christians, that your compatriots, when they have bought them from the Greeks, should set them free for the love of Christ and that they receive their reward, not from men, but from our Lord Jesus Christ himself. We therefore exhort and command you with paternal love that, if you have purchased any captives from them, you allow them to go free for the salvation of your soul. **668**

MARINUS I: December 16, 882–May 15, 884
ADRIAN III: May 17, 884–September 885

## STEPHEN V (VI): September 885–September 14, 891

### 670: Letter *Consuluisti de infantibus* to Archbishop Ludbert of Mainz, between 887 and 888

Ludbert (or Liutbert) was perhaps led to pose this question by canon 35 of the Synod of Worms in 868 (MaC 15:876A).

*Ed.:* E. Caspar: *Fragmenta registri Stephani V*, no. 25: MGH Epistulae VII (Berlin, 1928), $347_{21}$–$348_{8}$ / P. Jaffé, *Monumenta Moguntina* (cf. *580°), 335, no. 13 / PL 129:797B–D / MaC 18:25D / Gratian, *Decretum*, p. II, cs. 2, q. 5, c. 20 (Frdb 1:462f.). This letter is cited in part by Alexander III in condemning investigations carried out with red-hot irons and similar means in his letter *Constituti a Domino* to the Archbishop of Uppsala, September 10, 1171 or 1172 (BullTau 2:736ab / BullCocq 2:412a / PL 200:859A). —*Reg.:* P. Ewald, in NArch 5 (1879): 406, no. 24; JR 3443; BoeW 1:82, no. 64.

*Rejection of Trials by Ordeal*

Consuluisti de infantibus, qui in uno lecto cum parentibus dormientes mortui reperiuntur, utrum ferro candente aut aqua fervente seu alio quolibet examine parentes se purificare debeant eos non oppressisse. Monendi namque sunt et protestandi parentes, ne tam tenellos secum in uno collocent lecto, ne negligentia qualibet proveniente suffocentur vel opprimantur, unde ipsi homicidii rei inveniantur. Nam ferri candentis vel aquae ferventis examinatione confessionem extorqueri a quolibet sacri non censent canones; et quod sanctorum Patrum documento sancitum non est, superstitiosa adinventione non est praesumendum.

You have consulted us on the subject of little infants who, sleeping in the same bed with their parents, are discovered to be dead: Should the parents, by either a burning fire or boiling water or by some other means, exonerate themselves from having suffocated them. The parents, first of all, should be warned and cautioned not to place such delicate ones in the same bed with them, lest, when some imprudence occurs, the [babies] might be smothered or crushed, and, thus, the parents themselves might be found culpable of homicide. On the other hand, the sacred canons do not approve of a confession being extorted from anyone by means of burning fire or boiling water; and what is not sanctioned by the teachings of the holy Fathers should not to be presumed by a superstitious invention. **670**

Spontanea enim confessione vel testium approbatione publicata delicta, habito prae oculis Dei timore, commissa sunt regimini nostro iudicare; occulta vero et

The crimes made public by means of spontaneous confession or by the testimony of witnesses have been entrusted to our judgment, since the fear of God was

incognita illius sunt iudicio relinquenda, "qui solus novit corda filiorum hominum" [*cf. 3 Rg 8:39*].

Hi autem qui probantur vel confitentur talis reatus se noxios, tua eos castiget moderatio, quia si conceptum in utero qui per abortum deleverit, homicida est, quanto magis qui unius saltem diei puerulum peremerit, homicidam se esse excusare nequibit?

made public; but what is hidden and unknown must be left to the judgment of the One "who alone knows the hearts of the sons of men" [*cf. 1 Kings 8:39*].

Those, however, who are proven or who confess ⟨to being⟩ guilty of such a crime, your lordship should punish; for since it is homicide for a ⟨child⟩ conceived in the womb to be destroyed by abortion, how much more will the one who has killed a little baby of a least one day old be unable to excuse himself of being a murderer?

FORMOSUS: October 6, 891–April 4, 896
BONIFACE VI: April 896
STEPHEN VI (VII): May 896–August 897
ROMANUS: August–November 897
THEODORE II: December 897
JOHN IX: January 898–January 900
BENEDICT IV: January (February?) 900–July 903
LEO V: July–September 903
SERGIUS III: January 29, 904–April 14, 911
ANASTASIUS III: April 911–June 913
LANDO: July 913–February 914
JOHN X: March 914–May 928
LEO VI: May–December 928
STEPHEN VII (VIII): December 928–February 931
JOHN XI: February/March 931–December 935
LEO VII: January 3, 936–July 13, 939
STEPHEN VIII (IX): July 14, 939–October 942
MARINUS II: October 30, 942–May 946
AGAPITUS II: May 10, 946–December 955
JOHN XII: December 16, 955–May 14, 964

(Because of the deposition of John XII [December 4, 963] and Benedict V [June 23, 964] the list of popes is split. Since there is a controversy about which pope is legitimate at any one time, both are given.)

LEO VIII December 6 (4?), 963–March 1, 965
BENEDICT V: May 22, 964–July 4, 966
JOHN XIII: October 1, 965–September 6, 972
BENEDICT VI: January 19, 973–June 974
BENEDICT VII: October 974–July 10, 983
JOHN XIV: December 983–August 20, 984

## JOHN XV: August 985–March 996

### 675: Encyclical *Cum conventus esset* to the Bishops and Abbots of France and Germany, February 3, 993

The Church's most ancient process of canonization is treated here, by which, at a synod at the Lateran on January 31, 993, Bishop Ulrich of Augsburg/Lech (d. 973) was added to the number of the saints.

*Ed.:* BullTau 1:460a / BullCocq 1:288b / MaC 19:170E–171A / HaC 6/I, 727CD / PL 137:845D–846A. —*Reg.:* A. Brackmann, *Germania Pontificia* 2/I (Berlin, 1923), 30f., no. 6; JR 3848.

*The Veneration of Saints*

**675** (2) ... Communi consilio decrevimus, memoriam illius, id est sancti Udalrici episcopi, affectu piissimo, devotione fidelissima venerandam: quoniam sic

(2) ... By common deliberation, we have decreed that his memory, namely, that of the holy Bishop Ulrich, should be venerated with most pious affection and faith-

adoramus et colimus reliquias martyrum et confessorum, ut eum, cuius martyres et confessores sunt, adoremus; honoramus servos, ut honor redundet in Dominum, qui dixit: "Qui vos recipit, me recipit" [*Mt 10:40*]: ac proinde nos qui fiduciam nostrae iustitiae non habemus, illorum precibus et meritis apud clementissimum Deum iugiter adiuvemur, quia divina saluberrima praecepta, et sanctorum canonum ac venerabilium Patrum instabant efficaciter documenta omnium ecclesiarum pio considerationis intuitu, immo apostolici moderaminis annisu, utilitatum commoditatem atque firmitatis perficere integritatem, quatenus memoria Udalrici iam praefati venerabilis episcopi divino cultui dicata exsistat, et in laudibus Dei devotissime persolvendis semper valeat proficere.

ful devotion: for we so venerate and honor the relics of the martyrs and confessors in order that we may venerate him whose martyrs and confessors they are; we honor the servants so that honor may redound to the Lord, who said: "Whoever receives you, receives me" *[Mt 10:40]*; and, thus, we, who have not confidence in our own justice, may always, by their prayers and merits, receive support before the most merciful God; for the most salutary divine precepts and the teachings of the holy canons and the venerable fathers—taking into pious consideration the opinions of all the churches and through the support of apostolic guidance—zealously insisted that we arrive at appropriate benefits and complete firmness so that the memory of the already mentioned venerable bishop, Ulrich, might be dedicated to divine worship and be ever advantageous in glorifying God most devoutly.

GREGORY V: May 3, 996–February 18, 999
SYLVESTER II: April 2, 999–May 12, 1003
JOHN XVII: June–December 1003
JOHN XVIII: January 1004–July 1009
SERGIUS IV: July 31, 1009–May 12, 1012
BENEDICT VIII: May 18, 1012–April 9, 1024
JOHN XIX: April/May 1024–1032
BENEDICT IX: 1032–1044
(Deposed for the first time in 1044; after have regained his seat a second and third time, in 1045 and in 1047, he was deposed once again.)
SYLVESTER III: January 20–February 10, 1045
BENEDICT IX: April 10–May 1, 1045
GREGORY VI: May 5, 1045–December 20, 1046
CLEMENT II: December 25, 1046–October 9, 1047
BENEDICT IX: November 8, 1047–July 17, 1048
DAMASUS II: July 17–August 9, 1048

## LEO IX: February 12, 1049–April 19, 1054

### 680–686: Letter *Congratulamur vehementer* to Peter, Patriarch of Antioch, April 13, 1053

When Peter of Antioch requested a profession of faith, Leo IX had offered his own. A similar collection of articles of faith is found in *Statuta Ecclesiae Antiqua* (*325).

*Ed.:* PL 143:771C–773A / C. Will, *Acta et scripta quae de controversiis Ecclesiae Graecae et Latinae saeculi XI compositae exstant* (Leipzig, 1861), 170f. / MaC 19:662B–663C / HaC 6/I, 953C–954D. —*Reg.:* JR 4297, with additions.

*Profession of Faith*

Firmiter ... credo sanctam Trinitatem, Patrem et Filium et Spiritum Sanctum, unum Deum omnipotentem esse, totamque in Trinitate deitatem coessentialem et consubstantialem, coaeternam et coomnipotentem, uniusque voluntatis, potestatis et maiestatis: creatorem omnium creaturarum, ex quo omnia, per quem omnia, in quo omnia [*Rm 11:36*], quae sunt in caelo et in terra, visibilia et invisibilia, Credo etiam singulas quasque in sancta Trinitate personas unum Deum verum, plenum et perfectum.

I firmly believe ... that the Holy Trinity, Father, **680**
Son, and Holy Spirit, is one almighty God and that the entire divinity in the Holy Trinity is co-essential and consubstantial, co-eternal and equally omnipotent, of one will, power, and majesty: the Creator of all creatures, from whom, through whom, and in whom all things ⟨are⟩ [*Rom 11:36*], those in heaven and on earth, those visible and invisible. I also believe that the individual Persons in the Holy Trinity ⟨are⟩ one, true, complete, and perfect God.

**681** Credo quoque ipsum Dei Patris Filium, Verbum Dei aeternaliter natum ante omnia tempora de Patre, consubstantialem, coomnipotentem et coaequalem Patri per omnia in divinitate, temporaliter natum de Spiritu Sancto ex Maria semper virgine, cum anima rationali: duas habentem nativitates, unam ex Patre aeternam, alteram ex matre temporalem: duas voluntates et operationes habentem: Deum verum et hominem verum: proprium in utraque natura atque perfectum: non commixtionem atque divisionem passum, non adoptivum, neque phantasticum: unicum et unum Deum, Filium Dei in duabus naturis, sed in unius personae singularitate: impassibilem et immortalem divinitate, sed in humanitate pro nobis et pro nostra salute passum vera carnis passione et sepultum, ac resurrexisse a mortuis die tertia vera carnis resurrectione: propter quam confirmandam cum discipulis, nulla indigentia cibi, sed sola voluntate et potestate, comedisse: die quadragesimo post resurrectionem cum carne, qua surrexit, et anima ascendisse in caelum et sedere in dextera Patris, inde decimo die misisse Spiritum Sanctum, et inde, sicut ascendit, venturum iudicare vivos et mortuos, et redditurum unicuique secundum opera sua.

I believe also that the Son of God the Father, the Word of God, was born eternally before all time from the Father, consubstantial, co-omnipotent, and co-equal to the Father in all things in divinity; born of the Holy Spirit from the ever-virgin Mary in time, with a rational soul, having two nativities, the one from the Father, eternal, the other from the Mother, in time; having two wills and operations, true God and true man, proper and complete in each of the natures, not having undergone commixture or division; not adopted or imaginary; the one and only God, the Son of God, in two natures, but in the singularity of one, unique person: impassible and immortal in his divinity, but in his humanity, for us and our salvation, he suffered a true passion in the flesh and was buried; and, on the third day, he rose again from the dead by a true resurrection of the flesh; to confirm this, he ate with his disciples, not out of a need for food, but only out of his will and power; on the fortieth day after the Resurrection, he ascended into heaven with the flesh in which he arose and his soul to sit at the right hand of the Father, from where, on the tenth day, he sent the Holy Spirit, and from where he will come, as he ascended, to judge the living and the dead, and he will render to each one according to his works.

**682** Credo etiam Spiritum Sanctum, plenum et perfectum verumque Deum, a Patre et Filio procedentem, coaequalem et coessentialem et coomnipotentem et coaeternum per omnia Patri et Filio, per prophetas locutum.

I also believe the Holy Spirit, who has spoken through the prophets, is full, complete, and true God, proceeding from the Father and Son, in every way co-equal and co-essential to and equally omnipotent and eternal as the Father and the Son.

**683** Hanc sanctam et individuam Trinitatem non tres Deos, sed in tribus personis et in una natura sive essentia unum Deum omnipotentem, aeternum, invisibilem et incommutabilem ita credo et confiteor, ut Patrem ingenitum, Filium unigenitum, Spiritum Sanctum nec genitum nec ingenitum, sed a Patre et Filio procedentem, veraciter praedicem.

I believe and confess that this holy and indivisible Trinity is not three Gods, but in three Persons and in one nature or essence ⟨is⟩ one God, almighty, eternal, invisible, and unchangeable, as I proclaim in truth that the Father is not begotten, the Son is only-begotten, and the Holy Spirit is neither begotten nor unbegotten but proceeds from the Father and the Son.

**684** [*Varia:*] Credo sanctam, catholicam et apostolicam, unam esse veram Ecclesiam, in qua unus datur baptismus et vera omnium remissio peccatorum. Credo etiam veram resurrectionem eiusdem carnis, quam nunc gesto, et vitam aeternam.

[*Variations:*] I believe that the holy, catholic, and apostolic ⟨Church⟩ is the one, true Church, in which is given the one baptism and the true remission of all sins. I believe also in the true resurrection of the same flesh that I now bear and in life eternal.

**685** Credo etiam Novi et Veteris Testamenti, legis et Prophetarum et Apostolorum unum esse auctorem, Deum et Dominum omnipotentem. Deum praedestinasse solummodo bona, praescivisse autem bona malaque. Gratiam Dei praevenire et subsequi hominem credo et profiteor, ita tamen, ut liberum arbitrium rationali creaturae non denegem. Animam non esse partem Dei, sed ex nihilo creatam, et absque baptismate originali peccato obnoxiam, credo et praedico.

I believe also that there is one author of the New and Old Testament, of the law both of the prophets and of the apostles, namely, the omnipotent God and Lord. ⟨I believe⟩ that God predestined only the good things, but that he foreknew the good and the evil. I believe and profess that the grace of God precedes and follows man, yet in such a manner that I do not deny free will to the rational creature. I also believe and declare that the soul is not a part of God but was created from nothing and without baptism is subject to original sin.

Porro anathematizo omnem haeresim extollentem se adversus sanctam Ecclesiam catholicam, pariterque eum, quicunque aliquas scripturas praeter eas, quas catholica Ecclesia recipit, in auctoritate habendas esse crediderit vel veneratus fuerit.

Quattuor Concilia omnimode recipio et velut quattuor evangelia veneror: quia per quattuor partes mundi universalis Ecclesia, in his tanquam in quadro lapide, fundata consistit [*cf.* *472].... Pari modo recipio et veneror reliqua tria Concilia.... Quidquid supradicta septem sancta et universalia Concilia senserunt et collaudaverunt, et sentio et collaudo, et quoscunque anathematizaverunt, anathematizo.

Furthermore, I anathematize every heresy that rises against the holy Catholic Church and equally anyone who believes that it is necessary to regard as authoritative or who has venerated other scriptures beyond those that the Catholic Church accepts. **686**

I completely accept the four councils, and I venerate them as I do the four Gospels; because the universal Church in the four parts of the world has been established upon these as upon a four-squared stone [*cf.* *472].... In the same manner I accept and venerate the other three councils.... Whatever the above-mentioned seven holy and universal councils have held and approved, I also hold and approve, and whomever they have anathematized, I anathematize.

## 687–688: Letter *Ad splendidum nitentis* to Peter Damian, 1054

Peter Damian had written a work dedicated to Leo IX entitled *Liber Gomorrhianus* (PL 145:159–90) in which he demanded very severe penalties for the "most unclean life" (vitam spurcissimam) of certain clerics. Leo IX, in approving this demand, has left us a very rare document of the ecclesiastical Magisterium of that period concerning sexual deviation.

*Ed.:* MaC 19:686A–C / PL 145:159D–160C (the letter precedes the work of Peter Damian). —*Reg.:* JR 4311.

*On the Evil of Sexual Deviations*

... Oportet, sicut desideras, Apostolicam Nostram interponamus auctoritatem, quatenus scrupulosam legentibus auferamus dubietatem, et constet omnibus certum, Nostro iudicio placuisse quaecumque continet ipse libellus [*Gomorrhianus*] diabolico igni velut aqua oppositus. Igitur ne caenosae libidinis impunita licentia pervagetur, necesse est Apostolicae severitatis congrua reprehensione refellatur, et tamen aliquod tentamentum in austeritate ponatur.

... It is necessary, as you desire, that We should interpose Our apostolic authority in order to remove from readers any scrupulous doubt and so that it should be clear to all that what this book [*the Liber Gomorrhianus*], opposed to the diabolic fire like water, contains has pleased Our judgment. Therefore, lest the unrestrained license of filthy lust should spread abroad, it is necessary that it be repelled by a suitable reprimand of apostolic severity and that some attempt at more austere discipline should be made ⟨with them⟩. **687**

Ecce omnes illi, qui quavis quattuor generum[1] quae dicta sunt foeditate polluuntur, prospecta aequitatis censura ab omnibus immaculatae Ecclesiae gradibus tam sacrorum canonum quam Nostro iudicio depelluntur. Sed Nos humanius agentes eos qui vel propriis manibus vel inter se egerunt semen, vel etiam inter femora profuderunt, et non longo usu nec cum pluribus, si voluptatem refrenaverint et digna paenitudine probrosa commissa luerint, admitti ad eosdem gradus, in quibus in scelere manentes, non permanentes, fuerant, divinae miserationi confisi, volumus atque etiam iubemus; ablata aliis spe recuperationis sui ordinis, qui vel per longa tempora secum sive cum aliis vel cum pluribus, brevi licet tempore, quolibet duorum foeditatis genere, quae descripseras, maculati vel, quod est horrendum dictu et auditu, in terga prolapsi sunt. Contra quod Nostrum

Those who are polluted by impurity of any of the four kinds mentioned[1] are expelled from all the grades of the immaculate Church both by the appropriate censure envisaged by the sacred canons as well as by Our judgment. But We, proceeding with much clemency and trusting in the divine mercy, will and indeed command that those who have brought forth the seed either by their own hands or among themselves or who have even shed it between the legs, but not by long habit nor with many people, if they restrain their desire and wash away their shameful deeds by worthy repentance, should be admitted to the same grades that they would not have retained forever if they had remained in their pollution; but We withdraw any hope of recovering their order from those others who have been stained by either of the two sorts of impurity that you have described, whether during **688**

*688 [1] Peter Damian distinguishes "four different kinds" (chap. 1: PL 145:161C): "some offend against nature by themselves; some with the hands of others; some between the loins, and, lastly, others by the completion of the act" (alii siquidem secum, alii aliorum manibus, alii inter femora, alii denique consummato actu contra naturam delinquunt).

Apostolicae sanctionis decretum si quis ausus fuerit vel iudicare vel latrare, ordinis sui se noverit periculo agere.

a long period alone or with others, or even for a short period with many people, or who, horrible to say or hear, have sinned in the back ⟨of others⟩. If anyone shall dare to judge or complain against this Our decree of apostolic sanction, let him know that he acts in peril of his order.

VICTOR II: April 16, 1055–July 28, 1057
STEPHEN IX (X): August 3, 1057–March 29, 1058

## NICHOLAS II: December 6, 1058–July 27, 1061

### 690: Synod of ROME, 1059

Berengar of Tours had already been condemned in many synods: in 1050 at synods in Rome and Vercelli, in 1051 at Paris, in 1054 at Tours. The formula given below, signed at the synod of Rome in 1059, had been composed by Cardinal Humbert of Silva Candida. Berengar, however, soon fell away from this faith and thus had to be compelled again, in 1078 and 1079, to make a profession of faith before Gregory VII (cf. *700).

*Ed.:* MaC 19:900A–C / HaC 6/I, 1064CD / PL 150:410D–411A (= Lanfranc of Canterbury, *Liber de corpore et sanguine Domini adversus Berengarium Turonensem* 2) / Gratian, *Decretum*, p. III, dist. 2, c. 42 (Frdb 1:328f.).

*Profession of Faith in the Eucharist Prescribed for Berengar*

Ego Berengarius ... cognoscens veram et apostolicam fidem, anathematizo omnem haeresim, praecipue eam, de qua hactenus infamatus sum: quae adstruere conatur, panem et vinum, quae in altari ponuntur, post consecrationem solummodo sacramentum, et non verum corpus et sanguinem Domini nostri Iesu Christi esse, nec posse sensualiter, nisi in solo sacramento, manibus sacerdotum tractari vel frangi vel fidelium dentibus atteri. Consentio autem sanctae Romanae Ecclesiae et Apostolicae Sedi, et ore et corde profiteor de sacramento dominicae mensae eam fidem me tenere, quam dominus et venerabilis papa Nicolaus et haec sancta Synodus auctoritate evangelica et apostolica tenendam tradidit mihique firmavit: scilicet panem et vinum, quae in altari ponuntur, post consecrationem non solum sacramentum, sed etiam verum corpus et sanguinem Domini nostri Iesu Christi esse, et sensualiter, non solum sacramento, sed in veritate, manibus sacerdotum tractari et frangi et fidelium dentibus atteri, iurans per sanctam et homousion Trinitatem et per haec sacrosancta Christi evangelia. Eos vero, qui contra hanc fidem venerint, cum dogmatibus et sectatoribus suis, aeterno anathemate dignos esse pronuntio.

I, Berengar,... knowing the true and apostolic faith, anathematize all heresy, especially that with which I have hitherto been blamed: which dares to affirm that the bread and wine that are placed on the altar, after the consecration, are only a sacrament and not the true Body and Blood of our Lord Jesus Christ and that they cannot sensibly, except in sacrament alone, be touched or broken by the hands of priests or ground by the teeth of the faithful. I am in accord with the holy Roman Church and with the Apostolic See and with mouth and heart profess concerning the sacrament of the Lord's table that I hold that faith which the venerable lord Pope Nicholas and this holy synod, by evangelical and apostolic authority, have handed down to be held and have confirmed to me: namely, that the bread and wine that are placed on the altar, after the consecration, are not only a sacrament, but also the true Body and Blood of our Lord Jesus Christ and that they are sensibly, not only in sacrament but in truth, touched and broken by the hands of priests and ground by the teeth of the faithful, swearing by the holy and consubstantial Trinity and by these most holy Gospels of Christ. And those who may go against this faith, together with their doctrines and followers, I declare to be worthy of eternal anathema.

### 691–694: LATERAN Synod, April 1060

In forming a judgment on simony (opposed already at the Council of Chalcedon, chap. 2 [*304], and in the *Canones Apostolorum* 30), from the tenth century on, a new and more serious consideration emerged: whether or not the ordinations of simoniacs were valid. Among those who denied the validity, the leader, without doubt, was Cardinal Humbert of Silva Candida, who exerted a great influence on Leo IX. On the other side, defending the validity, the most prominent was Peter Damian, who relied chiefly on the reasoning earlier used by Augustine in reference to the baptism of heretics. The documents of the popes on this problem are not consistent. Accordingly, the question to decide is whether the imposition of the hands in the reacceptance of simoniacs is only a rite of reconciliation (as presumably in *694) or a real ordination.

*Ed.* [*691–694*]: L. Weiland: MGH Constitutiones et Acta publica imperatorum et regum (= Leges IV) I (Hannover, 1893), 550f. —[*691–693, repeated at the Lateran Synod of 1063*]: MaC 19:899B–D, 1024D–1025A. —[*694]: MaC 19:906BC / HaC

6/I, 1063D–1064A, 1138E–1139B; 1068BC. —[**691 and 693; 694*]: Gratian, *Decretum*, p. II, cs. 1, q. 1, c. 109f.; c. 107 (Frdb 1:401, 400).

*Ordinations by Simoniacs*

Dominus papa Nicolaus synodo in basilica Constantiniana praesidens dixit: (§ 1) Erga simoniacos nullam misericordiam in dignitate servanda habendam esse decernimus; sed iuxta canonum sanctiones et decreta sanctorum Patrum eos omnino damnamus, ac deponendos esse apostolica auctoritate sancimus.

Lord Pope Nicholas, presiding at the synod in the Basilica of Constantine, said: (§ 1) We judge that there should be no mercy shown toward the simoniacs with regard to the preservation of their rank; on the contrary, according to the sanctions of the canons and decrees of the holy Fathers, we condemn them completely, and, by apostolic authority, we decree that they are to be deposed. **691**

(§ 2) De iis autem, qui non per pecuniam, sed gratis sunt a simoniacis ordinati, quia quaestio a longo tempore est diutius ventilata, omnem nodum dubietatis absolvimus: ita ut super hoc capitulo neminem deinceps ambigere permittamus.... Eos, qui usque modo gratis sunt a simoniacis consecrati,... in acceptis ordinibus manere permittimus....

Ita tamen auctoritate sanctorum Apostolorum Petri et Pauli omnimodis interdicimus, ne aliquando aliquis successorum Nostrorum ex hac Nostra permissione regulam sibi vel alicui assumat vel praefigat: quia non hoc auctoritas antiquorum Patrum iubendo aut concedendo promulgavit, sed temporis nimia necessitas permittendum a Nobis extorsit.

(§ 2) Concerning those, however, who have been ordained by the simoniacs, not through money, but freely—for ⟨this⟩ question has long been debated—we are removing every knot of doubt, so that based on this chapter from henceforth let us permit no one to be uncertain.... We allow to remain in the orders received... those who have been freely ordained by the simoniacs....

Thus, in the same way, by the authority of the holy apostles Peter and Paul, We completely forbid any of Our successors to deduce or establish a rule for himself or others on the basis of this permission of Ours: for it is not the authority of the ancient Fathers that has promulgated this by command or concession; rather, the extreme necessity of the times has forced Us to permit it. **692**

(§ 3) De cetero autem si quis hinc in posterum ab eo, quem simoniacum esse non dubitat, se consecrari permiserit, et consecrator et consecratus non disparem damnationis sententiam subeat, sed uterque depositus paenitentiam agat et privatus a propria dignitate persistat.

(§ 3) Concerning the rest, however, if anyone from now on allows himself to be ordained by one who without any doubt is a simoniac, both the one ordained and the one ordaining are to be placed under the same judgment of condemnation, and both are to be deposed, do penance, and remain deprived of their rank ⟨of ordination⟩. **693**

(§ 5) Nicolaus episcopus episcopis omnibus: Statuimus decretum de simoniaca tripartita haeresi, id est de simoniacis simoniace ordinatoribus vel ordinatis, et de simoniacis simoniace a non simoniacis, et simoniacis non simoniace a simoniacis:

(§ 5) Bishop Nicholas to all the bishops: We have promulgated a decree on the threefold simoniac heresy, that is, on the simoniacs who, by means of simony, have ordained or been ordained; on the simoniacs ⟨who have been ordained⟩ by simony but not by simoniacs; and on the simoniacs ⟨who have been ordained⟩ without simony by simoniacs: **694**

Simoniaci simoniace ordinati vel ordinatores secundum ecclesiasticos canones a proprio gradu decidant. Simoniaci quoque simoniace a non simoniacis ordinati similiter ab officio male accepto removeantur. Simoniacos autem non simoniace a simoniacis ordinatos misericorditer per manus impositionem pro temporis necessitate concedimus in officio permanere.

The simoniacs ordained or ordaining by simony must fall from their state according to the ecclesiastical canons. And the simoniacs ordained in a simoniac manner but not by simoniacs must likewise be removed from the office badly received. We mercifully concede, however, because of the necessity of the times, that simoniacs ordained without simony by simoniacs may remain in office through the imposition of hands.

## ALEXANDER II: October 1, 1061–April 21, 1073

### 695: Letter *Super causas* to Bishop Rainaldo of Como, 1063

*Ed.:* MaC 19:983BC / PL 146:1406C–1407A (= letter 122); 161:695B (= Ivo of Chartres, *Decretum*, p. X, c. 15). —*Reg.:* JR 4505; P. Ewald, in NArch 5 (1880): 337 (= Alexander, letter 49).

*Rejection of Trials by Ordeal*

Super causas *Guillandi* [Gissandi] presbyteri tui de morte episcopi sui, praedecessoris tui, infamati, in medium consuluimus.... Si certi accusatores defuerint, tunc dictante iustitia, sine omni controversia, presbyter quaecumque ob hoc iniuste amisit, ac sacerdotium accipiat et integra beneficia, purgationem tamen antea, duobus sibi sacerdotibus iunctis, ubi accusator cessaverit, eumdem ex se praebere tuo committimus arbitrio.

Vulgarem denique ac nulla canonica sanctione fultam legem, ferventis scilicet sive frigidae aquae ignitique ferri contactum aut cuiuslibet popularis inventionis (quia fabricante haec sunt omnino ficta invidia) nec ipsum exhibere nec aliquo te modo volumus postulare, immo apostolica auctoritate prohibemus firmissime.

In the matter of your priest *Guillandus* [Gisandus], accused of killing his bishop, your predecessor, We have taken common counsel.... If credible accusers are lacking, then justice dictates without question that the priest should receive whatever he has unjustly lost, both his priesthood and all his benefices; but We leave to your judgment whether, in the absence of an accuser, the said priest should first of his own volition exonerate himself before two priests associated with him.

Finally, the popular law of contact with boiling or freezing water and hot iron, supported by no canonical sanction, and any other law of popular invention (since they have all been generated through specious malevolence) are things We do not wish you to employ or in any way to require; indeed, We most firmly prohibit it by apostolic authority.

### 698: Letter *Licet ex* to Prince Landolfo of Benevento, 1065

*Ed.:* S. Löwenfeld, *Epistolae Pontificum Romanorum ineditae* (Leipzig, 1885), 52, no. 105 (= *Collectio Britannica*, letter 39). *–Reg.:* JR 4581; P. Ewald, in NArch 5 (1880): 336 (= Alexander, letter 39).

*Tolerance of the Religious Persuasions of Others*

Licet ex devotionis studio non dubitamus procedere, quod nobilitas tua Iudaeos ad christianitatis cultum disponit adducere, tamen quia id inordinato videris studio agere, necessarium duximus, admonendo tibi litteras nostras dirigere. Dominus enim noster Iesus Christus nullum legitur ad sui servitium violenter coegisse, sed humili exhortatione, reservata unicuique proprii arbitrii libertate, quoscumque ad vitam praedestinavit aeternam non iudicando, sed proprium sanguinem fundendo ab errore revocasse....

Item beatus Gregorius, ne eadem gens ad fidem violentia trahatur, in quadam sua epistola interdicit.[1]

Although We have no doubt it stems from the zeal of devotion that Your Nobility arranges to lead Jews to the worship of Christendom, We have nonetheless thought it necessary to send you Our letter by way of admonishment, since you seem to do it with a zeal that is inordinate. For we do not read that our Lord Jesus Christ violently forced anyone into his service, but that by humble exhortation, leaving to each person his own freedom of choice, he recalled from error whomsoever he had predestined to eternal life, doing so not by judging them, but by shedding his own blood....

Likewise, the blessed Gregory forbids, in one of his letters, that the said people should be drawn to the faith by violence.[1]

## GREGORY VII: April 22, 1073–May 25, 1085

### 700: Synod of ROME: Profession of Faith of Berengar of Tours, February 11, 1079

See *690.

*—Ed.:* E. Caspar, *Das Register Gregors VII*, 2 (Berlin, 1923), 426f. (= Gregory, Register VI, 17a) / MaC 20:524DE / HaC 6/I, 1585B / PL 148:811CD (= Sixth Synod of Rome); 150:411BC (= Lanfranc of Canterbury, *Liber de corpore et sanguine Domini* 2). *—Reg.:* JR, after 5102.

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***698** [1] Various letters of Gregory I can be cited regarding this subject; cf. especially *480; moreover, the letters *Scribendi* to Bishops Virgilius of Arles and Theodore of Marseille of June 3, 591, and *Supplicaverunt* to Bishops Bacaudas and Agnellus, September or October 591 (MGH Epistulae I, 71f., 105 / PL 77:509–11, 457). Not all popes had the same outlook; among the most lamentable documents, one could mention the constitution of Paul IV, *Cum nimis absurdum* of July 14, 1555, which, among other provisions, established the Jewish "ghetto" of Rome (BullTau 6:498f.). Nor can the perspective of Gregory I be easily reconciled with the severe manner by which Jews at times were forced to hear theologians preach to them (cf. Gregory XIII, *Sancta Mater*, September 1, 1584: BullTau 8:487f.).

*The Eucharistic Presence of Christ*

Ego Berengarius corde credo et ore confiteor, panem et vinum, quae ponuntur in altari, per mysterium sacrae orationis et verba nostri Redemptoris substantialiter converti in veram et propriam ac vivificatricem carnem et sanguinem Iesu Christi Domini nostri et post consecrationem esse verum Christi corpus, quod natum est de Virgine et quod pro salute mundi oblatum in cruce pependit, et quod sedet ad dexteram Patris, et verum sanguinem Christi, qui de latere eius effusus est, non tantum per signum et virtutem sacramenti, sed in proprietate naturae et veritate substantiae. Sicut in hoc Brevi continetur et ego legi et vos intelligitis, sic credo, nec contra hanc fidem ulterius docebo. Sic me Deus adiuvet et haec sancta Dei Evangelia.

I, Berengar, in my heart believe and with my lips **700**
confess that through the mystery of the sacred prayer and the words of our Redeemer the bread and wine that are placed on the altar are substantially changed into the true and proper and living flesh and blood of Jesus Christ, our Lord, and that after consecration it is the true body of Christ that was born of the Virgin and that, offered for the salvation of the world, was suspended on the Cross and that sits at the right hand of the Father, and the true blood of Christ, which was poured out from his side not only through the sign and power of the sacrament, but in its proper nature and in the truth of its substance. I believe what this exposition contains, as I have read and you understand, and I will no longer teach anything against this faith. So help me God and these holy Gospels of God.

VICTOR III: May 24, 1086–September 16, 1087

## URBAN II: March 12, 1088–July 29, 1099

### 701: Letter *Debent subditi* to Bishop Peter of Pistoia and Abbot Rusticus of Vallombrosa, 1088

This letter is an important document on the question of "reordination". Wezelo (or Guezelo, and otherwise), Archbishop of Mainz, who had himself been ordained "by heretics", could not, according to the judgment of Urban II, validly perform any ordinations and, therefore, Dai[m]bert, who had been ordained a deacon by him, was considered to lack valid orders. The pope himself eventually bestowed the diaconate on him.

*Ed.:* S. Löwenfeld, *Epistolae Pontificum Romanorum ineditae* (Leipzig, 1885), 61f. (= *Collectio Britannica*, Urban, letter 30) / PL 161:1148CD (= Ivo of Chartres, *Panormia* III, 81) / P. Jaffé, *Monumenta Moguntina* (cf. *580°), 373, no. 30 / Gratian, *Decretum*, p. 1, cs. 1, q. 7, c. 24 (Frdb 1:436f.). —*Reg.:* JR 5383; P. Ewald, in NArch 5 (1880): 360f., no. 30; BoeW 1:223, no. 22 (cf. nos. 6 and 7).

*The Nullity of an Ordination Received from a Simoniac*

... Daibertum a Guezelone licet simoniaco non simoniace eiusdem confessione reperimus in diaconum ordinatum, et beati Innocentii papae sententia constat declaratum, quod Guezelon haereticus, quem constat ab haereticis ordinatum, quia nihil habuit, dare nihil potuit ei, cui manus imposuit. Nos igitur tanti Pontificis auctoritate firmati, Damasi papae testimonio roborati, qui ait: "Reiterari oportere, quod male actum est", Daibertum, ab haereticis corpore et spiritu digressum atque utilitati Ecclesiae pro viribus insudantem, ex integro, Ecclesiae necessitate ingruente, diaconum constituimus. Quod non reiterationem existimari censemus, sed tantum integram diaconii dationem, quoniam quidem, ut praediximus, qui nihil habuit, nihil dare potuit.

... By his own confession We find that Daimbert was **701**
ordained deacon, not simoniacally, though by Guezelo, a simoniac; and by the ruling of blessed Pope Innocent it was declared that Guezelo, being a heretic, known to have been ordained by heretics, could give nothing to the one on whom he laid hands because he himself had nothing. We, therefore, confirmed by the authority of so great a pontiff and strengthened by the witness of Pope Damasus, who said: "What is wrongly done ought to be repeated", have made Daimbert a deacon again, the needs of the Church requiring it, and he having abandoned the heretics in body and spirit and now working to the best of his ability for the good of the Church. We do not deem this to be a reiteration, but simply a full giving of the diaconate, because, as We have said, he who has nothing can give nothing.

### 702: Letter *Gaudemus filii* to Lanzo, Rudolf, and Others, February 1, 1091

Poppo, Archdeacon of Trier, designated successor of Hermann, Bishop of Metz, had been ordained deacon by Egilbert, the schismatic archbishop of Trier, who was a supporter of the antipope Clement III and of Emperor Henry IV.

*Ed.:* MaC 20:706A / PL 151:327CD (= letter 47). *–Reg.:* JR 5442.

*The Nullity of an Ordination Received from a Simoniac*

**702** Illud sane omni modo requirendum est, utrum [*Poppo*] per manus Trevirensis illius dicti archiepiscopi simoniace fuerit in diaconem ordinatus. Quidquid enim ab eo extraordinarie indigneque suscepit, Nos Sancti Spiritus iudicio irritum esse censemus, ut eosdem ordines ab aliquo sortiatur episcopo catholico praesenti auctoritate praecipimus. Talis enim ordinator, cum nihil habuerit, dare nihil potuit.

What is to be thoroughly examined in every way is whether [*Poppo*] was simoniacally ordained deacon by the hands of that said archbishop of Trier. For whatever was received from him extraordinarily or unworthily, We by the judgment of the Holy Spirit deem to be invalid, and We order by the authority present ⟨in us⟩ that he receive the same orders from some Catholic bishop. For such an ordainer, since he had nothing, could give nothing.

### 703: Synod of BENEVENTO, begun March 18, 1091

*Ed.:* MaC 20:738E / cf. Gratian, *Decretum*, p. I., dist. 60, c. 4 (Frdb 1:227). *—Reg.:* JR, after 5444.

*The Sacramental Character of the Diaconate*

**703** Can. 1. Nullus deinceps in episcopum eligatur, nisi qui in sacris ordinibus religiose inventus est. Sacros autem ordines dicimus diaconatum ac presbyteratum. Hos siquidem solos primitiva legitur Ecclesia habuisse; super his solum praeceptum habemus Apostoli.

Can. 1. Henceforth, let no one be chosen bishop except one found living piously in holy orders. Moreover, we call holy orders the diaconate and the priesthood, since we read that the primitive Church had only these; for these alone do we have a precept of the apostle.

## PASCHAL II: August 14, 1099–January 21, 1118

### 704: LATERAN Synod, Lent 1102

Bishops from Italy and Germany were present at this synod, which was concerned with the Truce of God and Emperor Henry IV, the adversary of the pope in the investiture controversy. It prescribed the following formula for all the Metropolitans of the Western Churches.

*Ed.:* MaC 20:1147CD / HaC 6/II, 1863A.

*Obedience toward the Church*

**704** Anathematizo omnem haeresim et praecipue eam, quae statum praesentis Ecclesiae perturbat, quae docet et adstruit: anathema contemnendum et Ecclesiae ligamenta spernenda esse. Promitto autem oboedientiam Apostolicae Sedis Pontifici Domino Paschali eiusque successoribus sub testimonio Christi et Ecclesiae, affirmans quod affirmat, damnans quod damnat sancta et universalis Ecclesia.

I anathematize every heresy and especially the one that disturbs the state of the present Church and that teaches and affirms that one should disregard an anathema and spurn the regulations of the Church. Moreover, I promise obedience to Paschal, the supreme pontiff of the Apostolic See, and to his successors under the testimony of Christ and the Church, affirming what the holy and universal Church affirms and condemning what she condemns.

### 705: Synod of GUASTALLA, October 22, 1106

This synod was held by the pope himself at Guastalla (between Verona and Mantua).

*Ed.:* L. Weiland: MGH Constitutiones et Acta publica imperatorum et regum (= Leges IV) 1 (Hannover, 1893), 565 / MaC 20:1209E–1210D / HaC 6/II, 1883A.

*Heretical and Simoniacal Ordinations*

**705** (4) Per multos iam annos regni Teutonici latitudo ab Apostolicae Sedis unitate divisa est. In quo nimirum

(4) For many years now, the broad expanse of the Teutonic kingdom has been separated from the unity of

schismate tantum periculum factum est, ut, quod eum dolore dicimus, vix pauci sacerdotes aut clerici catholici in tanta terrarum latitudine reperiantur. Tot igitur filiis in hac strage iacentibus, christianae pacis necessitas exigit, ut super hos materna Ecclesiae viscera aperiantur.

the Apostolic See. Indeed, the danger in this schism has become so great that (and we say this with sadness) only a few priests or Catholic clergy are found in such a wide extent of lands. Therefore, because so many sons have been thrust into this havoc, the necessity of Christian peace demands that the maternal womb of the Church be open to them.

Patrum itaque nostrorum exemplis et script[ur]is instructi, qui diversis temporibus Novatianos, Donatistas et alios haereticos in suis ordinibus susceperunt: praefati regni episcopos in schismate ordinatos, nisi aut invasores aut simoniaci aut criminosi comprobentur, in officio episcopali suscipimus. Id ipsum de clericis cuiuscumque ordinis constituimus, quos vita scientiaque commendat.

Instructed, therefore, by the examples and writings of our Fathers, who in various times received in their orders the Novatianists, the Donatists, and other heretics, we receive in the episcopal office the bishops of the above-mentioned kingdom who were ordained in schism, unless they are proven to be usurpers, simoniacs, or criminals. We decree the same thing for the clerics of any order who are recommended by their life and knowledge.

## 706–708: LATERAN Synod, March 7, 1110

Canon 10 of this synod contains chapters 1, 2, and 4 of the synod of Piacenza, held March 1–7, 1095, under the presidency of Urban II. Canon 15 corresponds to chapter 13 of the synod of 1095.

*Ed.* [*all as the Lateran Synod*]: J. von Pflugk-Harttung, *Acta Pontificum Romanorum inedita* 2 (Stuttgart, 1884), 197f. (no. 238). —[*only *706*]: Weiland, MGH Constitutiones et Acta publica imperatorum et regum, $569_{3f.}$ (= can. 4 of the Lateran Synod) / MaC 21:9A. —[**707f. as the Synod of Piacenza*]: Weiland, MGH Constitutiones et Acta publica imperatorum et regum, $561_{13-23}$, $563_{8f.}$ / MaC 20:805A–C, 806D.

### *Plundering of Shipwrecks and Simony*

Can. 9 (*al.* 4). Quicumque res naufragorum diripiunt, ut raptores et fratrum necatores ab Ecclesiae liminibus excludantur.

Can. 9 (*others*, 4). Whosoever plunders the goods of the shipwrecked is to be excluded from the confines of the Church as robbers and murderers of their brethren. **706**

Can. 10 (1). Quae de simoniacis statuta sunt, Nos quoque Sancti Spiritus iudicio ex apostolica auctoritate firmamus. (2) Quidquid igitur vel in sacris ordinibus vel in ecclesiasticis rebus data vel promissa pecunia, acquisitum est, Nos irritum esse et nullas umquam vires obtinere censemus. (4) Qui vero scienter se a simoniacis consecrari, immo exsecrari passi sunt, eorum consecrationem omnino irritam decernimus.

Can. 10 (*Synod of Piacenza* 1). What has been laid down concerning simoniacs, We also confirm by the judgment of the Holy Spirit and the apostolic authority. (2) Whatever, therefore, either in sacred orders or in ecclesiastical affairs, has been acquired either by the giving or by the promising of money, We deem to be invalid and never to have any force. (4) We declare the consecration of those who have knowingly allowed themselves to be consecrated, or rather accursed, by simoniacs to be altogether invalid. **707**

Can. 15 (13). Illud quoque praecipimus, quod pro chrismate, baptismo et sepultura nihil umquam exigatur.

Can. 15 (*Synod of Piacenza* 13). We also decree that nothing is ever to be demanded for confirmation, baptism, and burial. **708**

GELASIUS II: January 24, 1118–January 28, 1119

## CALLISTUS II: February 2, 1119–December 13, 1124

## First LATERAN Council (Ninth Ecumenical): March 18–27 (April 6?), 1123

Among other things, the council enacted statutes against lay investiture and for a reformation of the clergy. Its ecumenical character has been frequently questioned, and its *Acta* are missing. The statutes, transmitted only in collections of canons, are especially concerned with lay investiture. In this regard, canon 4 (also listed as 8–9; *712) upholds the liberty of the Church.

*Ed.:* L. Weiland, MGH Constitutiones et Acta publica imperatorum et regum, 575 / MaC 21:282B–E / HaC 6/II, 1111C–E / COeD, 3rd ed., 190f.

### 710–712: Canons, March 27, 1123

*Simony, Celibacy, Investiture*

**710** Can. 1. "Sanctorum Patrum exempla sequentes" et officii nostri debita innovantes, "ordinari quemquam per pecuniam in Ecclesia Dei vel promoveri, auctoritate Sedis Apostolicae modis omnibus prohibemus. Si quis vero in Ecclesia ordinationem vel promotionem taliter acquisierit, acquisita prorsus careat dignitate."[1]

Can. 1. "Following the examples of the holy Fathers" and renewing a duty of our office, "by the authority of the Apostolic See, we entirely forbid anyone to be ordained or promoted in the Church of God for money. If indeed anyone in the Church has obtained ordination or promotion in this way, let him be totally deprived of the dignity obtained."[1]

**711** Can. 3 (*al.* 7). Presbyteris, diaconibus vel subdiaconibus concubinarum et uxorum contubernia penitus interdicimus et aliarum mulierum cohabitationem, praeter quas Synodus Nicaena [*can. 3*][1] propter solas necessitudinum causas habitare permisit, videlicet matrem, sororem, amitam vel materteram aut alias huiusmodi, de quibus nulla valeat iuste suspicio oriri.[2]

Can. 3 (*others*, 7). We absolutely forbid priests, deacons, or subdeacons to live with concubines and wives or to cohabit with other women, except those whom the Council of Nicaea [*can. 3*][1] permitted to dwell with them solely on account of necessity, namely, a mother, sister, paternal or maternal aunt, or other such persons, about whom no suspicion could justly arise.[2]

**712** Can. 4 (*al.* 8). Praeterea iuxta beatissimi Stephani papae sanctionem[1] statuimus, ut laici, quamvis religiosi sint, nullam tamen de ecclesiasticis rebus aliquid disponendi habeant facultatem; sed secundum *Apostolorum Canones* [*can. 38, al. 39*][2] omnium negotiorum ecclesiasticorum curam episcopus habeat et ea velut Deo contemplante dispenset. (*Al.* can. 9) Si quis ergo principum aut laicorum aliorum dispensationem vel donationem rerum sive possessionum ecclesiasticarum sibi vindicaverit, ut sacrilegus iudicetur.

Can. 4 (*others*, 8). We further resolve, in accordance with the statute of the most blessed Pope Stephen,[1] that lay persons, however religious they may be, have no power to dispose of any ecclesiastical business; but following the *Apostolic Canons* [*can. 38; in others, 39*],[2] let the bishop have the care of all ecclesiastical matters, and let him manage them as in the sight of God (*in others*, can. 9). Therefore, if any prince or other lay person should arrogate to himself the disposition or donation of ecclesiastical things or possessions, let him be regarded as sacrilegious.

## HONORIUS II: December 15, 1124–February 13, 1130

## INNOCENT II: February 14, 1130–September 24, 1143

### Second LATERAN Council (Tenth Ecumenical), begun April 4, 1139

This council ended the schism of Anacletus II and condemned the errors of Petrobrusianism (followers of the wandering preacher Peter of Bruys) and Arnold of Brescia. Its ecumenical character is disputed.

*Ed.:* MaC 21:526C–532C / HaC 6/II, 1208B–1212C / COeD, 3rd ed., 197, 200, 202. —[*only *717*]: Gratian, *Decretum*, p. II, cs. 33, dist. 5, c. 8 (Frdb 1:1242).

### 715–718: Canons

*Simony and Usury*

**715** Can. 2. Si quis praebendam, vel prioratum, seu decanatum, aut honorem, vel promotionem aliquam ecclesiasticam, seu quodlibet sacramentum ecclesiasticum, utpote chrisma vel oleum sanctum,

Can. 2. If anyone has acquired, through payment, a prebend, priory, deanery, or any ecclesiastical honor or preferment, or a holy thing of the Church of any kind, such as chrism or holy oil, or the consecrations of altars

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***710** [1] Synod of Toulouse held in July 1119 under the presidency of Callistus II, can. 1 (MaC 21:226CD).

***711** [1] Can. 3 of Nicaea (Turner 1/I/II [1904], 116f.; cf. Synod of Elvira, can. 27 [*118]).

[2] This provision is also directed against the errors of the Nicolatians, who maintained on principle that it was impossible to observe celibacy and that it was harmful to morals.

***712** [1] Pseudo-Isidore, Second Letter of Stephen, chap. 12 (P. Hinschius, *Decretales Pseudo-Isidorianae* [Leipzig, 1863], 186).

[2] *Canones Apostolorum* 38 (39) (Turner 1/I/I [1899], 26; Bruns 1:6).

consecrationes altarium vel ecclesiarum, interveniente exsecrabili ardore avaritiae per pecuniam acquisivit: honore male acquisito careat, et emptor atque venditor et interventor nota infamiae percellantur. Et nec pro pastu, nec sub obtentu alicuius consuetudinis ante vel post a quoquam aliquid exigatur, vel ipse dare praesumat: quoniam simoniacum est; sed libere et absque imminutione aliqua, collata sibi dignitate atque beneficio perfruatur.[1]

or churches, where the execrable passion of avarice has been the motive, let him be deprived of the honor that he wrongly acquired; and let the buyer and seller and intermediary be stigmatized with the mark of infamy. And let nothing be demanded for sustenance or under the pretext of any custom from anyone before or afterward, nor should the person himself presume to give anything, since this is simony; but let him enjoy freely and without any diminution the dignity and benefice that has been conferred on him.[1]

Can. 13. Porro detestabilem et probrosam, divinis et humanis legibus per Scripturam in Veteri et in Novo Testamento abdicatam, illam, inquam, insatiabilem foeneratorum rapacitatem damnamus, et ab omni ecclesiastica consolatione sequestramus, praecipientes, ut nullus archiepiscopus, nullus episcopus vel cuiuslibet ordinis abbas, seu quivis in ordine et clero, nisi cum summa cautela usurarios recipere praesumat, sed in tota vita infames habeantur et, nisi resipuerint, christiana sepultura priventur.[1]

Can. 13. Furthermore, we condemn that practice **716** accounted despicable and blameworthy by divine and human laws, denounced by Scripture in the Old and New Testaments, namely, the ferocious greed of moneylenders; and we sever them from every comfort of the Church, forbidding any archbishop or bishop, or an abbot of any order whatever or anyone in clerical orders, to dare to receive usurers, unless they do so with extreme caution; but let them be held infamous throughout their whole lives and, unless they repent, be deprived of a Christian burial.[1]

*False Confession and the Existence of the Sacraments*

Can. 22. "Sane quia inter cetera unum est, quod sanctam maxime perturbat Ecclesiam, falsa videlicet paenitentia, confratres nostros et presbyteros admonemus, ne falsis paenitentiis laicorum animas decipi et in infernum pertrahi patiantur. Falsam autem paenitentiam esse constat, cum spretis pluribus, de uno solo paenitentia agitur: aut cum sic agitur de uno, ut non discedatur ab alio. Unde scriptum est: 'Qui totam legem observaverit, offendat autem in uno, factus est omnium reus' [*Iac 2:10*]: scilicet quantum ad vitam aeternam. Sicut enim, si peccatis esset omnibus involutus, ita, si in uno tantum maneat, aeternae vitae ianuam non intrabit.

Falsa etiam fit paenitentia, cum paenitens ab officio vel curiali vel negotiali non recedit, quod sine peccato agi nulla ratione praevalet; aut si odium in corde gestetur, aut si offenso cuilibet non satisfiat, aut si offendenti offensus non indulgeat, aut si arma quis contra iustitiam gerat."[1]

Can. 22. "Because there is one thing that conspicuously **717** causes great disturbance to holy Church, namely, false penance, we warn our brothers in the episcopate and priests not to allow the souls of the laity to be deceived or dragged off to hell by false penances. It is agreed that a penance is false when many sins are disregarded and a penance is performed for one only or when it is done for one sin in such a way that the penitent does not renounce another. Thus it is written: 'Whoever keeps the whole law but fails in one point has become guilty of all of it' [*Jas 2:10*]: this evidently pertains to eternal life. Therefore, just as a person who is entangled in all sins will not enter the gate of eternal life, so also if a person remains in one sin.

"False penance also occurs when the penitent does not resign a position at a court or in business that cannot be carried on without sin, or if hate is harbored in his heart, or if the person does not make amends to whomever he offended, or if an injured party does not pardon the offender, or if anyone unjustly carries arms."[1]

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***715** [1] The intention thereby was to prevent anyone, in order to escape the danger of simony, from being able to demand a commission instead of an actual sale.

***716** [1] This sanction seems to have been interpreted by many as a prohibition applying only to usurers, so that the one who receives money against interest could be exempt. This, however, was expressly rejected by Alexander III (Gregory IX, *Decretales*, l. V, tit. 19, c. 4; Frdb 2:812f.), even when done in order to free the faithful held captive by the Saracens. The same pope (c. 5) rejects the restriction according to which one need only restore interests received after the decree of the Lateran Council, and finally he decides (c. 9) that even heretics and foreigners are obligated to restitution. Cf. also, in the same title 19, the decrees of Innocent III, who insists on the observance of these canons.

***717** [1] From the synod held at Amalfi under Urban II in 1089, can. 16 (MaC 20:724CD). What "false penance" is, is described also in can. 5 of the Fifth Synod of Rome, held under Gregory VII (MaC 20:510AB / Gratian, *Decretum*, p. II, cs. 33, dist. 5, c. 6: Frdb 1:1241).

**718** Can. 23. "Eos autem, qui religiositatis speciem simulantes, Domini corporis et sanguinis sacramentum, baptisma puerorum, sacerdotium et ceteros ecclesiasticos ordines et legitimarum damnant foedera nuptiarum, tanquam haereticos ab Ecclesia Dei pellimus et damnamus et per potestates exteras coerceri praecipimus. Defensores quoque ipsorum eiusdem damnationis vinculo innodamus."[1]

Can. 23. "Those who, simulating a kind of religiosity, condemn the sacrament of the Lord's Body and Blood, the baptism of children, the priesthood and other ecclesiastical orders, and legitimate marriages, we expel from the Church of God and condemn as heretics and prescribe that they be constrained by the secular powers. We also bind up their defenders in the fetter of the same condemnation."[1]

### 721–739: Synod of SENS, begun June 2, 1140 (1141?)

Peter Abelard (or Baiolard and variants) had already been censured by the Synod of Soissons in 1121 for a variety of errors, and his treatise *De unitate et trinitate divina* was condemned. The Synod of Sens, which took place either June 2–3, 1140, or May 26, 1141, demanded that he retract a series of statements taken from his writings by Bernard of Clairvaux without granting to him an opportunity to explain them. As a consequence, Abelard appealed to the pope and wrote an *Apologia*, preserved only in fragments (Codex Latinus Monacensis 28363: edited by P. Ruf and M. Grabmann, cited below, 10–18), in which the nineteen propositions condemned by the synod are explained. The list of Abelard's errors sent to Rome by the synod is preserved in an older version [cf. the text that follows] as well as in a more recent one. The numbering in the two versions is slightly different.

Also preserved are the fourteen *Capitula haeresum Petri Abaelardi* (E.M. Buytaert, CpChL.CM 12 [1969]: 473–80 / PL 182:1049–54): these, though, are not an abbreviated listing of the propositions condemned by the synod; rather, they are those of a private collection (cf. E.M. Buytaert, CpChL.CM 12 [1969]: 458–67; J. Rivière, cited below). The *Capitula* are only in partial agreement with the propositions of the official text: *capitula* 3, 4, 5, 7, 8, 10, 11, and 14 correspond to propositions 6, 3, 4, 7, 8, 13, 9–10, and 14; in certain respects, *capitula* and propositions 1, 2, and 12 correspond; cap. 13 indirectly refers to propositions 16 and 19; the remaining *capitula* (6 and 9) have nothing to do with the propositions of the synod. Worth noting is cap. 9: "That the body of the Lord did not fall into [or upon] the earth" (Quod corpus Domini non cadit in terram).

In reply to the nineteen propositions and the letter (no. 190), or *Tractatus contra quaedam capitula errorum Abaelardi ad Innocentium II* of Bernard of Clairvaux (*Sancti Bernardi Opera* 8, ed. by J. Leclercq and H.M. Rochais [Rome, 1977], 17–40 / PL 182:1053–72), sent to Rome, the pope responded with the letter *Testante Apostolo* of July 16, 1140 (1141?), to Bishop Henry of Sens: "The chapters, sent to Us by your discretion, and all the teachings of the same Peter, We have condemned along with their author by the authority of the sacred canons, and, on him, as a heretic, We have imposed perpetual silence" (Destinata Nobis a vestra discretione capitula et universa ipsius Petri dogmata sanctorum canonum auctoritate cum suo auctore damnavimus, eique tamquam haeretico perpetuum silentium imposuimus; BullCocq 2:250bf / BullTau 2:450a / PL 179:517A; cf. JR 8148).

*Ed.:* P. Ruf and M. Grabmann, *Ein neuaufgefundenes Bruchstück der Apologia Abaelards* (SbBayAk Philosophisch-historische Abteilung 1930, no. 5), 10f. / J. Rivière, *Les "Capitula" d'Abélard condamnés au Concile de Sens*, in RechThAM 5 (1933): 16f. / MaC 21:568C–570A / *Sancti Bernardi Opera* 8, 39f. / HaC 6/II, 1224E / DuPlA 1/I, 21a.

*Errors of Peter Abelard*

**721** 1. Quod Pater sit plena potentia, Filius quaedam potentia Spiritus Sanctus nulla potentia.

1. The Father is full power, the Son a certain power, and the Holy Spirit no power.

**722** 2. Quod Spiritus Sanctus non sit de substantia Patris, immo anima mundi.

2. The Holy Spirit is not from the Father's substance but rather the soul of the world.

**723** 3. Quod Christus non assumpsit carnem, ut nos a iugo diaboli liberaret.

3. Christ did not assume flesh in order to free us from the yoke of the devil.

**724** 4. Quod neque Deus et homo, neque haec persona quae Christus est, sit tertia persona in Trinitate.

4. Neither the God-and-man nor this person who is Christ is the third Person in the Trinity.

**725** 5. Quod liberum arbitrium per se sufficiat ad aliquod bonum.

5. Free will is sufficient in and of itself for any good.

**726** 6. Quod ea solummodo potest Deus facere, quae facit, vel dimittere, quae dimittit, vel eo modo tantum, vel eo tempore, et non alio.

6. God can only do those things that he does or permit those things that he permits either only in this way or at this time and no other.

**727** 7. Quod Deus nec debeat nec possit mala impedire.

7. God neither should nor can prevent evil.

**728** 8. Quod non contraximus culpam ex Adam, sed poenam tantum.

8. From Adam we have not contracted guilt but only punishment.

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*718 [1] Taken almost literally from the Synod of Toulouse held under Callistus II in 1119 (MaC 21:234AB). The canon is directed in particular against Peter of Bruys.

9. Quod non peccaverunt, qui Christum ignorantes crucifixerunt.

9. They did not sin who crucified Christ without knowing it. 729

10. Quod non sit culpae adscribendum, quicquid fit per ignorantiam.

10. No guilt may be ascribed to whatever is done in ignorance. 730

11. Quod in Christo non fuerit spiritus timoris Domini.

11. In Christ there was not the spirit of the fear of the Lord. 731

12. Quod potestas ligandi atque solvendi Apostolis tantum data sit, et non successoribus eorum.

12. The power of binding and loosing was given only to the apostles and not to their successors. 732

13. Quod propter opera nec melior nec peior efficiatur homo.

13. Man becomes neither better nor worse on account of works. 733

14. Quod ad Patrem, quia ab alio non est, proprie vel specialiter attineat omnipotentia, non etiam sapientia et benignitas.

14. Omnipotence pertains to the Father in a proper and special sense because he is from no one else, but not likewise wisdom and goodness. 734

15. Quod etiam castus timor excludatur a futura vita.

15. Even pious fear is excluded from the future life. 735

16. Quod diabolus immittat suggestiones per appositionem lapidum vel herbarum.

16. The devil introduces suggestions through the apposition of stones and herbs. 736

17. Quod adventus in fine saeculi posset attribui Patri.

17. The coming at the end of time may be attributed to the Father. 737

18. Quod anima Christi per se non descendit ad inferos, sed per potentiam tantum.

18. The soul of Christ did not descend into hell in and of itself but only by means of its power. 738

19. Quod neque opus neque voluntas neque concupiscentia neque delectatio, quae movet eam, peccatum sit, nec debemus eam velle exstingui.

19. Neither the work nor the will nor the concupiscence nor the pleasure that moves it is a sin, nor should we wish to extinguish it. 739

## 741: Letter *Apostolicam sedem* to the Bishop of Cremona, date uncertain

*Ed.:* PL 179:624D–625A / Gregory IX, *Decratales*, l. III, tit. 43, c. 2 (Frdb 2:648; here attributed to Innocent III). —*Reg.:* JR 8272.

*The Baptism of Desire*

Presbyterum, quem sine unda baptismatis extremum diem clausisse significasti, quia in sanctae matris Ecclesiae fide et Christi nominis confessione perseveravit, ab originali peccato solutum et caelestis patriae gaudium esse adeptum asserimus incunctanter. Lege super octavum librum Augustini *de civitate Dei*,[1] ubi inter cetera legitur: "Baptismus invisibiliter ministratur, quem non contemptus religionis, sed terminus necessitatis excludit." Librum etiam beati Ambrosii *de obitu Valentiniani*[2] idem asserentis revolve. Sopitis ergo quaestionibus, doctorum Patram sententias teneas, et in ecclesia tua iuges preces hostiasque Deo offerri iubeas pro presbytero memorato.

The presbyter who, you said, ended ⟨his⟩ final days without the water of baptism we declare without hesitation to have been freed from original sin and to have attained the joy of the heavenly fatherland since he persevered in the faith of Holy Mother Church and in the confession of Christ's name. In addition, read in the eighth book of Augustine's *De civitate Dei*,[1] where, among other things, it says: "Baptism is administered invisibly when it is impeded, not by the contempt of religion, but by the barrier of necessity." Likewise, go back to the book of blessed Ambrose, *De obitu Valentiniani*,[2] where he upholds the same thing. The questions having thus been put to rest, hold to the judgments of the learned Fathers, and, in your church, ask that continual prayers and sacrifices be offered for the above-mentioned presbyter. 741

*741 [1] This actually corresponds with Augustine, *De civitate Dei* XIII, 7 (B. Dombart and A. Kalb: CpChL 48 [1955]: 389f. / CSEL 40/I:622f. / PL 41:381); one would need to cite: Augustine, *De baptismo contra Donatistas* IV, 22, no. 29 (CSEL 51:257$_{14}$ / PL 43:173).

[2] Ambrose, *De obitu Valentiniani* 51 (CSEL 73:354 / PL 16:1374BC).

CELESTINE II: September 26, 1143–March 8, 1144
LUCIUS II: March 12, 1144–February 15, 1145

## EUGENE III: February 15, 1145–July 8, 1153

### 745: Synod of Reims, begun March 21, 1148

After the dissolution of a council conducted by Eugene III himself, a consistory began on March 29, 1148, in which the cause of Gilbert de la Porrée was discussed. The bishop of Poitiers was accused of holding the errors summarized in the four following chapters:

1. The divine essence, substance, and nature that is called the divinity, goodness, wisdom, greatness of God, and whatever is of that kind, is not God but the form by which God is. (Quod divina essentia, substantia et natura, quae dicitur divinitas, bonitas, sapientia, magnitudo Dei, et quaeque similia, non sit Deus, sed forma qua est Deus.)

2. The three Persons, Father, Son, and Holy Spirit, are not one God or one substance or one anything. (Quod nec unus Deus nec una substantia nec unum aliquid sint tres personae, Pater et Filius et Spiritus Sanctus.)

3. The three Persons are three through three unities and distinct through three properties, which are not the same as the Persons themselves; but they are three eternals, different by number both from each other and from the divine substance. (Quod tres personae tribus unitatibus sint tria, et distinctae proprietatibus tribus, quae non hoc sint quod ipsae personae, sed sint tria aeterna, differentia numero tam a se invicem quam a substantia divina.)

4. The divine nature is not incarnate and did not take on human nature. (Quod divina natura non sit incarnata nec naturam humanam. susceperit.)

Gilbert succeeded, through his subtle defense, in having the pope not condemn these chapters as heresy; he merely noted, as to the first chapter, what is given in the text below and recorded by the historian Otto of Freising.

When the synod was over, Gilbert's enemies, with Abbot Bernard of Clairvaux at their head, framed a profession of faith and certain other measures against Gilbert in order to extract a condemnation of him from the pope, but without success. The profession of faith was recorded neither in the synodal acts nor in the register of the Roman pontiff and is therefore not an official document of the ecclesiastical Magisterium.

*Ed.:* Otto von Freising, *Gesta Friderici imperatoris* I, 57, in the edition of G. H. Pertz: MGH Scriptores (Folianten) 20 (Hannover, 1868), $384_{32-34}$ = chap. 61 in the edition of G. Waitz: MGH Scriptores rerum Germanicarum in usum scholarum XIV, 3rd ed. (Hannover and Leipzig, 1912), 87 / MaC 21:726E. —For the chapter attributed to Gilbert, see PL 185:617A.

*The Holy Trinity*

**745** "De primo tantum [*capitulo*] Romanus Pontifex diffinivit, ne aliqua ratio in theologia inter naturam et personam divideret, neve Deus divina essentia diceretur ex sensu ablativi tantum, sed etiam nominativi."

"Concerning the first [*chapter*] only, the Roman pontiff reached the decision that no concept in theology causes a division between nature and person, and for this reason one speaks of God as the divine essence not only in an ablative sense, but also in the nominative."

ANASTASIUS IV: July 12, 1153–December 3, 1154
ADRIAN IV: December 4, 1154–September 1, 1159

## ALEXANDER III: September 7, 1159–August 30, 1181

### 747: Synod of TOURS, begun May 19, 1163

This synod was presided over by Alexander III himself. Besides the discussion on the Christology of Peter Lombard (cf. *749f.), upon which no decision was made, the item worth noting is the prohibition of a concealed form of earning interest on a loan called *vadium* (or *vadimonium*) *mortuum* ("death security"; in French: *mort gage*); the abuse of the contract is called *antichresis*, or "use deposit". To the creditor some income-producing property is given as a pledge (for example, land or a vineyard), and in such a manner that all the income from the property during the entire time of the pledge is consigned to the creditor, even after the value of the loaned capital is reached or exceeded. According to the synod, justice demands that the proceeds from the deposited property be counted toward the amount of the loaned capital.

*Ed.:* MaC 21:1176DE / HaC 6/II, 1597AB / Gregory IX, *Decretales*, l. V, tit. 19, c. 1 (Frdb 2:811); ibid., c. 2, the prohibition against a concealed type of usury is pronounced also for the laity.

*Usury*

**747** (Cap. 2) Plures clericorum, et quod maerentes dicimus, eorum quoque qui praesens saeculum professione vocis

(Chap. 2) Many of the clergy and, as We are sorry to say, many also of those who by profession of vows and

et habitu reliquerunt, dum communes usuras, quasi manifestius damnatas, exhorrent, commodata pecunia indigentibus possessiones eorum in pignus accipiunt, et provenientes fructus percipiunt ultra sortem.

Idcirco generalis Concilii decrevit auctoritas, ut nullus amodo constitutus in clero vel hoc vel aliud genus usurae exercere praesumat. Et si quis hactenus alicuius possessionem data pecunia sub hac specie vel condicione in pignus acceperit, si sortem suam, deductis expensis, de fructibus iam perceperit, absolute possessionem restituat debitori. Si autem aliquid minus habet, eo recepto, possessio libere ad dominum revertatur.

Quodsi post huiusmodi constitutum in clero quisquam exstiterit qui detestandis usurarum lucris insistat, ecclesiastici officii periculum patiatur, nisi forte Ecclesiae beneficium fuerit, quod redimendum ei hoc modo de manu laici videatur.

⟨religious⟩ habit have abandoned the present world, while they abhor common usury as something clearly condemned, take the goods of the poor in pledge when they lend them money and take the fruits deriving from those goods beyond the principal ⟨amount loaned⟩.

Therefore the authority of the general council has decreed that henceforth no one who is a member of the clergy shall presume to exercise this or any other form of usury. And if anyone, on lending money, has hitherto held another's possessions in pledge on this pretext or condition, he should restore the possession absolutely to the debtor, provided he has already received back his capital from the fruits, with expenses deducted. If he has received less, then when the difference has been made up, the possession should return freely to its owner.

If, after this decree, there is any member of the clergy who goes on making detestable profits from usury, he shall suffer the risk of his ecclesiastical office, unless it be a benefice of the Church that he intended to redeem from the hand of a layman in the manner described.

## 748: Letter *Ex litteris tuis* to the Resident Sultan in Iconium, 1169

The letter is an instruction in the Catholic faith, which the prince of the Seljuks said he wished to embrace.
*Ed.:* PL 207:1077A–1078A (under the works of Petrus of Blois) / MaC 21:898AB.

*The Incorruption of the Body of Mary after Death*

[*Maria*] concepit nempe sine pudore, peperit sine dolore, et hinc migravit sine corruptione, iuxta verbum angeli, immo Dei per angelum, ut plena, non semiplena, gratiae esse probaretur et Deus Filius eius antiquum quod pridem docuit mandatum fideliter adimpleret, videlicet patrem et matrem honore praevenire, et ne caro Christi virginea, quae de carne matris virginis assumpta fuerat, a tota discreparet.

[*Mary*] indeed conceived without shame, gave **748**
birth without pain, and went hence without corruption, according to the word of the angel, or rather ⟨the word⟩ of God through the angel, so that she should be proved to be full, not merely half filled, with grace and ⟨so that⟩ God her Son should faithfully fulfill the ancient commandment that he had formerly given, namely, to treat one's father and mother with honor, and that thus the virginal flesh of Christ, which had been taken from the flesh of his virgin Mother, should not be totally different from her own.

## 749: Letter *Cum in nostra* to Archbishop William of Sens, May 28, 1170

As P. Glorieux (*Miscellanea Lombardiana* [Novara, 1957], 137–47) has shown, Peter Lombard nowhere formally taught the "christological nihilism" with which he was charged, but he gave grounds for suspicion by a somewhat unhappy application of Abelard's method of "Sic et Non".
*Ed.:* DenCh 1:4 (no. 3) / PL 200:685BC (= letter 744) / MaC 22:239AB. —*Reg.*: JR 11806.

*The Error of Peter Lombard regarding the Humanity of Christ*

Cum in Nostra esses olim praesentia constitutus, tibi viva voce iniunximus, ut suffraganeis tuis Parisius tibi ascitis ad abrogationem pravae doctrinae Petri quondam Parisiensis episcopi, qua dicitur quod Christus secundum quod est homo, non est aliquid, omnino intenderes et efficacem operam adhiberes. Inde siquidem est, quod fraternitati tuae per Apostolica scripta mandamus, quatenus ... suffraganeos tuos Parisius convoces et una cum illis et aliis viris religiosis et prudentibus

When you were once in Our presence, We enjoined **749**
upon you verbally that, with your suffragans assembled in Paris, you should work insistently to suppress the false doctrine of Peter, sometime bishop of Paris, by which it is said that Christ, insofar as he is man, is not anything. Hence it is that We command Your Fraternity by apostolic writing ... to summon your suffragans to Paris and, together with them and other religious and prudent men, seek to suppress thoroughly the aforesaid doctrine

praescriptam doctrinam studeas penitus abrogare et a magistris et scholaribus ibidem in theologia studentibus Christum sicut perfectum Deum, sic et perfectum hominem ex anima et corpore consistentem praecipias edoceri.

and that you command the masters and students studying theology there to teach that Christ, just as he is perfect God, is also perfect man consisting of soul and body.

### 750: Letter *Cum Christus* to Archbishop William of Reims, February 18, 1177

This pertains to a letter regarding the same matter as *749, addressed to the same bishop, transferred in the meantime to another see (Reims).

*Ed.:* DenCh 1:8f. (no. 9) / MaC 21:1081CD / Gregory IX, *Decretales*, l. V, tit. 7, c. 7 (Frdb 2:779). —*Reg.:* JR 12785.

*Error regarding the Humanity of Christ*

**750** Cum Christus perfectus Deus perfectus sit homo, mirum est, qua temeritate quisquam audet dicere, quod Christus non sit aliquid secundum quod est homo. Ne autem tanta possit in Ecclesia Dei abusio suboriri vel error induci, fraternitati tuae per Apostolica scripta mandamus, quatenus ... auctoritate Nostra sub anathemate interdicas, ne quis de cetero dicere audeat, Christum non esse aliquid secundum quod homo, quia sicut verus Deus, ita verus est homo ex anima rationali et humana carne subsistens.

Since Christ is perfect God and perfect man, it is remarkable that anyone would dare to say with such boldness that Christ is nothing insofar as he is man. In order that such contempt may not arise or an error be introduced in the Church of God, We command Your Fraternity through apostolic writings that,... by virtue of Our authority and on pain of anathema, you forbid anyone henceforth from saying that Christ is nothing insofar as he is man, because just as he is true God, so also he is true man, consisting of a rational soul and human flesh.

## Third LATERAN Council (Eleventh Ecumenical), March 5–19 (22?), 1179

The council issued statutes pertaining to the schism that had existed since 1159 and that was overcome definitively only in 1180. It also took measures against lapses in ecclesiastical discipline and the heresies of the time, in particular, the heresies of the Albigensians. We do not possess the *Acta* (Acts) of the Council.

### 751: Session 3, March 19 or 22: Chapter

*Ed.:* MaC 22:224B / HaC 6/II, 1678C / Gregory IX, *Decretales*, l. III, tit. 35, c. 2 (Frdb 2:596) / COeD, 3rd ed., 217.

*Simony*

**751** Cap. 10. Monachi non pretio recipiantur in monasterio.... Si quis autem exactus pro sua receptione aliquid dederit, ad sacros ordines non ascendat. Is autem, qui acceperit, officii sui privatione mulctetur.[1]

Chap. 10. Monks may not be accepted into monasteries for money.... But if anyone, after having been expelled, paid something in order to be taken back, let him not be elevated to holy orders. The one who accepted ⟨this money⟩, moreover, is to be punished by the deprivation of his office.[1]

### 753: Letter *In civitate tua* to the Archbishop of Genoa, date uncertain

*Ed.:* MaC 22:343DE / Gregory IX, *Decretales*, l. V, tit. 19, c. 6 (Frdb 2:813). —*Reg.:* JR 13965.

*Illicit Sales Contract*

**753** In civitate tua dicis saepe contingere, quod quidam piper, seu cinnamomum, seu alias merces comparant, quae tunc ultra quinque libras non valent, et promittunt se illis, a quibus illas merces accipiunt, sex libras statuto termino soluturos. Licet autem contractus huiusmodi ex tali forma non possit censeri nomine usurarum,

In your city you say that it often happens that when certain ones are purchasing pepper or cinnamon or other wares that at that time are not the value of more than five pounds, they also promise to those from whom they receive these wares that they will pay six pounds at a stated time. However, although a contract of this kind

*751 [1] Already addressed at the Synod of Amalfi of 1089 under Urban II, can. 7 (MaC 20:723C).

nihilominus tamen venditores peccatum incurrunt, nisi dubium sit, merces illas plus minusve solutionis tempore valituras: et ideo cives tui saluti suae bene consulerent, si a tali contractu cessarent, cum cogitationes hominum omnipotenti Deo nequeant occultari.

according to such a form cannot be considered under the name of usury, yet nevertheless the sellers incur sin, unless there is a doubt that the wares would be of more or less value at the time of payment. Therefore, your citizens would take good care of their salvation if they would desist from this type of contract because the thoughts of men cannot be hidden from Almighty God.

### 754: Letter *Ex publico instrumento* to the Bishop of Brescia, date uncertain

*Ed.:* MaC 22:284E–285B / Gregory IX, *Decretales*, l. III, tit. 32, c. 7 (Frdb 2:581). —*Reg.:* JR 13787.

*The Bond of Matrimony*

Quia praefata mulier, licet a praefato viro desponsata fuerit, adhuc tamen, sicut asserit, ab ipso est incognita, fraternitati tuae per apostolica scripta praecipiendo mandamus, quatenus, si praedictus vir mulierem ipsam carnaliter non cognoverit, et eadem mulier, sicut ex parte tua Nobis proponitur, ad religionem transire voluerit, recepta ab ea sufficienti cautione, quod vel ad religionem transire vel ad virum suum redire infra duorum mensium spatium debeat, ipsam contradictione et appellatione cessante a sententia [*excommunicationis*], qua tenetur, absolvas ita, quod, si ad religionem transierit, uterque restituat alteri, quod ab eo noscitur recepisse, et vir ipse, ea religionis habitum assumente, ad alia vota licentiam habeat transeundi. Sane quod Dominus in Evangelio dicit, non licere viro, nisi ob causam fornicationis uxorem suam dimittere [*Mt 5:32; 19:9*], intelligendum est, secundum interpretationem sacri eloquii, de his, quorum matrimonium carnali copula est consummatum, sine qua matrimonium consummari non potest, et ideo, si praedicta mulier non fuit a viro suo cognita, licitum est ei ad religionem transire.

Since the aforementioned woman, although betrothed **754**
to the aforementioned man, still—as is asserted—has not known him ⟨carnally⟩ up till now, We direct Your Fraternity, by apostolic letter, that if the aforementioned man has not known this woman carnally, and the same woman (as you have made known to Us) wishes to enter religious life: after having received from her a sufficient guarantee that, in the space of two months, she either enters religious life or returns to her husband, that you absolve her, relinquishing any opposition or appeal to a sentence of [*excommunication*] by which she is bound, so that, if she does enter religious life, each may restore to the other what they are known to have received; and the man himself, if she assumes the religious habit, has permission to contract another marriage. For truly, what the Lord says in the Gospel, namely, that it is not permitted for a man to renounce his wife, except in the case of fornication [*Mt 5:32; 19:9*] should be understood, according to the interpretation of the holy Word, in reference to those whose marriage is consummated by carnal union, without which marriage cannot be consummated; and, therefore, if the above-mentioned woman was not known [carnally] by her husband, ⟨she is⟩ permitted to enter religious life.

### 755–756: Letter (Fragments) *Verum post* to the Archbishop of Salerno, date uncertain

*Ed.:* [**755, 756*]*:* MaC 22:283AB; 288BC / Gregory IX, *Decretales*, l. III, tit. 32, c. 2; l. IV, tit. 4, c. 3 (Frdb 2:579, 681). —*Reg.:* JR 14091.

*The Effect of Matrimonial Consent*

Post consensum legitimum de praesenti licitum est alteri, altero etiam repugnante, eligere monasterium, sicut Sancti quidem de nuptiis vocati fuerunt, dummodo carnalis commixtio non intervenerit inter eos: et alteri remanenti, si commonitus continentiam servare noluerit, licitum est ad secunda vota transire; quia cum non fuissent una caro simul effecti, satis potest unus ad Deum transire, et alter in saeculo remanere.

After legitimate consent *de praesenti* [at the present **755**
time] is given, it is permitted for the one, even with the other resisting, to choose the monastery, as indeed some saints were called from marriage, as long as carnal union has not taken place between them; and if the one remaining, after being advised, does not wish to maintain continence, he is permitted to enter into a second marriage; for since they did not become one flesh, the one can pass over fully to God and the other remain in the world.

**756** Si [*inter virum et mulierem*] legitimus consensus ... interveniat de praesenti, ita quidem, ut unus alterum in suo mutuo consensu verbis consuetis expresse recipiat, ... sive sit iuramentum interpositum sive non, non licet mulieri alii nubere. Et si nupserit, etiamsi carnalis copula sit secuta, ab eo separari debet, et, ut ad primum redeat, ecclesiastica districtione compelli, quamvis alii aliter sentiant, et aliter etiam a quibusdam praedecessoribus nostris sit aliquando iudicatum.

If [*between a man and a woman*] legitimate consent ... *de praesenti* [at the present time] takes place, so that the one expressly receives the other as his ⟨spouse⟩ by mutual consent with the accustomed words ... whether or not an oath is introduced, it is not permitted for the woman to marry another. And if she has married ⟨another⟩, even if sexual union has taken place, she must be separated from him and be compelled by ecclesiastical rigor to return to the first, even if others may think otherwise and even if at times some of Our predecessors might have judged otherwise.

### 757–758: Letter (Fragments) to Bishop Pontius of Clermont (?), date uncertain

*Ed.:* Gregory IX, *Decretales*, l. III, tit. 42, c. 1–2 (Frdb 2:644). —[*only *757*]: MaC 21:1101B [second form]. —*Reg.:* JR 14200.

*The Form of Baptism*

**757** Si quis sane puerum ter in aqua immerserit in nomine Patris et Filii et Spiritus Sancti, Amen, et non dixerit: "Ego baptizo te in nomine Patris et Filii et Spiritus Sancti, Amen", non est puer baptizatus.

Certainly if someone immerses a child in water three times in the name of the Father and of the Son and of the Holy Spirit, Amen, and does not say: "I baptize you in the name of the Father and of the Son and of the Holy Spirit, Amen", the child is not baptized.

**758** De quibus dubium est, an baptizati fuerint, baptizantur his verbis praemissis: "Si baptizatus es, non te baptizo; sed, si nondum baptizatus es, ego te baptizo, etc."

But those for whom there is a doubt whether they were baptized are to be baptized with these words preceding: "If you are baptized, I do not baptize you; but if you are not yet baptized, I baptize you, etc."

## LUCIUS III: September 1, 1181–November 25, 1185

### 760–761: Synod of VERONA, late October–early November 1184

The pope himself presided over the synod. The following anathema was repeated in many bulls during the thirteenth century (see, for example, PoR 8445, 9675, 10043).

*Ed.:* MaC 22:477A–C / HaC 6/II, 1878D–E / BullTau 3:20b–21a / BullCocq 3:9bf. / Gregory IX, *Decretales*, l. V, tit. 7, c. 9 (Frdb 2:780). —*Reg.:* JR 15109.

*Condemnation of the Errors of Lay Sects regarding the Power of the Hierarchy*

**760** ... Omnem haeresim, quocumque nomine censeatur, per huius Constitutionis seriem auctoritate apostolica condemnamus: In primis ergo Catharos et Patarinos et eos qui se Humiliatos vel Pauperes de Lugduno, falso nomine, mentiuntur, Passaginos, Iosepinos, Arnaldistas, perpetuo decernimus anathemati subiacere.

... All heresy, by whatever name it is known, we condemn by apostolic authority according to this constitution: In the first place, therefore, the Cathari and Patarini and those who lyingly call themselves by the false name of Humiliati or Poor Men of Lyon, the Passagini, Josephini, and Arnoldists we decree to be subject to perpetual anathema.

**761** Et quoniam nonnulli sub specie pietatis ... auctoritatem sibi vindicant praedicandi ..., omnes, qui vel prohibiti vel non missi, praeter auctoritatem ab Apostolica Sede vel episcopo loci susceptam publice vel privatim praedicare praesumpserint, et universos, qui de sacramento corporis et sanguinis Domini nostri Iesu Christi vel de baptismate seu de peccatorum confessione, matrimonio vel reliquis ecclesiasticis sacramentis aliter sentire aut docere non metuunt, quam sacrosancta Romana Ecclesia praedicat et observat, et generaliter quoscumque eadem Romana

And since some, under an appearance of piety ... claim for themselves authority to preach ..., we bind by the same bond of perpetual anathema all those who, whether banned or not commissioned, shall presume to preach, publicly or privately, without having received authority from the Apostolic See or the bishop of the place and all those who have no fear of thinking or teaching otherwise than the holy Roman Church preaches and observes concerning the sacrament of the Body and Blood of our Lord Jesus Christ or concerning baptism or the

Ecclesia vel singuli episcopi per dioeceses suas cum consilio clericorum vel clerici ipsi, Sede vacante, cum consilio, si oportuerit, vicinorum episcoporum haereticos iudicaverint, pari vinculo perpetui anathematis innodamus.

confession of sins, matrimony, or the other sacraments of the Church and in general all those who have been judged to be heretics by the same Roman Church or by individual bishops in their dioceses with the counsel of their clergy, or by the clergy themselves, when a see is vacant, with the counsel, if opportune, of the neighboring bishops.

### 762: Letter *Dilectae in Christo* to Bishop Simon of Meaux, date uncertain

*Ed.:* S. Löwenfeld, *Epistulae Pontificum Romanorum ineditae* (Leipzig, 1885), 220 (no. 364) / MaC 21:1102D–1103A (attributed to Alexander III) . —*Reg.:* JR 14017.

*Castration*

... Priorissa et conventus de Colonantia a Sede Apostolica quaesierunt, si iuvenis quidam, conversus earum, genitalibus destitutus, in presbyterum possit de permissione canonum ordinari.

Nos itaque in hoc articulo distinctionem volentes canonicam observari, fraternitati tuae per Apostolica scripta mandamus, quatenus inquiras diligentius veritatem, si ab hostibus sectus fuerit vel a medicis aut nesciens carnis vitio reluctari ipse sibi manum iniecerit. Priores enim admittunt canones [*cf. *128a*], si alias idonei sint, tertium velut homicidam sui statuunt puniendum.

... The prioress and convent of Colonantia have **762** asked of the Apostolic See if a certain youth who is a lay brother of theirs, lacking his genitals, can be ordained to the priesthood with the approval of the canon law.

We, therefore, wishing to observe the canonical distinction on this point, mandate Your Fraternity by apostolic writing to inquire diligently after the truth so as to know whether he was cut by enemies or by doctors or, not knowing how to struggle against the vice of the flesh, he laid hands upon himself. The canons admit the former cases (*cf. *128a*), if they are otherwise suitable, but they provide that the third is to be punished as a homicide against himself.

## URBAN III: November 25, 1185–October 19/20, 1187

### 764: Letter *Consuluit nos* to a Priest of Brescia, date uncertain

*Ed.:* Gregory IX, *Decretales*, l. V, tit. 19, c. 10 (Frdb 2:814). —*Reg.:* JR 15726

*Usury*

Consuluit Nos tua devotio, an ille in iudicio animarum quasi usurarius debeat iudicari, qui non alias mutuo traditurus, eo proposito mutuam pecuniam credit, ut, licet omni conventione cessante, plus tamen sorte recipiat; et utrum eodem reatu criminis involvatur, qui, ut vulgo dicitur, non aliter parabolam iuramenti concedit, donec, quamvis sine exactione, emolumentum aliquod inde percipiat; et an negotiator poena consimili debeat condemnari, qui merces suas longe maiore pretio distrahit, si ad solutionem faciendam prolixioris temporis dilatio prorogetur, quam si ei in continenti pretium persolvatur.

Verum quia, quid in his casibus tenendum sit, ex evangelio Lucae manifeste cognoscitur, in quo dicitur: "Date mutuum, nihil inde sperantes" [*Lc 6:35*]: huiusmodi homines pro intentione lucri, quam habent, cum omnis usura et superabundantia prohibeatur in lege, iudicandi sunt male agere, et ad ea, quae taliter sunt accepta, restituenda in animarum iudicio efficaciter inducendi.

Your Reverence has consulted Us as to whether, in **764** the judgment of souls, someone should be regarded as a usurer who, while not disposed to make loans in other circumstances, lends money with the intention that—even though there is no agreement—he nevertheless will receive more than his capital; or whether the same state of guilt is involved if someone, as is commonly said, does not grant a promissory note unless (even though without requiring it) he receives some profit from it; and whether a merchant should be condemned with the same punishment if he sells his merchandise at a much higher price when the time allowed for the payment is much longer than when the price of purchase is paid to him right away.

Since indeed what should be adhered to in such cases is clearly known from the Gospel of Luke, when it says: "Lend without expecting anything in return" [*Lk 6:35*]: it must be judged that men of this kind are doing evil by reason of their intention for profit, for every type of usury and excessive profit is prohibited by law, and in the judgment of souls, they must be induced, with zeal, to restore those things that they have acquired in this manner.

GREGORY VIII: October 21–December 17, 1187
CLEMENT III: December 19, 1187–March 1191
CELESTINE III: March 30, 1191–January 8, 1198

## INNOCENT III: January 8, 1198–July 16, 1216

### 766: Letter *Cum apud sedem* to Archbishop Humbert of Arles, July 15, 1198

*Ed.:* PL 214:304CD (= letter I, 333); Gregory IX, *Decretales*, l. IV, tit. 1, c. 23 (cf. 25) (Frdb 2:669f.). —*Reg.:* PoR 329.

*The Sacramental Form of Marriage*

**766** Consuluisti Nos, utrum mutus et surdus alicui possint matrimonialiter copulari. Ad quod fraternitati tuae taliter respondemus, quod, cum prohibitorium sit edictum de matrimonio contrahendo, ut quicunque non prohibetur, per consequentiam admittatur, et sufficiat ad matrimonium solus consensus illorum, de quorum quarumque coniunctionibus agitur: videtur, quod, si talis velit contrahere, sibi non possit vel debeat denegari, cum, quod verbis non potest, signis valeat declarare.

You have asked Us whether the mute and the deaf can be united to each other in marriage. To this question We respond to Your Fraternity thus: Since the edict of prohibition concerning the contracting of marriage is that whoever is not prohibited is consequently permitted, and for marriage only the consent of those whose union is concerned suffices, it seems that, if such a one wishes to contract ⟨a marriage⟩, it cannot and it ought not to be denied him, since what he cannot declare by words he can declare by signs.

### 767: Letter *Sicut universitatis* to Consul Acerbus of Florence, October 30, 1198

*Ed.:* PL 216:1186AB (= Innocent, *Decretales*, Prima collectio, tit. 2) / PL 214:377AB (= letter 1, 401). —*Reg.:* PoR 403.

*The Twofold Supreme Power on Earth*

**767** Sicut universitatis conditor Deus duo magna luminaria in firmamento caeli constituit, luminare maius, ut praeesset diei, et luminare minus, ut praeesset nocti, sic ad firmamentum universalis Ecclesiae, quae caeli nomine nuncupatur, duas magnas instituit dignitates: maiorem, quae quasi diebus animabus praeesset, et minorem, quae quasi noctibus praeesset corporibus, quae sunt pontificalis auctoritas et regalis potestas.

Porro sicut luna lumen suum a sole sortitur, quae revera minor est illo quantitate simul et qualitate, situ pariter et effectu, sic regalis potestas ab auctoritate pontificali suae sortitur dignitatis splendorem; cuius conspectui quanto magis inhaeret, tanto maiori lumine decoratur, et quo plus ab eius elongatur aspecto, eo plus deficit in splendore.

As God, the founder of the universe, constituted two great lights in the firmament of heaven, a greater light to preside over the day and a lesser light to preside over the night, so in the firmament of the universal Church, which is called by the name of "heaven", he instituted two great dignities: the greater, as if to preside over the day of souls, and the lesser, as if to preside over the night of bodies, which are the pontifical authority and the royal power.

Furthermore, as the moon draws its light from the sun and is in fact lesser than it in both greatness and quality, in position as in effect, so the royal power draws the splendor of its dignity from the pontifical authority; the more it remains in its sight, the greater the light with which it is endowed, and the more it is removed from its vision, the more it declines in splendor.

### 768–769: Letter *Quanto te magis* to Bishop Ugo of Ferrara, May 1, 1199

*Ed.:* PL 214:588D–589B (= letter II, 50); 216:1267D–1268B / Gregory IX, *Decretales*, l. IV, tit. 19, c. 7 (Frdb 2:722f.). —*Reg.:* PoR 684.

*The Bond of Marriage and the Pauline Privilege*

**768** Tua Nobis fraternitas suis litteris intimavit, quod altero coniugum ad haeresim transeunte, qui relinquitur, ad secunda vota desiderat convolare et filios procreare, quod utrum possit fieri de iure, per tuas Nos duxisti litteras consulendos.

Your Fraternity has made known to Us by his letter that, because one of the spouses passed over into heresy, the abandoned one wishes to enter into a second marriage and procreate children; and by your letter you asked Us to consider whether this may be done according to the law.

Nos igitur consultationi tuae de communi fratrum Nostrorum consilio respondentes distinguimus, licet quidam praedecessor Noster [*Caelestinus III*] sensisse aliter videatur, an ex duobus infidelibus alter ad fidem catholicam convertatur, vel ex duobus fidelibus alter labatur in haeresim vel decidat in gentilitatis errorem. Si enim alter infidelium coniugum ad fidem catholicam convertatur, altero vel nullo modo, vel saltem non sine blasphemia divini nominis, vel ut eum pertrahat ad mortale peccatum, ei cohabitare volente: qui relinquitur, ad secunda, si voluerit, vota transibit; et in hoc casu intelligimus, quod ait Apostolus: "Si infidelis discedit, discedat: frater enim vel soror non est servituti subiectus in huiusmodi" [*1 Cor 7:15*]. Et canonem etiam, in quo dicitur: Quod "contumelia creatoris solvit ius matrimonii circa eum, qui relinquitur."[1]

We, therefore, responding to your inquiry, in conformity with the common advice of Our brothers, even though one of Our predecessors [*Celestine III*] seems to have thought otherwise, make a distinction ⟨between two cases⟩: when there are two unbelievers and one converts to the Catholic faith, or when there are two believers and one lapses into heresy or falls into the error of the heathens. For if, indeed, one of the two unbelieving spouses converts to the Catholic faith, and the other does not wish to live together in any manner, or at least not without blaspheming the divine name or leading the other into mortal sin, the one who is abandoned, if wishing to, may enter into a second marriage, and in this case, We understand what was said by the apostle: "If the unbelieving partner separates, let it be so: in such cases, the brother or sister is not bound" [*1 Cor 7:15*]. And likewise, ⟨We understand⟩ the canon that says: "The insult to the Creator dissolves the juridical bond of marriage for the one who is thus abandoned."[1]

Si vero alter fidelium coniugum vel labatur in haeresim vel transeat ad gentilitatis[1] errorem, non credimus, quod in hoc casu is, qui relinquitur, vivente altero possit ad secundas nuptias convolare, licet in hoc casu maior appareat contumelia creatoris. Nam etsi matrimonium verum quidem inter infideles exsistat, non tamen est ratum: inter fideles autem verum quidem et ratum exsistit: quia sacramentum fidei, quod semel est admissum, numquam amittitur, sed ratum efficit coniugii sacramentum, ut ipsum in coniugibus illo durante perduret.

But if one of the believing spouses either falls into **769**
heresy or lapses into the error of the heathens,[1] We do not believe that in this case the abandoned one can enter into a second marriage while the other ⟨spouse⟩ is living, even though in this case a greater insult to the Creator may be evident. For even if, in fact, a true marriage exists between unbelievers, it is still not ratified. Between believers, however, a true and ratified marriage exists, because the sacrament of faith ⟨baptism⟩ once conferred is never lost, and indeed it makes the sacrament of marriage ratified so that it ⟨the marriage itself⟩ endures in the spouses as long as ⟨the baptism⟩ endures.

## 770–771: Letter *Cum ex iniuncto* to the Inhabitants of Metz, July 12, 1199

*Ed.:* PL 214:695C–697A (= letter II, 141); 216:1210B–1211D / Gregory IX, *Decretales*, l. V, tit. 7, c. 12 (Frdb 2:785f.) / BullTau 3:159a–160b / BullCocq 3:91. —*Reg.:* PoR 780.

*The Necessity of the Magisterium of the Church for the Interpretation of Scripture*

Significavit Nobis venerabilis frater Noster episcopus Metensis per litteras suas, quod tam in dioecesi quam urbe Metensi laicorum et mulierum multitudo non modica, tracta quodammodo desiderio Scripturarum, Evangelia, Epistolas Pauli, Psalterium, Moralia Iob et plures alios libros sibi fecit in Gallico sermone transferri; ... [*quo vero factum est,*] ut secretis conventionibus talia inter se laici et mulieres eructare praesumant et sibi invicem praedicare: qui etiam aspernantur eorum consortium, qui se similibus non immiscent.... Quidam etiam ex eis simplicitatem sacerdotum suorum fastidiunt; et cum ipsis per eos verbum salutis proponitur, se melius

Our venerable brother the bishop of Metz has made **770**
known to Us by his letter that both within the diocese and in the city of Metz a sizeable multitude of laymen and women, drawn to a certain extent by a desire for the Scriptures, have had the Gospels, the letters of Paul, the Psalms, the *Moralia Job* ⟨of Gregory the Great⟩ and many other books translated into the French language;... [*as a result, indeed, it happens*] that in secret assemblies these laymen and women presume to spew forth such things among themselves and to preach to each other: they also spurn the company of those who do not involve themselves in such things.... Some among them also

*768 [1] Cf. Gratian, *Decretum*, p. II, cs. 28, q. 2, c. 2 (Frdb 1:1090).
*769 [1] In this case, Celestine III had applied the Pauline Privilege.

habere in libellis suis et prudentius se posse id eloqui, submurmurant in occulto.

Licet autem desiderium intelligendi divinas Scripturas et secundum eas studium adhortandi reprehendendum non sit, sed potius commendandum, in eo tamen apparent merito arguendi, quod tales occulta conventicula sua celebrant, officium sibi praedicationis usurpant, sacerdotum simplicitatem eludunt et eorum consortium aspernantur qui talibus non inhaerent. Deus enim ... in tantum odit opera tenebrarum, ut [*Apostolis*] ... praeceperit dicens: "Quod dico vobis in tenebris, dicite in lumine, et quod in aure auditis, praedicate super tecta" [*Mt 10:27*]; per hoc manifeste denuntians, quod evangelica praedicatio non in occultis conventiculis, sicut haeretici faciunt, sed in ecclesia iuxta morem catholicum est publice proponenda....

despise the simplicity of their priests; and when ⟨these priests⟩ propose the words of salvation to them, they secretly murmur that they have something better in their writings and that they can express it more wisely.

But even though the desire to understand the divine Scriptures and the eagerness to exhort in accordance with them should not be criticized but rather commended, nevertheless, in this case, it is clear that these people are justifiably rebuked, because they conduct their own secret gatherings and they arrogate to themselves the office of preaching; they ridicule the simplicity of priests, and they refuse to be associated with those who are not engaged in such things. God, in fact,... so despised such works of darkness that ... he issued the command [*to the apostles*], saying: "What I tell you in the dark, utter in the light, and what you hear whispered, proclaim from the housetops" [*Mt 10:27*], indicating clearly by this that evangelical preaching is to be offered, not in secret gatherings, as is done by the heretics, but publicly in the Church, according to Catholic custom....

**771** Arcana vero fidei sacramenta non sunt passim omnibus exponenda, cum non passim ab omnibus possint intelligi, sed eis tantum qui ea fideli possunt concipere intellectu. Propter quod simplicioribus inquit Apostolus: "Quasi parvulis in Christo lac potum dedi vobis, non escam" [*1 Cor 3:2*]....

Tanta est enim divinae Scripturae profunditas, ut non solum simplices et illiterati, sed etiam prudentes et docti non plene sufficiant ad ipsius intelligentiam indagandam. Propter quod dicit Scriptura: "Quia multi defecerunt scrutantes scrutinio" [*Ps 63:7*]. Unde recte fuit olim in lege divina statutum, ut bestia, quae montem [*Sinai*] tetigerit, lapidetur [*cf. Hbr 12:20; Ex 19:12s*], ne videlicet simplex aliquis vel et indoctus praesumat ad sublimitatem Scripturae sacrae pertingere vel eam aliis praedicare. Scriptum est enim: "Altiora te ne quaesieris" [*Sir 3:22*]. Propter quod dicit Apostolus: "Non plus sapere quam oporteat sapere, sed sapere ad sobrietatem" [*Rm 12:3*].

Sicut enim multa sunt membra corporis, omnia vero membra non eundem actum habent, ita multi sunt ordines in Ecclesia, sed non omnes idem habent officium, quia secundum Apostolum "alios quidem Dominus dedit apostolos, alios prophetas, alios autem doctores etc." [*Eph 4:11*]. Cum igitur doctorum ordo sit quasi praecipuus in Ecclesia, non debet sibi quisquam indifferenter praedicationis officium usurpare.

The hidden mysteries of the faith, however, should not be explained everywhere to all, since they cannot be understood everywhere by all, but only to those who are able to grasp them with faithful understanding. This is why the apostle says to the more simple: "As little children in Christ, I fed you with milk, not solid food" [*1 Cor 3:2*]....

Indeed, so great is the depth of the divine Scripture that not only the simple and illiterate but even the wise and the learned are not fully able to probe its meaning. Because of this, Scripture says: "For many who seek to discern are lacking discernment" [*Ps 64:7*]. Wherefore, it was once rightfully established in the divine law that a beast who touched the mountain [*Sinai*] should be stoned [*cf. Heb 12:20; Ex 19:12f.*], for clearly no simple or unlearned person should presume to touch the sublimity of Sacred Scripture or preach it to others. For Scripture says: "Do not seek things too high for you" [*Sir 3:22*]. This is why the apostle says: "Do not understand more than what is necessary to understand, but understand with sobriety" [*Rom 12:3*].

Just as the members of the body are many but not all the members have the same function, so there are many orders in the Church, but not all have the same duty; for, according to the apostle: "Some the Lord has appointed as apostles, others as prophets, still others teachers", etc. [*Eph 4:11*]. Therefore, since the order of teachers is, as it were, primary in the Church, no one should indiscriminately arrogate to himself the office of preaching.

## 772–773: Constitution *Licet perfidia Iudaeorum*, September 15, 1199

This constitution is like a "Magna Carta" of tolerance toward the Jews. It had been preceded, however, by the popes mentioned in the text and by the Third Lateran Council (1179), where it says in chap. 26: Jews are "to be supported only by kindness" on the part of Christians (pro sola humanitate foveri: COeD, 3rd ed., $224_6$ / MaC 22:321D; cf. also the beginning, chap. 1—which does not actually belong to the Lateran Council: MaC 22:355E–356C; JR 13973). The constitution was repeated and confirmed by Honorius III (November 7, 1217: PoR 5616), Gregory IX (May 3, 1235: PoR 9893), Innocent IV (October 22, 1246, and July 5, 1247: PoR 12315, 12596), and others.

*Ed.:* PL 214:864C–865B (= letter II, 302). —*Reg.:* PoR 834.

*Tolerance toward Men of Another Faith*

Licet perfidia Iudaeorum sit multipliciter improbanda, quia tamen per eos fides nostra veraciter comprobatur, non sunt a fidelibus graviter opprimendi.... Sicut ergo Iudaeis non debet esse licentia in synagogis suis, ultra quam permissum est lege, praesumere, ita in his, quae sunt illis concessa, nullum debent praeiudicium sustinere.

Nos ergo, licet in sua magis velint duritia perdurare quam vaticinia prophetarum et Legis arcana cognoscere atque ad christianae fidei notitiam pervenire, quia tamen Nostrae postulant defensionis auxilium, ex christianae pietatis mansuetudine, praedecessorum Nostrorum felicis memoriae Calixti [*II*], Eugenii [*III*], Alexandri [*III*], Clementis [*III*] et Caelestini [*III*] Romanorum Pontificum vestigiis inhaerentes, ipsorum petitionem admittimus eisque protectionis Nostrae clypeum indulgemus.

Statuimus enim, ut nullus Christianus invitos vel nolentes eos ad baptismum per violentiam venire compellat; sed si eorum quilibet sponte ad Christianos fidei causa confugerit, postquam voluntas eius fuerit patefacta, sine qualibet efficiatur calumnia Christianus. Veram quippe christianitatis fidem habere non creditur, qui ad Christianorum baptisma non spontaneus sed invitus cognoscitur pervenire. Nullus etiam Christianus sine potestatis terrae iudicio personas eorum nequiter laedere vel res eorum violenter auferre praesumat aut bonas quas hactenus in ea, in qua habitant regione, habuerint consuetudines immutare. Praeterea, in festivitatum suarum celebratione quisquam fustibus vel lapidibus eos ullatenus non perturbet, nec aliquis ab eis indebita servitia exigere vel extorquere contendat nisi ea, quae ipsi praeteritis facere temporibus consueverunt. Ad haec, malorum hominum pravitati et avaritiae obviantes, decernimus, ut nemo coemeterium Iudaeorum mutilare audeat vel minuere, sive obtentu pecuniae corpora effodere iam humata.

... [*Excommunicantur ii, qui hoc decretum violant.*] Eos autem dumtaxat huius protectionis praesidio volumus communiri, qui nihil machinari praesumpserint in subversionem fidei christianae.

Although the faithlessness of the Jews is worthy of blame in many ways, they are not to be gravely oppressed by the faithful, since through them our faith is nonetheless truly vindicated.... Just as the Jews ought not to have license to go farther in their synagogues than is permitted by law, so likewise in those things that are permitted them, they ought not to suffer any prejudice. **772**

Therefore, although they choose to remain in their hardness rather than to understand the utterances of the prophets and the hidden meaning of the law and to come to knowledge of the Christian faith, since they seek the help of Our defense, We, in the gentleness of Christian piety, admit their petition and concede them the shield of Our protection, following in the footsteps of the Roman pontiffs, Our predecessors of happy memory, Callistus [II], Eugenius [III], Alexander [III], Clement [III], and Celestine [III].

We in fact decree that no Christian should compel them by violence to come to baptism reluctantly or unwillingly; but if any one of them of his own accord flees for refuge to Christians for the sake of the faith, after his wish has been made known, he should without any abuse be made a Christian. For he who is known to come to the baptism of Christians, not spontaneously, but reluctantly is certainly not believed to have true faith in Christianity. Further, no Christian, without a judgment of the earthly power, should wickedly presume to harm their persons or to carry off their goods by violence or to change the good customs they have hitherto had in the region in which they live. Furthermore, in the celebration of their feasts, let no one disturb them in any way by beating or stoning, nor should anyone try to demand or extract from them undue services, apart from those they have been accustomed to perform in times past. In addition, forestalling the evil and avarice of bad men, We decree that none should dare to violate or belittle the cemeteries of the Jews or to dig up bodies already buried, in search of money. **773**

... [*Those who violate this decree are excommunicated.*] We wish, however, that only those who have not presumed to plot anything directed toward the subversion of the Christian faith be secured with the assistance of this protection.

## 774–775: Letter *Apostolicae Sedis primatus* to the Patriarch of Constantinople, November 12, 1199

This document is not only testimony to the primacy of the Roman pontiff, but also an outstanding specimen of mediaeval reasoning on the subject, from the pen of one of the most eminent popes of that period. A similar doctrine is expressed in his letters to Gregory, Catholicos of the Armenians, on November 23, 1199, and to Leo, King of the Armenians, on November 24, 1199 (PL 214:776D–778B; 779A–780B; PoR 781, 878).

*Ed.:* PL 214:758D–761B (= letter II, 209); 216:1186CD–1188D. —*Reg.:* PoR 862.

*The Primacy of the Roman See*

**774** Apostolicae Sedis primatus, quem non homo, sed Deus, immo verius Deus homo constituit, multis quidem et evangelicis et apostolicis testimoniis comprobatur, a quibus postmodum constitutiones canonicae processerunt, concorditer asserentes sacrosanctam Ecclesiam in beato Petro Apostolorum principe consecratam quasi magistram et matrem ceteris praeeminere. Hic enim ... audire promeruit: 'Tu es Petrus ... tibi dabo claves regni caelorum" [*Mt 16:18s*].

Nam licet primum et praecipuum Ecclesiae fundamentum sit unigenitus Dei Filius Iesus Christus, iuxta quod dicit Apostolus: "Quia fundamentum positum est, praeter quod aliud poni non potest, quod est Christus Iesus" [*1 Cor 3:11*], secundum tamen et secundarium Ecclesiae fundamentum est Petrus, etsi non tempore primus, auctoritate tamen praecipuus inter ceteros, de quibus Paulus Apostolus inquit: "Iam non estis hospites et advenae, sed estis cives sanctorum et domestici Dei, superaedificati supra fundamentum Apostolorum et Prophetarum" [*Eph 2:20*]....

Huius etiam primatum Veritas per se ipsam expressit, cum inquit ad eum: "Tu vocaberis Cephas" [*Io 1:42*]: quod etsi 'Petrus' interpretetur, 'caput' tamen exponitur, ut sicut caput inter cetera membra corporis, velut in quo viget plenitudo sensuum, obtinet principatum, sic et Petrus inter Apostolos et successores ipsius inter universos Ecclesiarum praelatos praerogativa praecellerent dignitatis, vocatis sic ceteris in partem sollicitudinis, ut nihil eis de potestatis plenitudine deperiret. Huic Dominus oves suas pascendas vocabulo tertio repetito commisit, ut alienus a grege dominico censeatur, qui eum etiam in successoribus suis noluerit habere pastorem. Non enim inter has et illas oves distinxit, sed simpliciter inquit: "Pasce oves meas" [*Io 21:17*], ut omnes omnino intelligantur ei esse commissae.

... [*Explicatur allegorice Io 21:7:*] Cum enim mare mundum designet [*iuxta Ps 103:25*] ..., per hoc, quod Petrus se misit in mare, privilegium expressit pontificii singularis, per quod universum orbem susceperat gubernandum, ceteris Apostolis ut vehiculo navis contentis, cum nulli eorum universus fuerit

The primacy of the Apostolic See, which not man but God, or more truly the God-man, constituted, is attested by many witnesses both evangelical and apostolic, from which the canonical dispositions subsequently came forth, unanimously asserting that the holy Church consecrated in blessed Peter, Prince of the Apostles, is preeminent among the others as a teacher and mother. For he in fact ... was worthy to hear: "You are Peter ... I will give you the keys of the kingdom of heaven" [*Mt 16:18–19*].

For although the first and foremost foundation of the Church is the only begotten Son of God, Jesus Christ, according to what the apostle says, "For no other foundation can any one lay than that which is laid, which is Jesus Christ" [*1 Cor 3:11*], nonetheless the second and secondary foundation of the Church is Peter, though not first in time, yet foremost in authority among the others, of whom the apostle Paul says: "You are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets" [*Eph 2:19–20*]....

Truth itself expresses his primacy when he says to him: "You shall be called Cephas" [*Jn 1:42*]: which, although translated as "Peter", is expounded as meaning "head", so that just as the head has the primacy among the other members of the body as the place in which the fullness of the senses dwells, so Peter among the apostles, and his successors among all the prelates of the Church, excel by the prerogative of their dignity, the others being called into a share in solicitude, in such a way that none of the fullness of their power is lost. To him the Lord committed his sheep to be shepherded by a thrice-repeated word, so that anyone who wishes not to have him as his shepherd, even in his successors, should be deemed an alien to the Lord's flock. For he made no distinction between these sheep and those, but said simply: "Feed my sheep" [*Jn 21:17*], so that absolutely all should be understood to have been committed to him.

... [*Explaining allegorically Jn 21:7:*] For since the sea signifies the world [*according to Ps 104:25*] ..., by the fact that Peter threw himself into the sea, the privilege of the unique pontifical authority is expressed, through which he took up the whole world to be governed, while the other apostles were contained within the ship, since

orbis commissus, sed singulis singulae provinciae vel Ecclesiae potius deputatae.

... [*Simile argumentum allegoricum deducitur ex Mt 14:28–31:*] Per hoc quod Petrus super aquas maris incessit, super universos populos se potestatem accepisse monstravit.

Pro eo Dominus se orasse fatetur, inquiens in articulo passionis: "Ego pro te rogavi, Petre, ut non deficiat fides tua. Et tu aliquando conversus, confirma fratres tuos" [*Lc 22:32*], ex hoc innuens manifeste, quod successores ipsius a fide catholica nullo umquam tempore deviarent, sed revocarent magis alios et confirmarent etiam haesitantes, per hoc sic ei confirmandi alios potestatem indulgens, ut aliis necessitatem imponeret obsequendi....

Huic praeterea dictum ... legisti: "Quodcumque ligaveris super terram, erit ligatum et in caelis; et quodcumque solveris super terram, erit solutum et in caelis" [*Mt 16:19*]. Quod si omnibus etiam Apostolis simul dictum esse reperias, non tamen aliis sine ipso, sed ipsi sine aliis attributam esse cognosces ligandi et solvendi a Domino facultatem, ut quod non alii sine ipso, ipse sine aliis posset ex privilegio sibi collato a Domino et concessa plenitudine potestatis....

[*Petrus*] vidit caelum apertum et descendens vas quoddam velut linteum magnum quattuor initiis in terram de caelo submitti, quod omnia quadrupedia et serpentia terrae ac caeli volatilia continebat [*Act 10:9–12*].... Et vox ad eum est facta secundo: "Quod Deus purificavit, tu commune ne dixeris." Per quod innuitur manifeste, quod Petrus praelatus fuerit populis universis, cum vas illud orbem, et universitas contentorum in eo universas significet tam Iudaeorum quam gentium nationes....

the whole world was committed to none of them, but rather individual provinces or churches were deputed to each one.

... [*A similar allegorical argument is deduced from Mt 14:28–31:*] Through the fact that Peter walked upon the waters of the sea, he showed himself to have received power over all peoples.

The Lord confesses at the time of the Passion that he **775**
prayed for him: "I have prayed for you, Peter, that your faith may not fail; and when you have turned again, strengthen your brethren" [*Lk 22:32*], by this manifestly indicating that his successors would never at any time deviate from the Catholic faith, but rather they would recall others and also strengthen the hesitant, thereby conceding him the power of strengthening others in such a way as to impose on others the necessity of obeying....

To him it is said furthermore,... as you have read: "Whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven" [*Mt 16:19*]. If you find this said also to all the apostles at once, it is not to the others without him; rather, you will recognize that the power of binding and loosing is given to him without the others by the Lord, so that what the others without him ⟨cannot do⟩, he without the others is able to do from the privilege given to him by the Lord and the concession of the fullness of power....

He [*Peter*] saw heaven opened and a vessel like a great sheet let down to earth from heaven by its four corners, which contained all four-footed beasts and serpents of the earth and the birds of heaven [*Acts 10:9–12*].... And a voice came to him a second time: "What God has cleansed, you must not call defiled." By which it is manifestly indicated that Peter would be set over all peoples, for the vessel signifies the world, and the fullness of things contained in it signifies all the nations, whether of Jews or of Gentiles....

## 776: Letter *Ex parte tua* to the Bishop of Modena, 1200

*Ed.:* Gregory IX, *Decretales*, l. IV, tit. 4, c. 5 (Frdb 2:681f.) / PL 216:1264AB. —*Reg.:* PoR 1238.

*Form of the Sacrament of Marriage*

In matrimoniis de cetero contrahendis illud te volumus observare, ut, postquam inter legitimas personas consensus legitimus intervenerit de praesenti, qui sufficit in talibus iuxta canonicas sanctiones, et, si solus defuerit, cetera, etiam cum ipso coitu celebrata, frustrantur, si personae iunctae legitime cum aliis postea de facto contrahant, quod prius de iure factum fuerat, non poterit irritari.

For marriages contracted in the future, We wish you **776**
to observe this: after legitimate consent *de praesenti* ⟨at the present time⟩ has occurred between legitimate persons (which, according to canonical norms, suffices for such cases, and if this alone is lacking, all the rest is in vain, even if carnal union itself has taken place), if persons thus legitimately united should afterward contract marriage de facto with others, what previously had taken place according to the law cannot be rendered void.

## 777–779: Letter *Gaudemus in Domino* to the Bishop of Tiberius, early 1201

*Ed.:* Gregory IX, *Decretales*, l. IV, tit. 9, c. 8 (Frdb 2:723f.) / PL 216:1269C–1271A. —*Reg.:* PoR 1325.

*The Marriages of Pagans and the Pauline Privilege*

**777** Utrum pagani uxores accipientes in secundo vel tertio vel ulteriore gradu sibi coniunctas sic coniuncti debeant post conversionem suam insimul remanere vel ab invicem separari, edoceri per scriptum Apostolicum postulasti.

Super quo fraternitati tuae taliter respondemus, quod, cum sacramentum coniugii apud fideles et infideles exsistat, quemadmodum ostendit Apostolus dicens: "Si quis frater infidelem habet uxorem, et haec consentit habitare cum eo, non illam dimittat" [*cf. 1 Cor 7:12*]; et in praemissis gradibus a paganis quoad eos matrimonium licite sit contractum, qui constitutionibus canonicis non arctantur (Quid enim ad nos, secundum Apostolum eundem, "de his, qui foris sunt, iudicare?" [*cf. 1 Cor 5:12*]): in favorem praesertim christianae religionis et fidei, a cuius perceptione per uxores se deseri timentes viri possunt facile revocari, fideles huiusmodi matrimonialiter copulati libere possunt et licite remanere coniuncti, cum per sacramentum baptismi non solvantur coniugia, sed crimina dimittantur.

You asked to be instructed, by means of an apostolic writing, whether pagans who take wives in the second, third, or further degree of consanguinity, being thus united, should remain together or be separated after their conversion.

On this matter, We respond in the following way to Your Fraternity: Since the sacrament of marriage exists between believers and unbelievers, as shown by the apostle saying: "If any brother has a wife who is an unbeliever, and she consents to live with him, he should not divorce her" [*cf. 1 Cor 7:12*]; and ⟨since⟩, with respect to the aforementioned degrees ⟨of consanguinity⟩, marriage is lawfully contracted by pagans, who are not bound by canonical determinations (for what have we to do, the same apostle says, "with judging outsiders?" [*cf. 1 Cor 5:12*]): in favor, especially, of the Christian religion and faith, from whose reception husbands could easily be dissuaded by wives fearing desertion, believers who are joined by this kind of matrimonial bond can freely and lawfully remain united, since marriages are not dissolved by the sacrament of baptism but sins are forgiven.

**778** Quia vero pagani circa plures insimul feminas affectum dividunt coniugalem, utrum post conversionem omnes, vel quam ex omnibus retinere valeant, non immerito dubitatur. Verum absonum hoc videtur et inimicum fidei christianae, cum ab initio una costa in unam feminam sit conversa, et Scriptura divina testetur, quod "propter hoc relinquet homo patrem et matrem et adhaerebit uxori suae, et erunt duo in carne una" [*Eph 5:31; Gn 2:24; cf. Mt 19:5*]; non dixit: "tres vel plures", sed "duo"; nec dixit: "adhaerebit uxoribus", sed: "uxori". Nec ulli unquam licuit insimul plures uxores habere, nisi cui fuit divina revelatione concessum, quae mos quandoque, interdum etiam fas censetur, per quam sicut Iacob a mendacio, Israelitae a furto, et Samson ab homicidio, sic et Patriarchae et alii viri iusti, qui plures leguntur simul habuisse uxores, ab adulterio excusantur.

But since pagans divide their conjugal affection among many women at the same time, there is just cause to question whether after conversion they should retain some or all of them. But this ⟨practice⟩ seems to be contrary and hostile to the Christian faith, since in the beginning one rib was changed into one woman, and divine Scripture testifies that, "for this reason, a man shall leave his father and mother and cling to his wife, and the two shall become one flesh" [*Eph 5:31; Gen 2:24; cf. Mt 19:5*]; it does not say "three or more", but *two*; nor did it say "he will cling to wives", but to "the wife". No one was ever permitted to have several wives at one time unless this was granted to him by divine revelation, as was sometimes considered a custom and occasionally even a duty by means of which, just as Jacob was exonerated from mendacity, the Israelites from theft, and Samson from homicide, so also the patriarchs and other just men, who we read had several wives at once, were excused from adultery.

Sane veridica haec sententia probatur etiam de testimonio Veritatis testantis in Evangelio: "Quicunque dimiserit uxorem suam, nisi ob fornicationem, et aliam duxerit, moechatur" [*Mt 19:9; cf. Mc 10:11*]. Si ergo uxore dimissa duci alia de iure non potest, fortius et ipsa retenta: per quod evidenter apparet, pluralitatem in utroque sexu, cum non ad imparia iudicentur, circa matrimonium reprobandam.

This opinion is also manifested as certainly true by the witness of the Truth, who testifies in the Gospel: "Whoever dismisses his wife, except in the case of fornication, and marries another, commits adultery" [*Mt 19:9; cf. Mk 10:11*]. If, therefore, when ⟨one's⟩ wife has been dismissed, another wife cannot be taken according to the law, all the more reason should ⟨one's wife⟩ be retained; from which, it is clearly shown that for both sexes—since they are not judged differently—plurality with respect to marriage must be condemned.

Qui autem secundum ritum suum legitimam repudiavit uxorem, cum tale repudium Veritas in Evangelio reprobaverit, numquam ea vivente licite poterit aliam, etiam ad fidem Christi conversus, habere, nisi post conversionem ipsius illa renuat cohabitare cum ipso, aut etiamsi consentiat, non tamen absque contumelia creatoris, vel ut eum pertrahat ad mortale peccatum, in quo casu restitutionem petenti, quamvis de iniusta spoliatione constaret, restitutio negaretur: quia secundum Apostolum frater aut soror non est in huiusmodi subiectus servituti [*cf. 1 Cor 7:15*].

Quod si conversum ad fidem et illa conversa sequatur, antequam propter causas praedictas legitimam ille ducat uxorem, eam recipere compelletur. Quamvis quoque secundum evangelicam veritatem, qui duxerit dimissam, moechatur [*Mt 19:9*]: non tamen dimissor poterit obicere fornicationem dimissae, pro eo, quod nupsit alii post repudium, nisi alias fuerit fornicata.

Moreover, he who according to his rite puts away a **779**
lawful wife, since Truth in the Gospel has condemned such a repudiation, never while she lives, even after being converted to the faith of Christ, can he have another wife, unless after his conversion she refuses to live with him, or even though she does consent, it is nevertheless not without insulting the Creator or inducing {her husband} to mortal sin. In this case, the one seeking restitution of rights, even if unjust deprivation was established, should be denied restitution: for, according to the apostle, the brother or sister is not subject to any obligation in such a case [*cf. 1 Cor 7:15*].

But if her conversion follows his conversion to the faith before (for the above-mentioned reasons) he takes a legitimate wife, he would be compelled to receive her back again. Although, according to the truth of the Gospel, he who marries a woman put aside commits adultery [*Mt 19:9*]; nevertheless, the one who is dismissing will not be able to reproach the one dismissed with fornication for the reason that, after the repudiation, she married another (unless she otherwise committed fornication).

## 780–781: Letter *Maiores Ecclesiae causas* to Archbishop Humbert of Arles, late 1201

*Ed.:* Gregory IX, *Decretales*, l. III, tit. 42, c. 3 (Frdb 2:644–46). —*Reg.:* PoR 1479.

*The Effect of Baptism, Especially Its Character*

... Asserunt enim, parvulis inutiliter baptisma conferri.... Respondemus, quod baptisma circumcisioni successit.... Unde, sicut anima circumcisi de populo suo non peribat [*cf. Gn 17:14*], sic, qui ex aqua fuerit et Spiritu sancto renatus, regni caelorum introitum obtinebit [*cf. Io 3:5*]....

Etsi originalis culpa remittebatur per circumcisionis mysterium, et damnationis periculum vitabatur, non tamen perveniebatur ad regnum caelorum, quod usque ad mortem Christi fuit omnibus obseratum; sed per sacramentum baptismi Christi sanguine rubricati culpa remittitur, et ad regnum caelorum etiam pervenitur, cuius ianuam Christi sanguis fidelibus suis misericorditer reseravit. Absit enim, ut universi parvuli pereant, quorum quotidie tanta multitudo moritur, quin et ipsis misericors Deus, qui neminem vult perire, aliquod remedium procuraverit ad salutem....

Quod opponentes inducunt, fidem aut caritatem aliasque virtutes parvulis, utpote non consentientibus, non infundi, a plerisque non conceditur absolute..., aliis asserentibus, per virtutem baptismi parvulis quidem culpam remitti, sed gratiam non confierri; nonnullis vero dicentibus, et dimitti peccatum, et virtutes infundi, habentibus illas quoad habitum [*cf. *904*], non quoad usum, donec perveniant ad aetatem adultam....

... For they affirm that baptism is uselessly conferred **780**
on children.... We reply that baptism has succeeded circumcision.... Therefore, just as the soul of the one circumcised was not cut off from his people [*cf. Gen 17:14*], it follows that "the one who has been reborn from water and the Holy Spirit will obtain entrance into the kingdom of heaven" [*cf. Jn 3:5*]....

Even though original sin was remitted by the mystery of circumcision and the danger of damnation avoided, nevertheless, one could not enter into the kingdom of heaven, which remained closed to all until the death of Christ; but through the sacrament of baptism, made red by the blood of Christ, guilt is remitted and one also reaches the kingdom of heaven, whose gate the blood of Christ mercifully opened to his people. Indeed, it is unthinkable that all the little children, of whom so great a multitude dies every day, should perish without the merciful God, who wishes no one to perish, having provided them also with some means of salvation....

What the adversaries allege, namely, that neither faith nor charity nor the other virtues are infused into little babies, since they do not give their consent, is not conceded in an absolute sense by most...; others assert that, by the virtue of baptism, guilt indeed is remitted but grace is not conferred; quite a few others, however, say that sin is pardoned and the virtues are infused, but they are possessed as a disposition [*cf. *904*] and not with

Dicimus distinguendum, quod peccatum est duplex: originale scilicet et actuale: originale, quod absque consensu contrahitur, et actuale, quod committitur cum consensu. Originale igitur, quod sine consensu contrahitur, sine consensu per vim remittitur sacramenti; actuale vero, quod cum consensu contrahitur, sine consensu minime relaxatur.... Poena originalis peccati est carentia visionis Dei, actualis vero poena peccati est gehennae perpetuae cruciatus....

We say that two kinds of sin must be distinguished, original and actual: original, which is contracted without consent, and actual, which is committed with consent. Thus original sin, which is contracted without consent is remitted without consent by the power of the sacrament ⟨of baptism⟩; but actual sin, which is committed with consent, is by no means remitted without consent.... The punishment of original sin is the deprivation of the vision of God, but the punishment of actual sin is the torment of eternal hell....

**781** Id est religioni christianae contrarium, ut semper invitus et penitus contradicens ad recipiendam et servandam Christianitatem aliquis compellatur. Propter quod inter invitum et invitum, coactum et coactum alii non absurde distinguunt, quod is, qui terroribus atque suppliciis violenter attrahitur, et, ne detrimentum incurrat, baptismi suscipit sacramentum, talis quidem sicut et is, qui ficte ad baptismum accedit, characterem suscipit Christianitatis impressum et ipse tamquam conditionaliter volens, licet absolute non velit, cogendus est ad observantiam fidei christianae....

Ille vero, qui numquam consentit, sed penitus contradicit, nec rem nec characterem suscipit sacramenti, quia plus est expresse contradicere, quam minime consentire: sicut nec ille notam alicuius reatus incurrit, qui contradicens penitus et reclamans thurificare idolis cogitur violenter.

Dormientes autem et amentes, si prius quam amentiam incurrerent aut dormirent, in contradictione persisterent: quia in eis intellegitur contradictionis propositum perdurare, etsi fuerint sic immersi, characterem non suscipiunt sacramenti; secus autem si prius catechumeni exstitissent et habuissent propositum baptizandi; unde tales in necessitatis articulo consuevit Ecclesia baptizare. Tunc ergo characterem sacramentalis imprimit operatio, cum obicem voluntatis contrariae non invenit obsistentem.

It is contrary to the Christian religion to force others into accepting and practicing Christianity if they are always unwilling and totally opposed. Wherefore, some, not without reason, distinguish between unwilling and unwilling, forced and forced. For whoever are violently drawn by fear of punishments and receive the sacrament of baptism to avoid harm to themselves, such persons just like those who come to baptism in bad faith, receive the imprint of the Christian character; and, since they gave their consent conditionally though not absolutely, they are to be held to the observance of the Christian faith....

But the one who never consents and is absolutely unwilling receives neither the reality nor the character of the sacrament because express dissent is something more than not consenting at all: just as one does not incur the mark of any culpability who, totally contradicting and protesting, is violently forced to offer incense to idols.

The sleeping and the insane, however, if they persisted in their opposition before they went insane or fell asleep: since the decision to oppose is known to endure in them, even if they are baptized in such a state, they do not receive the character of the sacrament; it is something different, however, if previously they were catechumens and had the intention to be baptized; this is why the Church has the custom of baptizing such ones in case of necessity. Then, accordingly, the act of the sacrament impresses the character, since it does not encounter the obstacle of an opposing will resisting it.

## 782–784: Letter *Cum Marthae circa* to Archbishop John of Lyon, November 29, 1202

*Ed.:* PL 214:1119A–1122B (= letter V, 121) / Gregory IX, *Decretales*, l. III, tit. 41, c. 6 (Frdb 2:637–39). —*Reg.:* PoR 1779.

*The Sacramental Form of the Eucharist*

**782** Quaesivisti siquidem, quis formae verborum, quam ipse Christus expressit, cum in corpus et sanguinem suum panem transsubstantiavit et vinum, illud in canone Missae, quo Ecclesia utitur generalis, adiecerit, quod nullus Evangelistarum legitur expressisse.... In canone Missae sermo iste videlicet "mysterium fidei" verbis ipsis interpositus invenitur....

You have asked who has added to the words of the formula used by Christ himself when he transubstantiated the bread and wine into his Body and Blood the words that are found in the canon of the Mass generally used by the Church but that none of the evangelists has recorded.... Namely, in the canon of the Mass, we find the words "Mystery of faith" inserted into the words of Christ....

Sane multa tam de verbis quam de factis dominicis invenimus ab Evangelistis omissa, quae Apostoli vel supplevisse verbo vel facto expressisse leguntur....

Ex eo autem verbo, de quo movit tua fraternitas quaestionem, videlicet "mysterium fidei", munimentum erroris quidam trahere putaverunt, dicentes in sacramento altaris non esse corporis Christi et sanguinis veritatem, sed imaginem tantum, et speciem et figuram, pro eo, quod Scriptura interdum commemorat, id, quod in altari suscipitur, esse sacramentum et mysterium et exemplum. Sed tales ex eo laqueum erroris incurrunt, quod nec auctoritates Scripturae convenienter intelligunt, nec sacramenta Dei suscipiunt reverenter, Scripturas et virtutem Dei pariter nescientes [*cf. Mt 22:29*]....

Dicitur tamen "mysterium fidei", quoniam et aliud ibi creditur, quam cernatur, et aliud cernitur, quam credatur. Cernitur enim species panis et vini, et creditur veritas carnis et sanguinis Christi, ac virtus unitatis et caritatis....

Surely there are many words and deeds of the Lord that have been omitted in the Gospels; of these we read that the apostles have supplemented them by their words and expressed them in their actions....

But, in the words that are the object of your inquiry, Brother, namely, the words "Mystery of faith", some have thought to find support for their error; they say that in the sacrament of the altar it is not the reality of the Body and Blood of Christ that is ⟨there⟩ but only an image, an appearance, a symbol, since Scripture sometimes mentions that what is received at the altar is sacrament, mystery, figure. These people fall into such error because they neither understand correctly the testimony of the Scriptures nor receive respectfully the divine sacraments, ignorant of both the Scriptures and the power of God [*cf. Mt 22:29*]....

Yet, the expression "Mystery of faith" is used, because here what is believed differs from what is seen, and what is seen differs from what is believed. For what is seen is the appearance of bread and wine, and what is believed is the reality of the flesh and blood of Christ and the power of unity and love....

*The Elements of the Eucharist*

Distinguendum est tamen subtiliter inter tria, quae sunt in hoc sacramento discreta, videlicet formam visibilem, veritatem corporis et virtutem spiritualem. Forma est panis et vini, veritas carnis et sanguinis, virtus unitatis et caritatis. Primum est 'sacramentum et non res'. Secundum est 'sacramentum et res'. Tertium est 'res et non sacramentum'. Sed primum est sacramentum geminae rei. Secundum autem est sacramentum unius, et alterius res exsistit. Tertium vero est res gemini sacramenti. Credimus igitur, quod formam verborum, sicut in canone reperitur, et a Christo Apostoli, et ab ipsis eorum acceperint successores....

We must, however, distinguish accurately between **783**
three ⟨elements⟩ that in this sacrament are distinct; namely, the visible form, the reality of the body, and the spiritual power. The form is of bread and wine; the reality is the flesh and blood; the power is for unity and charity. The first is "sacrament and not reality"; the second is "sacrament and reality"; the third is "reality and not sacrament". But, the first is the sacrament of a twofold reality; the second is the sacrament of one ⟨element⟩ and the reality of the other; the third is the reality of a twofold sacrament. Therefore, we believe that the apostles have received from Christ the words of the formula found in the canon, and their successors have received them from the apostles....

*Water in Wine for the Mass*

Quaesivisti etiam, utrum aqua cum vino in sanguinem convertatur. Super hoc autem opiniones apud scholasticos variantur. Aliquibus enim videtur, quod, cum de latere Christi duo praecipua fluxerint sacramenta, redemptionis in sanguine ac regenerationis in aqua, in illa duo vinum et aqua, quae commiscetur in calice, divina virtute mutantur.... Alii vero tenent, quod aqua cum vino transsubstantiatur in sanguinem, cum in vinum transeat mixta vino.... Praeterea potest dici, quod aqua non transit in sanguinem, sed remanet prioris vini accidentibus circumfusa....

You have asked ⟨also⟩ whether the water with the **784**
wine is changed into the blood. Regarding this, however, opinions among the scholastics vary. For it seems to some that, since from the side of Christ two special sacraments flowed—of the redemption in the blood and of regeneration in the water—into those two the wine and water, which are mixed in the chalice, are changed by divine power.... But others hold that the water with the wine is transubstantiated into the blood; when mixed with the wine, it passes over into the wine.... Furthermore, it can be said that water does not change into blood but remains surrounded by the accidents of the original wine....

Illud autem est nefarium opinari, quod quidam dicere praesumpserunt, aquam videlicet in phlegma converti....

Verum inter opiniones praedictas illa probabilior iudicatur, quae asserit, aquam cum vino in sanguinem transmutari [*cf.* *798].

It is impious, however, to think what some have presumed to say, namely, that water is changed into phlegm....

But among the opinions mentioned above, the one judged the more probable is that which affirms that the water is changed into blood with the wine [*cf.* *798].

### 785: Letter *Cum venisset* to Archbishop Basil of Tarnovo (Bulgaria), February 25, 1204

The prohibition of priests from administering confirmation is merely that of ecclesiastical law, as is plainly seen in the repeated practice of permitting its administration by simple priests, using chrism, however, blessed by the bishop; cf. *1318, 2588. A similar prohibition for priests of the Latin Rite (!) is found in Innocent III's letter to his representative in Constantinople *Quanto de benignitate* of November 16, 1199 (PL 214:772BC; PoR, 868).

*Ed.:* PL 215:285CD (= letter VII, 3); Gregory IX, *Decretales*, l. I, tit. 15, c. 1, § 7 (Frdb 2:133). —*Reg.:* PoR 2138.

*The Minister of Confirmation*

**785** Per frontis chrismationem manus impositio designatur, quae alio nomine dicitur confirmatio, quia per eam Spiritus Sanctus ad augmentum datur et robur. Unde cum ceteras unctiones simplex sacerdos vel presbyter valeat exhibere, hanc non nisi summus sacerdos, id est episcopus, debet conferre, quia de solis Apostolis legitur, quorum vicarii sunt episcopi, quod per manus impositionem Spiritum Sanctum dabant [*cf. Act 8:14–25*].

The imposition of the hands is designated by the anointing of the forehead that by another name is called confirmation, because through it the Holy Spirit is given for an increase (of grace) and strength. Therefore, although a simple priest or presbyter is able to give other anointings, this one, only the highest priest, that is the bishop, should confer, because only in reference to the apostles, whose vicars the bishops are, do we read that they bestowed the Holy Spirit by the imposition of the hands [*cf. Acts 8:14–25*].

### 786: Letter *Ex parte tua* to Archbishop Andrew of Lund, January 12, 1206

*Ed.:* PL 215:774A / Gregory IX, *Decretales*, l. III, tit. 32, c. 14 (Frdb 2:584). —*Reg.:* PoR 2651.

*The Dissolution of a Ratified Marriage by the Profession of Vows*

**786** Nos nolentes a praedecessorum Nostrorum vestigiis in hoc articulo subito declinare, qui respondere consulti, antequam matrimonium sit per carnalem copulam consummatum, licere alteri coniugum, reliquo etiam inconsulto, ad religionem transire, ita quod reliquus extunc legitime poterit alteri copulari: hoc ipsum tibi consulimus observandum.

On this matter, We do not wish to deviate suddenly from the footsteps of Our predecessors, who, having been consulted, responded that before marriage is consummated by sexual union, it is permitted for one of the parties, even without consulting the other, to enter into religious life, so that the remaining party could subsequently marry another legitimately: We advise you to observe the same thing.

### 787: Letter *Non ut apponeres* to Archbishop Thorias of Trondheim (Norway), March 1, 1206

*Ed.:* PL 215:813A (= letter IX, 5) / Gregory IX, *Decretales*, l. III, tit. 42, c. 5 (Frdb 2:647). —*Reg.:* PoR 2696.

*Baptismal Matter*

**787** Postulasti, utrum parvuli sint pro Christianis habendi, quos, in articulo mortis constitutos, propter aquae penuriam et absentiam sacerdotis, aliquorum simplicitas in caput ac pectus ac inter scapulas pro baptismo salivae conspersione linivit. Respondemus, quod cum in baptismo duo semper, videlicet "verbum et elementum",[1] necessario requirantur, iuxta quod de verbo Veritas ait: "Euntes in mundum universum, baptizate

You asked whether children should be considered Christians who, being in danger of death ⟨and⟩ due to the lack of water and the absence of a priest, were by the simplicity of some smeared with a sprinkling of saliva on the head and the chest and between the shoulders as a way of baptism. We answer that, because two things are always required for baptism by necessity, namely, "the word and the element",[1] the Truth says with respect to the

*787 [1] Augustine, *In evangelium Iohannis*, tract. 80, no. 3 (R. Willems: CpChL 36 [1954]: 529 / PL 35:1840).

omnes gentes in nomine Patris et Filii et Spiritus sancti" [*Mc 16:15; Mt 28:19*], eademque dicat de elemento: "Nisi quis renatus fuerit ex aqua et Spiritu sancto, non intrabit in regnum caelorum" [*Io 3:5*], dubitare non debes, illos veram non habere baptismum, in quibus non solum utrumque praedictorum, sed eorum alterum est omissum.

word: "Go into the whole world, baptizing all the nations in the name of the Father and of the Son and of the Holy Spirit" [*cf. Mk 16:15; Mt 28:19*]; and, with respect to the element, the same one says: "Unless one has been born again of water and the Holy Spirit, he will not enter into the kingdom of heaven" [*Jn 3:5*], you should not doubt that they lack a true baptism not only when both of the above-mentioned ⟨things⟩ are omitted but also when one of them is omitted.

### 788: Letter *Debitum officii pontificalis* to Bishop Berthold (or Betrand) of Metz, August 28, 1206

*Ed.:* PL 215:986A (= letter IX, 159) / Gregory IX, *Decretales*, l. III, tit. 42, c. 4 (Frdb 2:646f.). —*Reg.:* PoR 2875.

*The Minister of Baptism and the Baptism of Desire*

Sane per tuas Nobis litteras intimasti, quod quidam Iudaeus in mortis articulo constitutus, cum inter Iudaeos tantum exsisteret, in aquam seipsum immersit dicendo: "Ego baptizo me in nomine Patris et Filii et Spiritus Sancti." Nunc autem quaeris, utrum idem Iudaeus in devotione christianae fidei perseverans debeat baptizari.

Nos autem fraternitati tuae taliter respondemus, quod, cum inter baptizantem et baptizatum debeat esse discretio, sicut ex verbis Domini colligitur evidenter, dicentis Apostolis: "Baptizate omnes gentes in nomine Patris et Filii et Spiritus sancti" [*Mt 28:19*], memoratus Iudaeus est denuo ab alio baptizandus, ut ostendatur, quod alius est, qui baptizatur, et alius, qui baptizat....

Quamvis, si talis continuo decessisset, ad patriam protinus evolasset propter sacramenti fidem, etsi non propter fidei sacramentum.

By your letter, you prudently informed me that a **788** certain Jew, when he was at the point of death and because he lived only among Jews, immersed himself in water while saying: "I baptize myself in the name of the Father, and of the Son, and of the Holy Spirit." Now you ask whether the same Jew, who perseveres in the Christian faith, must be rebaptized.

We respond to your Fraternity, however, in this way: since there should be a distinction between the one who baptizes and the one who is baptized, as is clearly discerned from the words of the Lord, when he says to the apostles: "Baptize all nations in the name of the Father and of the Son and of the Holy Spirit" [*Mt 28:19*], the Jew in question must be baptized again by another, in order to show that one person is the one who is baptized, and another is the one who baptizes....

If, however, such a person had died immediately, he would have entered into his heavenly home without delay because of his faith in the sacrament, even if not because of the sacrament of faith.

### 789: Letter *De homine qui* to the Leaders of the Roman Fraternity, September 22, 1208

*Ed.:* PL 215:1463C–1464A (=letter XI, 146) / Gregory IX, *Decretales*, l. III, tit. 41, c. 7 (Frdb 2:640). —*Reg.:* PoR 3503.

*Simulated Celebration of the Mass*

Quaesivistis enim a Nobis, quid de incauto presbytero videatur, qui cum se sciat in mortali crimine constitutum, missarum sollemnia, quae non potest propter necessitatem quamlibet intermittere, propter sui facinoris conscientiam dubitat celebrare ... peractisque ceteris circumstantiis missam celebrare se fingit, et suppressis verbis, quibus conficitur corpus Christi, panem et vinum tantummodo pure sumit....

Cum ergo falsa sint abicienda remedia, quae veris sunt periculis graviora: licet is, qui pro sui criminis conscientia reputat se indignum, ab huiusmodi sacramento reverenter debeat abstinere ac ideo peccet graviter, si se ingerat irreverenter ad illud, gravius tamen procul dubio videtur

For you have asked Us what We think about the **789** careless priest who, when he knows that he is in mortal sin, hesitates because of the consciousness of his guilt to celebrate the solemnity of the Mass, which he, however, cannot omit on account of necessity ... and, when the other details have been accomplished, pretends to celebrate Mass; and after suppressing the words by which the body of Christ is effected, he only consumes mere bread and wine....

Since, therefore, false remedies that are more serious than true dangers must be rejected: although the one who judges himself unworthy because of an awareness of his guilt should reverently abstain from such a sacrament, and, for this reason, he would sin grievously if he

offendere, qui sic fraudulenter illud praesumpserit simulare; cum ille culpam vitando, dum facit, in solius misericordis Dei manum incidat, iste vero culpam faciendo, dum vitat, non solum Deo, cui non veretur illudere, sed et populo, quem decipit, se adstringat.

approached it irreverently, nevertheless, the one who presumes to simulate ⟨the Mass⟩ in such a fraudulent manner seems, without doubt, to offend in a more grievous manner; for the first, in seeking to avoid a sin while he commits one, falls by himself into the hands of the merciful God; but the second, who commits a sin while he avoids one, makes himself accountable not only to God, whom he does not fear to mock, but also to the people whom he deceives.

### 790–797: Letter *Eius exemplo* to the Archbishop of Tarragona, December 18, 1208

This letter contains the profession of faith of Durandus of Osca or Huesca (Aragon), a Waldensian who returned to the Catholic Church in 1207. The formula is repeated in a letter of May 12, 1210, to the archbishop of Tarragona and his suffragan bishops (PL 216:274D) and, in a slightly abbreviated form, in a letter of June 14, 1210 (PL 216:289C–293A; PoR 4014), in which the conversion of Bernhard Prim from the Waldensians is announced. Today, based on the research of A. Dondaine and J. Leclercq, it is certain that Waldes himself, at a synod in Lyon between 1179 and 1181, swore by a similar oath in the presence of the Cardinal Legate Henry, Bishop of Albano; this formula of the profession of faith (ed. by A. Dondaine in ArchFrPr 16 [1946]: 231f. / K.-V. Selge, *Der ersten Waldenser* 2 [Berlin, 1967], 3–6) was doubtless the model for those that followed.

*Ed.:* PL 215:1510C–1513A (= letter XI, 196). —*Reg.:* PoR 3571.

*Profession of Faith Prescribed for the Waldensians*

**790** Pateat omnibus fidelibus, quod ego Durandus de Osca ... et omnes fratres nostri corde credimus, fide intelligimus, ore confitemur et simplicibus verbis affirmamus:

Patrem et Filium et Spiritum Sanctum tres personas esse, unum Deum totamque Trinitatem coessentialem et consubstantialem et coaeternalem et omnipotentem, et singulas quasque in Trinitate personas plenum Deum, sicut in "Credo in Deum" [*Symbolum Apostolicum* **30*], in "Credo in unum Deum" [*Symbolum Constantinopolitanum* **150*] et in "Quicumque vult" [*Symbolum pseudo-Athanasianum* **75s*] continetur.

Patrem quoque et Filium et Spiritum Sanctum unum Deum, de quo nobis sermo, esse creatorem, factorem, gubernatorem et dispositorem omnium corporalium et spiritualium, visibilium et invisibilium, corde credimus et ore confitemur.

Novi et Veteris Testamenti unum eundemque auctorem credimus esse Deum, qui in Trinitate, ut dictum est, permanens, de nihilo cuncta creavit; Iohannemque Baptistam ab eo missum esse sanctum et iustum et in utero matris suae Spiritu Sancto repletum.

Let it be known to all the faithful that I, Durandus of Osca,... and all our brothers believe with our heart, understand by faith, confess with our tongue, and affirm with simple words:

The Father and the Son and the Holy Spirit are three Persons, one God, and the entire Trinity is of the same essence, the same substance, co-eternal and omnipotent, and each single Person of the Trinity is fully God, as is contained in the "I believe in God" [*Apostles' Creed*, **30*], in the "I believe in one God" [*Constantinopolitan Creed*, **150*], and in the "Whoever wishes" [*Pseudo-Athanasian Creed*, **75f.*].

We believe with our heart and confess with our tongue that Father, Son, and Holy Spirit are one God, concerning whom we are speaking, creator, maker, ruler, and provider of all things, corporeal and spiritual, visible and invisible.

We believe that one and the same God is author of the Old and the New Testaments, who existing in the Trinity, as it is said, created all things from nothing; and that John the Baptist, sent by him, was holy and just and in the womb of his mother ⟨was⟩ filled with the Holy Spirit.

**791** Incarnationem divinitatis non in Patre neque in Spiritu Sancto factam, sed in Filio tantum, corde credimus et ore confitemur; ut qui erat in divinitate Dei Patris Filius, Deus verus ex Patre, esset in humanitate hominis filius, homo verus ex matre, veram carnem habens ex visceribus matris et animam humanam rationabilem, simul utriusque naturae, id est Deus et homo, una persona, unus Filius, unus Christus, unus Deus cum Patre et Spiritu Sancto, omnium auctor et rector, natus ex virgine Maria vera carnis nativitate; manducavit et bibit, dormivit et fatigatus ex itinere quievit, passus est vera

We heartily believe and we proclaim that the Incarnation of the Godhead has taken place, not in the Father or the Holy Spirit, but only in the Son; so that he who in his divinity was the Son of God the Father, true God from the Father, became in his humanity son of man, true man from a mother, with a true flesh taken from the womb of his mother and a rational human soul. ⟨Subsisting⟩ at once in two natures, as God and as man, he is one Person, one Son, one Christ; one God with the Father and the Holy Spirit and with them creator and ruler of all, he was born of the Virgin Mary by a true

carnis suae passione, mortuus vera corporis sui morte, et resurrexit vera carnis suae resurrectione et vera animae ad corpus resumptione; in qua postquam manducavit et bibit, ascendit in caelum, sedet ad dexteram Patris et in eadem venturus est iudicare vivos et mortuos.

birth in the flesh. He ate and drank, slept and rested when he was tired from walking. He suffered a true passion in the flesh, died his own true bodily death, rose again by a true resurrection of his flesh and the true resumption of his body by his soul. He ate and drank in ⟨his risen flesh⟩, and then ascended to heaven and is seated at the right hand of the Father. ⟨In the same flesh⟩ he will come to judge the living and the dead.

Corde credimus et ore confitemur unam Ecclesiam non haereticorum, sed sanctam Romanam catholicam, apostolicam, extra quam neminem salvari credimus. **792**

We believe with our heart and confess with our tongue the one Church, not of heretics, but the holy Roman, catholic, and apostolic ⟨Church⟩ outside which we believe that no one is saved.

Sacramenta quoque, quae in ea celebrantur, inaestimabili atque invisibili virtute Spiritus Sancti cooperante, licet a peccatore sacerdote ministrentur, dum Ecclesia eum recipit, in nullo reprobamus, nec ecclesiasticis officiis vel benedictionibus ab eo celebratis detrahimus, sed benevolo animo tamquam a iustissimo amplectimur, quia non nocet malitia episcopi vel presbyteri neque ad baptismum infantis neque ad Eucharistiam consecrandam nec ad cetera ecclesiastica officia subditis celebrata. **793**

Furthermore, we do not reject the sacraments that are conferred in the Church, in cooperation with the inestimable and invisible power of the Holy Spirit, even though these sacraments be administered by a sinful priest, as long as he is recognized by the Church. And we do not disparage ecclesiastical duties and blessings performed by such a one; but we accept them with benevolence, as we would those performed by the most just man. For the evil life of a bishop or a priest has no harmful effect on either the baptism of an infant or the consecration of the Eucharist or other ecclesiastical duties performed for the faithful.

Approbamus ergo baptismum infantium, qui si defuncti fuerint post baptismum, antequam peccata committant, fatemur eos salvari et credimus; et in baptismate omnia peccata, tam illud originale peccatum contractum quam illa, quae voluntarie commissa sunt, dimitti credimus. **794**

We therefore approve the baptism of infants. We profess and believe that they are saved if they die after baptism before having committed any sins. And we believe that all sins are remitted in baptism, the original sin that has been contracted as well as those committed voluntarily.

Confirmationem ab episcopo factam, id est impositionem manuum, sanctam et venerande esse accipiendam censemus.

We decree that confirmation performed by a bishop, that is, by the imposition of hands, is holy and must be received reverently.

Sacrificium, id est panem et vinum, post consecrationem esse verum corpus et verum sanguinem Domini nostri Iesu Christi, firmiter et indubitanter corde puro credimus et simpliciter verbis fidelibus affirmamus, in quo nihil a bono maius nec a malo minus perfici credimus sacerdote; quia non in merito consecrantis, sed in verbo efficitur Creatoris et in virtute Spiritus Sancti. Unde firmiter credimus et confitemur, quod quantumcumque quilibet honestus, religiosus, sanctus et prudens sit, non potest nec debet Eucharistiam consecrare nec altaris Sacrificium conficere, nisi sit presbyter, a visibili et tangibili episcopo regulariter ordinatus. Ad quod officium tria sunt, ut credimus, necessaria: scilicet certa persona, id est presbyter ab episcopo, ut praediximus, ad illud proprie officium constitutus, et illa sollemnia verba, quae a sanctis Patribus in canone sunt expressa, et fidelis intentio proferentis; ideoque firmiter credimus et fatemur, quod quicumque sine praecedenti ordinatione episcopali, ut praediximus, credit et contendit, se posse sacrificium

We firmly believe without any doubt and with a pure heart, and we affirm simply in faithful words, that the sacrifice, namely, of bread and wine, is, after the consecration, the true Body and Blood of our Lord Jesus Christ and that nothing more is accomplished by a good priest and nothing less by a bad priest because this is not realized by the merits of the one who consecrates but by the word of the Creator and the power of the Holy Spirit. For this reason, we firmly believe and confess that no person, no matter how honest, religious, holy, and prudent he may be, can or should consecrate the Eucharist or carry out the Sacrifice of the Altar unless he is a priest ordained according to the rules by a visible and tangible bishop. We believe three things are necessary for this office: namely, a specific person, that is, a priest, who, as we said above, has been properly constituted for this office by a bishop; those solemn words that are expressed by the Fathers in the canon; and the faithful intention of the one who pronounces ⟨these words⟩. And

Eucharistiae facere, haereticus est et perditionis Core et suorum complicum est particeps atque consors [*Nm 16*], et ab omni sancta Romana Ecclesia segregandus.

so we firmly believe and declare that whosoever without the preceding episcopal ordination, as we said above, believes and contends that he can offer the sacrifice of the Eucharist is a heretic and is a participant and companion of the perdition of Korah and his followers [*Num 16*] and he must be segregated from the entire holy Roman Church.

Peccatoribus vere paenitentibus veniam concedi a Deo credimus et eis libentissime communicamus.

To sinners truly penitent, we believe that forgiveness is granted by God, and with them we communicate most gladly.

Unctionem infirmorum cum oleo consecrato veneramur.

We venerate the anointing of the sick with the consecrated oil.

Coniugia carnalia esse contrahenda, secundum Apostolum [*cf. 1 Cor 7*] non negamus, ordinarie vero contracta disiungere omnino prohibemus. Hominem quoque cum sua coniuge salvari credimus et fatemur, nec etiam secunda et ulteriora matrimonia condemnamus.

We do not deny that marriage can be contracted following what is said by the apostle [*cf. 1 Cor 7*]; but we strictly forbid that those rightly contracted be broken. We believe and confess that a man can be saved even if he has a wife, and we do not condemn a second marriage or even subsequent marriages.

**795** Carnium perceptionem minime culpamus. Non condemnamus iuramentum, imo credimus puro corde, quod cum veritate et iudicio et iustitia licitum sit iurare. [*Additum a. 1210:* De potestate saeculari asserimus, quod sine peccato mortali potest iudicium sanguinis exercere, dummodo ad inferendam vindictam non odio, sed iudicio, non incaute, sed consulte procedat.]

We do not in any way condemn the eating of meat. Nor do we condemn ⟨the taking of⟩ an oath; on the contrary, we believe with a pure heart that it is permitted to swear ⟨an oath⟩ according to truth, judgment, and justice. [*In the year 1210, the following was added:* With regard to the secular power, we affirm that it can exercise a judgment of blood without mortal sin provided that in carrying out the punishment it proceeds, not out of hatred, but judiciously, not in a precipitous manner, but with caution.]

**796** Praedicationem necessariam valde et laudabilem esse credimus, tamen ex auctoritate vel licentia Summi Pontificis vel praelatorum permissione illam credimus exercendam. In omnibus vero locis, ubi manifesti haeretici manent et Deum et fidem sanctae Romanae Ecclesiae abdicant et blasphemant, credimus, quod disputando et exhortando modis omnibus secundum Deum debeamus illos confundere et eis verbo Dominico, veluti Christi et Ecclesiae adversariis, fronte usque ad mortem libera contraire.

We believe that preaching is exceedingly necessary and praiseworthy, yet that it must be exercised by the authority or license of the supreme pontiff or by the permission of prelates. But in all places where manifest heretics remain and renounce and blaspheme God and the faith of the holy Roman Church, we believe that, by disputing and exhorting in all ways according to God, we should confound them and, even unto death, oppose them openly with the word of God as adversaries of Christ and the Church.

Ordines vero ecclesiasticos et omne quod in sancta Romana Ecclesia sancitum legitur aut canitur, humiliter collaudamus et fideliter veneramur.

But ecclesiastical orders and everything that in the holy Roman Church is read or sung as holy we humbly praise and faithfully venerate.

**797** Diabolum non per condicionem, sed per arbitrium malum factum esse credimus.

We believe that the devil became evil, not by his constitution, but by his free choice.

Corde credimus et ore confitemur huius carnis quam gestamus, et non alterius, resurrectionem.

In our hearts we believe and with our lips we confess the resurrection of this flesh that we bear and not that of another.

Iudicium quoque per Iesum Christum futurum et singulos pro iis quae in hac carne gesserunt, recepturos vel poenas vel praemia, firmiter credimus et affirmamus.

We firmly believe and affirm that there will also be a judgment by Jesus Christ and that individuals will receive either punishments or rewards, according to what they did in this flesh.

Eleemosynas sacrificium ceteraque beneficia fidelibus posse prodesse defunctis credimus.

We believe that alms, sacrifices, and other acts of kindness can benefit the deceased faithful.

Remanentes in saeculo et sua possidentes, eleemosynas et cetera beneficia ex rebus suis agentes, praecepta Domini servantes salvari fatemur et credimus. Decimas, primitias et oblationes ex praecepto Domini credimus clericis persolvendas.

We confess and believe that those who remain in this world and hold their own possessions will be saved in giving alms and other benefits from what they possess and in observing the commandments of the Lord. We believe that tithes, first fruits, and oblations are to be offered to the clergy, according to the precept of the Lord.

### 798: Letter *In quadam nostra* to Bishop Ugo of Ferrara, March 5, 1209

*Ed.:* PL 216:16B–17D / Gregory IX, *Decretales*, l. III, tit. 41, c. 8 (Frdb 2:640f.) —*Reg.:* PoR 3684.

*The Water in Wine for the Mass*

In quadam Nostra decretali epistola [**784*] asseris te legisse, illud fuisse nefarium opinari, quod quidam dicere praesumpserunt, in sacramento videlicet Eucharistiae aquam in phlegma converti; nam de latere Christi non aquam, sed humorem aquaticum mentiuntur exiisse. Licet autem hoc magnos et authenticos viros sensisse recenseas, quorum opinionem dictis et scriptis hactenus es secutus, ex quo tamen Nos in contrarium sentimus, Nostrae compelleris sententiae consentire....

Nam si non fuisset aqua, sed phlegma, quod de latere Salvatoris exivit, ille, qui vidit et testimonium veritati perhibuit [*cf. Io 19:35*], profecto non "aquam", sed "phlegma", dixisset....

Restat igitur, ut qualiscumque fuerit illa aqua, sive naturalis sive miraculosa, sive de novo divina virtute creata sive de componentibus ex parte aliqua resoluta procul dubio vera fuit.

You say that you read in one of Our decretal letters [**784*] that it was impious to think what certain ones have dared to say, namely, that in the sacrament of the Eucharist the water is changed into phlegm; for they falsely assert that it was not water that came forth from the side of Christ but some watery liquid. But even if you recall that important and reliable men have thought this, whose opinion you have followed up until now in speech and in writing, nevertheless, because We have judged to the contrary, you are compelled to give assent to Our opinion.... **798**

For if it was not water but phlegm that flowed from the side of the Savior, then the one who saw and gave testimony to the truth [*cf. Jn 19:35*] would certainly have said, not water, but phlegm....

It remains, therefore, that whatever type this water was, whether natural or miraculous, whether newly created by divine power or derived from the components of some parts, beyond any doubt, it was true water.

### 799: Letter *Licet apud* to Bishop Henry of Strasbourg, January 9, 1212

Innocent III condemned duels and trials by ordeal in several other letters; cf. the two letters to the archbishop of Besançon of November 13, 1202, and March 22, 1208 (PL 214:1106A–C; 215:1372C; PoR 1759; 3342), the letter to a judge in Torres (Sardinia) of July 3, 1204 (PL 215:394C; PoR 2268), and the letter to a canon of Bourges in 1208 (PL 215:1381CD; PoR 3585), as well as the Fourth Lateran Council, chap. 18 (MaC 22:1007AB).

*Ed.:* PL 216:502CD (= letter XIV, 138); 217:214CD (= Supplement, letter 166). —*Reg.:* A. Hessel and M. Krebs, *Regesten der Bischöfe von Strassburg* 2 (Innsbruck, 1928), no. 785; PoR 4358.

*Trials by Ordeal*

Licet apud iudices saeculares vulgaria exerceantur iudicia, ut aquae frigidae vel ferri candentis sive duelli, huiusmodi tamen iudicia Ecclesia non admisit, cum scriptum sit in lege divina: "Non tentabis Dominum Deum tuum" [*Dt 6:16; Mt 4:7*].

Although among secular judges common trials are used, such as those of cold water or hot iron or duels, the Church does not admit these kinds of trials, since it is written in the divine law: "You shall not put the LORD your God to the test" [*Deut 6:16; Mt 4:7*]. **799**

## Fourth LATERAN Council (Twelfth Ecumenical): November 11–30, 1215

In three solemn sessions (November 11, 20, and 30), the council approved resolutions for recovery of the Holy Land, for reformation of the Church, and against the heresies named below.

### 800–802: Chapter 1. The Catholic Faith

*Ed.:* MaC 22:981f. / HaC 7:15–17 / BarAE, at year 1215, nos. 8–10 / Gregory IX, *Decretales*, l. I, tit. 1, c. 1 (Frdb 2:5f.) / COeD, 3rd ed., 230f.

*Definition against the Albigensians and the Cathars*

**800** Firmiter credimus et simpliciter confitemur, quod unus solus est verus Deus, aeternus, immensus et incommutabilis, incomprehensibilis, omnipotens et ineffabilis, Pater et Filius et Spiritus Sanctus: tres quidem personae, sed una essentia, substantia seu natura simplex omnino: Pater a nullo, Filius a Patre solo, ac Spiritus Sanctus pariter ab utroque: absque initio, semper ac sine fine: Pater generans, Filius nascens, et Spiritus Sanctus procedens: consubstantiales et coaequales et coomnipotentes et coaeterni: unum universorum principium: creator omnium visibilium et invisibilium, spiritualium et corporalium: qui sua omnipotenti virtute simul ab initio temporis utramque de nihilo condidit creaturam, spiritualem et corporalem, angelicam videlicet et mundanam: ac deinde humanam, quasi communem ex spiritu et corpore constitutam. Diabolus enim et alii daemones a Deo quidem natura creati sunt boni, sed ipsi per se facti sunt mali. Homo vero diaboli suggestione peccavit.

We firmly believe and confess without reservation that there is only one true God, eternal, infinite, and unchangeable, incomprehensible, almighty, and ineffable, the Father, the Son, and the Holy Spirit; three Persons, indeed, but one essence, substance, or nature entirely simple. The Father is from no one, the Son from the Father only, and the Holy Spirit equally from both. Without beginning, always, and without end, the Father begets, the Son is born, and the Holy Spirit proceeds. They are of the same substance and fully equal, equally almighty, and equally eternal. ⟨They are⟩ the one principle of the universe, the creator of all things, visible and invisible, spiritual and corporeal, who by his almighty power from the beginning of time made at once out of nothing both orders of creatures, the spiritual and the corporeal, that is, the angelic and the earthly, and then the human creature, who, as it were, shares in both orders, being composed of spirit and body. For the devil and the other demons were indeed created by God naturally good, but they became evil by their own doing. As for man, he sinned at the suggestion of the devil.

Haec sancta Trinitas, secundum communem essentiam individua, et secundum personales proprietates discreta, primo per Moysen et sanctos Prophetas aliosque famulos suos, iuxta ordinatissimam dispositionem temporum, doctrinam humano generi tribuit salutarem.

This Holy Trinity, undivided according to its common essence and distinct according to the proper characteristics of the Persons, communicated the doctrine of salvation to the human race, first through Moses, the holy prophets, and its other servants, according to a well-ordered disposition of times.

**801** Et tandem unigenitus Dei Filius Iesus Christus, a tota Trinitate communiter incarnatus, ex Maria semper Virgine Spiritus Sancti cooperatione conceptus, verus homo factus, ex anima rationali et humana carne compositus, una in duabus naturis persona, viam vitae manifestius demonstravit. Qui cum secundum divinitatem sit immortalis et impassibilis, idem ipse secundum humanitatem factus est passibilis et mortalis: quin etiam pro salute humani generis in ligno crucis passus et mortuus, descendit ad infernos, resurrexit a mortuis et ascendit in caelum: sed descendit in anima, et resurrexit in carne: ascenditque pariter in utroque: venturus in fine saeculi, iudicaturus vivos et mortuos, et redditurus singulis secundum opera sua, tam reprobis quam electis: qui omnes cum suis propriis resurgent corporibus, quae nunc gestant, ut recipiant secundum opera sua, sive bona fuerint sive mala, illi cum diabolo poenam perpetuam, et isti cum Christo gloriam sempiternam.

Finally, the only begotten Son of God, Jesus Christ, whose Incarnation is the common work of the whole Trinity, conceived from Mary ever Virgin with the cooperation of the Holy Spirit, made true man, composed of a rational soul and a human body, one Person in two natures, showed the way of life more clearly. Though immortal and impassible according to his divinity, he, the very same, became passible and mortal according to his humanity. He also suffered and died on the wood of the Cross for the salvation of the human race; he descended into hell, rose again from the dead, and ascended into heaven; but he descended in the soul, rose again in the body, and ascended equally in both. He shall come at the end of time to judge the living and the dead and to render to each one according to his works, to the reprobate as well as to the elect. All of them will rise again with their own bodies which they now bear to receive according to their works, whether these have been good or evil, the ones perpetual punishment with the devil and the others everlasting glory with Christ.

**802** Una vero est fidelium universalis Ecclesia, extra quam nullus omnino salvatur,[1] in qua idem ipse sacerdos

There is indeed one universal Church of the faithful outside of which no one at all is saved[1] and in which the

*802 [1] Cyprian of Carthage, letter (73) to Jubaianus, chap. 21 (CSEL 3/II:795$_{3f.}$; PL 3:1169A): "Salus extra Ecclesiam non est" (There is no salvation outside the Church; cf. *3866–3873).

est sacrificium Iesus Christus, cuius corpus et sanguis in sacramento altaris sub speciebus panis et vini veraciter continentur, transsubstantiatis pane in corpus, et vino in sanguinem potestate divina: ut ad perficiendum mysterium unitatis accipiamus ipsi de suo, quod accepit ipse de nostro. Et hoc utique sacramentum nemo potest conficere, nisi sacerdos, qui rite fuerit ordinatus, secundum claves Ecclesiae, quas ipse concessit Apostolis eorumque successoribus Iesus Christus.

priest himself, Jesus Christ, is also the sacrifice. His Body and Blood are truly contained in the sacrament of the altar under the appearances of bread and wine, the bread being transubstantiated into the body by the divine power and the wine into the blood, to the effect that we receive from what is his what he has received from what is ours in order that the mystery of unity may be accomplished. Indeed, no one can perform this sacrament except the priest duly ordained according to ⟨the power of⟩ the keys of the Church, which Jesus Christ himself conceded to the apostles and their successors.

Sacramentum vero baptismi (quod ad Dei invocationem et individuae Trinitatis, videlicet Patris, et Filii, et Spiritus Sancti, consecratur in aqua) tam parvulis, quam adultis in forma Ecclesiae a quocunque rite collatum proficit ad salutem.

Et si post susceptionem baptismi quisquam prolapsus fuerit in peccatum, per veram potest semper paenitentiam reparari. Non solum autem virgines et continentes, verum etiam coniugati, per rectam fidem et operationem bonam placentes Deo, ad aeternam merentur beatitudinem pervenire.

The sacrament of baptism (which is celebrated in water at the invocation of God and of the undivided Trinity, that is, the Father, the Son, and the Holy Spirit) conduces to the salvation of children as well as of adults when duly conferred by anyone according to the Church's form.

After receiving baptism, anyone who shall have lapsed into sin can always be restored through true penance. Not only virgins and the continent, but also married persons, by pleasing God through right faith and good work, merit to attain to eternal happiness.

## 803–808: Chapter 2. The False Doctrine of Joachim of Fiore

The Cistercian abbot Joachim of Fiore (d. 1202) in his work *De unitate Trinitatis* (since lost) had fought against the sayings of Peter Lombard (cited below) extracted from the *Sententiae* l. I, dist. 5. Three other works by Joachim, *Concordia Novi et Veteris Testamenti*, *Expositio in Apocalypsim*, and *Psalterium decem chordarum*, which were published by his disciples under the collective title *Evangelium aeternum* and contained the doctrine of the three ages of the Father, the Son, and the Holy Spirit, were later discredited when the friar Gerard of Borgo San Donnino wrote his *Liber introductorius in Evangelium aeternum* (1254) and attached it as a commentary to the edition of the writings of Joachim. In 1254, theologians from Paris extracted thirty-one heretical propositions from these works (DenCh 1:272–75). Alexander IV limited himself to condemning the *Concordia* of Joachim together with the *Liber introductorius* (October 23, 1255).

At the council, the errors of the Parisian theologian Amalric or Almaric of Bene (near Chartres) were also rejected; a list of his errors is found in DenCh 1:71f. (no. 12); DuPlA 1/I (1724): 126b–131b. Among others, Almaric held the following theses:

(1) That God is everything. – (2) That every Christian must believe that he is a member of Christ and that no one can be saved who does not believe this any more than if he did not believe that Christ was born or suffered or some article of the faith.– (3) That for those constituted in charity no sin is to be imputed.

[(1) Quod Deus est omnia. –(2) Quod quilibet Christianus teneatur credere se esse membrum Christi, nec aliquem posse salvari qui hoc non crederet, non minus quam si non crederet Christum esse natum et passum vel alios fidei articulos.–(3) Quod in caritate constitutis nullum peccatum imputetur.]

*Ed.:* DenCh 1:81 (no. 22) [*808] / MaC 22:982A–986D / HaC 7:17–19 / Gregory IX, *Decretales*, l. I, tit. 1, c. 2 (Frdb 2:6f.) / COeD, 3rd ed., 231–33.

### *The Trinity*

Damnamus ergo et reprobamus libellum seu tractatum, quem Abbas Ioachim edidit contra Magistrum Petrum Lombardum, de unitate seu essentia Trinitatis, appellans ipsum haereticum et insanum pro eo, quod in suis dixit *Sententiis:* "Quoniam quaedam summa res est Pater, et Filius, et Spiritus Sanctus, et illa non est generans, neque genita, neque procedens."

We condemn and reject the booklet or tract written **803** by Abbot Joachim against Master Peter the Lombard on the unity and essence of the Trinity, calling him heretical and insane, because in his *Sententiae* he says: "There is a supreme reality, the Father, the Son, and the Holy Spirit, which is neither generating, nor born, nor proceeding."

Unde asserit, quod ille non tam Trinitatem, quam quaternitatem astruebat in Deo, videlicet tres personas, et illam communem essentiam quasi quartam; manifeste protestans, quod nulla res est, quae sit Pater et Filius et Spiritus Sanctus; nec est essentia, nec substantia, nec

Thus, Joachim asserts that he ⟨Peter⟩ does not teach a Trinity but a quaternity of God, that is, three persons and that common essence as a fourth. Joachim clearly professes that there is no such reality that is Father, Son, and Holy Spirit; there is no essence or substance or

natura: quamvis concedat, quod Pater et Filius et Spiritus Sanctus sunt una essentia, una substantia unaque natura. Verum unitatem huiusmodi non veram et propriam, sed quasi collectivam et similitudinariam esse fatetur, quemadmodum dicuntur multi homines unus populus, et multi fideles una Ecclesia iuxta illud: "Multitudinis credentium erat cor unum et anima una" [*Act 4:32*]; et: "Qui adhaeret Deo, unus spiritus est" [*1 Cor 6:17*] cum illo; item: "Qui ... plantat, et qui rigat, unum sunt" [*1 Cor 3:8*]; et: Omnes "unum corpus sumus in Christo" [*Rm 12:5*]; rursus in libro Regum: "Populus meus et populus tuus unum sunt" [*3 Rg 22:5: Vulgata; cf. Rt 1:16*].

Ad hanc autem suam sententiam astruendam illud potissimum verbum inducit, quod Christus de fidelibus inquit in Evangelio: "Volo, Pater, ut sint unum in nobis, sicut et nos unum sumus, ut sint consummati in unum" [*Io 17:22s*]. Non enim, ut ait, fideles Christi sunt unum, id est quaedam una res, quae communis sit omnibus, sed hoc modo sunt unum, id est una Ecclesia, propter catholicae fidei unitatem, et tandem unum regnum, propter unionem indissolubilis caritatis, quemadmodum in canonica Ioannis Apostoli epistola legitur: Quia "tres sunt, qui testimonium dant in caelo, Pater, et Filius, et Spiritus Sanctus: et hi tres unum sunt" [*1 Io 5:7*], statimque subiungitur: "Et tres sunt, qui testimonium dant in terra: Spiritus, aqua et sanguis: et hi tres unum sunt" [*1 Io 5:8*], sicut in quibusdam codicibus invenitur.

**804** Nos autem, sacro approbante Concilio, credimus et confitemur cum Petro Lombardo, quod una quaedam summa res est, incomprehensibilis quidem et ineffabilis, quae veraciter est Pater, et Filius, et Spiritus Sanctus; tres simul personae, ac singillatim quaelibet earundem: et ideo in Deo solummodo Trinitas est, non quaternitas; quia quaelibet trium personarum est illa res, videlicet substantia, essentia seu natura divina: quae sola est universorum principium, praeter quod aliud inveniri non potest: et illa res non est generans, neque genita, nec procedens, sed est Pater, qui generat, et Filius, qui gignitur, et Spiritus Sanctus, qui procedit: ut distinctiones sint in personis, et unitas in natura.

**805** Licet igitur "alius sit Pater, alius Filius, alius Spiritus Sanctus, non tamen aliud":[1] sed id, quod est Pater, est Filius, et Spiritus Sanctus idem omnino; ut secundum orthodoxam et catholicam fidem consubstantiales esse credantur. Pater enim ab aeterno Filium generando, suam substantiam ei dedit, iuxta quod ipse testatur: "Pater quod dedit mihi, maius omnibus est" [*Io 10:29*].

Ac dici non potest, quod partem substantiae suae illi dederit, et partem ipse sibi retinuerit, cum substantia

nature, though he agrees that Father, Son, and Holy Spirit are one essence, one substance, and one nature. But this unity he conceives, not as true and proper, but, so to say, as collective and by similitude, just as many people are called one nation and many faithful one Church, as in the texts: "The multitude of believers had but one heart and one soul" [*Acts 4:32, Vulg.*], and "he who is united to the Lord becomes one Spirit with him" [*1 Cor 6:17*]; and again: "He who plants and he who waters are one" [*1 Cor 3:8*], and "we all are one body in Christ" [*Rom 12:5*]; and in the book of Kings: "My people and your people are one" [*Kings 22:5, Vulg.; cf. Ruth 1:16*].

To support his doctrine, he relies mainly on the word that Christ spoke in the Gospel about the faithful: "I will, Father, that they be one in us as we are one, that they may be perfectly one" [*Jn 17:22f.*]. This is how he argues: Christ's faithful are one, not as one reality that is common to all, but they are one in this way, namely, one Church on account of the unity of the faith and, finally, one kingdom on account of the bond of indissoluble charity. So we read in the canonical Epistle of the apostle John ⟨as it is found in some codices⟩: "There are three who give testimony in heaven, the Father, the Son, and the Holy Spirit, and the three are one" [*1 Jn 5:7, Vulg.*], and immediately it is added: "And there are three that give testimony on earth, the Spirit, the water, and the blood, and these three are one" [*1 Jn 5:8, Vulg.*].

We therefore, with the approval of the sacred council, believe and confess with Peter the Lombard that there is one highest, incomprehensible, and ineffable reality, which is truly Father, Son, and Holy Spirit; the three Persons together, and each Person distinctly; therefore in God there is only Trinity, not a quaternity, because each of the Persons is that reality, that is, that divine substance, essence, or nature which alone is the beginning of all things, apart from which nothing else can be found. This reality is neither generating nor generated nor proceeding, but it is the Father who generates, the Son who is generated, and the Holy Spirit who proceeds, so that there be distinctions between the Persons but unity in nature.

Hence, though "the Father is one Person, the Son another Person, and the Holy Spirit another Person",[1] yet there is not another reality but what the Father is, this very same reality is also the Son, this the Holy Spirit, so that in the orthodox and Catholic faith we believe them to be of one substance. For the Father gives his substance to the Son, generating him from eternity, as he himself testifies: "That which my Father has given me is greater than all" [*Jn 10:29, Vulg.*].

One cannot say that he gave him a part of his substance and retained a part for himself, since the substance of

*805 [1] Cf. Gregory Nazianzen, letter (101) to Cledonius I, 20–21 (P. Galley: SC 208 [1974]: 44–46 / PG 37:180AB).

Patris indivisibilis sit, utpote simplex omnino. Sed nec dici potest, quod Pater in Filium transtulerit suam substantiam generando, quasi sic dederit eam Filio, quod non retinuerit ipsam sibi; alioquin desiisset esse substantia. Patet ergo, quod sine ulla diminutione Filius nascendo substantiam Patris accepit, et ita Pater et Filius habent eandem substantiam: et sic eadem res est Pater et Filius, nec non et Spiritus Sanctus ab utroque procedens.

the Father is indivisible, being entirely simple. Nor can one say that in generating, the Father transferred his substance to the Son, as though he gave it to the Son in such a way as not to retain it for himself, for so he would have ceased to be substance. It is therefore clear that the Son, being born, received the substance of the Father without any diminution, and thus Father and Son have the same substance. Thus, the Father and the Son and the Holy Spirit who proceeds from both are the same reality.

Cum vero Veritas pro fidelibus suis orat ad Patrem: "Volo", inquiens, "ut ipsi sint unum in nobis, sicut et nos unum sumus" [*Io 17:22*]: hoc nomen "unum" pro fidelibus quidem accipitur, ut intelligatur unio caritatis in gratia, pro personis vero divinis, ut attendatur identitatis unitas in natura, quemadmodum alibi Veritas ait: "Estote perfecti, sicut et Pater vester caelestis perfectus est" [*Mt 5:48*], ac si diceret manifestius: "Estote perfecti" perfectione gratiae, "sicut Pater vester caelestis perfectus est" perfectione naturae, utraque videlicet suo modo: quia inter creatorem et creaturam non potest tanta similitudo notari, quin inter eos maior sit dissimilitudo notanda.

When, then, he who is the Truth prays to the Father **806** for his faithful "that they may be one in us as we also are one" [*Jn 17:22*], the word "one" as applied to the disciples is to be taken in the sense of a union of charity in grace but in the case of the Divine Persons, in the sense of a unity of identity in nature. In the same way, on another occasion the Truth says: "You must be perfect as your heavenly Father is perfect" [*Mt 5:48*] as though he were saying more explicitly: "You must be perfect" in the perfection of grace "as your heavenly Father is perfect" in the perfection of nature, that is, each in his own way. For between Creator and creature no similitude can be expressed without implying a greater dissimilitude.

Si quis igitur sententiam vel doctrinam praefati Ioachim in hac parte defendere vel approbare praesumpserit, tamquam haereticus ab omnibus confutetur.

Anyone, therefore, who presumes to defend or approve the opinion or doctrine of the above-mentioned Joachim in this matter should be rejected by all as a heretic.

In nullo tamen propter hoc Florensi monasterio, cuius ipse Ioachim exstitit institutor, volumus derogari: quoniam ibi et regularis est institutio, et observantia salutaris: maxime, cum ipse Ioachim omnia scripta sua Nobis assignari mandaverit, Apostolicae Sedis iudicio approbanda seu etiam corrigenda, dictans epistolam,[1] quam propria manu subscripsit, in qua firmiter confitetur, se illam fidem tenere, quam Romana tenet Ecclesia, quae disponente Domino cunctorum fidelium mater est et magistra.

By this, however, We do not intend anything to the **807** detriment of the monastery of Fiore, which Joachim founded, because there both the instruction is according to rule and the observance is healthy; especially since Joachim ordered all his writings to be handed over to Us, to be approved or corrected according to the judgment of the Apostolic See. He dictated a letter,[1] which he signed with his own hand, in which he firmly confesses that he holds the faith held by the Roman Church, which is by God's plan the mother and teacher of all the faithful.

Reprobamus etiam et condemnamus perversissimum dogma impii Almarici, cuius mentem sic pater mendacii excaecavit, ut eius doctrina non tam haeretica censenda sit, quam insana.

We also reject and condemn that most perverse **808** doctrine of the impious Amalric, whose mind the father of lies blinded to such an extent that his teaching is to be regarded as mad more than as heretical.

### 809: Chapter 3. Concerning the Heretics [Waldensians]

*Ed.:* MaC 22:990A / HaC 7:22C / Gregory IX, *Decretales*, l. V, tit. 7, c. 13, § 6 (Frdb 2:788) / COeD, 3rd ed., 234f.

*The Necessity of the Canonical Mission*

Quia vero "nonnulli sub specie pietatis, virtutem eius (iuxta quod ait Apostolus) abnegantes [*cf. 2 Tim 3:5*], auctoritatem sibi vindicant praedicandi, cum idem Apostolus dicat: 'Quomodo praedicabunt, nisi mittantur?' [*Rm 10:15*], omnes, qui prohibiti vel non

"There are some who, holding to the form of religion **809** ⟨but⟩ denying its power (as the apostle says) [*cf. 2 Tim 3:5*], claim for themselves the authority to preach, whereas the same apostle says, 'How shall they preach unless they are sent?' [*Rom 10:15*]. Let therefore all

*807 [1] The *Protestatio* of Joachim of Fiore, written in A.D. 1200 (DuPlA 1/I:121ab).

missi, praeter auctoritatem ab Apostolica Sede vel catholico episcopo loci susceptam, publice vel privatim praedicationis officium usurpare praesumpserint" [*761], excommunicationis vinculo innodentur: et nisi quantocius resipuerint, alia competenti poena plectantur.

those who have been forbidden or not sent to preach, and yet dare publicly or privately to usurp the office of preaching without having received the authority of the Apostolic See or the Catholic bishop of the place" [*761], be bound with the bond of excommunication and, unless they repent very quickly, be punished by another suitable penalty.

### 810: Chapter 4. The Insolence of the Greeks toward the Latins

Already on October 23, 867, in his letter to the bishops in office during the reign of Charles the Bald (PL 119:1152D–1161A; JR 2879), Nicholas I had complained about the Greeks because of their contempt for the sacramental rites of the Latin Church.

*Ed.:* MaC 22:989f. / HaC 7:21–23 / Gregory IX, *Decretales*, l. III, tit. 42, c. 6 (Frdb 2:647f.) / COeD, 3rd ed., 235f.

*Contempt for the Sacramental Rites of the Latin Church*

**810** Licet Graecos, in diebus nostris ad oboedientiam Sedis Apostolicae revertentes, fovere ac honorare velimus, mores ac ritus eorum, in quantum cum Domino possumus, sustinendo, in his tamen illis deferre nec volumus nec debemus, quae periculum generant animarum et ecclesiasticae derogant honestati. Postquam enim Graecorum ecclesia cum quibusdam complicibus et fautoribus suis ab oboedientia Sedis Apostolicae se subtraxit, in tantum Graeci coeperunt abominari Latinos, quod inter alia, quae in derogationem eorum impie committebant, si quando sacerdotes Latini super eorum celebrassent altaria, non prius ipsi sacrificare volebant in illis, quam ea tamquam per hoc inquinata lavissent; baptizatos etiam a Latinis ipsi Graeci rebaptizare ausu temerario praesumebant: et adhuc, sicut accepimus, quidam hoc agere non verentur.

Volentes ergo tantum scandalum ab Ecclesia Dei amovere, sacro suadente Concilio districte praecipimus, ut talia de cetero non praesumant, conformantes se tamquam oboedientiae filii sacrosanctae Romanae Ecclesiae matri suae, ut sit "unum ovile et unus pastor" [*Io 10:16*].

Si quis autem quid tale praesumpserit, excommunicationis mucrone percussus ab omni officio et beneficio ecclesiastico deponatur.

Although We would wish to cherish and honor the Greeks who in our days are returning to the obedience of the Apostolic See by preserving their customs and rites as much as We can in the Lord, nevertheless We neither want nor ought to defer to them in matters that bring danger to souls and detract from the Church's honor. For, after the Greek Church together with certain associates and supporters withdrew from the obedience of the Apostolic See, the Greeks began to detest the Latins so much that, among other wicked things that they committed out of contempt for them, when Latin priests celebrated on their altars they would not offer sacrifice on them until they had washed them, as if the altars had been defiled thereby. The Greeks even had the temerity to rebaptize those baptized by the Latins; and some, as We are told, still do not fear to do this.

Wishing, therefore, to remove such a great scandal from God's Church, We strictly order, on the advice of this sacred council, that henceforth they do not presume to do such things but rather conform themselves like obedient sons to the holy Roman Church, their mother, so that there may be one flock and one shepherd [*Jn 10:16*].

If anyone, however, does dare to do such a thing, let him be struck with the sword of excommunication and be deprived of every ecclesiastical office and benefice.

### 811: Chapter 5. The Dignity of the Patriarchs

*Ed.:* MaC 22:989–992 / HaC 7:23f. / Gregory IX, *Decretales*, l. V, tit. 33, c. 23 (Frdb 2:866) / COeD, 3rd ed., 236.

*The Primacy of the Roman See*

**811** Antiqua patriarchalium sedium privilegia renovantes, sacra universali Synodo approbante, sancimus, ut post Romanam Ecclesiam, quae disponente Domino super omnes alias ordinariae potestatis obtinet principatum, utpote mater universorum Christi fidelium et magistra, Constantinopolitana primum, Alexandrina secundum, Antiochena tertium, Hierosolymitana quartum locum obtineant.

Renewing the ancient privileges of the patriarchal sees, We decree, with the approval of this sacred universal council, that after the Roman Church, which through the Lord's disposition has a primacy of ordinary power over all other churches inasmuch as she is the mother and teacher of all Christ's faithful, the Church of Constantinople shall have the first place, the Church of Alexandria the second place, the Church of Antioch the third place, and the Church of Jerusalem the fourth place, each maintaining her own rank.

## 812–814: Chapter 21. The Obligation of Confession, the Secret Imposed on Priests, and the Reception of Communion during Easter Time

*Ed.:* MaC 22:1007E–1010C / HaC 7:35f. / Gregory IX, *Decretales*, l. V, tit. 38, c. 12 (Frdb 2:887) / COeD, 3rd ed., 245.

*The Obligation of Annual Confession and Easter Communion*

Omnis utriusque sexus fidelis, postquam ad annos discretionis pervenerit, omnia sua solus peccata saltem semel in anno fideliter confiteatur proprio sacerdoti, et iniunctam sibi paenitentiam pro viribus studeat adimplere, suscipiens reverenter ad minus in Pascha Eucharistiae sacramentum, nisi forte de consilio proprii sacerdotis ob aliquam rationabilem causam ad tempus ab eius perceptione duxerit abstinendum: alioquin et vivens ab ingressu ecclesiae arceatur et moriens christiana careat sepultura. Unde hoc salutare statutum frequenter in ecclesiis publicetur, ne quisquam ignorantiae caecitate velamen excusationis assumat.

All the faithful of either sex, after they have reached **812**
the age of discernment, should individually confess all their sins in a faithful manner to their own priest at least once a year, and let them take care to do what they can to perform the penance imposed on them. Let them reverently receive the sacrament of the Eucharist at least at Easter unless they think, for a good reason and on the advice of their own priest, that they should abstain from receiving it for a time. Otherwise they shall be barred from entering a church during their lifetime and they shall be denied a Christian burial at death. Let this salutary decree be frequently published in churches, so that nobody may find the pretense of an excuse in the blindness of ignorance.

Si quis autem alieno sacerdoti voluerit iusta de causa sua confiteri peccata, licentiam prius postulet et obtineat a proprio sacerdote, cum aliter ille ipsum non possit absolvere vel ligare.

If any persons wish, for good reasons, to confess their sins to another priest, let them first ask and obtain the permission of their own priest; for otherwise the other priest will not have the power to absolve or to bind them.

*The Obligations of the Confessor*

Sacerdos autem sit discretus et cautus, ut more periti medici superinfundat vinum et oleum [*cf. Lc 10:34*] vulneribus sauciati, diligenter inquirens et peccatoris circumstantias et peccati, quibus prudenter intelligat, quale debeat ei praebere consilium et cuiusmodi remedium adhibere, diversis experimentis utendo ad sanandum aegrotum.

The priest shall be discerning and prudent, so that like **813**
a skilled doctor he may pour wine and oil [*cf. Lk 10:34*] over the wounds of the injured one. Let him carefully inquire about the circumstances of both the sinner and the sin, so that he may prudently discern what sort of advice he ought to give and what remedy to apply, using various means to heal the sick person.

Caveat autem omnino, ne verbo aut signo aut alio quovis modo aliquatenus prodat peccatorem: sed si prudentiore consilio indiguerit, illud absque ulla expressione personae caute requirat, quoniam qui peccatum in paenitentiali iudicio sibi detectum praesumpserit revelare, non solum a sacerdotali officio deponendum decernimus, verum etiam ad agendam perpetuam paenitentiam in arctum monasterium detrudendum.

Let ⟨the confessor⟩ take absolute care not to betray **814**
the sinner through word or sign, or in any other way whatsoever. In case he needs expert advice, he may seek it, without, however, in any way indicating the person. For we decree that he who presumes to reveal a sin that has been manifested to him in the tribunal of penance is not only to be deposed from the priestly office but also to be consigned to a closed monastery for perpetual penance.

## 815: Chapter 22. The Sick Should Be More Concerned with the Soul than with the Body

Directed primarily at sexual acts that were recommended in particular for curing psychological diseases. Thus Claudius Galen, *De venereis*, in *Opera omnia*, ed. by K.G. Kühn, vol. 5 (Leipzig, 1823), 912f.; *De locis affectis* V, 5 (in *Opera omnia*, ed. by K.G. Kühn, vol. 8 [1824], 417f.). See the praise of Archbishop Thomas of York (d. 1114) in the *Gesta S. Anselmi*, in *Acta Sanctorum*, April, vol. 2 (Antwerp, 1675), 949aC, n. h, and in Eadmer, *Historia Novorum* (PL 159:483CD, note).

*Ed.:* MaC 22:1011A / HaC 7:38C / Gregory IX, *Decretales*, l. V, tit. 38, c. 13 (Frdb 2:888) / COeD, 3rd ed., 246.

*Illicit Means of Obtaining Health*

... Ceterum cum anima sit multo pretiosior corpore, sub interminatione anathematis prohibemus, ne quis medicorum pro corporali salute aliquid aegroto suadeat, quod in periculum animae convertatur.

... Furthermore, since the soul is much more precious **815**
than the body, we prohibit under threat of anathema that any doctor should recommend to a sick person anything that could tend to endanger the soul.

### 816: Chapter 41. The Need for Good Faith in All Prescriptions

*Ed.:* MaC 22:1027AB / HaC 7:50C / Gregory IX, *Decretales*, l. II, tit. 26, c. 20 (Frdb 2:393) / COeD, 3rd ed., 253.

*The Good Faith Needed in Every Prescription*

**816** Quoniam "omne quod non est ex fide, peccatum est" [*Rm 14:23*], synodali iudicio diffinimus, ut nulla valeat absque bona fide praescriptio tam canonica quam civilis, cum generaliter sit omni constitutioni atque consuetudini derogandum, quae absque mortali peccato non potest observari. Unde oportet, ut, qui praescribit, in nulla temporis parte rei habeat conscientiam alienae.

Since "whatever does not proceed from faith is sin" [*Rom 14:23*], and since in general any constitution or custom that cannot be observed without mortal sin is to be disregarded, we therefore define by this synodal judgment that no prescription, whether canonical or civil, is valid without good faith. It is therefore necessary that the person who prescribes should at no stage be aware that the object belongs to someone else.

### 817: Chapter 51. The Prohibition of Clandestine Marriages

*Ed.:* MaC 22:1038DE / HaC 7:58B / Gregory IX, *Decretales*, l. IV, tit. 3, c. 3 (Frdb 2:680) / COeD, 3rd ed., 258.

*The Illicitness of Clandestine Marriages*

**817** Praedecessorum Nostrorum inhaerendo vestigiis, clandestina coniugia penitus inhibemus; prohibentes etiam, ne quis sacerdos talibus interesse praesumat. Quare specialem quorumdam locorum consuetudinem ad alia generaliter prorogando statuimus, ut, cum matrimonia fuerint contrahenda, in ecclesiis per presbyteros publice proponantur, competenti termino praefinito, ut infra illum, qui voluerit et valuerit, legitimum impedimentum opponat. Et ipsi presbyteri nihilominus investigent, utrum aliquod impedimentum obsistat....

Following in the footsteps of Our predecessors, We altogether prohibit clandestine marriages, prohibiting also that any priest should presume to be present at them. Wherefore, extending the special custom of certain places to others in general, We establish that when marriages are to be contracted, they should be publicly announced in the churches by the priests, with a suitable period being fixed within which anyone who is willing and able may raise a legitimate impediment. And the priests themselves should nonetheless investigate whether any impediment stands in the way....

### 818–819: Chapter 62. The Relics of the Saints

*Ed.:* MaC 22:1049AB / HaC 7:65AB / Gregory IX, *Decretales*, l. III, tit. 45, c. 2; V, 38, 14 (Frdb 2:650, 889) / COeD, 3rd ed., 263f.

*The Disgraceful Manner of Treating Relics*

**818** Cum ex eo, quod quidam Sanctorum reliquias exponunt venales et eas passim ostendunt, christianae religioni detractum sit saepius, ne in posterum detrahatur, praesenti decreto statuimus, ut antiquae reliquiae amodo extra capsam nullatenus ostendantur nec exponantur venales. Inventas autem de novo nemo publice venerari praesumat, nisi prius auctoritate Romani Pontificis fuerint approbatae. Praelati vero de cetero non permittant illos, qui ad eorum ecclesias causa venerationis accedunt, vanis figmentis aut falsis decipi documentis, sicut et in plerisque locis occasione quaestus fieri consuevit.

The Christian religion is frequently disparaged because certain people put saints' relics up for sale and display them indiscriminately. In order that it may not be disparaged in the future, We ordain by this present decree that henceforth ancient relics shall not be displayed outside a reliquary or be put up for sale. As for newly discovered relics, let no one presume to venerate them publicly unless they have previously been approved by the authority of the Roman pontiff. Prelates, moreover, should not in the future allow those who come to their churches, in order to venerate, to be deceived by lying stories or false documents, as has commonly happened in many places on account of the desire for profit.

*The Abuse of Indulgences*

**819** ... Quia per indiscretas et superfluas indulgentias, quas quidem ecclesiarum praelati facere non verentur, et claves Ecclesiae contemnuntur et paenitentialis satisfactio enervatur, decernimus, ut, cum dedicatur basilica, non

... Because the keys of the church are brought into contempt and satisfaction through penance loses its force through indiscriminate and excessive indulgences, which certain prelates of churches do not fear to grant,

extendatur indulgentia ultra annum ...; ac deinde in anniversario dedicationis tempore 40 dies de iniunctis paenitentiis indulta remissio non excedat. Hunc quoque dierum numerum indulgentiarum litteris praecipimus moderari, quae pro quibuslibet causis aliquoties conceduntur, cum Romanus Pontifex, qui plenitudinem obtinet potestatis, hoc in talibus moderamen consueverit observare.

We therefore decree that when a basilica is dedicated, the indulgence shall not be for more than one year ...; and for the anniversary of the dedication the remission of penances imposed is not to exceed forty days. We order that the letters of indulgence, which are granted for various reasons at different times, are to fix this number of days, since the Roman pontiff himself, who possesses the plenitude of power, is accustomed to observe this moderation in such things.

### 820: Chapter 63. Simony

*Ed.:* MaC 22:1051BC / HaC 7:66E–67A / Gregory IX, *Decretales*, l. V, tit. 3, c. 39 (Frdb 2:765) / COeD, 3rd ed., 264.

... In plerisque locis et a plurimis personis quasi columbas in templo vendentibus fiunt exactiones et extorsiones turpes et pravae pro consecrationibus episcoporum, benedictionibus abbatum et ordinibus clericorum: estque taxatum, quantum sit isti vel illi quantumve alteri vel alii persolvendum; et, ad cumulum damnationis maioris, quidam turpitudinem et pravitatem huiusmodi nituntur defendere per consuetudinem longo tempore observatam.

Tantum igitur abolere volentes abusum, consuetudinem huiusmodi, quae magis dicenda est corruptela, penitus reprobamus: firmiter statuentes, ut pro iis sive conferendis sive collatis nemo aliquid quocumque praetextu exigere ac extorquere praesumat. Alioquin et qui receperit et qui dederit huiusmodi pretium omnino damnatum, cum Giezi [*cf. 4 Rg 5:20–27*] et Simone [*cf. Act 8:9–24*] condemnetur.

... In many places, and by many persons, as if selling doves in the Temple, disgraceful and evil exactions and extortions are made for the consecrations of bishops, the blessings of abbots, and the ordinations of clerics: and a fixed scale lays down how much this or that is or how much is to be paid to this or that person; and, to heap up greater damnation, some persons try to defend disgraces and evils of this sort as a custom observed for a long time. **820**

Wishing therefore to abolish so great an abuse, We entirely condemn this custom, which is better called corruption: laying down firmly that, for conferring or receiving these things, no one should presume to demand and extort anything, on any pretext. Otherwise, let both he who receives and he who gives an altogether damnable payment of this sort be condemned with Gehazi [*cf. 2 Kings 5:20–27*] and Simon [*cf. Acts 8:9–24*].

## HONORIUS III: July 18, 1216–March 18, 1227

### 822: Letter *Perniciosus valde* to Archbishop Olaf of Uppsala, December 13, 1220

*Ed.:* Gregory IX, *Decretales*, l. III, tit. 41, c. 13 (Frdb 2:643). —*Reg.:* PoR 6441.

*The Water Mixed with Wine in the Sacrifice of the Mass*

Perniciosus valde, sicut audivimus, in tuis partibus inolevit abusus, videlicet, quod in maiore quantitate de aqua ponitur in sacrificio quam de vino: cum secundum rationabilem consuetudinem Ecclesiae generalis plus in ipso sit de vino quam de aqua ponendum. Ideoque fraternitati tuae per Apostolica scripta mandamus, quatenus id non de cetero facias nec in tua provincia fieri patiaris.

An exceedingly pernicious abuse, as We have heard, has arisen in your area, namely, that in the sacrifice water is being used in greater measure than wine; when according to the reasonable custom of the general Church more of wine than of water should be used. Therefore, We command Your Fraternity, by apostolic letter, that henceforth you no longer do this and that you do not allow it to be done in your province. **822**

## GREGORY IX: March 19, 1227–August 22, 1241

### 824: Letter *Ab Aegyptiis argentea* to the Theologians of Paris, July 7, 1228

A few older editions present a mutilated text beginning with the words "Tacti dolore".

*Ed.:* DenCh 1:114–16 (no. 59) / L. Auvray, *Les Registres de Grégoire IX*, vol. 1 (Paris, 1896), 117–20 (no. 203). —*Reg.:* PoR 8231; Auvray, as above.

*Preserving Theological Terminology and Tradition*

**824** ... Et quidem theologicus intellectus quasi vir habet praeesse cuilibet facultati et quasi spiritus in carnem dominium exercere ac eam in viam dirigere rectitudinis, ne aberret....

Sane tacti dolore cordis intrinsecus [*cf. Gn 6:6*] amaritudine repleti sumus absynthii [*cf. Lam 3:15*], quod ... quidam apud vos... "positos a Patribus terminos" [*cf. Prv 22:28*] profana transferre satagunt novitate; caelestis paginae intellectum, sanctorum Patrum studiis certis expositionum terminis limitatae, quos transgredi non solum est temerarium, sed profanum, ad doctrinam philosophicam naturalium inclinando, ad ostentationem scientiae, non profectum aliquem auditorum, ut sic videantur non theodocti seu theologi, sed theophanti.

Cum enim theologiam secundum approbatas traditiones Sanctorum exponere debeant et non carnalibus armis, sed "Deo potentibus destruere omnem altitudinem extollentem se adversus scientiam Dei, et captivum in obsequium Christi omnem reducere intellectum" [*2 Cor 10:4s*]: ipsi doctrinis variis et peregrinis abducti [*cf. Hbr 13:9*] redigunt caput in caudam [*cf. Dt 28:13, 44*] et ancillae cogunt famulari reginam, videlicet documentis terrenis caeleste, quod est gratiae, tribuendo naturae.

Profecto, scientiae naturalium plus debito insistentes, ad infirma et egena elementa mundi ... reversi et eis denuo servientes [*cf. Gal 4:9*] tamquam imbecilles in Christo, "lacte, non solido cibo" [*Hbr 5:12*] vescuntur, et videntur cor nequaquam gratia stabilisse [*cf. Hbr 13:9*]; propter quod "spoliati gratuitis et in suis naturalibus vulnerati",[1] ad memoriam non reducunt illud Apostoli ...: "Profanas vocum novitates et falsi nominis scientiae opiniones devita, quam quidam appetentes exciderunt a fide" [*1 Tim 6:20s*]....

Et dum fidem conantur plus debito ratione adstruere naturali, nonne illam reddunt quodammodo inutilem et inanem? Quoniam "fides non habet meritum, cui humana ratio praebet experimentum."[2] Credit denique intellecta natura, sed fides ex sui virtute gratuita intellegentia credita comprehendit, quae audax et improba penetrat, quo naturalis nequit attingere intellectus.

... And the theological intellect must preside just as man does over all of his faculties and as the spirit exercises dominion over the flesh and directs it on the path of rectitude, so that it does not go astray....

We are in truth touched inwardly with sorrow of heart [*cf. Gen 6:6*] and filled with the bitterness of wormwood [*cf. Lam 3:15*] because ... some among you ... are diligently working to move beyond the boundaries set by the Fathers [*cf. Prov 22:28*] through impious novelty; for they bend the understanding of the heavenly Scripture—which has been defined by fixed boundaries of interpretation by the efforts of the holy Fathers, which it is not only rash but also profane to transgress—to the philosophical doctrine of natural things in order to show off their knowledge and not for any benefit to their hearers; in this way they appear, not as those learned about God or theologians, but as those who defame God.

For, although they ought to explain theology according to the approved traditions of the saints, not by carnal weapons but by weapons "of divine power, capable of destroying every arrogant power that sets itself against the knowledge of God and taking every thought captive in obedience toward Christ" [*cf. 2 Cor 10:4f.*]: they instead, "led astray by diverse and strange teachings" [*cf. Heb 13:9*], reduce the "head to the tail" [*cf. Deut 28:13, 44*], and they force the queen to serve the maidservant, that is, the celestial ⟨to serve⟩ the earthly doctrines, by attributing to nature what belongs to grace.

Indeed, occupying themselves with the knowledge of natural things more than they ought, having returned ... to the weak and needy elements of the world and serving them again [*cf. Gal 4:9*], as weak in Christ they feed on "milk not solid food" [*Heb 5:12f.*], and they seem by no means to have established their heart in grace [*cf. Heb 13:9*]; this is why, "despoiled of the ⟨gifts⟩ of grace and wounded in their ⟨gifts⟩ of nature",[1] they do not call to mind that ⟨saying⟩ of the apostle ...: "Avoid profane novelties of expression and opinions of knowledge falsely so-called; by seeking these, some have fallen from the faith" [*1 Tim 6:20*]....

And when they strive more than is due to support faith by natural reason, do they not thereby render it in a certain way useless and vain? For "faith has no merit if human reason supplies the proof."[2] Nature, accordingly, believes what is understood, but faith grasps what it believes through comprehension given it by grace; faith penetrates, with courage and boldness, what the natural intellect cannot attain.

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*824 [1] Peter Lombard, *Sententiae*, l. II, dist. 25, c. 7; alluded to in Ambrose of Milan, *Expositio evangelii secundum Lucam* VII, 73 = on Lk 10:30 (M. Adriaen: CpChL 14 [1957]: 238f. / CSEL 32/IV:312f. / PL 15:1806A); in Augustine, *Quaestiones evangeliorum* II, q. 19 (A. Mutzenbecher: CpChL 44B [1980]: 62f. / PL 35:1340); the Venerable Bede, *In Lucae evangelium expositio* III, 10 (D. Hurst: CpChL 120 [1960]: 222 / PL 92:468D).

[2] Gregory I the Great, *In Evangelia homilae*, l. II, hom. 26, no. 1 (PL 76:1197C).

### 825: Letter *Consultationi tuae* to the Archbishop of Bari, November 12, 1231

*Ed.:* Gregory IX, *Decretales*, l. I, tit. 11, c. 16 (Frdb 2:124) / BarAE, at year 1231, no. 30. —*Reg.:* PoR 8832.

*The Sacramental Character Received in Ordination*

Consultationi tuae taliter respondemus, quod eos, qui extra tempora statuta sacros ordines receperunt, characterem non est dubium recepisse, quos pro transgressione huiusmodi, primo eis paenitentia imposita competenti, sustinere poteris in susceptis ordinibus ministrare.

To your inquiry We reply in this way: Those who have received sacred orders outside the established times have without a doubt received the character, and, having first imposed a suitable penance on them for a transgression of this sort, you may allow them to minister in the orders received. **825**

### 826: Letter *Presbyter et diaconus* to Bishop Olaf of Lund, December 9, 1232

*Ed.:* Gregory IX, *Decretales*, l. I, tit. 16, c. 3 (Frdb 2:135). —*Reg.:* PoR 9056; L. Auvray, *Les Registres de Grégoire IX*, vol. 1 (Paris, 1896), 581, no. 988.

*The Matter and Form of Ordination*

Presbyter et diaconus cum ordinantur, manus impositionem tactu corporali, ritu ab Apostolis introducto [*cf. 1 Tim 4:14; 5:22; 2 Tim 1:6; Act 6:6*], recipiunt; quod si omissum fuerit, non est aliquatenus iterandum, sed statuto tempore ad huiusmodi ordines conferendos, caute supplendum quod per errorem exstitit praetermissum. Suspensio autem manuum debet fieri, cum oratio super caput effunditur ordinandi.

When a priest and a deacon are ordained, according to the rite introduced by the apostles [*cf. 1 Tim 4:14; 5:22; 2 Tim 1:6; Acts 6:6*], they receive the imposition of hands by bodily contact; but if this was omitted, it must not be repeated in any manner, but at the time established for the conferring of such orders, what was omitted by error must be prudently supplied. The hands, however, must be raised when the prayer is proclaimed over the head of the one being ordained. **826**

### 827: Decree (in Fragments) *Si condiciones*, between 1227 and 1234

*Ed.:* Gregory IX, *Decretales*, l. IV, tit. 5, c. 7 (Frdb 2:684) / MaC 23:141A (= Fragment no. 104). —*Reg.:* PoR 9664.

*The Invalidity of a Conditional Marriage*

Si condiciones contra substantiam coniugii inserantur, puta, si alter dicat alteri: "contraho tecum, si generationem prolis evites", vel: "donec inveniam aliam honore vel facultatibus digniorem", aut: "si pro quaestu adulterandam te tradas": matrimonialis contractus, quantumcumque sit favorabilis, caret effectu; licet aliae condiciones appositae in matrimonio, si turpes aut impossibiles fuerint, debeant propter eius favorem pro non adiectis haberi.

If conditions contrary to the nature of marriage are inserted, for example, if one says to the other: "I contract marriage with you if you avoid the generation of children", or "until I find another more worthy by reason of reputation or riches", or "if you hand yourself over to adultery for profit", the matrimonial contract, however favorable it may be, is deprived of effect; although other conditions added to the marriage, if they are disgraceful or impossible, should be considered as not added because of the favor ⟨of marriage in the eyes of the law⟩. **827**

### 828: Letter *Naviganti vel* to Brother R., between 1227 and 1234

*Ed.:* Gregory IX, *Decretales*, l. V, tit. 19, c. 19 (Frdb 2:816) / MaC 23:131E–132A (= Fragment no. 69). —*Reg.:* PoR 9678.

*Usury*

Naviganti vel eunti ad nundinas certam mutuans pecuniae quantitatem, eo quod suscipit in se periculum, recepturus aliquid ultra sortem usurarius [*non?*] est censendus.

Ille quoque, qui dat X solidos, ut alio tempore totidem sibi grani, vini et olei mensurae reddantur: quae, licet tunc plus valeant, utrum plus vel minus solutionis

Whoever lends a sum of money to someone going to market by sea or by land, and— because he has assumed a risk for himself—intends to receive something beyond the capital, should [*not?*] be considered a usurer. **828**

Likewise, he who gives ten *solidi* ⟨ = gold coins⟩ so that at another time he may have just as many measures of grain, wine, and oil paid back to him, and, even though

tempore fuerint valiturae, verisimiliter dubitatur: non debet ex hoc usurarius reputari.

Ratione huius dubii etiam excusatur, qui pannos, granum, vinum, oleum vel alias merces vendit, ut amplius, quam tunc valeant, in certo termino recipiat pro eisdem, si tamen ea tempore contractus non fuerat venditurus.

they are then worth more, it can be reasonably doubted whether at the time of payment they will be worth more or less: because of this he should not be considered a usurer.

By reason of this doubt he also is excused who sells clothing, grain, wine, oil, or other wares so that at a set time he receives for them more than they are worth at that time, if, however, he had not intended so to sell them at the time of the contract.

### 829: Letter *Cum sicut ex* to Archbishop Sigurd of Trondheim (Norway), July 8, 1241

*Ed.:* BarAE, at year 1241, no. 42 / C.C.A. Lange and C.R. Unger, *Diplomatarium Norvegicum* 1/I (Christiania, 1847), 21, no. 26. —*Reg.:* PoR 11048.

*The Matter of Baptism*

**829** Cum, sicut ex tua relatione didicimus, nonnunquam propter aquae penuriam infantes terrae tuae contingat in cerevisia baptizari: tibi tenore praesentium respondemus, quod cum secundum doctrinam evangelicam oporteat ex aqua et Spiritu Sancto renasci [*cf. Io 3:5*], non debent reputari rite baptizati, qui in cerevisia baptizantur.

Since, as we have learned from your report, it sometimes happens that, because of a lack of water, infants in your land are baptized with beer, we respond to you in the following manner: since, according to the teaching of the Gospel, one must be born again of water and the Holy Spirit [*cf. Jn 3:5*], those who are baptized in beer must not be considered as rightly baptized.

CELESTINE IV: October 25–November 10, 1241

## INNOCENT IV: June 25, 1243–December 7, 1254

### First Council of LYON (Thirteenth Ecumenical): June 28–July 17, 1245

Aside from the preliminary session of June 26, this council was carried out in three solemn sessions (June 28, July 5 and 17). It issued decrees against Emperor Frederick II, against the Saracens, and on behalf of the recovery of the Holy Land. In reality, there were no dogmatic decisions.

### 830–839: Letter *Sub catholicae professione* to the Bishop of Tusculum, the Legate of the Apostolic See among the Greeks, March 6, 1254

*Ed.:* CollLac 2:446C–448C / BullTau 3:581a–583a / BullLux 1:100b–101b / BullCocq 3/I, 340b–341b / MaC 23:579D–582C. — *Reg.:* PoR 15265; E. Berger, *Les Registres d'Innocent IV* 3 (Paris, 1897), 381, no. 7338.

*The Rites and Doctrine that the Greeks Should Follow*

**830** § 3 (al. § 4). 1. Circa haec itaque sic deliberatio Nostra resedit, ut Graeci eiusdem regni in unctionibus, quae circa baptisma fiunt, morem Ecclesiae Romanae teneant et observent.

2. Ritus vero seu consuetudo, quam habere dicuntur, ungendi per totum baptizandorum corpora, si tolli sine scandalo, vel removeri non potest, cum, sive fiat sive non, quantum ad baptismi efficaciam vel effectum non multum referat, toleretur.

3. Nec refert etiam, utrum in frigida, vel calida aqua baptizent, cum parem vim et effectum in utraque baptismum habere asseverare dicantur.

§ 3 (others § 4). 1. Regarding this matter, therefore, Our consideration has led Us to decide that the Greeks of this same kingdom ⟨Cyprus⟩, in the anointings that are done in connection with baptism, are to maintain and observe the custom of the Roman Church.

2. If, however, the rite or custom they are said to have, namely, of completely anointing the bodies of those to be baptized, cannot be eliminated or removed without scandal, it may be tolerated, since, whether it is done or not done, it is of little importance with respect to the efficacy or the effect of baptism.

3. Also, it does not matter whether they baptize in cold water or hot water since, as they are said to affirm, the baptism has the same power and the same effect in either case.

4 (§ 5). Soli autem episcopi consignent chrismate in frontibus baptizatos, quia huius unctio non debet nisi per episcopos exhiberi. Quoniam soli Apostoli, quorum vices gerunt episcopi, per manus impositionem, quam confirmatio vel frontis chrismatio repraesentat, Spiritum Sanctum tribuisse leguntur [*cf. Act 8:14–25*].

4 (§ 5). Only bishops, however, should seal the **831** baptized on the foreheads with chrism, since this anointing should be conferred only by bishops. For we read that only the apostles, whom the bishops succeed, conferred the Holy Spirit with the imposition of hands, an imposition that confirmation, or the chrismation of the forehead, represents [*cf. Acts 8:14–25*].

5. Singuli quoque episcopi in suis ecclesiis, in die Coenae Domini, possunt, secundum formam Ecclesiae, chrisma conficere, ex balsamo quidem et oleo olivarum. Nam Spiritus Sancti donum in chrismatis unctione confertur. Et columba utique, quae ipsum designat Spiritum, olivae ramum ad arcam legitur retulisse. Sed si suum antiquum ritum in hoc Graeci potius servare voluerint, videlicet quod patriarcha una cum archiepiscopis et episcopis eius suffraganeis, et archiepiscopi cum suffraganeis suis, simul chrisma conficiant, in tali eorum consuetudine tolerentur.

5. In their own churches, individual bishops can, on the day of the Lord's Supper, prepare chrism from balsam and olive oil according to the formula of the Church. For the gift of the Holy Spirit is conferred in the anointing with chrism. And indeed, as we read, the dove, which signifies the Spirit himself, brought back the olive branch to the ark. But if in this matter the Greeks would rather preserve their own ancient rite, namely, that the patriarch together with the archbishops and their suffragan bishops, and the archbishops with their suffragans, prepare the chrism at the same time, let this custom of theirs be tolerated.

6. Nullus autem per sacerdotes vel confessores pro satisfactione paenitentiae unctione aliqua solummodo inungatur.

6. For the satisfaction of penance, however, no one **832** should be merely anointed by some oil by priests or confessors.

7. Infirmis vero iuxta verbum Iacobi Apostoli [*Iac 5:14s*] unctio exhibeatur extrema.

7. But according to the word of the apostle James [*Jas* **833** *5:14f.*], extreme unction should be conferred upon the sick.

8 (§ 6). Porro in appositione aquae, sive frigidae, sive calidae, vel tepidae, in altaris sacrificio, suam si velint consuetudinem Graeci sequantur, dummodo credant et asserant, quod servata canonis forma, conficiatur pariter de utraque.

8 (§ 6). Furthermore, when the water is added in the **834** sacrifice of the altar, be it hot, cold, or lukewarm, the Greeks should follow their own custom if they wish, as long as they believe and confess that, having preserved the form of the canon, ⟨the sacrifice⟩ is realized equally by one kind or the other.

9. Sed Eucharistiam in die Coenae Domini consecratam usque ad annum, praetextu infirmorum, ut de illa videlicet ipsos communicent, non reservent. Liceat tamen eis, pro infirmis ipsis, corpus Christi conficere, ac per quindecim dies, et non longiori temporis spatio, conservare; ne per diutinam ipsius reservationem, alteratis forsitan speciebus, reddatur minus habile ad sumendum: licet veritas et efficacia semper eadem omnino remaneat, nec ulla umquam diuturnitate, seu volubilitate temporis evanescat.

9. But let them not preserve the Eucharist consecrated on the day of the Lord's Supper for a year on the pretext of the sick, that is, in order to give them communion from it. It may be permitted them, however, on behalf of the sick themselves, to consecrate the body of Christ and to preserve it for fifteen days, but not for a longer period of time, lest through its long preservation, perchance by a change in the species, it be rendered less suitable to receive, although the truth and its efficacy always remain entirely the same, and never by any length of time or the mutability of time do they grow weak.

18 (§ 14). De fornicatione autem, quam solutus cum soluta committit, quin sit mortale peccatum, non est aliquatenus ambigendum, cum tam fornicarios, quam adulteros a regno Dei Apostolus asserat alienos [*cf. 1 Cor 6:9s*].

18 (§ 14). Moreover concerning fornication that an **835** unmarried man commits with an unmarried woman, there must not be any doubt at all that it is a mortal sin, since the apostle declares that fornicators like adulterers are cast out from the kingdom of God [*cf. 1 Cor 6:9f.*].

19 (§ 15). Ad haec volumus et expresse praecipimus, quod episcopi Graeci septem ordines secundum morem Ecclesiae Romanae de cetero conferant, cum hucusque tres de minoribus circa ordinandos neglexisse, vel praetermisisse dicantur. Illi tamen, qui iam sunt taliter

19 (§ 15). In addition to this We wish and We expressly **836** command that the Greek bishops in the future confer the seven orders according to the custom of the Roman Church, since they are said to have neglected or to have omitted hitherto three of the minor ones with respect to

ordinati per eos, propter nimiam ipsorum multitudinem, in sic susceptis ordinibus tolerentur.

**837** 20 (§ 16). Quia vero secundum Apostolum, mulier mortuo viro ab ipsius est lege soluta, ut nubendi cui vult in Domino liberam habeat facultatem [*cf. Rm 7:2; 1 Cor 7:39*], secundas, et tertias, ac ulteriores etiam nuptias Graeci non reprehendant aliquatenus, nec condemnent, sed potius illas approbent inter personas, quae alias licite ad invicem matrimonio iungi possunt.

21. Secundo tamen nubentes presbyteri nullatenus benedicant.

**838** [*De sorte defunctorum*] 23 (§ 18). Denique cum Veritas in Evangelio asserat, quod si quis in Spiritum Sanctum blasphemiam dixerit, neque in hoc saeculo, neque in futuro dimittetur ei [*cf. Mt 12:32*]; per quod datur intellegi quasdam culpas in praesenti, quasdam vero in futuro saeculo relaxari, et Apostolus dicat, quod "uniuscuiusque opus, quale sit, ignis probabit", et "cuius opus arserit, detrimentum patietur; ipse autem salvus erit; sic tamen quasi per ignem" [*1 Cor 3:13, 15*], et ipsi Graeci vere ac indubitanter credere ac affirmare dicantur, animas illorum, qui, suscepta paenitentia, ea non peracta, vel qui sine mortali peccato, cum venialibus tamen et minutis decedunt, purgari post mortem, et posse suffragiis Ecclesiae adiuvari: Nos, quia locum purgationis huiusmodi dicunt non fuisse sibi ab eorum doctoribus certo et proprio nomine indicatum, illum quidem iuxta traditiones et auctoritates sanctorum Patrum "Purgatorium" nominantes volumus, quod de cetero apud ipsos isto nomine appelletur. Illo enim transitorio igne peccata utique, non tamen criminalia seu capitalia, quae prius per paenitentiam non fuere remissa, sed parva et minuta purgantur, quae post mortem etiam gravant, si in vita fuerunt relaxata.

**839** 24 (§ 19). Si quis autem absque paenitentia in peccato mortali decedit, hic procul dubio aeternae gehennae ardoribus perpetuo cruciatur.

25 (§ 20). Animae vero parvulorum post baptismi lavacrum, et adultorum etiam in caritate decedentium, qui nec peccato, nec ad satisfactionem aliquam pro ipso tenentur, ad patriam protinus transvolant sempiternam.

those to be ordained. But let those who already have been so ordained by them, because of their exceedingly great number, be kept in the orders thus received.

20 (§ 16). But because, according to the apostle, a woman, after her husband dies, is loosed from his bond, so that she has the free authority of marrying whom she wishes in the Lord [*cf. Rom 7:2; 1 Cor 7:39*], the Greeks should not in any way censure or condemn a second, third, or even more marriages; on the contrary, they should rather approve them between persons who otherwise can be united to one another licitly in marriage.

21. Nevertheless, priests should not in any way bless those who marry a second time.

[*The fate of the deceased*] 23 (§ 18). Finally, because the Truth in the Gospel affirms that if anyone speaks blasphemy against the Holy Spirit he will not be forgiven either in this age or the age to come [*cf. Mt 12:32*]—by which it is understood that some sins are to be loosed in the present age and others in the future age—and, as the apostle says: "The work of each one, whatever it may be, will be tested by fire", and "he whose work is burned up will suffer loss; though he himself will be saved but only as through fire" [*1 Cor 3:13, 15*]; and because it is said that the Greeks themselves, truly and without doubt, believe and affirm that the souls of those who die after receiving penance but without having performed it, or who die without mortal sin but with venial and slight sin, are purified after death and can be assisted by the suffrages of the Church: because they say that a certain and proper name was not indicated to them by their doctors for such a place of purgation; and because, according to the tradition and authority of the holy Fathers we call it "purgatory"; we wish that from henceforth it be called by this name among them. For indeed this temporary fire purifies sins, not however mortal or capital ⟨sins⟩ that were not previously remitted by penance, but small and minor ⟨sins⟩ that still weigh down after death even if during life they were forgiven.

24 (§ 19). But if anyone dies in mortal sin without repentance, beyond any doubt, he will be tortured forever by the flames of everlasting hell.

25 (§ 20). But the souls of little children after the cleansing of baptism—as well as ⟨the souls⟩ of adults who, having died in ⟨the state of⟩ charity, are bound neither by sin nor to any satisfaction for sin—ascend immediately into the everlasting homeland.

## ALEXANDER IV: December 12, 1254–May 25, 1261

### 840–844: Constitution *Romanus Pontifex de summi*, October 5, 1256

When a quarrel erupted over the right of teaching between the University of Paris and the emerging mendicant orders (O.P., O.F.M.), William of Saint-Amour, in his treatise *De periculis novissimorum temporum* (appeared in 1255), harshly attacked the mendicant

way of life. The condemnation of his work, which appears in this constitution, was repeated numerous times: cf. the letters: *Veri solis* to King Louis XII of France, October 17, 1256; *Non sine multa* to the bishops of France, Burgundy, etc., October 19, 1256; *Quidam Scripturae* to the bishops of Tours, Rouen, and Paris, October 21, 1256, and others (DenCh 1:333–38, 353 = nos. 289–92, 308; cf. PoR 16585, 16589f., 16808).

*Ed.:* DenCh 1:331–33 (no. 288) / BullTau 3:645b–646a. —*Reg.:* PoR 16565.

*The Errors of William of Saint-Amour concerning the Mendicants*

[*Libello Guilelmi*] studiose perlecto et mature et districte examinato, Nobisque de hoc plenaria facta relatione ab eis, quod in ipso quaedam perversa et reproba,

contra potestatem et auctoritatem Romani Pontificis et coepiscoporum suorum,

et nonnulla contra illos, qui propter Deum sub artissima paupertate mendicant, mundum cum suis opibus voluntaria inopia superantes;

alia vero contra eos, qui salutem animarum zelantes ardenter, et sacris studiis procurantes, multos in Ecclesia Dei operantur spirituales profectus, et magnum faciunt ibi fructum;

quaedam autem contra salutarem pauperum seu mendicantium religiosorum statum, sicut sunt dilecti filii Fratres Praedicatores, et Minores, qui vigore spiritus, saeculo cum suis divitiis derelicto, ad solam caelestem patriam tota intentione suspirant;

necnon et alia plura inconvenientia, digna utique confutatione ac confusione perpetua, manifeste comperimus contineri;

quodque etiam idem libellus magni scandali seminarium, et multae turbationis materia existebat, et inducebat etiam dispendium animarum, cum retraheret a devotione solita, et consueta eleemosynarum largitione, ac a conversione, et religionis ingressu fideles:

Nos libellum eumdem, qui sic incipit: "Ecce videntes clamabunt foris", quique secundum ipsius titulum *Tractatus brevis de periculis novissimorum temporum* nuncupatur, tamquam iniquum, scelestum et exsecrabilem, et institutiones ac documenta in eo tradita, utpote prava, falsa et nefaria, de Fratrum Nostrorum consilio, auctoritate Apostolica reprobamus et in perpetuum condemnamus ...

[*The treatise of William*] was carefully read and **840**
properly and rigorously examined, and they provided Us with a complete report about it, because it contains some wicked and perverse things:

against the power and authority of the Roman pontiff and his fellow bishops;

and some ⟨things⟩ also against those who, on behalf of **841**
God, beg in the strictest poverty, having conquered the world and its riches through voluntary poverty;

and other ⟨things⟩, in fact, against those who, animated **842**
by an ardent zeal for the salvation of souls, and diligent for sacred studies, produce much spiritual progress in the Church of God and in doing so bring forth much fruit;

other ⟨things⟩, indeed, against the wholesome state of **843**
the poor or mendicant religious, like the dear sons, the Preaching Friars ⟨the Dominicans⟩ and the Friars Minor ⟨the Franciscans⟩, who, by the power of the spirit, have abandoned the world and its riches and with all their heart yearn only for their heavenly homeland;

and We also find clearly within it many other indecencies that are certainly worthy of repression and perpetual shame;

and also because this same treatise has been a source **844**
of great scandal and an occasion of much disturbance and likewise has induced a loss of souls, since it has drawn the faithful away from familiar devotion, the customary giving of alms, as well as conversion and entrance into religious life:

⟨therefore⟩ We, on the advice of Our brothers, with apostolic authority, reject and condemn forever as iniquitous, wicked, and detestable this same treatise, which begins: "Ecce videntes clamabunt foris" ⟨Behold, seeing they will cry out in public⟩, and which bears the title, *Tractatus brevis de periculis novissimorum temporum* ⟨Brief treatise on the dangers of most recent times⟩; and ⟨we condemn⟩ the instructions and teachings contained within it as evil, false, and impious....

## URBAN IV: August 29, 1261–October 2, 1264

### 846–847: Bull *Transiturus de hoc mundo*, August 11, 1264

By this constitution directed to all the bishops of the Church, the feast of Corpus Christi was introduced.

*Ed.:* BullTau 3:705b–706b / BullCocq 3/I, 415 / MaC 23:1077B–1078D / also quoted completely in the constitution *Si Dominum* of Clement V (*Constitutiones*, l. III, tit. 16, c. 1; Frdb 2:1175f.). —*Reg.:* PoR 18998.

*The Eucharist as a Memorial of Christ*

**846** In institutione quidem huius sacramenti dixit ipse Apostolis: "Hoc facite in meam commemorationem" [*Lc 22:19*], ut praecipuum et insigne memoriale sui amoris eximii, quo nos dilexit, esset nobis hoc praecelsum et venerabile sacramentum. Memoriale, inquam, mirabile ..., in quo innovata sunt signa et mirabilia immutata, in quo habetur omne delectamentum ..., in quo utique vitae suffragium consequimur et salutis. Hoc est memoriale ... salvificum, in quo gratam redemptionis nostrae recensemus memoriam, in quo a malo retrahimur et in bono confortamur et ad virtutum et gratiarum proficimus incrementa, in quo profecto proficimus ipsius corporali praesentia Salvatoris.

Alia namque, quorum memoriam agimus, spiritu menteque complectimur, sed non propter hoc realem eorum praesentiam obtinemus. In hac vero sacramentali Christi commemoratione Iesus Christus praesens sub alia quidem forma, in propria vero substantia est nobiscum. Adscensurus enim in caelum dixit Apostolis et eorum sequacibus: "Ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi" [*Mt 28:20*], benigna ipsos promissione confortans, quod remaneret et esset cum eis etiam praesentia corporali.

In the institution of this sacrament he himself said to the apostles: "Do this in memory of me" [*Lk 22:19*], so that this high and venerable sacrament should be for us a prime and outstanding memorial of his extraordinary love, by which he has loved us. A wondrous memorial, I say,... in which the signs are renewed and the marvels are changed, in which all delight is contained ..., in which we indeed receive support for life and salvation. This is ... the saving memorial in which we recall with gratitude the memory of our redemption, in which we are withdrawn from evil and strengthened in good and go forward to an increase of virtues and graces, in which we really go forward through the bodily presence of the Savior himself.

For the other things we commemorate we embrace in mind and spirit, but we do not thereby obtain their real presence. But in this sacramental memorial of Christ, Jesus Christ is present with us in another form: in fact, in his own substance. For when he was about to go up into heaven, he said to the apostles and their successors: "Behold I am with you all days, even to the end of the world" [*Mt 28:20*], comforting them by a kind promise that he would remain and be with them even in his bodily presence.

*The Eucharist as Food for the Soul*

**847** ... Transcendens omnem plenitudinem largitatis, omnem modum dilectionis excedens, attribuit se in cibum. O singularis et admiranda liberalitas, ubi donator venit in donum, et datum est idem penitus cum datore! ...

Dedit igitur nobis se in pabulum, ut, quia per mortem homo corruerat, et per cibum relevaretur ad vitam.... Gustus sauciavit, et gustus sanavit. Vide, quia, unde vulnus est ortum, prodiit et medela, et, unde mors subiit, exinde vita evenit. De illo siquidem gustu dicitur: "Quacumque die comederis, morte morieris" [*Gn 2:17*]; de isto vero legitur: "Si quis comederit ex hoc pane, vivet in aeternum" [*Io 6:52*]....

Decens quoque liberalitas exstitit et conveniens operatio, ut Verbum Dei aeternum, quod rationabilis creaturae cibus est et refectio, factum caro, se rationabili creaturae carni et corpori, homini videlicet, in edulium largiretur.... Hic panis sumitur, sed vere non consumitur; manducatur, sed non transmutatur, quia in edentem minime transformatur, sed, si digne recipitur, sibi recipiens conformatur.

... Transcending the very fullness of generosity, exceeding every form of love, he gave himself as food. O singular and wondrous liberality, where the giver becomes the gift and what is given is entirely the same as the giver!...

He therefore gave himself to us as food, so that man, since he had gone to ruin by death, should by this food be lifted up to life.... A taste wounded, and a taste healed. See how, whence the wound arose, the cure too came forth, and, whence death made approach, thence life proceeds. For if indeed it is said of taste: "On whatever day you shall eat, you shall die of death" [*Gen 2:17*]; it is of it also that we read: "If anyone shall eat of this bread, he will live forever" [*Jn 6:51*]....

There was also a suitable liberality and a fitting manner of proceeding in the fact that the eternal Word of God, who is the food and refreshment of the rational creature, should, when made flesh, give himself in edible form to a rational creature of flesh and body, namely, man.... This bread is taken but, truly, not consumed; it is eaten but not changed; for it is not transformed into the eater; rather, if worthily received, the recipient is conformed to it.

## CLEMENT IV: February 5, 1265–November 29, 1268

### 849: Letter *Quanto sincerius* to Archbishop Maurinus of Narbonne, October 28, 1267

*Ed.:* DenCh 1:470 (no. 417; cf. the answer of Maurinus, DenCh 1:470, no. 418) / E. Martène, *Thesaurus novus anecdotorum* 2 (Paris, 1717), 536E–537B (no. 549). —*Reg.:* PoR 20154.

*The Real Presence of Christ in the Eucharist*

[*Pervenit ad Nostrum auditum quod tu*...] dixisti corpus Domini nostri Iesu Christi sanctissimum essentialiter in altari non esse, sed tantum sicut signatum sub signo, et hanc celebrem esse opinionem Parisius adiecisti. Repsit autem hic sermo ... et ad Nos postremo perveniens scandalizavit Nos plurimum, nec facile Nobis exstitit credere talia te dixisse, quae haeresim continent manifestam et illius sacramenti derogant veritati, in quo fides eo negotiatur utilius, quo sensum superat, intellectum captivat et suis legibus subiicit rationem....

Firmiter teneas, quod communiter tenet Ecclesia ..., sub speciebus scilicet panis et vini post sacra verba iuxta ritum Ecclesiae ore sacerdotis prolata, esse vere, realiter et essentialiter corpus et sanguinem Domini nostri Iesu Christi, licet localiter sit in caelo.

[*It has come to Our hearing that you* ...] have said that the most holy body of our Lord Jesus Christ is not on the altar essentially, but only as a thing signified is in a sign, and you have gone on to say that this is a well-known opinion in Paris. This saying has spread abroad ... and, finally reaching Us, has scandalized Us greatly; nor is it easy for Us to believe you to have said such things, which contain manifest heresy and detract from the reality of that sacrament, in which faith conducts itself all the more profitably, the more it overcomes the senses, captures the intellect, and subjects reason to its laws....

You should firmly hold what the Church holds in common ..., that is, that under the appearances of bread and wine, after the sacred words uttered by the mouth of the priest according to the rite of the Church, the Body and Blood of our Lord Jesus Christ are truly, really, and essentially ⟨present⟩, even though in terms of place he is in heaven.

## GREGORY X: September 1, 1271–January 10, 1276

### Second Council of LYON (Fourteenth Ecumenical): May 7–July 17, 1274

The object of the discussions, among others, was union with the Greeks. The reproach, rejected in *850, that the Roman Church teaches that the Father and the Son are two distinct origins of the Holy Spirit was repeated shortly afterward by some Orientals. In the letter *Etsi Christus salvator*, of March 4, 1443, this accusation was once more refuted by Eugene IV (G. Hofmann: TD ser. theol. 22, 2nd ed. [1951], 45–47, no. 10 / MaC 31B:1751E–1752E). In session 4, in the presence of the pope, the profession of faith of the Greek emperor Michael Palaeologus was read from his letter *Quoniam missi sunt*. This formula of the profession of faith had already been sent by Clement IV in 1267 to the same emperor for endorsement (cf. *Magnitudinis tuae litteras*, ed. by E. Martène and U. Durand, *Veterum scriptorum et monumentorum ... collectio* 7 [Paris, 1733], 204–6; cf. also Gregory X's letter *Qui miseratione* of October 24, 1272 [MaC 24:42–49]). On August 1, 1385, this formula was prescribed by Urban VI for Greeks coming into the Catholic Church. A similar profession of faith was published by Patriarch John XI Bekkos of Constantinople and his synod in April 1277 ( MaC 24:186E–190B / PG 141:945D–950A).

### 850: Session 2, May 18, 1274: Constitution on the Most High Trinity and the Catholic Faith

*Ed.:* MaC 24:81B–D / HaC 7:705A–C / Boniface VIII, *Decretales* (Liber sextus), l. 1, tit. 1, c. 1 (Frdb 2:937) / COeD, 3rd ed., 314. —*Reg.:* PoR 20950.

*The Procession of the Holy Spirit*

Fideli ac devota professione fatemur, quod Spiritus Sanctus aeternaliter ex Patre et Filio, non tanquam ex duobus principiis, sed tanquam ex uno principio, non duabus spirationibus, sed unica spiratione procedit; hoc professa est hactenus, praedicavit et docuit, hoc firmiter tenet, praedicat, profitetur et docet sacrosancta Romana Ecclesia, mater omnium fidelium et magistra; hoc habet

We confess faithfully and devoutly that the Holy Spirit proceeds eternally from Father and Son, not as from two principles, but from one, not by two spirations, but by one only. This the holy Roman Church, the mother and teacher of all the faithful, has so far professed, preached, and taught; this she continues to hold, to preach, to profess, and to teach. This is the unchangeable and true

orthodoxorum Patrum atque Doctorum, Latinorum pariter et Graecorum incommutabilis et vera sententia.

Sed quia nonnulli propter irrefragabilis praemissae veritatis ignorantiam in errores varios sunt prolapsi, Nos huiusmodi erroribus viam praecludere cupientes, sacro approbante Concilio, damnamus et reprobamus, qui negare praesumpserint, aeternaliter Spiritum Sanctum ex Patre et Filio procedere, sive etiam temerario ausu asserere, quod Spiritus Sanctus ex Patre et Filio, tanquam ex duobus principiis, et non tanquam ex uno, procedat.

doctrine of the orthodox Fathers and Doctors, both Latin and Greek. However, some have fallen into various errors out of ignorance of the above indisputable truth.

Therefore, in order to forestall such errors, with the approval of the holy council, We condemn and disapprove those who presume to deny that the Holy Spirit proceeds eternally from Father and Son or who rashly dare to assert that the Holy Spirit proceeds from Father and Son as from two principles, not from one.

## 851–861: Session 4, July 6 1274, Letter of Emperor Michael to Pope Gregory

*Ed.:* MaC 24:70A–74A / HaC 7:694C–698A / BullTau 4:26b–28a / BullCocq 3/II, 12a–13a.

*The Profession of Faith of Emperor Michael Paleologus*

**851** [*Professio generalis*] Credimus sanctam Trinitatem, Patrem et Filium et Spiritum Sanctum, unum Deum omnipotentem totamque in Trinitate deitatem, coessentialem et consubstantialem, coaeternam et coomnipotentem, unius voluntatis, potestatis et maiestatis, creatorem omnium creaturarum, a quo omnia, in quo omnia, per quem omnia, quae sunt in caelo et in terra, visibilia, invisibilia, corporalia et spiritualia. Credimus singulam quamque in Trinitate personam unum verum Deum, plenum et perfectum.

[*General profession*] We believe in the Holy Trinity, Father, Son, and Holy Spirit, one almighty God; and that in the Trinity the whole Godhead is the same essence, the same substance, equally eternal and equally almighty, of one will, one power and majesty. ⟨This Trinity is⟩ the creator of all things created, from whom, in whom, by whom all things exist in heaven and on earth, the visible and the invisible, the corporeal and the spiritual. We believe that each single person in the Trinity ⟨is⟩ the one true God, fully and perfectly.

**852** Credimus ipsum Filium Dei, Verbum Dei, aeternaliter natum de Patre, consubstantialem, coomnipotentem et aequalem per omnia Patri in divinitate, temporaliter natum de Spiritu Sancto et Maria semper Virgine, cum anima rationali; duas habentem nativitates, unam ex Patre nativitatem aeternam, alteram ex matre temporalem: Deum verum et hominem verum, proprium in utraque natura atque perfectum, non adoptivum, nec phantasticum, sed unum et unicum Filium Dei, in duabus et ex duabus naturis, divina scilicet et humana, in unius personae singularitate, impassibilem et immortalem divinitate, sed in humanitate pro nobis et salute nostra passum vera carnis passione, mortuum et sepultum, et descendisse ad inferos, ac tertia die resurrexisse a mortuis vera carnis resurrectione, die quadragesima post resurrectionem cum carne, qua resurrexit, et anima ascendisse in caelum et sedere ad dextram Dei Patris, inde venturum iudicare vivos et mortuos, et redditurum unicuique secundum opera sua, sive bona fuerint sive mala.

We believe in the Son of God, Word of God, eternally born from the Father, of the same substance, equally almighty and in all things equal to the Father in divinity; born in time, from the Holy Spirit and from Mary ever Virgin, with a rational soul. He has two births, one an eternal birth from the Father, the other a temporal birth from a mother. He is true God and true man, real and perfect in both natures; neither an adoptive son nor an apparent son, but the one and only son of God, in and from two natures, that is, the divine and the human, in the unity of one Person. He is impassible and immortal in his divinity, but in his humanity he suffered for us and for our salvation a true bodily Passion; he died, was buried, descended into hell, and on the third day rose again from the dead by a true bodily Resurrection. Forty days after his Resurrection he ascended into heaven with his risen body and his soul; he is seated at the right hand of God the Father, wherefrom he shall come to judge the living and the dead and to render to each one according to his works, whether these have been good or evil.

**853** Credimus et Spiritum Sanctum, plenum et perfectum verumque Deum ex Patre Filioque procedentem, coaequalem et consubstantialem et coomnipotentem et coaeternum per omnia Patri et Filio. Credimus hanc sanctam Trinitatem non tres Deos, sed unicum Deum omnipotentem, aeternum et invisibilem et incommutabilem.

We believe also ⟨in⟩ the Holy Spirit, fully, perfectly, and truly God, proceeding from the Father and the Son, fully equal, of the same substance, equally almighty and equally eternal with the Father and the Son in all things. We believe that this Holy Trinity ⟨is⟩ not three gods but one only God, almighty, eternal, invisible, and immutable.

Credimus sanctam catholicam et apostolicam unam esse veram Ecclesiam, in qua unum datur sanctum baptisma et vera omnium remissio peccatorum. Credimus etiam veram resurrectionem huius carnis, quam nunc gestamus, et vitam aeternam. Credimus etiam Novi et Veteris Testamenti, Legis, ac Prophetarum et Apostolorum, unum esse auctorem Deum ac Dominum omnipotentem.

We believe that the holy, catholic, and apostolic Church is the one true Church, in which are given one holy baptism and the true forgiveness of all sins. We believe also ⟨in⟩ the true resurrection of this body that we now bear and in the life eternal. We believe also that God, the Lord almighty, is the one author of the New Testament and the Old, of the law, the prophets, and the apostles. **854**

[*Additio specialis contra errores Orientalium*] Haec est vera fides catholica, et hanc in supradictis articulis tenet et praedicat sacrosancta Romana Ecclesia. Sed propter diversos errores, a quibusdam ex ignorantia et ab aliis ex malitia introductos, dicit et praedicat:

[*Added especially against the errors of the Orientals*] Such is the true Catholic faith, which in the above-mentioned articles the most Holy Roman Church holds and preaches. But, because of various errors, introduced by some through ignorance and by others out of malice, she says and preaches: **855**

Eos, qui post baptismum in peccata labuntur, non rebaptizandos, sed per veram paenitentiam suorum consequi veniam peccatorum.

Those who after baptism lapse into sin must not be rebaptized but must obtain pardon for their sins through true penance.

[*De sorte defunctorum*] Quod si vere paenitentes in caritate decesserint, antequam dignis paenitentiae fructibus de commissis satisfecerint et omissis: eorum animas poenis purgatoriis seu catharteriis, sicut nobis frater Iohannes [*Parastron, O.F.M.*] explanavit, post mortem purgari: et ad poenas huiusmodi relevandas prodesse eis fidelium vivorum suffragia, Missarum scilicet sacrificia, orationes et eleemosynas et alia pietatis officia, quae a fidelibus pro aliis fidelibus fieri consueverunt secundum Ecclesiae instituta.

[*The fate of the deceased*] If, being truly repentant, they die in charity before having satisfied by worthy fruits of penance for their sins of commission and omission, their souls are cleansed after death by purgatorial and purifying penalties, as Brother John [*Parastron, O.F.M.*] has explained to us; and to alleviate such penalties the acts of intercession of the living faithful benefit them, namely, the sacrifices of the Mass, prayers, alms, and other works of piety that the faithful are wont to do for the other faithful according to the Church's institutions. **856**

Illorum autem animas, qui post sacrum baptisma susceptum nullam omnino peccati maculam incurrerunt, illas etiam, quae post contractam peccati maculam, vel in suis manentes corporibus, vel eisdem exutae, prout superius dictum est, sunt purgatae, mox in caelum recipi.

As for the souls of those who, after having received holy baptism, have incurred no stain of sin whatever and those souls who, after having contracted the stain of sin, have been cleansed, either while remaining still in their bodies or after having been divested of them as stated above, they are received immediately into heaven. **857**

Illorum autem animas, qui in mortali peccato vel cum solo originali decedunt, mox in infernum descendere, poenis tamen disparibus puniendas.

As for the souls of those who die in mortal sin or with original sin only, they go down immediately to hell, to be punished, however, with different punishments. **858**

Eadem sacrosancta Ecclesia Romana firmiter credit et firmiter asseverat, quod nihilominus in die iudicii omnes homines ante tribunal Christi cum suis corporibus comparebunt, reddituri de propriis factis rationem [*cf. Rm 14:10s*].

The same most Holy Roman Church firmly believes and firmly asserts that nevertheless on the Day of Judgment all human persons will appear with their bodies before the judgment seat of Christ to render an account of their own deeds [*cf. Rom 14:10f.*]. **859**

Tenet etiam et docet eadem sancta Romana Ecclesia, septem esse ecclesiastica sacramenta, unum scilicet baptisma, de quo dictum est supra; aliud est sacramentum confirmationis, quod per manuum impositionem episcopi conferunt, chrismando renatos; aliud est paenitentia, aliud Eucharistia, aliud sacramentum ordinis, aliud est matrimonium, aliud extrema unctio, quae secundum doctrinam beati Iacobi infirmantibus adhibetur.

The same Holy Roman Church also holds and teaches that there are seven sacraments of the Church: one is baptism, which has been mentioned above; another is the sacrament of confirmation, which bishops confer by the laying on of hands while they anoint the reborn; then penance, the Eucharist, the sacrament of orders, matrimony, and extreme unction, which, according to the doctrine of the Blessed James, is administered to the sick. **860**

Sacramentum Eucharistiae ex azymo conficit eadem Romana Ecclesia, tenens et docens, quod in ipso sacramento panis vere transsubstantiatur in corpus et vinum in sanguinem Domini nostri Iesu Christi.

De matrimonio vero tenet, quod nec unus vir plures uxores simul, nec una mulier permittitur habere plures viros. Soluto vero legitimo matrimonio per mortem coniugum alterius, secundas et tertias deinde[1] nuptias successive licitas esse dicit, si impedimentum canonicum aliud ex causa aliqua non obsistat.

Ipsa quoque sancta Romana Ecclesia summum et plenum primatum et principatum super universam Ecclesiam catholicam obtinet; quem se ab ipso Domino in beato Petro Apostolorum principe sive vertice, cuius Romanus Pontifex est successor, cum potestatis plenitudine recepisse veraciter et humiliter recognoscit. Et sicut prae ceteris tenetur fidei veritatem defendere: sic et si quae de fide subortae fuerint quaestiones, suo debent iudicio definiri. Ad quam potest gravatus quilibet super negotiis ad ecclesiasticum forum pertinentibus appellare: et in omnibus causis ad examen ecclesiasticum spectantibus ad ipsius potest iudicium recurri: et eidem omnes ecclesiae sunt subiectae, ipsarum praelati oboedientiam et reverentiam sibi dant. Ad hanc autem sic potestatis plenitudo consistit, quod ecclesias ceteras ad sollicitudinis partem admittit; quarum multas et patriarchales praecipue diversis privilegiis eadem Romana Ecclesia honoravit, sua tamen observata praerogativa tum in generalibus conciliis, tum in aliquibus aliis semper salva.

The same Roman Church carries out the sacrament of the Eucharist with unleavened bread; she holds and teaches that in this sacrament the bread is truly transubstantiated into the body of our Lord Jesus Christ, and the wine into his blood.

As regards matrimony, she holds that neither is a man allowed to have several wives at the same time nor a woman several husbands. But, when a legitimate marriage is dissolved by the death of one of the spouses, she declares that a second and afterward a third marriage[1] are successively licit, if no other canonical impediment goes against it for any reason.

The Holy Roman Church possesses also the highest and full primacy and authority over the universal Catholic Church, which she recognizes in truth and humility having received with fullness of power from the Lord himself in the person of Blessed Peter, the chief or head of the apostles, of whom the Roman pontiff is the successor. And, as she is bound above all to defend the truth of faith, so too, if any questions should arise regarding the faith, they must be decided by her judgment. Anyone accused in matters pertaining to the forum of the Church may appeal to her; and in all causes within the purview of ecclesiastical inquiry, recourse may be had to her judgment. To her all the Churches are subject; their prelates give obedience and reverence to her. Her fullness of power, moreover, is so firm that she admits the other Churches to a share in her solicitude. The same Roman Church has honored many of those Churches, and chiefly the Patriarchal Churches, with various privileges, her own prerogative being, however, always observed and safeguarded both in general councils and in some other matters.

INNOCENT V: January 21–June 22, 1276
ADRIAN V: July 11–August 18, 1276
JOHN XXI: September 8, 1276–May 20, 1277
NICHOLAS III: November 25, 1277–August 22, 1280
MARTIN IV: February 22, 1281–March 28, 1285
HONORIUS IV: April 2, 1285–April 3, 1287
NICHOLAS IV: February 22, 1288–April 4, 1292
CELESTINE V: July 5–December 13, 1294

## BONIFACE VIII: December 24, 1294–October 11, 1303

### 866: Bull *Saepe sanctam Ecclesiam*, August 1, 1296

The bull condemns an association of lay people who called themselves "Brethren of the High (or New or Free) Spirit". They professed an extreme quietism and rejected all external obedience to the Church. A document that shows more fully what they

*860 [1] As in the version signed by the emperor; the version of Clement IV (1267) reads: "tertias et deinceps nuptias" (third and subsequent marriages).

thought is the *Determinatio* of Albert the Great, drawn up ca.1260–1262; in it are listed ninety-seven errors of this sort found in the diocese of Augsburg.

*Ed.:* BullTau 4:134b–135a / BullCocq 3/II, 81b. —*Reg.:* PoR 24378.

*Errors of the Lay Sect of the Brethren of the New Spirit*

Accepimus namque, quod nonnullae personae se contra sanctam catholicam Ecclesiam erigentes, etiam sexus feminei, dogmatizant se ligandi et solvendi claves habere, paenitentias audiunt et a peccatis absolvunt, conventicula non solum diurna faciunt, sed nocturna, in quibus de suis pravitatibus conferunt,... et praedicare praesumunt; tonsura clericali contra ritum Ecclesiae abutentes, Spiritum Sanctum se dare per impositionem manuum mentiuntur; et exhibendam [*supple:* reverentiam? oboedientiam?] soli Deo et non alteri cuiuscumque fuerit condicionis, dignitatis et status. Efficaciores etiam illas orationes affirmant, quae a nudatis toto corpore offeruntur;... et in dicta sancta Ecclesia ligandi atque solvendi fore abnegant potestatem. ... Quapropter huiusmodi sectam ... damnatam et haereticam nuntiamus.

We have learned, in fact, that some persons, even some **866** of the female sex, rising up against the holy Catholic Church, are teaching that they have the keys of binding and loosing; they hear confessions and absolve from sins; they hold assemblies not only by day but by night, in which they take counsel about their evil doings,... and they presume to preach; misusing the clerical tonsure, contrary to the rite of the Church, they lyingly say that they give the Holy Spirit through the laying on of hands; and that [*add the missing word*: reverence? obedience?] is to be shown only to God and not to another, of whatever condition, dignity, or state he may be. They also say that prayers are more efficacious that are offered by people with their whole body naked;... and they deny that the power of binding and loosing exists in the said holy Church.... Wherefore we proclaim this sect ... condemned and heretical.

## 868: Bull *Antiquorum habet*, February 22, 1300

With this bull, the first celebration of a "holy year" was announced, to which was joined a plenary indulgence. Such a remission of the entire [temporal] punishment for sins was not, however, anything new. Already, the Synod of Clermont, convoked in 1095 by Urban II, had decreed (chap. 2) that whoever "will have set out for Jerusalem in service of devotion alone, not for the attainment of honor or wealth, but for the liberation of the Church of God, this journey may be counted as complete penance" (pro sola devotione, non pro honoris vel pecuniae adeptione, ad liberandam Ecclesiam Dei Ierusalem profectus fuerit, iter illud pro omni paenitentia reputetur; MaC 20:816E). Apparently Alexander II, in 1063, had already granted a similar plenary indulgence to Christian soldiers fighting against the Saracens (cf. S. Löwenfeld, *Epistulae Pontificum Romanorum ineditae* 43 [no. 82]).

–*Ed.:* BullTau 4:156b–157a / *Extravagantes communes*, l. V, tit. 9, c. 1 (Frdb 2:1303f.). —*Reg.:* PoR 24917.

*Indulgences*

Antiquorum habet fida relatio, quod accedentibus ad honorabilem basilicam principis Apostolorum de Urbe concessae sunt magnae remissiones et indulgentiae peccatorum.

Nos igitur ... huiusmodi remissiones et indulgentias omnes et singulas ratas et gratas habentes, ipsas auctoritate Apostolica confirmamus et approbamus....

Nos de omnipotentis Dei misericordia et eorundem Apostolorum eius meritis et auctoritate confisi, de fratrum Nostrorum consilio et Apostolicae plenitudine potestatis omnibus ... ad basilicas ipsas accedentibus reverenter, vere paenitentibus et confessis ... in huiusmodi praesenti et quolibet centesimo secuturo annis non solum plenam et largiorem, immo plenissimam omnium suorum concedemus et concedimus veniam peccatorum.

A trustworthy record of the ancients reports that those **868** who came to the honorable basilica of the Prince of the Apostles in the city were granted copious remissions of sins and indulgences.

We, therefore,... holding such remissions and indulgences, all and individually, as valid and pleasing, confirm and approve them by apostolic authority....

Confident in the mercy of God almighty and in the merits and authority of his same apostles, with the counsel of Our brothers and in the fullness of apostolic power, We grant and will grant to all those who ... approach these basilicas with reverence and having confessed and truly done penance ... in this present time and in any of the centennial years that follow, not only a full and generous, but indeed the most complete pardon of all their sins.

## 870–875: Bull *Unam sanctam*, November 18, 1302

This bull was occasioned by the controversy between the pope and King Philip IV of France over the legal rights of the king in regard to the temporal goods of the clergy. Since the bull claims an unlimited and direct power of the pope over the king even in temporal matters, it led to much agitation and frequently gave offense. Within the bull, there is missing a distinction that Boniface

VIII himself had explicitly made in the presence of the French legate on June 24, 1302: the king, like any other believer, is subject to the spiritual power of the pope only "with regard to sins" (ratione peccati). On the same occasion, the pope protested that he had been unjustly attacked as if "We had demanded that the king should recognize that his rule as king is from Us. For forty years, We have been experienced in the law, and We know that two powers have been ordained by God. Who, therefore, should or could believe that such foolishness, such stupidity was or is in Our head? We say that in no way do We wish to usurp the jurisdiction of the king, and thus Our brother from Porto has said" (Nos mandaverimus regi, quod recognosceret regnum a Nobis. Quadraginta anni sunt, quod Nos sumus experti in iure, et scimus, quod duae sunt potestates ordinatae a Deo; quis ergo debet credere vel potest, quod tanta fatuitas, tanta insipientia sit vel fuerit in capite Nostro? Dicimus quod in nullo volumus usurpare iurisdictionem regis, et sic frater Noster Portuensis dixit). The brother from Porto is in fact Cardinal Matthew of Aquasparta, O.F.M., who probably composed this bull (cf. J. B. Lo Grasso, cited below, no. 489; the words of Matthew of Aquasparta, ibid., no. 488).

The so-called "theory of the two swords" mentioned here—often cited in connection with Bernard of Clairvaux's *De consideratione ad Eugenium III*, l. IV, c. 3 (*Opera* 3, ed. by J. Leclercq and H. M. Rochais (Rome, 1963), 453–55/ PL 182:776C)—comes from the patristic age. The definition in the concluding phrase of the bull (*875) is to be explained in light of the antecedent and subsequent doctrine of the Church. Thomas Aquinas found, within the context of the closing statement, an emphasis on the necessity of the Church for salvation (*Contra errores Graecorum* 32, Parma ed. 15 [1865], 257a / in the Mandonnet ed., *Opuscula omnia* 3 [Paris, 1927], 325 / Marietti ed., *Opuscula theologica* 1 [Turin], 328, no. 1077). The strictness of this bull was eased by Clement V in the brief *Meruit*, of February 1, 1306 (published in Lo Grasso, cited below, no. 498; Frdb 2:1300). Its definition was confirmed at the Fifth Lateran Council: sess. 11, December 19, 1516 (MaC 32:968E).

*Ed.:* J. B. Lo Grasso, *Ecclesia et Status: De mutuis officiis et iuribus fontes selecti*, 2nd ed. (Rome, 1952), nos. 491–97: this is the first critical edition of this bull. Since the original text was been lost, it is based on a copy conserved among the records of Boniface VIII: Vatican Archives, Register of the Roman pontiffs, vol. 50 (years 7–9), fol. 387 / *Extravagantes communes*, l. I, tit. 8, c. 1 (Frdb 2:1245). —*Reg.:* PoR 25189.

## *The Unity of the Church*

**870** Unam sanctam Ecclesiam catholicam et ipsam apostolicam urgente fide credere cogimur et tenere, nosque hanc firmiter credimus et simpliciter confitemur, extra quam nec salus est nec remissio peccatorum...; quae unum corpus mysticum repraesentat, cuius corporis caput Christus, Christi vero Deus. In qua "unus Dominus, una fides et unum baptisma" [*Eph 4:5*]. Una nempe fuit diluvii tempore arca Noe, unam Ecclesiam praefigurans, quae in uno cubito consummata unum, Noe videlicet, gubernatorem habuit et rectorem, extra quam omnia subsistentia super terram legimus fuisse deleta.

That there is only one, holy, catholic, and apostolic Church we are compelled by faith's urging to believe and hold, and we firmly believe in her and sincerely confess her outside of whom there is neither salvation nor remission of sins ...; and she represents the one mystical body. Of this body, Christ ⟨is⟩ the head, but the ⟨head⟩ of Christ ⟨is⟩ God. In her ⟨there⟩ is "one Lord, one faith, and one baptism" [*Eph 4:5*]. Indeed, at the time of the flood there was one ark of Noah, prefiguring the one Church, which, made complete in one cubit, had one governor and ruler, that is, Noah; and outside of her, we read, all things subsisting on earth were destroyed.

**871** Hanc autem veneramur et unicam, dicente Domino in Propheta: "Erue a framea, Deus, animam meam, et de manu canis unicam meam" [*Ps 21:21*]. Pro anima enim, id est pro se ipso, capite simul oravit et corpore, quod corpus unicam scilicet Ecclesiam nominavit, propter sponsi, fidei, sacramentorum et caritatis Ecclesiae unitatem. Haec est "tunica" illa Domini "inconsutilis" [*Io 19:23*], quae scissa non fuit, sed sorte provenit.

We, indeed, however, venerate her as unique, since the Lord says in the prophet, "Save my soul, God, from the sword and my only one from the power of the dog" [*Ps 22:21*]. For he prayed simultaneously for the soul, that is, for himself, the head, and the body, because he named the body "unique", that is, the Church, on account of the unity of the Church's spouse, faith, sacraments, and love. She is that "unstitched tunic" [*Jn 19:23*], which was not ripped, but was brought forth by lot.

**872** Igitur Ecclesiae unius et unicae unum corpus, unum caput, non duo capita quasi monstrum, Christus videlicet et Christi vicarius Petrus Petrique successor, dicente Domino ipsi Petro: "Pasce oves meas" [*Io 21:17*]. "Meas", inquit, et generaliter, non singulariter has vel illas: per quod commisisse sibi intelligitur universas. Sive ergo Graeci sive alii se dicant Petro eiusque successoribus non esse commissos: fateantur necesse est se de ovibus Christi non esse, dicente Domino in Ioanne, "unum ovile, unum et unicum esse pastorem" [*Io 10:16*].

This one and unique Church, therefore, ⟨has⟩ not two heads, like a monster, but one body and one head, namely, Christ, and his vicar, Peter's successor, for the Lord said to Peter himself: "Feed my sheep" [*Jn 21:17*]. "My", he said in general, not individually, meaning these or those; whereby it is understood that he confided all his sheep to him. If, therefore, Greeks or others should say that they were not confided to Peter and his successors, let them necessarily confess that they are not among Christ's sheep; for the Lord said in John: "There shall be one fold and one, unique shepherd" [*Jn 10:16*].

*The Spiritual Power of the Church*

In hac eiusque potestate duos esse gladios, spiritualem videlicet et temporalem, evangelicis dictis instruimur [*Adducuntur Lc 22:38 et Mt 26:52*]....

Uterque ergo est in potestate Ecclesiae, spiritualis scilicet gladius et materialis. Sed is quidem *pro* Ecclesia, ille vero *ab* Ecclesia exercendus. Ille sacerdotis, is manu regum et militum, sed ad nutum et patientiam sacerdotis. Oportet autem gladium esse sub gladio, et temporalem auctoritatem spirituali subiici potestati.... Spiritualem et dignitate et nobilitate terrenam quamlibet praecellere potestatem, oportet tanto clarius nos fateri, quanto spiritualia temporalia antecellunt.... Nam Veritate testante, spiritualis potestas terrenam potestatem instituere habet, et iudicare,[1] si bona non fuerit....

We are taught by the Gospel sayings that in his power there are two swords, that is, the spiritual and the temporal [*reference is made to Lk 22:38; Mt 26:52*].... **873**

Both are therefore in the Church's power, that is, the spiritual sword and the material ⟨sword⟩. But the latter is to be employed *for* the Church, the former *by* the Church; the former ⟨is by the hand⟩ of the priest, the latter by the hand of kings and warriors, but at the priest's will and forbearance. Sword, however, should be subordinate to sword, and temporal power to spiritual.... The spiritual should surpass any temporal power whatsoever in dignity and nobility, and we should confess this the more clearly insofar as spiritual things surpass temporal things.... For Truth bears witness that the spiritual power has to establish earthly power and judge it,[1] if it has not been good....

Ergo si deviat terrena potestas, iudicabitur a potestate spirituali; sed, si deviat spiritualis minor, a suo superiore; si vero suprema, a solo Deo, non ab homine poterit iudicari, testante Apostolo: "Spiritualis homo iudicat omnia, ipse autem a nemine iudicatur" [*1 Cor 2:15*].

Therefore, if earthly power strays, it will be judged by the spiritual power; but, if a lower spiritual power deviates, ⟨it will be judged⟩ by its superior; if the highest deviates, it can be judged by God alone, not a man, as the apostle testifies: "The spiritual man judges all things, but he is judged by no one" [*1 Cor 2:15*].

Est autem haec auctoritas, etsi data sit homini et exerceatur per hominem, non humana, sed potius divina potestas, ore divino Petro data, sibique suisque successoribus in ipso Christo, quem confessus fuit petra firmata, dicente Domino ipsi Petro: "Quodcumque ligaveris" etc. [*Mt 16:19*]. Quicumque igitur huic potestati a Deo sic ordinatae "resistit, Dei ordinationi resistit" [*Rm 13:2*], nisi duo, sicut Manichaeus, fingat esse principia, quod falsum et haereticum iudicamus, quia, testante Moyse, non in principiis, sed "in principio caelum Deus creavit et terram" [*Gn 1:1*].

This authority, however, although given to man and exercised through man, is not human but rather divine power, given to Peter by the divine mouth and confirmed for him and his successors in Christ himself, whom he, as the rock, confessed, as the Lord said to Peter himself: "Whatever you bind", and so on [*Mt 16:19*]. Whoever therefore resists this power ordained by God "resists what God has ordained" [*Rom 13:2*], unless, like a Manichaean, he imagines that there are two first principles [*duo principia*], which we judge false and heretical, because, as Moses witnesses, not in the beginnings [*in principiis*], but "in the beginning [*in principio*] God created heaven and earth" [*cf. Gen 1:1*]. **874**

Porro subesse Romano Pontifici omni humanae creaturae declaramus, dicimus, diffinimus omnino esse de necessitate salutis.

Furthermore we declare, state, and define that it is absolutely necessary for the salvation of all human creatures that they submit to the Roman pontiff. **875**

## BENEDICT XI: October 22, 1303–July 7, 1304

### 880: Constitution *Inter cunctas sollicitudines*, February 17, 1304

The decree of the Fourth Lateran Council, chap. 21 (*812), required the faithful to confess at least one time each year to their own parish priest; otherwise, they were free to choose their own confessors. By means of the bull *Ad fructus uberes*, of December 13, 1281, Martin IV had granted to the mendicant orders the right to hear confessions independent of the permission of the Ordinary. Some parish priests began to insist that confessions made to the mendicants be repeated to the parish priests. Boniface VIII revoked the privilege granted by Martin IV (*Super cathedram*, February 18, 1300). However, Benedict XI, himself a Dominican, renewed the privilege by means of this bull, yet he still commended the repetition of confession. Shortly afterward, by the initiative of the Council of Vienne (*Dudum a Bonifacio*, May 6, 1312), the constitution [of Boniface VIII] was once again abrogated. This, however, did not terminate the controversy: cf. *921–924.

*873 [1] Hugh of St. Victor, *De sacramentis*, lib. II, p. II, c. 4, no. 4 (PL 176:418C).

*Ed.:* C. Grandjean, *Les Registres de Benoît XI* (Paris, 1905), 718, no. 1170 / *Extravagantes communes* l. V, tit. 7, c. 1 (Frdb 2:1298f.). —*Reg.:* Grandjean, as cited above; PoR 25370.

*Repetition of Confession*

**880** ... Licet ... de necessitate non sit, iterum eadem confiteri peccata, tamen, quia propter erubescentiam, quae magna est paenitentiae pars, ut eorundem peccatorum iteretur confessio, reputamus salubre: districte iniungimus, ut Fratres [*Praedicatores et Minores*] ipsi confitentes attente moneant, et in suis praedicationibus exhortentur, quod suis sacerdotibus saltem semel confiteantur in anno, asserendo, id ad animarum profectum procul dubio pertinere.

... Although ... it is not necessary to confess the same sins a second time, nevertheless, because of the shame that is a large part of repentance, We consider it of benefit to repeat the confession of the same sins: We strongly enjoin the Brothers [*Preachers and Minors*] carefully to advise those confessing and in their sermons exhort that they confess to their own priests at least once in a year, declaring that without doubt this pertains to the advancement of souls.

## CLEMENT V: June 5, 1305–April 20, 1314

### Council of VIENNE (Fifteenth Ecumenical): October 16, 1311–May 6, 1312

The Acts of this council are, for the most part, lost. Above all else, Clement had three aims in mind for this council: (1) the judgment of the Templars [or Knights of the Temple], who were suppressed by the bull *Vox in excelso* (ed. by C. J. von Hefele, in ThQ 48 [1866]: 63–76), which was advanced at the meeting of March 22, 1312, and solemnly promulgated on April 3 in the second session; (2) assistance for the Holy Land; (3) a reform of the discipline of the Church, especially in regard to the poverty of the mendicant orders. In addition, the dogmatic errors of the "Spirituals" were condemned.

### 891–908: Session 3, May 6, 1312

#### a. Constitution *Ad nostrum qui*

The communities of the Beghards and the Beguines had already been suspected of heresy at numerous synods in Germany (e.g., at the Synods of Trier of 1227 and 1310 as well as the Synods of Mainz of 1259 and 1310). Some of them had been influenced by the doctrines of the Brethren of the Free Spirit (cf. *866).

*Ed.: Clementinae* [= Clement V, *Constitutiones*], l. V, tit. 3, c. 3 (Frdb 2:1183) / MaC 25:410A–D / HaC 7:1358E–1359B / CoeD, 3rd ed., $383_{27}$–$384_{6}$.

*Errors of the Beghards and the Beguines on the State of Perfection*

**891** (1) Quod homo in vita praesenti tantum et talem perfectionis gradum potest acquirere, quod reddetur penitus impeccabilis et amplius in gratia proficere non valebit: nam, ut dicunt, si quis semper posset proficere, posset aliquis Christo perfectior inveniri.

(1) Man in the present life can acquire so great and such a degree of perfection that he will be rendered inwardly sinless and that he will not be able to advance farther in grace; for, as they say, if anyone could always advance, he could become more perfect than Christ.

**892** (2) Quod ieiunare non oportet hominem nec orare, postquam gradum perfectionis huiusmodi fuerit assecutus; quia tunc sensualitas est ita perfecte spiritui et rationi subiecta, quod homo potest libere corpori concedere quidquid placet.

(2) It is not necessary for man to fast or to pray after he has attained a degree of such perfection; because then his sensuality is so perfectly subject to the spirit and to reason that man can freely grant to the body whatever it pleases.

**893** (3) Quod illi, qui sunt in praedicto gradu perfectionis et spiritu libertatis, non sunt humanae subiecti oboedientiae, nec ad aliqua praecepta Ecclesiae obligantur; quia, ut asserunt, "ubi spiritus Domini, ibi libertas" [*2 Cor 3:17*].

(3) Those who are in the aforementioned degree of perfection and in that spirit of liberty are not subject to human obedience, nor are they bound to any precepts of the Church, because (as they assert) "where the spirit of the Lord is, there is liberty" [*2 Cor 3:17*].

**894** (4) Quod homo potest ita finalem beatitudinem secundum omnem gradum perfectionis in praesenti assequi, sicut eam in vita obtinebit beata.

(4) In the present life, man can attain final beatitude according to every degree of perfection just as he will obtain it in the blessed life.

(5) Quod quaelibet intellectualis natura in se ipsa naturaliter est beata, quodque anima non indiget lumine gloriae, ipsam elevante ad Deum videndum et eo beate fruendum.

(5) Any intellectual nature in its own self is naturally blessed, and the soul does not need the light of glory raising it to see God and to enjoy him beatifically. **895**

(6) Quod se in actibus exercere virtutum est hominis imperfecti, et perfecta anima licentiat a se virtutes.

(6) It is characteristic of the imperfect man to train himself in acts of virtue, and the perfect soul dismisses virtues from itself. **896**

(7) Quod mulieris osculum, cum ad hoc natura non inclinet, est mortale peccatum; actus autem carnalis, cum ad hoc natura inclinet, peccatum non est, maxime cum tentatur exercens.

(7) To kiss a woman, when nature does not incline to this, is a mortal sin; but the carnal act, when nature inclines to this, is not a sin, especially when the one who does it is tempted. **897**

(8) Quod in elevatione corporis Iesu Christi non debent assurgere nec eidem reverentiam exhibere: asserentes, quod esset imperfectionis eisdem, si a puritate et altitudine suae contemplationis tantum descenderent, quod circa ministerium seu sacramentum Eucharistiae aut circa passionem humanitatis Christi aliqua cogitarent.

(8) In the elevation of the body of Jesus Christ, ⟨the perfect⟩ should neither rise up nor manifest reverence for it, because for them, as they maintain, it would be a sign of imperfection to descend so far from the purity and height of their contemplations as to give some thought to the minister or the sacrament of the Eucharist or the Passion of Christ's humanity. **898**

[*Censura:*] Nos sacro approbante Concilio sectam ipsam cum praemissis erroribus damnamus et reprobamus omnimo inhibentes districtius, ne quis ipsos de cetero teneat, approbet vel defendat.

[*Censure:*] With the approval of the sacred council, we condemn and completely reject this sect together with the aforementioned errors, and we severely prohibit anyone in the future from holding, approving, or defending them. **899**

### b. Constitution *Fidei catholicae*

Some doctrines of Peter John Olivi (Olieu), O.F.M., the guide of the Spirituals, had already been examined in 1274 at the request of the general of his order. On that occasion, his denounced books were burned. In 1282–1283, his writings were once again censured by seven [theological] masters from Paris. They declared thirty-four of his propositions to be "bad sounding" (*male sonantes*) and "dangerous" (*periculosas*), and they composed a list of twenty-two dogmatic propositions that he was obliged to endorse. Affirming his fidelity to the Church, Peter died on March 14, 1298. However, the dispute surrounding his teachings continued until the Council of Vienne brought to completion the process begun by the papal curia in 1309.

Olivi's position regarding the wounds in the side of Christ (*901) is found in his *Postilla in Johannem* (not conserved in its original form: all of the shocking segments have been removed; likewise, the passages that offended the censor have been suppressed; cf. F. Ehrle, in ArchLKGMA 3 [1887]: 489–91). On the teachings regarding the human soul (*902), cf. his *Quaestiones in Sententias*, l. II, q. 51, 56, 59 (ed. by B. Jansen, vol. 2 [Quarrachi, 1924], 104–26, 136–98 [cf. 302–4, 518–68]). On the effect of baptism (*903f.), cf. the *Quaestio de merito Christi* (Codex Vaticanus Burghesianus 173, fols. 54–60).

*Ed.: Clementinae*, l. I, tit. 1, c. 1 (Frdb 2:1133f.) / MaC 25:410E–411D / HaC 7:1359C–1360A / COeD, 3rd ed., 360f.

*Errors Attributed to Peter John Olivi*

[*De duabus naturis Christi.*] Fidei catholicae fundamento, praeter quod, teste Apostolo, nemo potest aliud ponere [*cf. 1 Cor 3:11*], firmiter inhaerentes, aperte cum sancta matre Ecclesia confitemur, unigenitum Dei Filium in iis omnibus, in quibus Deus Pater exsistit, una cum Patre aeternaliter subsistentem, partes nostrae naturae simul unitas, ex quibus ipse in se verus Deus exsistens fieret verus homo, humanum videlicet corpus passibile et animam intellectivam seu rationalem, ipsum corpus vere per se et essentialiter informantem, assumpsisse ex tempore in virginali thalamo ad unitatem suae hypostasis et personae.

[*The two natures of Christ*] In adhering firmly to the foundation of the Catholic faith, besides which, as the apostle testifies, no one can lay any other [*1 Cor 3:11*], we openly confess, with Holy Mother Church, that the only begotten Son of God, eternally subsisting one with the Father in everything in which the Father exists as God, assumed in time in the virginal womb ⟨of Mary⟩, in the unity of his hypostasis and person, the parts of our nature simultaneously united, by which he, existing in himself as true God, became true man: namely, ⟨with⟩ a human body capable of suffering and an intellectual or rational soul truly informing, through itself and essentially, ⟨his⟩ very body. **900**

**901** [*De vulnere lateris Christi.*] Et quod in hac assumpta natura ipsum Dei Verbum pro omnium operanda salute non solum affigi cruci et in ea mori voluit, sed etiam emisso iam spiritu perforari lancea sustinuit latus suum, ut exinde profluentibus undis aquae et sanguinis [*cf. Io 19:34*] formaretur unica et immaculata ac virgo sancta mater Ecclesia, coniux Christi, sicut de latere primi hominis soporati Eva sibi in coniugium est formata [*cf. Gn 2:21s*], ut sic certae figurae primi et veteris Adae, qui secundum Apostolum "est forma futuri" [*Rm 5:14*], in nostro novissimo Adam [*cf. 1 Cor 15:45*], id est Christo, veritas responderet.

Haec est, inquam, veritas, illius praegrandis aquilae vallata testimonio, quam propheta vidit Ezechiel [*cf. Ez 1:4–28*] animalibus ceteris evangelicis transvolantem, beati Iohannis videlicet, Apostoli et Evangelistae, qui sacramenti huius rem gestam narrans et ordinem in Evangelio suo dixit: "Ad Iesum autem cum venissent, ut viderunt eum iam mortuum, non fregerunt eius crura, sed unus militum lancea latus eius aperuit, et continuo exivit sanguis et aqua; et qui vidit, testimonium perhibuit, et verum est testimonium eius, et ille scit, quia vera dicit, ut et vos credatis" [*Io 19:33–35*].

Nos igitur ad tam praeclarum testimonium ac sanctorum Patrum et Doctorum communem sententiam apostolicae considerationis, ad quam dumtaxat haec declarare pertinet, aciem convertentes, sacro approbante Concilio, declaramus, praedictum Apostolum et Evangelistam Ioannem rectum in praemissis factae rei ordinem tenuisse, narrando, quod Christo "iam mortuo unus militum lancea latus eius aperuit".

**902** [*De anima ut forma corporis.*] Porro doctrinam omnem seu positionem temere asserentem, aut vertentem in dubium, quod substantia animae rationalis seu intellectivae vere ac per se humani corporis non sit forma, velut erroneam ac veritati catholicae inimicam fidei, praedicto sacro approbante Concilio reprobamus: definientes, ut cunctis nota sit fidei sincerae veritas ac praecludatur universis erroribus aditus, ne subintrent, quod quisquis deinceps asserere, defendere seu tenere pertinaciter praesumpserit, quod anima rationalis seu intellectiva non sit forma corporis humani per se et essentialiter, tamquam haereticus sit censendus.

**903** [*De effectu baptismi.*] Ad hoc baptisma unicum baptizatos omnes in Christo regenerans est, sicut unus Deus ac fides unica [*cf. Eph 4:5*] ab omnibus fideliter confitendum, quod celebratum in aqua in nomine Patris et Filii et Spiritus Sancti credimus esse tam adultis quam parvulis communiter perfectum remedium ad salutem.

[*The wounds in the side of Christ.*] And that in this assumed nature the Word of God willed for the salvation of all not only to be nailed to the Cross and to die on it, but also, having already breathed forth his spirit, to permit his side to be pierced by a lance, so that from the outflowing of water and blood [*cf. Jn 19:34*] there might be formed the one, immaculate, and holy virginal Mother Church, the Bride of Christ, as from the side of the first man in his sleep Eve was fashioned as his wife [*cf. Gen 2:21f.*], so that to the specific figure of the first and old Adam, who according to the apostle [*Rom 5:14*] is "a type of the one who was to come", the truth might correspond in our last Adam [*cf. 1 Cor 15:45*], that is to say, in Christ.

This, I say, is the truth, confirmed by the testimony of that very great eagle that the prophet Ezekiel [*cf. Ezek 1:4–28*] saw flying above the other evangelical animals, namely, blessed John, the apostle and evangelist, who, in describing the reality and order of this mystery, said in his Gospel: "But when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness—his testimony is true, and he knows that he tells the truth—that you also may believe" [*Jn 19:33–35*].

We, therefore, directing our apostolic attention, to which alone it belongs to define these things, to such splendid testimony and to the common opinion of the holy Fathers and Doctors, declare with the approval of the sacred council that the said apostle and evangelist, John, observed the right order of events in saying that when Christ was "already dead one of the soldiers opened his side with a spear".

[*The soul as the form of the body.*] Furthermore, with the approval of the holy council We reject as erroneous and contrary to the truth of the Catholic faith any doctrine or opinion that rashly asserts that the substance of the rational and intellectual soul is not truly and of itself the form of the human body or that calls this into doubt. In order that the truth of the pure faith may be known to all and the path to error barred, We define that from now on whoever presumes to assert, defend, or obstinately hold that the rational and intellectual soul is not of itself and essentially the form of the human body is to be censured as heretic.

[*The effect of baptism.*] All are faithfully to profess that there is one baptism that regenerates all those baptized in Christ, just as there is one God and one faith [*cf. Eph 4:5*]. We believe that when baptism is administered in water in the name of the Father and of the Son and of the Holy Spirit, it is a perfect means of salvation for both adults and children.

Verum quia quantum ad effectum baptismi in parvulis reperiuntur doctores quidam theologi opiniones contrarias habuisse, quibusdam ex ipsis dicentibus, per virtutem baptismi parvulis quidem culpam remitti, sed gratiam non conferri, aliis econtra asserentibus, quod et culpa iisdem in baptismo remittitur, et virtutes ac informans gratia infunduntur quoad habitum [*cf* *780], etsi non pro illo tempore quoad usum:

Nos autem attendentes generalem efficaciam mortis Christi, quae per baptisma applicatur pariter omnibus baptizatis, opinionem secundam, quae dicit, tam parvulis quam adultis conferri in baptismo informantem gratiam et virtutes, tamquam probabiliorem, et dictis Sanctorum et doctorum modernorum theologiae magis consonam et concordem, sacro approbante Concilio duximus eligendam.

Yet because, as regards the effect of baptism in children, it is found that certain theologians have held contrary opinions, some saying that by baptism guilt is indeed remitted in infants but grace is not conferred, others on the contrary asserting that both guilt is remitted and the virtues and sanctifying grace are infused with regard to habit [*cf.* *780] though for the time being not with regard to use: **904**

We, considering the general efficacy of Christ's death, which through baptism is applied in like manner to all the baptized, choose, with the approval of the sacred council, the second opinion, which says that sanctifying grace and the virtues are conferred in baptism on both infants and adults, as more probable and more in harmony with the words of the saints and of modern doctors of theology.

### c. Constitution *Ex gravi ad Nos*

*Ed.: Clementinae*, l. V, tit. 5, c. 1 (Frdb 2:1184) / MaC 25:411DE / HaC 7:1360A / COeD, 3rd ed., 384f.

*Usury*

... Si quis in illum errorem inciderit, ut pertinaciter affirmare praesumat, exercere usuras non esse peccatum, decernimus eum velut haereticum puniendum.

... If, indeed, someone has fallen into the error of presuming to affirm pertinaciously that the practice of usury is not sinful, We decree that he is to be punished as a heretic. **906**

### d. Constitution *Exivi de paradiso*

Chapter 6 of the rule of St. Francis, approved by Honorius III, stipulated that all property, whether private or common, is to be excluded except for the simple "use" of things. The bull attempted to resolve the dispute among the Friars Minor regarding the interpretation of this point of the rule. Blamed, most of all, was Peter John Olivi, who had defended a spiritualist concept of the religious poverty: "It is heretical to say that in the vow of evangelical poverty 'poor usage' is not to be included" (Haereticum est dicere, in voto paupertatis evangelicae, usum pauperem non includi; Codex Vaticanus Burghesianus 358, fol. 193rb).

*Ed.: Clementinae*, l. V, tit. 11, c. 1 (Frdb 2:1198f.) / BullFr 5:85 / COeD, 3rd ed., $400_{16-31}$.

*Error on the Obligation of the (Franciscan) Vow of Poverty*

... Succrevit non parum scrupulosa quaestio inter fratres, videlicet: utrum ex suae professione regulae obligentur ad arctum et tenuem sive pauperem usum rerum; quibusdam ex ipsis credentibus et dicentibus quod, sicut quoad dominium rerum habent ex voto abdicationem arctissimam, ita ipsis quoad usum arctitudo maxima et exilitas est indicta; aliis in contrarium asserentibus, quod ex professione sua ad nullum usum pauperem qui non exprimatur in regula obligantur, licet teneantur ad usum moderatum temperantiae, sicut et magis ex condecenti, quam ceteri christiani.

Volentes itaque conscientiarum praedictorum fratrum providere quieti et his altercationibus finem dare, declarando dicimus, quod fratres Minores ex professione suae regulae specialiter obligantur ad arctos usus seu pauperes, qui in ipsorum regula continentur, et eo obligationis modo, sub quo continet seu ponit

... A question of no little difficulty has sprung up among the brethren, namely: whether by the profession of their rule they are bound to a restricted and meager or poor use of things, some ... saying that, just as by their vow they make the strictest possible abdication as regards the ownership of things, so as regards use, the greatest restriction and meagerness is declared binding on them in the same way; others asserting, on the contrary, that they are not bound by their profession to any restricted use beyond what is expressed in the rule, although they are bound to the moderate use dictated by temperance and, fittingly, more so than other Christians. **908**

Wishing therefore to provide for the tranquility of the consciences of the aforesaid brethren and to put an end to these arguments, We make the declaration that the Friars Minor by the profession of their rule are specially obliged to the restricted or poor use of things contained in their rule and by the kind of obligation under which the rule

regula dictos usus. Dicere autem, sicut aliqui asserere perhibentur, quod haereticum sit, tenere usum pauperem includi vel non includi sub voto evangelicae paupertatis, praesumptuosum et temerarium iudicamus.

contains or puts such use. But to say, as some are alleged to have said, that it is heretical to hold that this poor use is or is not included under their vow of evangelical poverty, We judge to be presumptuous and rash.

## JOHN XXII: August 7, 1316–December 4, 1334

### 910–916: Constitution *Gloriosam Ecclesiam*, January 23, 1318

The Friars Minor were divided over the interpretation of the rule of St. Francis pertaining to the "poor use" of things. The "Conventuals" allowed common property, fixed revenues, and possession of immovable property. The "Spirituals" rejected these. Some of the Spirituals, with the approval of Celestine V, left the community in 1294 and established their own congregation: "the Poor Hermits", who were also popularly called the "Fraticelli". The abolition of the decrees of Celestine V by Boniface VIII (April 8, 1295) deprived them of their independence. They refused the reunification desired by Clement V (*Exivi de paradiso*, May 6, 1312 [cf. *908]) and John XXII (*Sancta Romana Ecclesia*, December 30, 1317). Since they identified their rule and their interpretation with the Gospel itself, they described John XXII (who had conceded certain mitigations) as an enemy of the Gospel who had consequently lost all juridical authority and sacerdotal power. Their errors, at least in part, were taken from the *Postilla super Apocalypsim* of Peter John Olivi, condemned by the pope on February 8, 1326. Since this is not yet published, recourse can be made, in its place (according to J. Koch, ThQ 113 [1932]: 145–47), to the extracts of the eight censors who, in 1319–1320, drafted a *votum* on the *Postilla*. This *votum* was published by S. Baluzi and I. D. Mansi, *Miscellanea* 2 (Lucca, 1761), 258–70. On proposition 1, cf. the *votum*, art. 5, 7, 9, 17; cf. 12, 18f.; on proposition 5, cf. the *votum*, art. 3f., 9, 16, 22.

*Ed.:* BullTau 4:263b–266a / BullCocq 3/II, 162a–163b / BullFr 5:139–41 (no. 302) / DuPlA 1/I, 291ab.

*The Church and the Sacraments, against the Fraticelli*

**910** § 12. ... Praedicti temeritatis atque impietatis filii, ut habet fide digna relatio, ad eam sunt mentis inopiam devoluti, quod adversus praeclarissimam et saluberrimam christianae fidei veritatem impie sentiunt, sacramenta Ecclesiae veneranda contemnunt et in gloriosum Ecclesiae Romanae primatum, cunctis nationibus percellendum, ab ipso conterendi citius impetu caeci furoris impingunt.

§ 12. ... The sons of the above-mentioned rashness and impiety have been driven to this weakness of mind, that they think impiously in opposition to the most renowned and salutary truth of the Christian faith; they condemn the sacraments of the Church, which should be venerated, and in an attack of blind fury they, who should be crushed by it, press against the glorious primacy of the Roman Church, saying that it ought to be overthrown by all nations.

**911** (1) § 14. Primus itaque error, qui de istorum officina tenebrosa prorumpit, duas fingit ecclesias, unam carnalem, divitiis pressam, effluentem divitiis, sceleribus maculatam, cui Romanum praesulem aliosque inferiores praelatos dominari asserunt; aliam spiritualem, frugalitate mundam, virtute decoram, paupertate succinctam, in qua ipsi soli eorumque complices continentur, cui etiam ipsi spiritualis vitae merito, si qua fides est adhibenda mendaciis, principantur.

(1) § 14. Thus, the first error that breaks forth from their dark workshop invents two churches, the one carnal, packed with riches, overflowing with riches, stained with crimes, which they declare the Roman prefect and other inferior prelates dominate; the other spiritual, cleansed by frugality, beautiful in virtue, bound by poverty, in which only they and their companions are included and which they, because of the merit of their spiritual life, rule, if any faith should be given to lies.

**912** (2) § 16. Secundus error, quo praedictorum insolentium conscientia maculatur, venerabiles Ecclesiae sacerdotes aliosque ministros sic iurisdictionis et ordinis clamitat auctoritate desertos, ut nec sententias ferre, nec sacramenta conficere, nec subiectum populum instruere valeant vel docere, illos fingentes omni ecclesiastica potestate privatos, quos a sua perfidia viderint alienos: quia apud ipsos solos (ut ipsi somniant) sicut spiritualis vitae sanctitas, sic auctoritas perseverat, in qua re Donatistarum sequuntur errorem....

(2) § 16. The second error, by which the conscience of the above-mentioned insolent is stained, cries out that the venerable priests of the Church and other ministers of jurisdiction and orders are so devoid of authority that they cannot pass sentences or perform the sacraments or instruct or teach the subject people, imagining that these have been deprived of all ecclesiastical power, whom they see are free of their own heresy; because only in themselves (as they themselves vainly think) do the sanctity of a spiritual life and, likewise, authority remain; and in this matter they are following the error of the Donatists....

(3) § 18. Tertius istorum error in Waldensium errore coniurat, quoniam et ii et illi in nullum eventum asserunt fore iurandum, dogmatizantes mortalis criminis contagione pollui et poena teneri, quos contigerit iuramenti religione constringi.

(3) § 18. The third error of these men conspires with the error of the Waldensians, since the one and the other maintain that an oath is never to be made under any circumstance, teaching that those who happen to be bound by the obligation of an oath are polluted by the contagion of mortal sin and subject to punishment. **913**

(4) § 20. Quarta huiusmodi impiorum blasphemia de praedictorum Waldensium venenato fonte prorumpens, sacerdotes rite etiam et legitime secundum formam Ecclesiae ordinatos, quibuslibet tamen criminibus pressos, non posse conficere vel conferre ecclesiastica sacramenta confingit.

(4) § 20. The fourth blasphemy of such wicked men, breaking forth from the poisoned fount of the Waldensian teachings, pretends that priests rightly and even legitimately ordained according to the form of the Church, yet weighed down by any sins, cannot consecrate or confer the ecclesiastical sacraments. **914**

(5) § 22. Quintus error sic istorum hominum mentes obcaecat, ut Evangelium Christi in se solis hoc in tempore asserant esse completum, quod hactenus (ut ipsi somniant) obtectum fuerat, immo prorsus exstinctum.

(5) § 22. The fifth error so blinds the minds of these that they declare that the Gospel of Christ has been fulfilled in them alone at this time, because up to now (as they foolishly think) it has been concealed or indeed entirely extinct. **915**

§ 24. Multa sunt alia, quae isti praesumptuosi homines contra coniugii venerabile sacramentum garrire dicuntur, multa, quae de cursu temporum et fine saeculi somniant, multa, quae de Antichristi adventu, quem iamiam instare asserunt, flebili vanitate divulgant. Quae omnia, quia partim haeretica, partim insana, partim fabulosa cognoscimus, damnanda potius cum suis auctoribus, quam stilo prosequenda aut refellenda censemus....

§ 24. There are many other things that these very presumptuous men are said to babble against the venerable sacrament of matrimony; many things that they foolishly believe concerning the course of time and the end of time; many things that they propagate with lamentable vanity concerning the coming of the Antichrist, which they declare even now to be close at hand. All these things, because we recognize them as partly heretical, partly senseless, partly fabulous, we decree must be condemned together with their authors rather than pursued or refuted with a pen.... **916**

## 921–924: Constitution *Vas electionis*, July 24, 1321

In the controversy regarding the faculty of the mendicants to hear confessions, John de Polliaco (Pouilly), professor at the University of Paris, defended, in opposition to the mendicant friars, the exclusive right of the parish priests. He was prosecuted before the papal curia of Avignon. His error was based on a false understanding of the Church. The condemned propositions are taken from his response at Avignon to his censured articles: proposition 1 responds to art. 3; propositions 2 and 3 respond to art. 4; the text is supplied by J. Koch, in ThQ 113 (1932): 148f. His retraction is published in DenCh 2:245 (no. 799). These same errors, reappearing a century later, were once again condemned by Eugene IV in his constitution *Gregis nobis*, of January 16, 1447 (BullTau 5:85f.).

*Ed.:* DenCh 2:243f. (no. 798) / *Extravagantes communes*, l. V, tit. 3, c. 2 (Frdb 2:1291) / MaC 25:576E–577A.

*The Errors of John de Polliaco on Jurisdiction over Penitents*

(1) Quod confessi fratribus, habentibus licentiam generalem audiendi confessiones, tenentur eadem peccata, quae confessi fuerant, iterum confiteri proprio sacerdoti.

(1) That they who have confessed to friars having the general permission of hearing confessions are bound to confess again to their own priest those same sins that have been confessed. **921**

(2) Quod stante Statuto [*Concilii Lateranensis IV, *812*] "*Omnis utriusque sexus*" edito in concilio generali ita Romanus Pontifex non potest facere, quod parochiani non teneantur confiteri omnia peccata sua semel in anno proprio sacerdoti, quem dicit esse parochialem curatum; immo nec Deus posset hoc facere: quia, ut dicebat, implicat contradictionem.

(2) As long as the existing statute *Omnis utriusque sexus* of the general council [*Fourth Lateran Council, *812*] stands, the Roman pontiff cannot bring it about that parishioners are not bound to confess all their sins once a year to their own priest, who is said to be the pastor of the parish; on the contrary, not even God can do this because, as was said, this implies a contradiction. **922**

**923** (3) Quod Papa non potest dare generalem potestatem audiendi confessiones, immo nec Deus, quin confessus habenti generalem licentiam teneatur iterum confiteri suo proprio sacerdoti, quem dicit esse (ut praemittitur) parochialem curatum.

(3) That the pope cannot give the general power of hearing confessions, indeed, neither can God, without the one who has confessed to one having general power being bound to confess these same sins again to his own priest, who, it says (as We have already indicated), is the parish curate.

**924** [*Censura:*] ... Comperimus, praemissos articulos doctrinam non sanam, sed periculosam multum et veritati contrariam continere. Quos etiam articulos omnes et singulos idem magister Ioannes ... revocavit.... Omnes articulos et quemlibet eorum tamquam falsos et erroneos et a doctrina sana devios auctoritate Apostolica damnamus et reprobamus de fratrum Nostrorum consilio ..., doctrinam ipsis contrarium veram esse et catholicam asserentes....

[*Censure:*]... We have found that the aforementioned articles contain a doctrine that is not sound but very dangerous and contrary to the truth. These articles—each and every one of them—the same Master John ... retracted.... On the advice of Our brothers, in virtue of ⟨Our⟩ apostolic authority, We condemn and reject all these articles and each of them as false and erroneous and inconsistent with sound doctrine ... while affirming the doctrine contrary to them to be true and catholic....

### 925–926: Letter *Nequaquam sine dolore* to the Armenians, November 21, 1321

The text included here is an almost literal repetition of the profession of faith of Michael Palaeologus [*857–858]: worth noting, though, is the addition "and in diverse places" (ac locis disparibus, *926), which would suggest limbo. Certain older editions present a text that confirms this. Namely, after the words "to be punished, though, with different pains and in different places" (poenis tamen ac locis disparibus puniendas), there follows: "that is to say, the souls of infants are subjected in limbo to the pain of loss ⟨of everlasting beatitude⟩, but not of sense" (nimirum puerorum animas poena damni, non sensus, in limbo afficiendas); this, however, is a marginal gloss later inserted into the text of the bull, as the edition of F. Segarra clearly shows.

*Ed.:* F. Segarra, in EstEcl 5 (1926): 441 / BarAE, at year 1321, no. 11.

*The Destiny of the Dead*

**925** [*Docet Romana Ecclesia*] ... illorum vero animas, qui post sacramentum baptismatis susceptum nullam omnino peccati maculam incurrerunt, illas etiam, quae post contractam peccati maculam vel in suis manentes corporibus vel eisdem exutae sunt purgatae, in caelum mox recipi.

[*The Roman Church teaches*] ... Truly the souls of those who, after receiving the sacrament of baptism, have not fallen into any stain of sin at all, as well as those who, after having contracted the stain of sin, are purified—either while they remain in their bodies or after they have departed them—are immediately received into heaven.

**926** Illorum autem animas, qui in mortali peccato vel cum solo originali decedunt, mox in infernum descendere, poenis tamen ac locis disparibus puniendas.

The souls, however, of those who die in mortal sin or with original sin only descend immediately into hell; to be punished, though, with different pains and in different places.

### 930–931: Constitution *Cum inter nonnullos*, November 12, 1323

The assertion repudiated in this bull was first designated as heretical by the inquisitor John de Belna, O.P., in 1321. In opposition to this censure, the Spiritual Franciscans appealed to the pope, invoking, in particular, the decree *Exiit qui seminat* of Nicholas III of August 14, 1279, which reads: "We affirm that such a renunciation of ownership of all things, whether private or in common, for the sake of God is meritorious and holy: as also Christ has taught by his word and confirmed by his example in showing the way of perfection" (Dicimus quod abdicatio proprietatis huiusmodi omnium rerum tam in speciali quam in communi propter Deum meritoria est et sancta: quam et Christus, viam ostendens perfectionis, verbo docuit et exemplo firmavit; Boniface VIII, *Decretales* [= *Liber Sextus*] 1. V, tit. 12, c. 3 [Frdb 2:1109–21 / BullFr 3:407AB]).

The General Chapter of the Order of Friars Minor held in Perugia in 1322 defended this affirmation. The acrimonious discussions regarding the evangelical and perfect poverty of Christ and the Friars Minor resulted in numerous declarations by John XXII, among which the following bull is prominent because of the binding force of its teaching. A violent controversy ensued. In his bull *Quia quorundam* of November 10, 1324, and *Quia vir reprobus* of November 16, 1329, John XXII defended his opinion against the reproach of heresy.

*Ed.:* John XXII, *Extravagantes communes*, tit. 14, c. 4 (Frdb 2:1229f.) / DuPlA 1/I (1724): 295b–296a / BullFr 5:256–59.

*Error of the Spirituals on the Poverty of Christ*

Cum inter nonnullos viros scholasticos saepe contingat in dubium revocari, utrum pertinaciter affirmare, Redemptorem nostrum ac Dominum Iesum Christum eiusque Apostolos in speciali non habuisse aliqua nec in communi etiam, haereticum sit censendum, diversa et adversa etiam sentientibus circa illud:

Nos,
huic concertationi finem imponere cupientes,

assertionem huiusmodi pertinacem
—cum Scripturae sacrae, quae in plerisque locis ipsos nonnulla habuisse asserit, contradicat expresse, ipsamque Scripturam sacram, per quam utique fidei orthodoxae probantur articuli, quoad praemissa fermentum aperte supponat continere mendacii,

ac per consequens,
quantum in ea est, eius in totum fidem evacuans,

fidem catholicam reddat, eius probationem adimens, dubiam et incertam—
deinceps erroneam fore censendam et haereticam, de fratrum Nostrorum consilio hoc perpetuo declaramus edicto.

Since often it happens among certain men of the **930**
schools that the doubt is renewed as to whether it should be considered heretical to affirm obstinately that our Redeemer and Lord Jesus Christ and his apostles did not possess anything, either personally or even in common; and since there are diverse and even conflicting opinions regarding this:
We declare,
desiring to put an end to this dispute,
on the advice of Our brothers, by means of this perpetual edict, that this kind of obstinate assertion
—since it expressly contradicts the Sacred Scriptures, which affirm in many places that ⟨Jesus and the apostles⟩ did possess certain things; and it openly implies that Sacred Scripture itself, by which the articles of the orthodox faith are indeed authenticated, contains the ferment of mendacity regarding the above-mentioned things;
and, as a consequence,
by completely destroying ⟨Scripture's⟩ credibility with respect to what is in it
⟨it⟩ makes the catholic faith doubtful and uncertain
by taking away its authentication—
will henceforth be considered erroneous and heretical.

Rursus in posterum pertinaciter affirmare, quod Redemptori nostro praedicto eiusque Apostolis, iis quae ipsos habuisse Scriptura sacra testatur, nequaquam ius ipsis utendi competierit, nec illa vendendi seu donandi ius habuerint aut ex ipsis alia acquirendi, quae tamen ipsos de praemissis fecisse Scriptura sacra testatur seu ipsos potuisse facere supponit expresse;

cum talis assertio ipsorum usum et gesta evidenter includat, in praemissis non iusta

—quod utique de usu, gestis seu factis Redemptoris nostri Dei Filii sentire nefas est, sacrae Scripturae contrarium et doctrinae catholicae inimicum—

assertionem ipsam pertinacem, de fratrum Nostrorum consilio, deinceps erroneam fore censendam merito ac haereticam declaramus.

And likewise, ⟨it must be considered heretical⟩ to **931**
affirm obstinately that our above-named Redeemer and his apostles did not possess in any way the right to use those things which Sacred Scripture testifies they did possess and that they did not have the right to sell or give away or to acquire other things with these, even though Sacred Scripture testifies that they did these above-mentioned things or clearly implies that they could have done them;
because such an assertion, which is unjustifiable in its premises, obviously includes the practice and actions of ⟨Jesus and the apostles⟩,
—and since, in any case, to think that in regard to the practice, actions, or deeds of our Redeemer, the Son of God, is impious, contrary to Sacred Scripture, and opposed to Catholic doctrine—
we declare, on the advice of Our brothers, that this obstinate assertion will henceforth be justly considered erroneous and heretical.

### 941–946: Constitution *Licet iuxta doctrinam* to the Bishop of Worcester, October 23, 1327

This bull rejects the errors of extreme regalism contained in *Defensor pacis* of the Parisian professor Marsilius of Padua. The book was completed in June 1324, but it was published only in 1326. Whether John of Janduno was the coauthor is uncertain. The propositions of the bull do not report the erroneous assertions in a literal manner but only according to their sense. There are two listings: first in the principal part of the bull and then, with some slight variations, at the conclusion of the bull. The assertions

are condemned in this final form, and, therefore, the following text presents them according to this second version. Under each of the statements, there is noted the corresponding passage of the source. Cf. the critical editions of R. Scholz, MGH Fontes iuris Germanici, in usum scholarum separatim editi (Hannover, 1932), and of C. W. Prévité-Orton (Cambridge, 1928). By the order of Benedict XII, *Defensor pacis* was again subjected to an examination that Clement VI concluded in 1343 by rejecting 240 theses.

*Ed.:* DuPlA 1/I (1724): 304b–309b; cf. 397b / BarAE, at year 1327, nos. 29–33.

*Errors of Marsilius of Padua on the Constitution of the Church*

**941** (1) Quod illud, quod de Christo legitur in Evangelio beati Matthaei [*Mt 17:27*], quod ipse solvit tributum Caesari, quando staterem sumptum ex ore piscis illis qui petebant didrachma iussit dari, hoc fecit non condescensive e liberalitate suae pietatis, sed necessitate coactus.[1]

(1) What is read about Christ in the Gospel of Blessed Matthew [*Mt 17:27*], ⟨namely,⟩ that he paid tribute to Caesar when he ordered the coin that had been taken from the mouth of the fish be given to those who asked for a double drachma, he did, not through condescension, out of the generosity of his piety, but because he was forced by necessity.[1]

**942** (2) Quod beatus Petrus Apostolus non fuit plus caput Ecclesiae quam quilibet aliorum Apostolorum, nec habuit plus auctoritatis, quam habuerunt alii Apostoli, et quod Christus nullum caput dimisit Ecclesiae, nec aliquem fecit vicarium suum.[1]

(2) Blessed Peter, the apostle, was not head of the Church any more than the other apostles, nor did he have any more authority than the other apostles, and Christ did not provide any head for his Church or appoint anyone his vicar.[1]

**943** (3) Quod ad Imperatorem spectat, corrigere Papam et punire, ac instituere et destituere.[1]

(3) It is the emperor's duty to correct and punish the pope and also to install and remove him.[1]

**944** (4) Quod omnes sacerdotes, sive sit Papa, sive archiepiscopus, sive sacerdos simplex quicumque, sunt aequalis auctoritatis et iurisdictionis ex institutione Christi; sed quod unus habet plus alio, hoc est secundum quod Imperator concessit plus vel minus et, sicut concessit, revocare potest.[1]

(4) Because of the institution of Christ, all priests, whether pope, archbishop, or simple priest, have equal authority and jurisdiction; but what one has more than another corresponds to what the emperor has granted more or less, and just as he has granted, he can also revoke.[1]

**945** (5) Quod Papa vel tota Ecclesia simul sumpta nullum hominem quantumcumque sceleratum potest punire punitione coactiva, nisi Imperator daret eis auctoritatem.[1]

(5) The pope, or the Church taken as a whole, cannot punish anyone—no matter how wicked he may be—with a compulsory penalty unless the emperor gives them authority.[1]

**946** [*Censura: Articulos praedictos*] ... velut sacrae Scripturae contrarios et fidei catholicae inimicos, haereticos, seu haereticales et erroneos, necnon et praedictos Marsilium et Ioannem haereticos, immo haeresiarchas fore manifestos et notorios sententialiter declaramus.

[*Censure: The above-mentioned articles*] ... We declare, by way of judgment, ⟨that they are⟩ contrary to Sacred Scripture and opposed to the Catholic faith, heretical, or analogous to heresy, and erroneous; likewise ⟨we declare⟩ the above-mentioned Marsilius and John to be heretics, indeed, manifest and notorious arch-heretics.

## 950–980: Constitution *In agro dominico*, March 27, 1329

Meister Eckhart, O.P. (in Latin also Echardus and Ekkardus [according to himself], Aychardus and otherwise), was obliged to respond to questions about his doctrine for the first time on September 26, 1326, by order of Henry of Virneburg, Archbishop of Cologne. At first forty-nine articles were censured and, later, fifty-nine others. The Acts of this accusation were edited by A. Daniels, in BeitrGPhThMA 23/V (1923), and by G. Théry, in ArchHDLMA 1 (1926): 157–268. The appeal of Eckhart to the pope (February 13, 1327) was impeded by his adversaries; however, his cause was taken to the Avignon curia. From that, we have an "Avignon theological *votum*" (henceforth abbreviated as "Av.v.") (edited by F. Pelster, in BeitrGPhThMA suppl. 3 = *Aus der Geisteswelt des Mittelalters* 2 [Münster, 1935], 1109–24), in which all the propositions are treated (even if in a sequence different from those marked by "cf. Av.v.") that would later, after the death of Eckhart, be condemned in a bull of John XXII. On April 15, 1329, the [same] pope was content to send a copy of this bull to the archbishop of Cologne so that it would be published only within his diocese and ecclesiastical province.

*941 [1] Cf. dictio II, c. 4, §§ 10–11 (Scholz 168–72).
*942 [1] Cf. d. II, c. 15, §§ 3–4; c. 16, §§ 5, 8, 9; c. 22, § 5; c. 28 (Scholz 327–29, 340–46, 423f., 528–75).
*943 [1] Cf. d. II, c. 8, §§ 7, 9; c. 21, § 5; c. 22, § 11; d. III, c. 2, § 41 (Scholz 225–31, 406–8, 430, 611).
*944 [1] Cf. d. II, c. 15, § 4; c. 16, § 5; d. III, c. 2, § 17 (Scholz 328f., 340–42, 606).
*945 [1] Cf. d. II, c. 5, §§ 4–6; d. III, c. 2, §§ 7, 14, 15, 16, 18, 30; cf. also d. I, c. 19, § 12 (Scholz 182–92, 604–8; 135f.).

*Ed.:* M.H. Laurent, *Autour du procès de Maître Eckhart: Les Documents des Archives Vaticanes*, doc. 8, in DivThomPl 39 (1936): 436–44 / H. Denifle, in ArchLKGMA 2 (1886): 636–40 / DuPlA 1/I, 312b–314a.

In the research of the sources of the propositions of this bull, besides H. Denifle (ArchLKGMA 2 [1886]: 684), the most noteworthy are J. Koch (ThQ 113 [1932]: 152–56; ArchFrPr 30 [1960]: 52) and M.H. Laurent, O.P. (in the edition noted above). The listing of the propositions has, generally speaking, followed the edition *Meister Eckhart: Die deutschen und lateinischen Werke*, published under the sponsorship of the Dt. Forschungsgemeinschaft (Stuttgart and Berlin, 1936ff.; the publication has not been completed [the following abbreviations apply to the two sections: *Die deutschen Werke* = DW, *Die lateinischen Werke* = LW]).

Aa' = *Expositio libri Genesis*, 1st ed., ed. by K. Weiss: LW 1 (1937ff.) [propositions 1, 3].
Ab' = *Liber parabolarum Genesis*, or *Expositio libri Genesis*, 2nd ed., ed. by K. Weiss: LW 1 [16f.].
B' = *Expositio libri Exodi*, ed. by K. Weiss: LW 2 (1954) [23].
C' = *Expositio libri Sapientiae*, ed. by J. Koch: LW 2 (1958ff.) ; G. Théry, *Le Commentaire de maître Eckhart sur le livre de la Sagesse*, in ArchHDLMA 3 (1928): 321–443; 4 (1929): 233–394 [19].
D' = *Expositio sancti Evangelii secundum Johannem*, ed. by K. Christ and J. Koch: LW 3 (1936ff.) [2, 4–7, 18, 25].
E' = *Benedictus*, or *Buch der göttlichen Tröstung* with the sermon *Vom edeln Menschen*, ed. by J. Quint: DW 5 (1952ff.) [13 (?), 14, 20 (?), 24].
Fa' = Sermon *Iusti vivent in aeternum*, ed. by J. Quint: DW 1 (Stuttgart, 1936ff.), no. 6 [8–10, 22].
Fb' = Sermon *In hoc apparuit*, DW 1, no. 5a [11].
Fc' = Sermon *Surge, illuminare, Iherusalem,* DW 1, no. 14 [21].
Fd' = Sermon *Omne datum optimum*, DW 1, no. 4 [26].
Fe' = Sermon *Quasi stiller matutina*, DW 1, no. 9 [Appendix 2].
Ff' = Sermon *Vidi supra montem*, DW 1, no. 13 [Appendix 1].
Fg' = Sermon *Sant Paulus sprichet: "intuot iu"*, DW 1, no. 24 [12].
G' = *Reden der Unterscheidung*, ed. by J. Quint: DW 5 (1961) / E. Diederichs, 7th ed. (Bonn, 1925) [15].

### *Errors of Eckhart on the Relation of the World and Man*

Ex inquisitione ... auctoritate ... Coloniensis archiepiscopi prius facta et tandem auctoritate Nostra in Romana curia renovata comperimus, evidenter constare per confessionem[1] eiusdem Ekardi, quod ipse praedicavit, dogmatizavit et scripsit viginti sex articulos, tenorem qui sequitur continentes:

From the inquiry ... on the authority ... of the archbishop of Cologne made previously, and later renewed in the Roman curia by Our own authority, We have found that it is evidently established by the confession[1] of the same Eckhart that he preached, maintained, and wrote twenty-six articles, the tenor of which is as follows: **950**

(1) Interrogatus quandoque, quare Deus mundum non prius produxerit, respondit tunc, sicut nunc, quod Deus non potuit primo[1] producere mundum, quia res non potest agere, antequam sit; unde quam cito Deus fuit, tam cito mundum creavit.[2]

(1) When asked once why God did not create the world sooner, he responded then as he responds now that God could not produce the world at the beginning[1] because a thing cannot act before it is; as a consequence, as soon as God was, he created the world.[2] **951**

(2) Item concedi potest mundum fuisse ab aeterno.[1]

(2) Likewise, it can be conceded that the world has existed from eternity.[1] **952**

(3) Item simul et semel, quando Deus fuit, quando Filium sibi coaeternum per omnia coaequalem Deum genuit, etiam mundum creavit.[1]

(3) Likewise, at once and at the very moment when God was, when he generated the Son—co-eternal and co-equal with him in every way—he also created the world.[1] **953**

(4) Item in omni opere, etiam malo, malo, inquam, tam poenae quam culpae, manifestatur et relucet aequaliter gloria Dei.[1]

(4) Likewise, in every work, even evil, the evil, I say, both of punishment and of guilt, the glory of God manifests itself and shines forth equally.[1] **954**

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***950** [1] Namely, before the tribunal of Avignon (cf. Av.v.).

***951** [1] In Eckhart, correctly: *prius* (earlier).
[2] Aa' 1:1 (LW $1:50_{25}$; $1:190_{5-9}$ / Denifle: ArchLKGMA 2 [1886]: 474, $553_{11-15}$); cf. Av.v.; but the argumentation ("because ...") is foreign to Eckhart.

***952** [1] D' 1:38 (LW $3:181_{7}$ / cf. Denifle, as above, 636f.); cf. Av.v. 2.

***953** [1] Aa' 1:1 (LW $1:190_{11f.}$; cf. $1:51_{2ff.}$ / Denifle 474, $553_{15-18}$); cf. Av.v. 3.

***954** [1] D' 9:3 (LW 3, no. 494 / Denifle 637); cf. Av.v. 7.

**955** (5) Item vituperans quempiam vituperio ipso peccato vituperii laudat Deum, et quo plus vituperat et gravius peccat, amplius Deum laudat.[1]

(5) Likewise, anyone who injures another with an insult praises God by the very sin of insulting, and the more he insults and the more gravely he sins, the more he praises God.[1]

**956** (6) Item Deum ipsum quis blasphemando Deum laudat.[1]

(6) Likewise, when one blasphemes God himself, he praises God.[1]

**957** (7) Item quod petens hoc aut hoc, malum petit et male, quia negationem boni et negationem Dei petit, et orat Deum sibi negari.[1]

(7) Likewise, whoever asks for this or that asks for evil and [does so] wickedly because he asks for the negation of the good and the negation of God, and he prays to God to deny himself.[1]

**958** (8) Qui non intendunt res, nec honores, nec utilitatem, nec devotionem internam, nec sanctitatem, nec praemium, nec regnum caelorum, sed omnibus his renuntiaverunt, etiam quod suum est, in illis hominibus honoratur Deus.[1]

(8) In those men who do not seek after wealth or honors or utility or interior devotion or sanctity or reward or the kingdom of heaven, but renounce all these things, even that which is theirs, God is honored.[1]

**959** (9) Ego nuper cogitavi, utrum ego vellem aliquid recipere a Deo vel desiderare: ego volo de hoc valde bene deliberare, quia ubi ego essem accipiens a Deo, ibi essem ego sub eo vel infra eum, sicut unus famulus vel servus, et ipse sicut dominus in dando, et sic non debemus esse in aeterna vita.[1]

(9) Recently I have considered whether I would wish to receive or to wish for anything from God; I wish to deliberate exceedingly well about this, because when I was receiving from God, then I was under him or below him, as a servant or slave, and he ⟨was⟩ as a master in giving, and thus we ought not to be in eternal life.[1]

**960** (10) Nos transformamur totaliter in Deum et convertimur in eum; simili modo sicut in sacramento panis convertitur in corpus Christi, sic ego convertor in eum, quod ipse operatur me suum esse unum, non simile. Per viventem Deum verum est, quod ibi nulla est distinctio.[1]

(10) We are transformed completely into God and changed into him; just as in the sacrament the bread is changed into the body of Christ, so, in a similar manner, I am changed into him, because he himself makes me one with, not like, his being. By the living God, it is true that there is then no distinction.[1]

**961** (11) Quidquid Deus Pater dedit Filio suo unigenito in humana natura, hoc totum dedit mihi. Hic nihil excipio, nec unionem nec sanctitatem, sed totum dedit mihi sicut sibi.[1]

(11) Whatever God the Father gave to his only begotten Son in human nature, all this he has given to me; here I except nothing, neither union nor sanctity, but he has given all to me as to himself.[1]

**962** (12) Quidquid dicit sacra Scriptura de Christo, hoc etiam totum verificatur de omni bono et divino homine.[1]

(12) Whatever Sacred Scripture says about Christ, all this also is verified with respect to every good and divine man.[1]

**963** (13) Quidquid proprium est divinae naturae, hoc totum proprium est homini iusto et divino; propter hoc iste homo operatur, quidquid Deus operatur, et creavit una cum Deo caelum et terram, et est generator Verbi aeterni, et Deus sine tali homine nesciret quidquam facere.[1]

(13) All that is proper to the divine nature is also completely proper to the just and divine man; this is why this man performs all that God performs, and together with God he created heaven and earth and is the generator of the eternal Word, and, without such a man, God would not have known how to do anything.[1]

**964** (14) Bonus homo debet sic conformare voluntatem suam voluntati divinae, quod ipse velit quidquid Deus

(14) The good man ought to so conform his will to the divine will that he may will all that God wills: and

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***955** [1] D' 9:3 (LW 3, no. 494 / Denifle 637); cf. Av.v. 8.
***956** [1] D' 9:3 (LW 3, no. 494 / Denifle 637); cf. Av.v. 9.
***957** [1] D' 16:23 (LW 3, no. 611 / Denifle 637f.); cf. Av.v. 14.
***958** [1] Fa' (DW $1{:}100_{4-6}$); cf. propositions of Cologne, series 2, 35; cf. Av.v. 15.
***959** [1] Fa' (DW $1{:}112_{6-9}$); cf. propositions of Cologne, series 2, 40; cf. Av.v. 16.
***960** [1] Fa' (DW $1{:}110_{8}$–$111_{2,6-7}$); cf. Av.v. 20.
***961** [1] Perhaps Fb' (DW $1{:}77_{11-17}$); cf. Av.v. 21.
***962** [1] Cf. Fg' (DW $1{:}421_{1}$–$422_{1}$) cf. Av.v. 22.
***963** [1] It seems to deal with either a sermon or a summary of E' (for the first part, cf. DW $5{:}43_{19}$); cf. Av.v. 23.

vult. Quia Deus vult aliquo modo me pecasse, nollem ego, quod ego peccata non commisissem, et haec est vera paenitentia.[1]

since God, in some manner, wills me to have sinned, I would not will not to have committed sins, and this is true repentance.[1]

(15) Si homo commisisset mille peccata mortalia, si talis homo esset recte dispositus, non deberet velle se ea non commisisse.[1]

(15) If man had committed a thousand mortal sins, if such a man were rightly disposed, he ought not to wish that he had not committed them.[1] **965**

(16) Deus proprie non praecipit actum exteriorem.[1]

(16) Properly speaking, God does not command an exterior act.[1] **966**

(17) Actus exterior non est proprie bonus nec divinus, nec operatur ipsum Deus proprie neque parit.[1]

(17) An exterior act is not properly good or divine, neither does God properly operate it or produce it.[1] **967**

(18) Afferamus fructum actuum non exteriorum, qui nos bonos non faciunt, sed actuum interiorum, quos Pater in nobis manens facit et operatur.[1]

(18) We bring forth the fruit, not of exterior actions that do not make us good, but of interior actions that the Father abiding in us does and operates.[1] **968**

(19) Deus animas amat, non opus extra.[1]

(19) God loves souls, not exterior work.[1] **969**

(20) Quod bonus homo est unigenitus Filius Dei.[1]

(20) A good man is the only begotten Son of God.[1] **970**

(21) Homo nobilis est ille unigenitus Filius Dei, quem Pater aeternaliter genuit.[1]

(21) A noble man is that only begotten Son of God whom the Father has begotten from eternity.[1] **971**

(22) Pater generat me suum filium et eundem filium. Quidquid Deus operatur, hoc est unum; propter hoc generat ipse me suum filium sine omni distinctione.[1]

(22) The Father begot me his son and the same son. Whatever God does, it is one; this is why he begot me his son without any distinction.[1] **972**

(23) Deus est unus omnibus modis et secundum omnem rationem, ita ut in ipso non sit invenire aliquam multitudinem in intellectu vel extra intellectum.[1] Qui enim duo videt vel distinctionem videt, Deum non videt, Deus enim unus est extra numerum et supra numerum, nec ponit in unum cum aliquo.[2] Sequitur [*scilicet loco posteriore*]: nulla igitur distinctio in ipso Deo esse potest aut intelligi.[3]

(23) God is one in every manner and from every point of view, so that in himself, no multiplicity may be found in the intellect or outside the intellect;[1] for whoever sees duality or a distinction does not see God, for God is one outside number and beyond number, and he cannot be placed in unity with another.[2] As a consequence [*namely, in a subsequent place*], no distinction can exist or be understood in God himself.[3] **973**

(24) Omnis distinctio est a Deo aliena, neque in natura neque in personis; probatur: quia natura ipsa est una et hoc unum, et quaelibet persona est una et idipsum unum, quod natura.[1]

(24) All distinction is foreign to God, either in nature or in persons; the proof: because nature itself is one and this One, and each person is one and this very One, which ⟨is⟩ nature.[1] **974**

(25) Cum dicitur: "Simon, diligis me plus his?" [*Io 21:15*], sensus est, id est plus quam istos, et bene quidem, sed non perfecte. In primo enim et secundo et plus et minus et gradus est et ordo, in uno autem nec gradus est

(25) When it is said: "Simon, do you love me more than these?" [*Jn 21:15f.*], the meaning is: That is, more than ⟨you love⟩ these, and indeed well, but not perfectly. For in the *first* and *the second* and *more* and *less* there is **975**

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***964** [1] E' (DW 5:22$_{5–8,10}$); cf. Av.v. 28.
***965** [1] Cf. G' (DW 5:233$_{4–6}$ / Diederichs 20$_{32–37}$); cf. Av.v. 27.
***966** [1] Ab' (LW 1, no. [of Ab'] 165 / Denifle 638); cf. Av.v. 10.
***967** [1] Ab' (LW 1, no. [of Ab'] 165 / Denifle 638); cf. Av.v. 11.
***968** [1] D' 18:16 (LW 3, no. 646 / Denifle 638); cf. Av.v. 12.
***969** [1] C' 11:27 (LW 2, no. [of C'] 226 / Théry: ArchHDLMA 4 [1929]: 320$_4$); cf. Av.v. 13.
***970** [1] Perhaps E' (DW 5:44$_{19, 26}$); cf. Av.v. 17.
***971** [1] Fc' (DW 1:239$_{4f.}$); cf. Av.v. 18.
***972** [1] Fa' (DW 1:109$_{6f.}$, 110$_{1f.}$); cf. Av.v. 19.
***973** [1] "Deus est unus ... extra intellectum" (God is one ... outside intellect): Maimonides, *Dux neutrorum* (Paris, 1520), fol. 18v$_{16–19}$.
[2] In Eckhart, one reads: "nec potest in numerum poni cum aliquo" (nor can he be put in number with anything).
[3] B' 15:3 (LW 2:65$_{2–6}$, 66$_6$ / Denifle 638); cf. Av.v. 24.
***974** [1] E' (DW 5:114$_{21}$–115$_3$); cf. Av.v. 25.

nec ordo. Qui igitur diligit Deum plus quam proximum, bene quidem, sed nondum perfecte.[1]

both a degree and a rank; in *oneness*, however, there is no degree or rank. Therefore, he who loves God more than his neighbor, ⟨loves⟩ indeed well but not yet perfectly.[1]

**976** (26) Omnes creaturae sunt unum purum nihil: non dico, quod sint quid modicum vel aliquid, sed quod sint unum purum nihil.[1]

(26) All creatures are one pure nothing; I do not say that they are something ordinary or anything, but that they are one pure nothing.[1]

Obiectum praeterea exstitit dicto Ekardo, quod praedicaverat alios duos articulos sub his verbis:

In addition, the above-mentioned Eckart is accused of having preached two other articles under these words:

**977** (1) Aliquid est in anima, quod est increatum et increabile; si tota anima esset talis, esset increata et increabilis, et hoc est intellectus.[1]

(1) There is something in the soul that is uncreated and incapable of being created; if the entire soul were such, it would be uncreated and incapable of being created; and this is the intellect.[1]

**978** (2) Quod Deus non est bonus neque melior neque optimus; ita male dico, quandocumque voco Deum bonum, ac si ego album vocarem nigrum.[1]

(2) God is not good or better or best; whenever I call God good, I am just as wrong as if I were to call white black.[1]

**979** [*Censura:*] ... Quia ... invenimus primos quindecim memoratos articulos et duos etiam alios ultimos tam ex suorum sono verborum quam ex suarum connexione sententiarum errorem seu labem haeresis continere, alios vero undecim, quorum primus incipit "Deus non praecipit" etc. [*prop. 16*], reperimus nimis male sonare et multum esse temerarios de haeresique suspectos, licet cum multis expositionibus et suppletionibus sensum catholicum formare valeant vel habere:
ne articuli huiusmodi seu contenta in eis corda simplicium, apud quos praedicati fuerunt, ultra inficere valeant, ...
Nos ... praefatos quindecim primos articulos et duos alios ultimos tamquam haereticos, dictos vero alios undecim tamquam male sonantes, temerarios, et suspectos de haeresi, ac nihilominus libros quoslibet seu opuscula eiusdem Ekardi, praefatos articulos seu eorum aliquem continentes, damnamus et reprobamus expresse....

[*Censure:*] ... Since We ... have found that the first fifteen articles mentioned and also the final two, as much from the tenor of their words as from the connection of their ideas, contain error or the stain of heresy, but that the other eleven, the first of which begins, "God does not command", etc. [*prop. 16*], We have discerned to be very evil-sounding, quite rash, and suspect of heresy, even if with many clarifications and additions they might be able to form or have a Catholic sense:
so that articles of this kind or their contents cannot continue to corrupt the hearts of the simple where they have been preached, ...
We expressly condemn and reject ... the above-named first fifteen articles and the final two as heretical; and the other eleven named ⟨We condemn and reject⟩ as evil-sounding, rash, and suspect of heresy, and likewise any books or treatises of the aforementioned Eckhart containing the above-named articles or one of them....

**980** Porro ... volumus notum esse, quod, prout constat per publicum instrumentum inde confectum, praefatus Ekardus in fine vitae suae fidem catholicam profitens praedictos viginti sex articulos, quos se praedicasse confessus exstitit, necnon quaecumque alia per eum scripta et docta ..., quae possent generare in mentibus fidelium sensum haereticum vel erroneum ac verae fidei inimicum, quantum ad illum sensum revocavit ac etiam reprobavit ..., determinationi Apostolicae Sedis et Nostrae tam se quam scripta sua et dicta omnia summittendo.[1]

Furthermore, ... We want it known as established by a public document thereupon drawn up that the aforementioned Eckhart, at the end of his life, professing the Catholic faith, retracted and condemned, as to their sense, the above-named twenty-six articles that he confessed to have preached and also all the other things that he wrote or taught ... that could have given rise to a heretical or erroneous meaning or something inimical to the true faith in the minds of the faithful ..., submitting both himself as well as his writings and all others things said to the determination of Our own and Apostolic See.[1]

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***975** [1] D' 21:15 (LW 3, no. 728 / Denifle 639); cf. Av.v. 26.
***976** [1] Fd' (DW 1:$69_8$–$70_1$); cf. Av.v. 6.
***977** [1] Ff' (DW 1:$220_{4-5}$); cf. Av.v. 4.
***978** [1] Fe' (DW 1:$148_{5-7}$); cf. Av.v. 5.
***980** [1] In Cologne, on February 13, 1327, Eckhart indeed declared publicly that he would retract all that could be found in his affirmations or writings that might be erroneous (cf. Laurent, in DivThomPl 39 [1936]: 344–46, doc. V / Denifle, in ArchLKGMA 2 [1886]: 630–33), but the words of the bull seem to refer to a later revocation not known to us.

## 990–991: Bull *Ne super his*, December 3, 1334

Contrary to the already then common theological understanding, John XXII upheld the opinion that the souls of the dead, remaining "under the altar of God" (cf. Rev 6:9), enjoyed only the vision of the human nature of Christ and came to enjoy the fullness of beatitude only after the general judgment. He presented this thesis above all in three homilies: November 1 and December 15, 1331, and January 5, 1332. The first two were edited by Mariano Prados, S.J., in ArchTGran 23 [1960]: 155–84; for the manuscripts, cf. DenCh 2:414. In the second homily, the pope explains that the vision of God is the reward given (according to Augustine, *Enarrationes in Psalmos* 90, sermo 2, no. 13 [CpChL 39:1277$_{13–15}$ / PL 37:1170A]) only to man who, as a subject, has body and soul united in the resurrection, not prior to this as a soul separated from the body. In the third homily, he maintains that both the demons and reprobate humans enter into the eternal punishment of hell only after the general judgment. In 1333, John XXII also wrote a short treatise in support of his position.

King Philip VI of France initiated an examination. It began on December 19, 1333. Subsequently, the pope also convoked a commission of cardinals and theologians, which induced him to declare to the consistory on January 3, 1334, that he would retract his thesis since it was found to be in opposition to the common doctrine of the Church. On December 3, 1334, one day before his death, in the presence of the college of cardinals, he solemnly retracted his thesis with the words handed down in this bull, which was published by his successor, Benedict XII.

*Ed.:* DenCh 2:440f. (no. 987) / a quite different text in DuPlA 1/I (1724): 320b–321a / MaC 25:568E–569C / HaC 7:1405B–D.

*Retraction of John XXII on the Beatitude of the Saints*

Ne super his, quae de animabus purgatis separatis a corporibus (an citra resumptionem corporum divinam essentiam illa visione, videlicet quam vocat facialem Apostolus, videant) tam per Nos quam per nonnullos alios in praesentia Nostra recitando sacram Scripturam ac originalia dicta Sanctorum vel alias ratiocinando saepius dicta sunt, aliter quam per Nos dicta et intellecta fuerint et intelligantur ac dicantur, auribus valeant fidelium inculcari, ecce quod Nostram intentionem, quam cum sancta Ecclesia catholica circa haec habemus et habuimus, serie praesentium ut sequitur declaramus.

In order that those things often said—both by Us and by certain others in Our presence—on the subject of the purified souls separated from the body (whether before the resurrection of the bodies they can see the divine essence with that vision which the apostle calls face to face)—by citing Sacred Scripture and the original sayings of the saints or other modes of reasoning—should not impress the ears of the faithful otherwise than as was said or understood by Us or as is being said and understood ⟨by Us⟩, so We now earnestly declare as follows, in the context of the present ⟨writing⟩ Our opinion that We, together with the holy Catholic Church, have and have had regarding this matter. **990**

Fatemur siquidem et credimus, quod animae purgatae separatae a corporibus sunt in caelo, caelorum regno et paradiso et cum Christo in consortio angelorum congregatae et vident Deum de communi lege ac divinam essentiam facie ad faciem clare, in quantum status et condicio compatitur animae separatae.

We therefore confess and believe that the purified souls separated from the body are gathered together in heaven, in paradise and the kingdom of the heaven, with Christ in the company of the angels, and that they, according to the common precept, clearly see God and the divine essence face to face, insofar as the state and the condition of the separated soul allows. **991**

Si vero alia vel aliter circa materiam huiusmodi per Nos dicta fuerint quoquomodo, illa in habitu fidei catholicae diximus ac recitando et conferendo dixisse asserimus et volumus esse dicta. Insuper si qua alia sermocinando, conferendo, dogmatizando, docendo seu alio quovis modo diximus circa ea quae fidem concernunt catholicam, sacram Scripturam aut bonos mores, ea in quantum sunt consona fidei catholicae, determinationi Ecclesiae, sacrae Scripturae ac bonis moribus, approbamus, alias autem illa haberi volumus pro non dictis, et ea minime approbamus, sed in quantum essent a praemissis fide catholica, determinatione Ecclesiae, sacra Scriptura vel bonis moribus aut aliquo ipsorum dissonantia, reprobamus et nihilominus omnia dicta et scripta Nostra de quacumque materia ubicumque et in quocumque loco ac in quocumque statu, quem habemus

But if, in any way, other things may have been said, or ⟨said⟩ in another manner, by Us on this subject, We have said them in the disposition of the Catholic faith, and We affirm to have said them thus in discoursing and discussing, and We wish to have said ⟨them⟩ thus. Furthermore, if We, in what pertains to the Catholic faith, Sacred Scripture, or good morals, have said other things in preaching, discoursing, formulating a doctrine, teaching, or in any other way, these, insofar as they are in conformity with the Catholic faith, the Church's way of thinking, Sacred Scripture, and good morals, We approve; other things, however, We wish to consider as though they were not said, and We do not in any way approve them; rather, insofar as these might not have been in accord with what We have mentioned—the Catholic faith, the Church's way of thinking, Sacred Scripture,

vel habuerimus hactenus, submittimus determinationi Ecclesiae ac successorum Nostrorum.

or good morals or any of these—We reject them; and likewise We submit to the judgment of the Church and Our successors all that We have said or written on any subjects wherever and in whatever place and in whatever situation We have or may have had up until now.

## BENEDICT XII: December 20, 1334–April 25, 1342

### 1000–1002: Constitution *Benedictus Deus*, January 29, 1336

Regarding the occasion of this definition, cf. *990°. Benedict XII had already, as a cardinal, composed an extensive work, *De statu animarum sanctarum ante generale iudicium* (Archivum Vaticanum latinum 4006, fols. 16A–218B; cf. J.-M. Vidal, in RHE 6 [1905]: 788). In opposition to his predecessor, he defended the common theological opinion on this question. Before defining the matter, he commissioned a group of theologians to make a detailed examination of the problem.

*Ed.:* BullTau 4:346b–347a / BullCocq 3/II, 214ab / DuPlA 1/I (1724): 321b–322a / Benedict XII, *Acta*, ed. by A. L. Tăutu (*Codex Iuris Canonici Orientalis*, Fontes III, 8 [Vatican, 1958]), 12f.

*The Destiny of Man after Death*

**1000** [*Visio Dei beatifica.*] Hac in perpetuum valitura Constitutione auctoritate Apostolica diffinimus:
quod secundum communem Dei ordinationem animae sanctorum omnium, qui de hoc mundo ante Domini Nostri Iesu Christi passionem decesserunt, nec non sanctorum Apostolorum, martyrum, confessorum, virginum et aliorum fidelium defunctorum post sacrum ab eis Christi baptisma susceptum, in quibus nihil purgabile fuit, quando decesserunt, nec erit, quando decedent etiam in futurum, vel si tunc fuerit aut erit aliquid purgabile in eisdem, cum post mortem suam fuerint purgatae,

ac quod animae puerorum eodem Christi baptismate renatorum et baptizandorum cum fuerint baptizati, ante usum liberi arbitrii decedentium,

mox post mortem suam et purgationem praefatam in illis, qui purgatione huiusmodi indigebant, etiam ante resumptionem suorum corporum et iudicium generale post ascensionem Salvatoris Domini nostri Iesu Christi in caelum, fuerunt, sunt et erunt in caelo, caelorum regno et paradiso caelesti cum Christo, sanctorum Angelorum consortio congregatae,

ac post Domini Iesu Christi passionem et mortem viderunt et vident divinam essentiam visione intuitiva et etiam faciali, nulla mediante creatura in ratione obiecti visi se habente, sed divina essentia immediate se nude, clare et aperte eis ostendente,

quodque sic videntes eadem divina essentia perfruuntur, necnon quod ex tali visione et fruitione eorum animae, qui iam decesserunt, sunt vere beatae et habent vitam et requiem aeternam, et etiam illorum, qui postea decedent, eandem divinam videbunt essentiam ipsaque perfruentur ante iudicium generale;

[*The beatific vision of God.*] By this constitution, which is to remain in force forever, We, with apostolic authority, define the following:
according to the general disposition of God, the souls of all the saints who departed from this world before the Passion of our Lord Jesus Christ and also of the holy apostles, martyrs, confessors, virgins, and other faithful who died after receiving the holy baptism of Christ—provided they were not in need of any purification when they died, or will not be in need of any when they die in the future, or else, if they then needed or will need some purification, after they have been purified after death—
and again the souls of children who have been reborn by the same baptism of Christ or will be when baptism is conferred on them, if they die before attaining the use of free will:
all these souls, immediately after death and, in the case of those in need of purification, after the purification mentioned above, since the Ascension of our Lord and Savior Jesus Christ into heaven, already before they take up their bodies again and before the general judgment, have been, are, and will be with Christ in heaven, in the heavenly kingdom and paradise, joined to the company of the holy angels.
Since the Passion and death of the Lord Jesus Christ, these souls have seen and see the divine essence with an intuitive vision and even face to face, without the mediation of any creature by way of object of vision; rather the divine essence immediately manifests itself to them, plainly, clearly, and openly,
and in this vision they enjoy the divine essence.
Moreover, by this vision and enjoyment the souls of those who have already died are truly blessed and have eternal life and rest. Also the souls of those who will die in the future will see the same divine essence and will enjoy it before the general judgment.

ac quod visio huiusmodi divinae essentiae eiusque fruitio actus fidei et spei in eis evacuant, prout fides et spes propriae theologicae sunt virtutes;

quodque, postquam inchoata fuerit vel erit talis intuitiva ac facialis visio et fruitio in eisdem, eadem visio et fruitio sine aliqua intermissione seu evacuatione praedictae visionis et fruitionis continuata exstitit et continuabitur usque ad finale iudicium et ex tunc usque in sempiternum.

Such a vision and enjoyment of the divine essence **1001**
do away with the acts of faith and hope in these souls, inasmuch as faith and hope are properly theological virtues.
And after such intuitive and face-to-face vision and enjoyment have or will have begun for these souls, the same vision and enjoyment have continued and will continue without any interruption and without end until the Last Judgment and from then on forever.

[*Infernum.—Iudicium generale.*] Diffinimus insuper, quod secundum Dei ordinationem communem animae decedentium in actuali peccato mortali mox post mortem suam ad inferna descendunt, ubi poenis infernalibus cruciantur,
et quod nihilominus in die iudicii omnes homines "ante tribunal Christi" cum suis corporibus comparebunt, reddituri de factis propriis rationem, "ut referat unusquisque propria corporis, prout gessit, sive bonum sive malum" [*2 Cor 5:10*].

[*Hell and the general judgment.*] Moreover, We **1002**
define
that according to the general disposition of God, the souls of those who die in actual mortal sin go down into hell immediately after death and there suffer the pain of hell.
Nevertheless, on the Day of Judgment all will appear with their bodies "before the judgment seat of Christ" to give an account of their personal deeds, "so that each one may receive good or evil, according to what he has done in the body" [*2 Cor 5:10*].

## 1006–1020: Libellus *Cum dudum* to the Armenians, August 1341

The significance of this document consists in the clarification of Catholic doctrine. The writing goes back to a study done without official mandate. The 117 accusations that it contains cannot be imputed to the Armenian Church as a whole. The Armenians objected to the writing and in 1345 (1344?) assembled at a synod in Sis in order to refute every single article; cf. MaC 25:1185–1270, where the text of the articles is also found. – In the Latin text, "Armeni", which is found in the source, is retained in place of the more usual form, "Armenii".

*Ed.:* Benedict XII, *Acta*, ed. by A. L. Tăutu (*Codex Iuris Canonici Orientalis*, Fontes III, 8 [Vatican, 1958]), 121–43 / E. Martène, *Veterum scriptorum et monumentorum amplissima collectio* 7 (Paris, 1733), 318B–385B / BarAE, at year 1341, nos. 50–69).

*The Imputed Errors of the Armenians*

4. Item quod Armeni dicunt et tenent, quod peccatum primorum parentum personale ipsorum tam grave fuit, quod omnes eorum filii ex semine eorum propagati usque ad Christi passionem merito dicti peccati personalis ipsorum damnati fuerunt et in inferno post mortem detrusi, non propter hoc, quod ipsi ex Adam aliquod peccatum originale contraxerint, cum dicant pueros nullum omnino habere originale peccatum, nec ante Christi passionem nec post; sed dicta damnatio ante Christi passionem eos sequebatur ratione gravitatis peccati personalis, quod commiserunt Adam et Eva, transgrediendo divinum praeceptum eis datum: sed post Domini passionem, in qua peccatum primorum parentum deletum fuit, pueri, qui nascuntur ex filiis Adam, non sunt damnationi addicti, nec in inferno ratione dicti peccati sunt detrudendi, quia Christus totaliter peccatum primorum parentum delevit in sua passione.

4. And likewise, the Armenians say and hold that the **1006**
personal sin of our first parents themselves was so serious that all of their children propagated from their seed up to the Passion of Christ have been deservedly condemned for the aforesaid personal sin, and they have been thrust into hell after death, not because they themselves have contracted some original sin from Adam, since they say that children have no original sin at all, neither before the Passion of Christ nor after, but that the aforementioned condemnation before the Passion of Christ followed them by reason of the gravity of the personal sin that Adam and Eve committed by transgressing the divine precept that had been given to them; but after the Passion of our Lord, by which the sin of our first parents was erased, the children who are born from the sons of Adam are not subject to this condemnation, nor are they to be thrust into hell by reason of the aforesaid sin, because Christ erased entirely the sin of our first parents in his Passion.

5. Item quod quidam magister Armenorum vocatus Mechitriz, qui interpretatur paraclitus, de novo introduxit et docuit, quod anima humana filii propagatur ab anima patris sui, sicut corpus a corpore, et angelus etiam unus ab alio; quia cum anima humana rationalis exsistens, et

5. Likewise, a certain teacher of the Armenians **1007**
called Mechitriz, which is translated as paraclete, has again introduced and taught that the human soul of the son is propagated from the soul of his father, as the body from his body; and also one angel from another,

angelus exsistens intellectualis naturae, sint quaedam lumina spiritualia, ex se ipsis propagant alia lumina spiritualia....

**1008** 6. Item dicunt Armeni, quod animae puerorum, qui nascuntur ex christianis parentibus post Christi passionem, si moriantur antequam baptizentur, vadunt ad paradisum terrestrem, in quo fuit Adam ante peccatum; animae vero puerorum, qui nascuntur ex parentibus non christianis post Christi passionem et moriuntur sine baptismo, vadunt ad loca, ubi sunt animae parentum ipsorum.

**1009** 8. Item Armeni dicunt quod animae puerorum baptizatorum et animae multum perfectorum hominum post generale iudicium intrabunt in regnum caelorum, ubi carebunt omni malo poenali huius vitae.... Non tamen videbunt Dei essentiam, quia nulla creatura eam videre potest; sed videbunt claritatem Dei, quae ab eius essentia emanat, sicut lux solis emanat a sole et tamen non est sol....

**1010** 17. Item quod Armeni communiter tenent, quod in alio saeculo non est purgatorium animarum, quia, ut dicunt, si christianus confiteatur peccata sua, omnia peccata eius et poenae peccatorum ei dimittuntur. Nec etiam ipsi orant pro defunctis, ut eis in alio saeculo peccata dimittantur, sed generaliter orant pro omnibus mortuis, sicut pro beata Maria, Apostolis....

**1011** 18. Item quod Armeni credunt et tenent, quod Christus descendit de caelo et incarnatus fuit propter hominum salutem non pro eo, quod filii propagati ex Adam et Eva post peccatum eorum ex eis contrahant originale peccatum, a quo per Christi incarnationem et mortem salventur, cum nullum tale peccatum dicant esse in filiis Adae: sed dicunt, quod Christus propter salutem hominum est incarnatus et passus, quia per suam passionem filii Adam, qui dictam passionem praecesserunt, fuerunt liberati ab inferno, in quo erant non ratione originalis peccati quod in eis esset, sed ratione gravitatis peccati personalis primorum parentum. Credunt etiam, quod Christus propter salutem puerorum, qui nati fuerunt post eius passionem, incarnatus fuit et passus, quia per suam passionem destruxit totaliter infernum....

**1012** 19.... In tantum dicunt, quod ... concupiscentia carnis est peccatum et malum, quod parentes etiam christiani, quando matrimonialiter concumbunt, committunt peccatum ..., quia actum matrimonialem dicunt esse peccatum et etiam matrimonium....

**1013** 40. ... Alii vero dicunt, quod episcopi et presbyteri Armenorum nihil faciunt ad peccatorum remissionem nec principaliter nec ministerialiter, sed solus Deus peccata remittit: nec episcopi vel presbyteri adhibentur

because since a human soul is rational and an angel is of intellectual nature, they are in a way spiritual lights, and from themselves they propagate other spiritual lights....

6. Likewise, the Armenians say that the souls of children who are born from Christian parents after the Passion of Christ, if they die before they are baptized, go to the earthly paradise in which Adam was before sin; but the souls of children who are born after the Passion of Christ from non-Christian parents and who die without baptism go to the place where the souls of their parents are.

8. Likewise, the Armenians say that the souls of baptized children and the souls of many perfect men after the general judgment will enter into the kingdom of heaven, where they will be free of every penal evil of this life ... but will not see God's essence, for no creature can see it; but they will see the brightness of God, which emanates from his essence as the light of the sun emanates from the sun but is not the sun....

17. Likewise, the Armenians commonly believe and hold that in another world there is no purgation of souls, because, as they say, if a Christian confesses his sins, all his sins and the punishments of his sins are forgiven him. They do not even pray for the dead, that their sins may be forgiven them in another world, but in general they pray for all the dead, as for blessed Mary, the apostles....

18. Likewise, the Armenians believe and hold that Christ descended from heaven and became incarnate for the salvation of men, not on account of the fact that the sons propagated from Adam and Eve after their sin contracted from them original sin, from which through the Incarnation and death of Christ they will be saved, since they say that no such sin exists in the sons of Adam; but they say that Christ for the salvation of man became incarnate and suffered, because through his Passion the sons of Adam who preceded the aforesaid Passion have been freed from hell in which they were, not because of original sin which was in them, but because of the gravity of the personal sin of our first parents. They also believe that Christ became incarnate and suffered for the salvation of children who were born after his Passion, because by his Passion he totally destroyed hell....

19. ... Likewise, they ⟨the Armenians⟩ say that ... concupiscence of the flesh is a sin and evil, that even Christian parents when they lie together in marriage commit a sin ..., because they say that the marriage act and even matrimony itself is a sin....

40.... Some indeed say that bishops and priests of the Armenians do nothing toward the remission of sins either principally or ministerially, but God alone remits sins; neither bishops nor priests are employed to perform the

ad faciendam dictam peccatorum remissionem, nisi quia ipsi acceperunt potestatem loquendi a Deo et ideo, cum absolvunt, dicunt: "Deus dimittat tibi peccata tua"; vel: "Ego dimitto tibi peccata tua in terra et Deus dimittat tibi in caelis."

aforesaid remission of sins, except that they have received the power of speaking from God, and so when they absolve they say: "May God forgive you your sins" or, "I forgive you your sins on earth, and God forgives you in heaven."

42. Item Armeni dicunt et tenent, quod sola Christi passio sine omni alio Dei dono, etiam gratificante, sufficit ad peccatorum remissionem: nec dicunt, quod ad peccatorum remissionem faciendam requiratur gratia Dei gratificans, vel iustificans, nec quod in sacramentis novae legis detur gratia gratificans.

42. Likewise, the Armenians teach and hold that only **1014** the Passion of Christ, without any other gift of God, even sanctifying ⟨grace⟩, suffices for the remission of sins; they do not say that, to bring about the remission of sins, the sanctifying or justifying grace of God is required or that sanctifying grace is given in the sacraments of the New Law.

49. Item dicunt, quod si aliquis ... accipiat tertiam [*uxorem*], vel quartam et deinceps, non potest absolvi per eorum ecclesiam, quia dicunt, quod tale matrimonium fornicatio est....

49. Likewise, they say that if anyone ... takes a third **1015** [*wife*] or a fourth, and so on, he cannot be absolved by their church, because they say that such a marriage is fornication....

58. Item quod Armeni dicunt et tenent, quod ad hoc, quod sit baptismus verus, ista tria requiruntur, scilicet aqua, chrisma ... et Eucharistia; ita quod, si aliquis baptizaret in aqua aliquem dicendo: "Ego te baptizo in nomine Patris et Filii et Spiritus Sancti, Amen", et postea non inungeretur dicto chrismate, non esset baptismus. Si etiam non daretur ei Eucharistiae sacramentum, baptizatus non esset....

58. Likewise, the Armenians hold and say that for **1016** what is true baptism, these three things are required: namely, water, chrism,... and the Eucharist, so that if anyone should baptize another in water while saying: "I baptize you in the name of the Father and of the Son and of the Holy Spirit, Amen", and if he were not anointed afterward with the chrism mentioned above, he would not be baptized. And likewise, if the Eucharist were not given to him, he would not be baptized....

66. Item omnes Armeni communiter dicunt et tenent, quod per verba posita in eorum canone Missae, quando dicitur per sacerdotem "Accepit panem et gratias agens fregit et dedit suis sanctis electis et recumbentibus discipulis dicens: Accipite et manducate ex hoc omnes, hoc est Corpus meum ... ; similiter et calicem accipiens ... dicens: Accipite et bibite ex hoc omnes, hic est Sanguis meus ... in remissionem peccatorum" non conficitur nec ipsi conficere intendunt Corpus et Sanguinem Christi, sed solum dicunt verba recitative, recitando scilicet quod Dominus fecit, quando sacramentum instituit. Et post dicta verba dicit sacerdos multas orationes positas in eorum canone, et post dictas orationes venit ad locum, ubi sic in eorum canone dicitur: "Adoramus, supplicamus et petimus a te, benigne Deus, mitte in nobis et in hoc propositum donum coessentialem tibi Spiritum Sanctum, per quem panem benedictum Corpus veraciter efficies Domini nostri et Salvatoris Iesu Christi"—et dicta verba dicit sacerdos ter, deinde dicit sacerdos super calicem et vinum benedictum: "Sanguinem veraciter efficies Domini Nostri Salvatoris Iesu Christi", et per haec verba [*sic dictae "Epiclesis"*] credunt, quod conficiantur Corpus Christi et Sanguis....

66. Likewise, all the Armenians commonly teach **1017** and hold that through the words found in their canon of the Mass, when it is said by the priest: "He took bread and gave thanks, broke it and gave it to his chosen holy disciples reclining at table, saying: Take and eat this, all of you, this is my Body ... ; and likewise he took the chalice ... and said: Take this and drink it, all of you, this is my Blood ... in remission of sins", the Body and Blood are not brought about, and ⟨these words⟩ are not intended to bring them about, but the words are said only as a kind of recitation, that is, reciting what the Lord did when he instituted the sacrament. And after these above-mentioned words, the priest says many other prayers that are found in their canon, and after these prayers, he arrives at the point in their canon where this is said: "We adore you, we beseech you, we ask you, gracious God, to send upon us and upon this gift that is presented the Holy Spirit, co-essential to you, through whom you will make the blessed bread truly the Body of our Lord and Savior, Jesus Christ"—and the priest says these words three times, and then the priest says over the chalice and blessed wine: "You will make ⟨this⟩ truly the Blood of our Lord and Savior, Jesus Christ", and they believe that through these words [*called the "Epiclesis"*] the Body and Blood of Christ are brought about....

**1018** 67. Item quod Armeni non dicunt, quod post dicta verba consecrationis panis et vini sit facta transsubstantiatio panis et vini in verum corpus Christi et sanguinem, quod natum fuit de Virgine Maria et passum et resurrexit; sed tenent, quod illud sacramentum sit exemplar vel similitudo aut figura veri corporis et sanguinis Domini: ... propter quod ipsi sacramentum Altaris non vocant corpus et sanguinem Domini, sed hostiam vel sacrificium vel communionem....

67. Likewise, the Armenians do not say that, after the aforesaid words of the Consecration of bread and wine are said, the transubstantiation of bread and wine into the true Body and Blood of Christ, which was born of the Virgin Mary, suffered, and arose again, is accomplished; but they hold that this sacrament is an example or likeness or figure of the true Body and Blood of the Lord ..., on account of which they do not call the Sacrament of the Altar the Body and Blood of the Lord, but a victim or sacrifice or communion....

**1019** 68. Item Armeni dicunt et tenent, quod si presbyter vel episcopus ordinatus committat fornicationem, etiam in secreto, perdit potestatem conficiendi et ministrandi omnia sacramenta....

68. Likewise, the Armenians say and hold that if an ordained priest or bishop commits fornication, even in secret, he loses the power of consecrating and of administering all the sacraments....

**1020** 70. Item Armeni non dicunt nec tenent, quod sacramentum Eucharistiae digne susceptum operetur in suscipiente peccatorum remissionem, vel poenarum debitarum peccato relaxationem, vel quod per ipsum detur gratia Dei vel eius augmentum: sed solum dicunt, quod ... corpus Christi intrat in eius corpus et in ipsum convertitur, sicut et alia alimenta convertuntur in alimentato....

70. Likewise, the Armenians do not say or hold that the sacrament of the Eucharist worthily received brings about remission of sin in the one who receives or the lessening of punishments due to sin or that through it the grace of God or its increase may be given; but they say only that ... the Body of Christ enters into his body and is changed into him just as other foods are changed in the one who has been fed....

## CLEMENT VI: May 7, 1342–December 6, 1352

### 1025–1027: Jubilee Bull *Unigenitus Dei Filius*, January 27, 1343

Boniface VIII had introduced the custom of celebrating a jubilee each hundred years, including a plenary indulgence (cf. *868). Clement VI made the celebration of this jubilee every fifty years. With this bull, he announced 1350 as a jubilee year. On this occasion, he presented for the first time the doctrine, developed by theologians since the thirteenth century, of the treasury of merits at the disposition of the Church as a foundation for indulgences.

*Ed.:* Clement VI, *Acta*, ed. by A.\L. Tăutu (*Codex Iuris Canonici Orientalis*, Fontes III, 9 [Vatican, 1960]), 246f. / *Extravagantes communes*, l. V, tit. 9, c. 2 (Frdb 2:1304).

*The Treasury of the Merits of Christ Dispensed through the Church*

**1025** Unigenitus Dei Filius ... "factus nobis a Deo sapientia, iustitia, sanctificatio et redemptio" [*1 Cor 1:30*], "non per sanguinem hircorum aut vitulorum, sed per proprium sanguinem introivit semel in sancta, aeterna redemptione inventa" [*Hbr 9:12*]. Non enim corruptibilibus auro et argento, sed sui ipsius agni incontaminati et immaculati pretioso sanguine nos redemit [*cf. 1 Pt 1:18s*], quem in ara crucis innocens immolatus non guttam sanguinis modicam, quae tamen propter unionem ad Verbum pro redemptione totius humani generis suffecisset, sed copiose velut quoddam profluvium noscitur effudisse ita, ut "a planta pedis usque ad verticem capitis nulla sanitas" [*Is 1:6*] inveniretur in ipso.

The only begotten Son of God ... "whom God made our wisdom, our righteousness and sanctification and redemption" [*1 Cor 1:30*], "entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption" [*Heb 9:12*]. For "you were ransomed ..., not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot" [*1 Pet 1:18f.*]. Immolated on the altar of the Cross though he was innocent, he shed not merely a drop of his blood—although this would have sufficed for the redemption of the whole human race because of the union with the Word—but a copious flood, like a stream, so that "from the sole of the foot even to the head, there was no soundness in him" [*Is 1:6*].

Quantum ergo exinde, ut nec supervacua, inanis aut superflua tantae effusionis miseratio redderetur, thesaurum militanti Ecclesiae acquisivit, volens suis

What a great treasure, then, has the good Father acquired for the Church militant, if the merciful shedding of blood is not to be empty, meaningless, and superfluous.

thesaurizare filiis pius Pater, ut sic sit "infinitus thesaurus hominibus, quo qui usi sunt, Dei amicitiae participes sunt effecti" [*Sap 7:14*].

He wanted to lay it up for his children, so that there might be "an unfailing treasure for men; those who get it obtain friendship with God" [*Wis 7:14*].

Quem quidem thesauram ... per beatum Petrum caeli clavigerum, eiusque successores, suos in terris vicarios, commisit fidelibus salubriter dispensandum, et pro piis ac rationabilibus causis, nunc pro totali, nunc pro partiali remissione poenae temporalis pro peccatis debitae, tam generaliter, quam specialiter (prout cum Deo expedire cognoscerent), vere paenitentibus et confessis misericorditer applicandum.

This treasury ... ⟨Christ⟩ committed to the care of St. Peter, who holds the keys of heaven, and to his successors, his own vicars on earth, who are to distribute it to the faithful for their salvation. And they are to apply it with compassion, for pious and good reasons, in order that it may benefit those who are truly contrite and who have confessed, at times for the complete remission of the temporal punishment due to sin, at times for the partial remission, either by general or particular disposition, as before God they judge more expedient. **1026**

Ad cuius quidem thesauri cumulum beatae Dei Genitricis omniumque electorum a primo iusto usque ad ultimum merita adminiculum praestare noscuntur; de cuius consumptione seu minutione non est aliquatenus formidandum, tam propter infinita Christi (ut praedictum est) merita, quam pro eo, quod quanto plures ex eius applicatione trahuntur ad iustitiam, tanto magis accrescit ipsorum cumulus meritorum.

To the abundance of this treasury the merits of the Blessed Mother of God and of all the elect, from the first just person to the last, also contribute, as we know; nor is it at all to be feared that it could be exhausted or diminished, first on account of the infinite merits of Christ, as already mentioned, and further because the more men are drawn to righteousness by having this treasury applied to them, so much the more does the store of those merits increase. **1027**

## 1028–1049: Retraction of Nicholas of Autrecourt, November 25, 1347

Nicholas of Autrecourt had set forth theses contrary to Scholastic and Aristotelian philosophy. In 1342, the process began at the papal curia in Avignon. The cardinal-legate, William, titular bishop of Quattro Coronati, in 1346, had the books of Nicholas burned as "containing many things false, dangerous, presumptuous, suspect, erroneous, and heretical" (multa falsa, periculosa, praesumptuosa, suspecta et erronea et haeretica continentes) before the assembled university. There are two scripts of revocation, to which are also added the *Articuli missi de Parisiis* (all published in DenCh 2:576–79, 579–83, 583–87). In 1350, Nicholas became dean of the house of Metz.

*Ed.:* DenCh 2:580–84 (no. 1124) / DuPlA 1/I (1724): 355a–357a (mutilated text).

### *Philosophical Errors of Nicholas of Autrecourt*

1. ... Quod de rebus per apparentia naturalia quasi nulla certitudo potest haberi; illa tamen modica potest in brevi haberi tempore, si homines convertant intellectum suum ad res, et non ad intellectum Aristotelis et commentatoris.

1. ... No certainty, as it were, can be had about things through natural appearances; yet ⟨that certainty⟩ can be had in modest measure in a brief time if men turn their intellect to things and not to the intellect of Aristotle and ⟨his⟩ commentator ⟨Averroes⟩. **1028**

2. ... Quod non potest evidenter evidentia praedicta ex una re inferri vel concludi alia res, vel ex non-esse unius non-esse alterius.

2. ... From the above-mentioned evidence, one cannot clearly infer or conclude one thing from another thing or the nonexistence of one thing from the nonexistence of another. **1029**

3. ... Quod propositiones: "Deus est", "Deus non est", penitus idem significant, licet alio modo.

3. ... The propositions "God is" and "God is not" signify entirely the same thing, although in a different way. **1030**

9. ... Quod certitudo evidentiae non habet gradus.

9. ... The certainty of evidence does not have degrees. **1031**

10. ... Quod de substantia materiali alia ab anima nostra non habemus certitudinem evidentiae.

10. ... We do not have the certitude of evidence regarding a material substance that is other than our soul. **1032**

11. ... Quod excepta certitudine fidei non erat alia certitudo nisi certitudo primi principii vel quae in primum principium potest resolvi.

11. ... Apart from the certitude of faith, there was no other certitude except the certitude of the first principle or what can be reduced to the first principle. **1033**

**1034** 14. ... Quod nescimus evidenter, quod alia a Deo possint esse causa alicuius effectus—quod aliqua causa causet efficienter, quae non sit Deus—quod aliqua causa efficiens naturalis sit vel esse possit.

14. ... We do not know clearly that something other than God can be the cause of some effect—that some cause which is not God causes in an efficient manner—that there is or can be some efficient natural cause.

**1035** 15. ... Quod nescimus evidenter, utrum aliquis effectus sit vel esse possit naturaliter productus.

15. ... We do not know clearly whether any effect is or can be produced naturally.

**1036** 17. ... Quod nescimus evidenter, quod in aliqua productione concurrat subiectum.

17. ... We do not know clearly that in any production the subject concurs.

**1037** 21. ... Quod quacumque re demonstrata nullus scit evidenter, quin excedat nobilitate omnes alias.

21. ... With respect to any demonstrated thing, no one knows clearly whether it exceeds all others in nobility.

**1038** 22. ... Quod quacumque re demonstrata nullus scit evidenter, quin ipsa sit Deus, si per Deum intelligamus ens nobilissimum.

22. ... With respect to any demonstrated thing, no one knows clearly whether it is not God, if by God we understand the noblest being.

**1039** 25. ... Quod aliquis nescit evidenter, quin ista possit rationabiliter concedi: "Si aliqua res est producta, Deus est productus."

25. ... No one knows clearly that this cannot be reasonably admitted: "If anything is produced, God is produced."

**1040** 26. ... Quod non potest evidenter ostendi, quin quaelibet res sit aeterna.

26. ... It cannot be shown clearly whether any given thing is not eternal.

**1041** 30. ... Quod istae consequentiae non sunt evidentes: "Actus intelligendi est: ergo intellectus est. Actus volendi est: igitur voluntas est."

30. ... These consequences are not clear: "An act of understanding exists; therefore intelligence exists. An act of will exists, therefore a will exists."

**1042** 31. ... Quod non potest evidenter ostendi, quin omnia, quae apparent, sint vera.

31. ... It cannot be shown clearly that all things that are apparent are true.

**1043** 32. ... Quod Deus et creatura non sunt aliquid.

32. ... God and the creature are not something.

**1044** 39. ... Quod universum est perfectissimum secundum se et secundum omnes panes suas, et quod nulla imperfectio potest esse in toto nec in partibus, et propter hoc oportet tam totum quam partes esse aeterna nec transire de non-esse in esse, nec e converso, quia ad istud sequitur necessario in universo vel in partibus eius imperfectio.

39. ... The universe is absolutely perfect in itself and in all its parts, and there cannot be any imperfection in it as a whole or in its parts, and this is why it must be eternal both as a whole and in its parts; and these cannot pass from nonbeing into being or vice-versa because, from this, imperfection would necessarily follow in the universe or in its parts.

**1045** 40. ... Quod quidquid est in universo, est melius ipsum quam non ipsum.

40. ... Whatever is in the universe, it is better itself than not itself.

**1046** 42. ... Quod praemiatio bonorum et punitio malorum per hoc fit, quia quando corpora atomalia segregantur, remanet quidam spiritus, qui dicitur intellectus, et alius, qui dicitur sensus, et isti spiritus, sicut in bono se habebant in optima dispositione, sic se habebunt infinities secundum quod illa individua infinities congregabuntur, et sic in hoc bonus praemiabitur, malus autem punietur, quia infinities, quando iterabitur congregatio suorum atomalium, habebit semper suam malam dispositionem. Vel potest, dicit [*Nicolaus de U.*], aliter poni, quia illi duo spiritus bonorum, quando dicitur corrumpi suppositum eorum, fiunt praesentes alteri supposito constituto ex atomis perfectioribus. Et tunc, cum tale suppositum sit

42. ... The reward of the good and the punishment of the evil may happen in this way: when the bodies composed of atoms are separated, a certain spirit remains, called intellect, and another, called feeling, and just as these spirits are found in the best disposition in the good, so also will they be found an infinity of times in accordance with the fact that these atoms will be assembled together an infinity of times, and so in this ⟨way⟩ the good will be rewarded; but the evil will be punished, because, an infinity of times, when the assembling of his atoms is repeated, an evil one will always have his evil disposition. Or one could suppose, he [*Nicholas of Autrecourt*] says, in another manner,

maioris flexionis et perfectionis, idcirco intelligibilia magis quam prius veniunt ad eos.

that these two spirits of the good, when one says that their ⟨substantial⟩ support is destroyed, become present by another ⟨substantial⟩ support constituted by more perfect atoms. And then, since such a ⟨substantial⟩ support is of greater flexibility and perfection, what is intelligible, therefore, comes to them more than before.

43. ... Quod esse corruptibile includit repugnantiam et contradictionem.

43. ... To be corruptible includes repugnance and contradiction. **1047**

53. ... Quod hoc est primum principium et non aliud: "Si aliquid est, aliquid est."

53. ... This is the first principle and no other: "If something is, it is something." **1048**

58. ... Quod Deus potest praecipere rationali creaturae quod habeat ipsum odio, et ipsa oboediens plus meretur quam si ipsum diligeret ex praecepto, quoniam hoc faceret cum maiori conatu et magis contra propriam inclinationem.

58. ... God can command a rational creature to hate him, and if it obeys, it merits more than if he loved him because of a precept, since it would do this with greater effort and more against its own inclination. **1049**

## 1050–1085: Letter *Super quibusdam* to the Mekhithar (= Consolator), Catholicos of the Armenians, September 29, 1351

Before granting to the Armenians their requested aid against the Sultan, Clement VI wanted to examine the purity of their faith, and he had a profession of faith sent to them to accept. Since the response of the Armenian hierarchy did not completely satisfy him, the pope, with this letter, demanded other affirmations of faith.

*Ed.:* Clement VI, *Acta*, ed. by A. L. Tăutu (*Codex Iuris Canonici Orientalis*, Fontes III, 9 [Vatican, 1960]), 302–15/ BarAE, at year 1351, nos. 3, 8, 12, 15 (Theiner 25:502f., 505–8).

*The Primacy of the Roman See*

In primo igitur capitulo responsionis tuae ... quaerimus: 1., si creditis tu et ecclesia Armenorum, quae tibi obedit, omnes illos, qui in baptismo eandem fidem catholicam receperunt, et postmodum a communione fidei eiusdem Ecclesiae Romanae, quae una sola catholica est, recesserunt vel recedent in futurum, esse schismaticos et haereticos, si pertinaciter divisi a fide ipsius Romanae Ecclesiae perseverent.

In the first chapter, therefore, of your response,... We ask: 1. whether you and the Church of the Armenians that is obedient to you believe that all those who in baptism have received the same Catholic faith and afterward have withdrawn and will withdraw in the future from the communion of this same Roman Church, which one is the one, sole Catholic, are schismatic and heretical if they remain obstinately separated from the faith of this Roman Church. **1050**

2. petimus, si creditis tu et Armeni tibi obedientes, quod nullus homo viatorum extra fidem ipsius Ecclesiae et obedientiam Pontificum Romanorum poterit finaliter salvus esse.

2. We ask whether you, together with the Armenians obedient to you, believe that no man in the wayfaring state outside the faith of this Church and obedience to the Roman pontiffs can finally be saved. **1051**

In secundo vero capitulo ... quaerimus: 1., si credidisti, credis vel credere es paratus cum ecclesia Armenorum, quae tibi obedit, quod beatus Petrus plenissimam potestatem iurisdictionis acceperit super omnes fideles Christianos a Domino Iesu Christo: et quod omnis potestas iurisdictionis, quam in certis terris et provinciis et diversis partibus orbis specialiter et particulariter habuerunt Iudas Thaddaeus et ceteri Apostoli, subiecta fuerit plenissime auctoritati et potestati, quam super quoscumque in Christum credentes in omnibus partibus orbis beatus Petrus ab ipso Domino Iesu Christo accepit: et quod nullus Apostolus vel quicumque alius super omnes Christianos nisi solus Petrus plenissimam potestatem accepit.

But in the second chapter ... we ask: 1. whether you, together with the Church of the Armenians obedient to you, have believed, believe, or are prepared to believe that blessed Peter received from the Lord Jesus Christ the fullest power of jurisdiction over all faithful Christians: and that every power of jurisdiction that Jude Thaddeus and the other apostles had in a special and particular way, in specific countries and provinces and different parts of the world, was fully subject to the authority and power that blessed Peter received from the Lord Jesus Christ himself over all those believing in Christ in all parts of the world; and that no apostle or anyone else received the fullest power over all Christians except Peter alone. **1052**

**1053** 2., si credidisti, tenuisti vel credere ac tenere paratus es cum Armenis tibi subiectis, quod omnes Romani Pontifices, qui beato Petro succedentes canonice intraverunt et canonice intrabunt, ipsi beato Petro Romano Pontifici successerint et succedent in eadem plenitudine, iurisdictione potestatis, quam ipse beatus Petrus accepit a Domino Iesu Christo super totum et universum corpus Ecclesiae militantis.

2. whether you, together with the Armenians subject to you, have believed and held, or are prepared to believe and hold, that all the Roman pontiffs who, succeeding blessed Peter, have canonically assumed or will canonically assume ⟨their office⟩ have succeeded and will succeed to the same fullness and power of jurisdiction that blessed Peter himself received from the Lord Jesus Christ over the entire and universal body of the Church militant.

**1054** 3., si credidistis et creditis tu et Armeni tibi subiecti, Romanos Pontifices qui fuerunt, et Nos qui sumus Pontifex Romanus, ac illos qui in posterum successive erunt, tamquam legitimos et potestate plenissimos Christi vicarios, omnem potestativam iurisdictionem, quam Christus ut caput conforme in humana vita habuit, immediate ab ipso Christo super totum ac universum corpus militantis Ecclesiae accepisse.

3. whether you, together with the Church of the Armenians obedient to you, have believed and do believe that those who have been Roman pontiffs, We who are the Roman pontiff, and those who will be successively so in the future, as legitimate vicars of Christ and most complete in power, have received directly from Christ himself all the juridical power over the complete and universal body of the Church militant that Christ as head, in a similar manner, had in ⟨his⟩ human life.

**1055** 4., si credidisti et credis, quod omnes Romani Pontifices qui fuerunt, Nos qui sumus, et alii qui erunt in posterum, ex plenitudine potestatis et auctoritatis praemissae potuerunt, possumus et poterunt immediate per Nos et eos de omnibus tamquam de iurisdictione Nostra ac eorum subditis iudicare et ad iudicandum quoscumque voluerimus ecclesiasticos iudices constituere et delegare.

4. whether you have believed and do believe that all the Roman pontiffs who have been and We who are and others who will be in the future from the plenitude of past power and authority have been able, are able, and will be able directly by Our own power and theirs both to judge all those subject to Our jurisdiction and theirs and to establish and delegate ecclesiastical judges to judge whomsoever We wish.

**1056** 5., si credidisti et credis, quod in tantum fuerit, sit et erit suprema et praeeminens auctoritas et iuridica potestas Romanorum Pontificum qui fuerunt, Nostri qui sumus, et illorum qui in posterum erunt, ut a nemine iudicari potuerint, potuerimus neque in posterum poterunt; sed soli Deo iudicandi servati fuerint, servemur et servabuntur: et quod a sententiis et iudiciis Nostris non potuerit neque possit nec poterit ad aliquem iudicem alium appellari.

5. whether you have believed and do believe that the supreme and preeminent authority and juridical power of those who were the Roman pontiffs, We who are so, and those who will be so in the future have been, are, and will be such that they and We were not, are not, and in the future will not be able to be judged by anyone; but that they and We have been, are, and will be reserved to judgment by God alone; and that it was not possible, is not possible, and will not be possible for Our decisions and judgments to be appealed to any other judge.

**1057** 6., si credidisti et adhuc credis, plenitudinem potestatis Romani Pontificis se extendere in tantum, quod patriarchas, catholicon, archiepiscopos, episcopos, abbates et quoscumque praelatos alios de dignitatibus, in quibus fuerint constituti, possit ad alias dignitates maioris vel minoris iurisdictionis transferre, vel exigentibus eorum criminibus ipsos degradare et deponere, excommunicare et Satanae tradere [*cf. 1 Cor 5:5*].

6. whether you have believed and still believe that the plenitude of the power of the Roman pontiff extends so far that it is possible to transfer patriarchs, the Catholicos, the archbishops, bishops, abbots, and whatsoever other prelates from the offices in which they have been established to other offices of greater or lesser jurisdiction, or, as their sins demand, to demote, to depose, excommunicate, or to surrender them to Satan [*cf. 1 Cor 5:5*].

**1058** 7., si credidisti et adhuc credis, pontificalem auctoritatem non posse nec debere subici cuicumque imperiali et regali aut alteri saeculari potestati, quantum ad institutionem iudicialem, correctionem vel destitutionem.

7. whether you have believed and still believe that pontifical authority cannot or ought not be subject to any secular authority—imperial, regal, or other—with respect to juridical institution, correction, or deprivation.

8., si credidisti et credis, Romanum Pontificem solum posse sacros generales canones condere, plenissimam indulgentiam dare visitantibus limina Apostolorum Petri et Pauli vel ad Terram Sanctam accedentibus, aut quibuscumque fidelibus vere et plene paenitentibus et confessis.

8. whether you have believed and do believe that the Roman pontiff alone is able to establish sacred general canons, to grant plenary indulgences to those who visit the thresholds of the apostles Peter and Paul or to those who go to the Holy Land or to any of the faithful who are truly and fully repentant and have confessed. **1059**

9., si credidisti et credis, omnes, qui se contra fidem Romanae Ecclesiae erexerunt et in finali impaenitentia mortui fuerunt, damnatos fuisse et ad perpetua infernorum supplicia descendisse.

9. whether you have believed and do believe that all who have raised themselves against the faith of the Roman Church and have died in final impenitence have been damned and have descended to the eternal punishments of hell. **1060**

10., si credidisti et adhuc credis, Romanum Pontificem circa administrationem sacramentorum Ecclesiae, salvis semper illis, quae sunt de integritate et necessitate sacramentorum, posse diversos ritus ecclesiarum Christi tolerare, et etiam concedere, ut serventur.

10. whether you have believed and still believe that, with respect to the administration of the Church's sacraments, the Roman pontiff, while always preserving those matters that pertain to the integrity and necessity of the sacraments, can tolerate diverse rites of the churches of Christ and even grant that they be maintained. **1061**

11., si credidisti et credis, Armenos, qui Romano Pontifici in diversis partibus orbis obediunt et formas et ritus Romanae Ecclesiae in administratione sacramentorum et in ecclesiasticis officiis, ieiuniis et aliis caerimoniis studiose et cum devotione observant, bene agere et illa agendo vitam aeternam mereri.

11. whether you have believed and do believe that the Armenians, who are obedient to the Roman pontiff in different parts of the world and who observe studiously and with devotion the forms and rites of the Roman Church in the administration of the sacraments and in ecclesiastical duties, fasts, and other ceremonies do well and, by doing this, merit eternal life. **1062**

12., si credidisti et credis, neminem de dignitate episcopali ad archiepiscopalem, patriarchalem vel catholicon posse transferri auctoritate propria, nec etiam auctoritate cuiuscumque principis saecularis, sive rex fuerit sive imperator, vel quicumque alius fultus qualicumque potestate et dignitate terrena.

12. whether you have believed and do believe that no one can be transferred from episcopal offices to those of an archbishop, patriarch, or a Catholicos by his own authority, or even by the authority of any secular leader whomsoever, whether he be king or emperor or anyone also distinguished by any such power or earthly office. **1063**

13., si credidisti et adhuc credis, solum Romanum Pontificem, dubiis emergentibus circa fidem catholicam, posse per determinationem authenticam, cui sit inviolabiliter adhaerendum, finem imponere, et esse verum et catholicum quidquid ipse auctoritate clavium sibi traditarum a Christo determinat esse verum, et quod determinat esse falsum et haereticum, sit censendum.

13. Whether you have believed and still believe that, when doubts arise concerning the Catholic faith, the Roman pontiff alone is able to put an end ⟨to them⟩ by an authentic decision that must be adhered to inviolably; and what he himself determines to be true, by virtue of the authority of the keys handed over to him by Christ, is true and catholic, and what he determines to be false and heretical must be considered as such. **1064**

14., si credidisti et credis, Novum et Vetus Testamentum in omnibus libris, quos Romanae Ecclesiae nobis tradidit auctoritas, veritatem indubiam per omnia continere....

14. whether you have believed and do believe that the New and Old Testaments in all their books, which the authority of the Roman Church has given to us, contain undoubted truth in all things.... **1065**

*Purgatory*

... Quaerimus, si credidisti et credis, purgatorium esse, ad quod descendunt animae decedentium in gratia, quae nondum per completam paenitentiam de suis satisfecerunt peccatis.

... We ask whether you have believed and do believe that a purgatory exists to which the souls of those who die in the state of grace descend who have not yet made satisfaction for their sins by a complete penance. **1066**

**1067** Item si credidisti et credis, quod igne crucientur ad tempus, et quod mox purgatae, etiam citra diem iudicii, ad veram et aeternam beatitudinem perveniant, quae in faciali Dei visione et dilectione consistit.

Also, whether you have believed and do believe that they will be tormented by fire for a time and that as soon as they are cleansed, even before the Day of Judgment, they may come to the true and eternal beatitude that consists in the vision of God face to face and in love.

*The Matter and Minister of Confirmation*

**1068** ... Responsiones dedisti, quae Nos inducunt, ut a te sequentia requiramus:

1. de consecratione chrismatis, si credis, quod per nullum sacerdotem, qui non est episcopus, chrisma potest rite et debite consecrari.

... You have given responses that lead Us to ask you the following:

1. concerning the consecration of chrism, whether you believe that the chrism can rightly and deservedly be consecrated by no priest who is not a bishop.

**1069** 2., si credis, quod sacramentum confirmationis per alium quam per episcopum non potest ex officio ordinarie ministrari.

2. whether you believe that the sacrament of confirmation cannot ordinarily be administered by any other than by the bishop by virtue of his office.

**1070** 3., si credis, quod solum per Romanum Pontificem, plenitudinem potestatis habentem, possit dispensatio sacramenti confirmationis presbyteris, qui non sunt episcopi, committi.

3. whether you believe that by the Roman pontiff alone, having a plenitude of power, the administration of the sacrament of confirmation can be granted to priests who are not bishops.

**1071** 4., si credis, quod chrismati per quoscumque sacerdotes, qui non sunt episcopi neque a Romano Pontifice super hoc commissionem seu concessionem aliquam receperunt, iterum per episcopum vel episcopos sint chrismandi.

4. whether you believe that those confirmed by any priests whatsoever who are not bishops and who have not received from the Roman pontiff any commission or concession regarding this must be chrismated again by a bishop or bishops.

*Doctrines Opposed to Particular Errors of the Armenians*

**1072** Post praedicta omnia, mirari cogimur vehementer, quod in quadam epistola, quae incipit *"Honorabilibus in Christo Patribus"*, subtrahis de LIII primis capitulis capitula XIV:

1. Quod Spiritus Sanctus procedit a Patre et Filio.

After all that is said above, We are led to wonder very much that in a certain letter that begins "Honorabilibus in Christo Patribus", you leave out ⟨the following⟩ fourteen chapters from the first fifty-three:

1. The Holy Spirit proceeds from the Father and the Son.

**1073** 3. Quod parvuli ex primis parentibus contrahunt originale peccatum.

3. Children contract original sin from their first parents.

**1074** 6. Quod animae ex toto purgatae separatae a suis corporibus manifeste Deum vident.

6. Souls separated from their bodies, when entirely cleansed, clearly see God.

**1075** 9. Quod animae decedentium in mortali peccato in infernum descendant.

9. The souls of those departing in mortal sin descend into hell.

**1076** 12. Quod baptismus deleat originale et actuale peccatum.

12. Baptism removes original and actual sins.

**1077** 13. Quod Christus non destruxit descendendo ad inferos inferiorem infernum.

13. By descending into hell, Christ did not destroy the lower hell ⟨of the damned⟩.

**1078** 15. Quod angeli a Deo fuerunt creati boni.

15. The angels were created good by God.

**1079** 30. Quod effusio sanguinis animalium nullam operatur remissionem peccatorum.

30. The pouring out of the blood of animals works no remission of sins.

**1080** 32. Quod non iudicent comestores piscium et olei in diebus ieiuniorum.

32. One should not judge those who consume fish and oil on the days of fasting.

39. Quod in Ecclesia catholica baptizati, si efficiantur infideles et postmodum convertantur, non sunt iterum baptizandi.

39. Those who were baptized in the Catholic Church, if they become unfaithful and afterward convert, are not to be baptized again. **1081**

40. Quod parvuli ante octavum diem possunt baptizari, et quod baptismus non potest esse in liquore alio quam in vera aqua.

40. Children can be baptized before the eighth day, and baptism cannot be by any liquid other than true water. **1082**

42. Quod corpus Christi post verba consecrationis sit idem numero quod corpus natum de Virgine et immolatum in cruce.

42. The body of Christ after the words of consecration is numerically the same as the body born of the Virgin and immolated on the Cross. **1083**

45. Quod nullus, etiam sanctus, corpus Christi potest conficere, nisi sit sacerdos.

45. Unless he is a priest, no one, not even a saint, can bring about the body of Christ. **1084**

46. Quod est de necessitate salutis, confiteri proprio sacerdoti vel de licentia eius, omnia peccata mortalia perfecte et distincte.

46. It is necessary for salvation to confess all mortal sins completely and distinctly to one's own priest or with his permission ⟨to another⟩. **1085**

INNOCENT VI: December 18, 1352–September 12, 1362

## URBAN V: September 28, 1362–December 19, 1370

### 1087–1097: Retraction Imposed on Denis Foulechat by the Constitution *Ex supernae clementiae*, December 23, 1368

Denis Foulechat (or Soulechat), O.F.M., in his commentary on the *Book of the Sentences*, had supported theses on gospel perfection and poverty that contradicted the decrees of John XXII. When the University of Paris in 1363 demanded a retraction from him, he appealed to the pope. The pope twice compelled him to retract his errors: at Avignon on January 31, 1365, and at Paris on April 12, 1369. The second retraction was ordered because of new declarations made by Denis and came about at the instigation of Cardinal John, the former bishop of Beauvais (see the text in DenCh 3 [1894], 183f. [no. 1350]).

*Ed.:* DenCh 3:117–19 (no. 1298); 185 (no. 1352) / an inaccurate text is provided in DuPlA 1/I (1724): 384b–386a / BarAE, at year 1368, no. 17 (Theiner 26:159f.).

*Errors on the State of Perfection and on Poverty*

#### a. First retraction (January 31, 1365)

(Art. 4, conclusio 3) Quod haec benedicta, immo superbenedicta lex et dulcissima, videlicet lex amoris ... omnem aufert proprietatem et dominium ...

—revoco tamquam falsam, erroneam et haereticam, quia Christus et Apostoli illam legem perfectissime tenuerunt, et multi alii statuum diversorum legem hanc ... tenuerunt ..., qui proprietatem et dominium habuerunt....

(Art. 4, conclusion 3) That this blessed, indeed, superblessed and most sweet law that is the law of love ... removes all property and ownership ...

—I retract as false, erroneous, and heretical, since Christ and the apostles observed that law perfectly, and many others of different states ⟨of life⟩ have observed ... that law ... who had property and ownership.... **1087**

(Correlarium 1) Quod haec lex desponsat duo pronomina possessiva, videlicet "meum" et "tuum"....

(Corr. 2) Quod non minus facit omnia communia perfecta caritas quam extrema necessitas....

—Dico nunc, quod ista duo correlaria, ut sequuntur ex praedicta conclusione, sunt falsa....

(Corollary 1) That this law ⟨of love⟩ marries the two possessive pronouns, that is, "mine" and "yours"....

(Corollary 2) That perfect charity makes all things common no less than does extreme necessity....

—I now say that these two corollaries, since they follow from the aforesaid conclusion, are false.... **1088**

(Corr. 4) Quod hanc legem dedit Christus discipulis suis principaliter ad actualiter exsequendum, non solum habitualiter....

(Corollary 4) That Christ gave this law ⟨of love⟩ to his disciples principally as something to be followed in action, not only in disposition.... **1089**

—Istud correlarium intelligendo hanc legem amoris ut auferentem omnem proprietatem et dominium, sicut conclusio dicit, sic intellectum reputo falsum, erroneum et haereticum et contra determinationem Ecclesiae....

—I consider this corollary, understanding the law of love as removing all property and ownership as the conclusion says, to be, when thus understood, false, erroneous, and heretical, and contrary to the judgment of the Church....

**1090** (Concl. 4) Quod actualis abdicatio cordialis voluntatis et temporalis potestatis, dominii seu auctoritatis, statum perfectissimum ostendit et efficit....

(Conclusion 4) That the actual renunciation of the will of the heart and of temporal power, ownership, or authority manifests and creates the most perfect state ⟨of life⟩....

—Istam universaliter intellectam reputo falsam, erroneam et haereticam....

—I consider this, when understood universally, to be false, erroneous, and heretical....

**1091** (Corr. 1) Quod Christus non abdicasse huiusmodi possessionem et ius in temporalibus, non habetur ex nova lege, immo potius oppositum ... [*cf. Mt 8:20*].

(Corollary 1) That Christ did not renounce this kind of possession and right over temporal goods is not contained in the new law, in fact, rather the opposite ... [*cf. Mt 8:20*].

(Corr. 2) Quod hanc legem pro regula perfectionis Christus docuit et exemplo firmavit....

(Corollary 2) That Christ taught this law as the rule of perfection and confirmed it by his example....

—Ista duo correlaria revoco tamquam falsa, erronea et haeretica, et contra determinationem decretalis domini Ioannis papae [*XXII*], quae incipit: "*Quia quorumdam*".[1]

—I retract these two corollaries as false, erroneous, and heretical, and contrary to the decretal judgment of the lord Pope John [*XXII*] that begins "*Quia quorumdam*".[1]

**1092** (Corr. 4) Quod abdicatio rerum temporalium secundum animi praeparationem nullam aut valde imperfectam et fragilem ostendit et efficit perfectionem....

(Corollary 4) That the renunciation of temporal goods that relates to the preparation of the spirit represents and achieves no perfection or a very imperfect and fragile perfection....

—Istum articulum revoco tamquam falsum et scandalosum.

—I retract this article as false and scandalous.

**1093** Respondendo ad quemdam baccalaureum [*dicentem*] ... quod Christus talia non abdicavit, illud negavi, et dixi, quod Christus nihil sibi retinuit.

Replying to a certain ⟨academic⟩ bachelor [*who said*] ... that Christ did not renounce such things, I denied it and said that Christ retained nothing as his own.

—Ista duo dicta revoco tamquam falsa et haeretica, quia Christus loculos habuit propter infirmos, a fidelibus oblata conservans....

—I retract these two assertions as false and heretical, since Christ had a purse for the sick and kept offerings made to him by the faithful....

**1094** (Correl. ultimum) Quod non plus curavit Christus de temporalibus quam faciunt divites de pauperibus....

(Final corollary) That Christ cared no more about temporal goods than the rich do about the poor....

—Nunc dico quod Christus de temporalibus curavit, quia non omnia abdicavit....

—I now say that Christ did care for temporal goods, since he did not renounce everything....

### b. Propositions Added to the Second Retraction (April 12, 1369)

**1095** Quod Christus in morte sua omnia simpliciter abdicavit.

That Christ gave up all things absolutely in his death.

—Istam reputo tamquam falsam, erroneam et haereticam.

—I consider this false, erroneous, and heretical.

**1096** Quod quando corpus [*Christi*] in sepulcro mansit, ibi caritas abstulit ab eo omnem proprietatem et dominium.

That when the body [*of Christ*] remained in the tomb, there charity took from him all property and ownership.

—Istam revoco tamquam falsam, erroneam et haereticam.

—I retract this as false, erroneous, and heretical.

**1097** Quod tunc vacavit sedes generalis Domini usque ad diem istam ...

That from that time to this day the general seat of the Lord has been vacant ...

—revoco tamquam falsam et erroneam.

—I retract as false and erroneous.

*1091 [1] Constitution *Qui quorumdam mentes*, November 10, 1324; John XXII, *Extravagantes communes*, tit. 14, c. 5 (Frdb 2:1230–36).

## GREGORY XI: December 30, 1370–March 26/27, 1378

### 1101–1103: Letter of the Cardinals of the Inquisition to the Archbishops of Tarragona and Saragossa, August 8, 1371

The following theological assertions were upheld by (among others) Peter Lombard (*Sententiae*, l. IV, dist. 13), Innocent III (*De mysterio Missae* III, 11), and Bonaventure (*Sententiae*, l. IV, dist. 13, a. 2, q. 1), but later, they were almost completely abandoned. When Peter of Bonageta and John of Lato revived them, they were denounced by the Inquisition. Under Gregory XI, it was decided that the public teaching of these propositions would be subject to the penalty of excommunication.

*Ed.:* DuPlA 1/I (1724): 390b.

*Errors of Peter of Bonageta and John of Lato about the Eucharist*

1. Quod si hostia consecrata cadat seu proiciatur in cloacam, lutum seu aliquem turpem locum, quod, speciebus remanentibus, sub eis esse desinit corpus Christi et redit substantia panis.

1. If a consecrated host falls or is cast into a sewer, into mud, or some disgraceful place, while the species remain, the body of Christ ceases to be under them and the substance of bread returns. **1101**

2. Quod si hostia consecrata a mure corrodatur seu a bruto sumatur, quod, remanentibus dictis speciebus, sub eis desinit esse corpus Christi et redit substantia panis.

2. If the consecrated host is gnawed by a mouse or is consumed by an animal, while the so-called species remains, the body of Christ ceases to be under them and the substance of bread returns. **1102**

3. Quod si hostia consecrata a iusto vel a peccatore sumatur, quod, dum species dentibus teritur, Christus ad caelum rapitur et in ventrem hominis non traicitur.

3. If the consecrated host is consumed by a just man or by a sinner, while the species is being crushed by the teeth, Christ is snatched up to heaven and he is not cast into the stomach of man. **1103**

### 1110–1116: Bull *Salvator humani generis* to the Archbishop of Riga and His Suffragan Bishops, April 8, 1374

The *Speculum Saxonicum* (in German, *Sachsenspiegel*) by Eike von Repgow, first composed in Latin (after 1221, lost), then translated into Low German (between July 1224 and the year 1228; cf. K. A. Eckhardt, *Lehnrecht* [1956], 127–29), is considered the most important juridical collection of the German Middle Ages. It exerted a great influence especially in Southern Germany (Schwabenspiegel). Since some of its principles stood in opposition to Christian doctrine, John Klenkok, an Augustinian Eremite, urged the pope to condemn fourteen articles; this Gregory XI did, by this bull sent to the Archbishop of Riga and his suffragan bishops of Livonia and Prussia. In the same matter he also sent Emperor Charles IV a letter dated October 15, 1374 (MaC 23:157–62).

*Ed.:* BullTau 4:575a–576a / BullCocq 3/II, 360b–361a / MaC 23:160 (wrongly listed under Gregory IX).

The places where the following propositions are found are given according to K. A. Eckhardt, *Sachsenspiegel*, vol. 1: *Landrecht*; vol. 2: *Lehnrecht*, Germanenrechte, n.s., Land- und Lehnrechtsbücher (Göttingen, Berlin, and Frankfurt am Main, 1955; 1956) [= GR]; and according to Eckhardt, *Land- und Lehnrecht*, Fontes iuris Germanici antiqui, new series 1/I and 1/II, published separately by MGH (Hannover, 1933) [= MGH].

*Erroneous Legal Principles Contained in the* Speculum Saxonicum

Universis Christi fidelibus per Apostolica scripta mandamus, quod ipsis scriptis seu legibus reprobatis de cetero non utantur ... :

Through this apostolic writing We decree to all Christ's faithful that they should henceforth not use these condemned writings or laws ... : **1110**

(Art. 1) Quidquid homo fecerit extra iudicium, quantumcumque hoc sit notorium, se liberare poterit per suum iuramentum, nec contra talem valet aliquod testimonium.[1]

(Art. 1) Whatever a man has done outside the legal forum, no matter how well known it may be, he may free himself by his oath ⟨of innocence⟩, and no testimony prevails against this.[1]

(6) Quod si quis fuerit interfectus in spolio vel furto, pro quo consanguineus interfecti se praebeat ad duellum, talis per duellum repellit omne testimonium, nec talis mortuus tunc sine duello poterit convinci.[1]

(6) If anyone has been killed in taking spoil or in robbery, and a relative of his presents himself to fight a duel, the relative repudiates all testimony by the duel, and the dead man in such circumstances cannot be convicted without a duel.[1] **1111**

*1110 [1] *Landrecht* I, 18, § 2 (= art. 10, GR 1:83 / = art. 9, MGH 30).
*1111 [1] Ibid., I, 64 (= art. 44, GR 1:125f. / = art. 45, MGH 56).

**1112** (7) Quod si duo dictant in iudicio simul contrarias sententias, tunc quicumque talium habuerit maiorem sequelam, talis sententiam obtinebit.[1]

(7) If two persons in a legal forum make contrary affirmations, whichever of them has the larger following shall have his affirmation prevail.[1]

**1113** (8) Quod quicumque fuerit appellatus ad duellum secundum istius libri formam, talis non potest negare duellum, nisi sic appellans minus bene natus fuerit quam appellatus.[1]

(8) Whoever is challenged to a duel in accordance with the provisions of this book cannot decline the duel, unless the challenger is less well born than the one challenged.[1]

**1114** (9) Quod quicumque perdidit ius suum ratione furti vel spolii, talis incusatus secundo de furto vel spolio non potest se liberare iuramento, sed electionem habet ad ferrum ignitum aut aquam bullientem vel ad duellum. Huius quidem articuli pars ultima, quae ad ferrum ignitum etc. electionem concedit, est erronea.[1]

(9) Whoever has lost his legal rights by reason of theft or the taking of spoil cannot free himself by an oath ⟨of innocence⟩ when accused a second time of theft or the taking of spoil but has the choice of hot iron or boiling water or a duel. The last part of this article, however, which grants the choice of hot iron, etc., is mistaken.[1]

**1115** (12) Quod heres non tenetur de furto vel spolio perpetrato per illum, cui succedit in hereditate, respondere: quod erroneum est saltem in foro conscientiae.[1]

(12) An heir is not answerable for robbery or the taking of spoil by the person to whom he has succeeded in inheritance: which is mistaken at least in the forum of conscience.[1]

**1116** [*Censura: Scripta damnantur tamquam*] falsa, temeraria, iniqua et iniusta et in quibusdam haeretica et schismatica et contra bonos mores exsistentia periculosaque animabus.

[*Censure: The writings are condemned as*] false, temerarious, wicked, and unjust and in some respects heretical and schismatical and against good morals and dangerous to souls.

## 1121–1139: Errors of John Wycliffe, Condemned in the Letter *Super periculosis* to the Bishops of Canterbury and London, May 22, 1377

John Wycliffe (also Wyclif, Wiclif, Wiclef) was accused in February 1377 by William Courtenay, Bishop of London, of various errors relating to ecclesiastical authority. Since the hearing was without result, nineteen propositions drawn from his lectures (at the University of Oxford) and writings (particularly his *De civili dominio*) were sent to the pope, who rejected them as erroneous. Wycliffe defended them in his work called the *Protestatio* or *Declarationes* (ed. by R. Vaughan, *The Life and Opinions of John de Wycliffe*, 2nd ed., vol. 1 [London, 1831], 432–37 / T. Walsingham, *Historia Anglicana*, ed. by H.T. Riley, vol. 1 [London, 1863], 357–62).

*Ed.:* MaC 26:565E–566D / HaC 7:1870E–1871C / DuPlA 1/II, 3ab / R. Vaughan, *The Life and Opinions of John de Wycliffe*, 2nd ed., vol. 1 (London, 1831), 432–37 / T. Walsingham, *Historia Anglicana*, ed. by H.T. Riley, vol. 1 (London, 1863), 357–62.

The places where the propositions are found in the *De civili dominio* (written around 1376) are given according to the Wyclif Society's edition; vol. 1 = book 1, ed. by R.L. Poole (London, 1885); vol. 2 = book 2, and vols. 3–4 = book 3, ed. by John Loserth (London, 1900–1904).

### *Errors of John Wycliffe concerning Temporal Dominion*

**1121** 1. Totum genus humanum concurrentium, citra Christum, non habet potestatem simpliciter ordinandi, ut Petrus et omne genus suum dominetur politice in perpetuum super mundum.[1]

1. The whole human race together, excepting Christ, does not have the power to establish in an absolute manner that Peter and all his kind should rule over the world politically.[1]

**1122** 2. Deus non potest dare homini pro se et heredibus suis in perpetuum civile dominium.[1]

2. God cannot give perpetual civil dominion to a man for himself and his heirs.[1]

**1123** 3. Chartae humanitatis adinventae de hereditate civili perpetua sunt impossibiles.[1]

3. Grants of favor made in view of perpetual civil inheritance are impossible.[1]

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*1112 [1] Cf. ibid., I, 18, § 3; II, 12, § 8a; III, 21, § 1 (= art. 10, 55, 128, GR 1:83f., 138f., 207 / = art. 9, 58, 123, MGH 30, 67, 118); cf. *Lehnrecht*, art. 40, § 1 (= art. 246, GR 2:61).

*1113 [1] Cf. *Landrecht* I, 63, § 3 (= art. 43, GR 1:122 / = art. 45, MGH 54f.).

*1114 [1] Ibid., I, 39 (= art. 25, GR 1:102 / = art. 23, MGH 41).

*1115 [1] Cf. ibid., I, 6, § 2; II, 17, § 1 (= art. 6, 62, GR 1:78, 148, and 149, apparatus / = art. 7, 66, MGH 25, 73).

*1121 [1] I, 35 (1:251$_{19–21}$).

*1122 [1] I, 35 (1:252$_{17f.}$).

*1123 [1] I, 35 (1:252$_{24–26}$).

4. Quilibet exsistens in gratia gratifice et fideliter, nedum habet ius, sed in re habet omnia dona Dei.[1]

4. Whoever lives in ⟨a state of⟩ grace gratefully and faithfully not only has rights, but in fact possesses all the gifts of God.[1] **1124**

5. Homo potest solum ministratorie dare tam naturali filio quam imitationis in schola Christi, tam temporale dominium quam aeternum.[1]

5. A man can only give ministerially, whether to a natural son or to one who imitates him in the school of Christ, whether in the case of a temporal or an eternal dominion.[1] **1125**

6. Si Deus est, domini temporales possunt legitime ac meritorie auferre bona fortunae ab Ecclesia delinquente.[1]

6. If God exists, then temporal lords may legitimately and deservedly take the goods of fortune from a delinquent Church.[1] **1126**

7. Numquid Ecclesia est in tali statu vel non, non est meum discutere, sed dominorum temporalium examinare et, posito casu, confidenter agere et sub poena damnationis aeternae eius temporalia auferre.[1]

7. Whether the Church is in such a state or not is not mine to discuss but should be examined by temporal lords, and if the case be such, they should act confidently and take away her temporal ⟨goods⟩ on pain of eternal damnation.[1] **1127**

8. Scimus quod non est possibile, quod vicarius Christi pure ex bullis suis vel ex illis cum voluntate et consensu suo et sui collegii quemquam habilitet vel inhabilitet.[1]

8. We know that it is not possible for the vicar of Christ, merely by his bulls or by means of these with his will and consent and that of his college, to render someone capable or incapable of holding ⟨dominion⟩.[1] **1128**

9. Non est possibile hominem excommunicari, nisi prius et principaliter excommunicetur a se ipso.[1]

9. It is not possible for a man to be excommunicated unless, firstly and primarily, he excommunicates himself.[1] **1129**

10. Nemo ad sui deteriorationem excommunicatur, suspenditur vel aliis censuris cruciatur nisi in causa Dei.[1]

10. Nobody is excommunicated, suspended, or punished by other censures in a way harmful to himself except in a cause of God.[1] **1130**

11. Maledictio vel excommunicatio non ligat simpliciter, nisi quantum fertur in adversarium legis Christi.[1]

11. A curse or excommunication does not bind absolutely except when it is given against an opponent of the law of Christ.[1] **1131**

12. Non est exemplificata potestas a Christo suis discipulis excommunicandi subditos, praecipue propter negationem temporalium, sed e contra.[1]

12. There is no example of a power given by Christ to his disciples to excommunicate subjects, especially ⟨not⟩ for failure to provide temporal ⟨goods⟩, in fact, the reverse.[1] **1132**

13. Discipuli Christi non habent potestatem coacte exigere temporalia per censuras.[1]

13. The disciples of Christ do not have the power of compulsorily demanding temporal ⟨goods⟩ by censures.[1] **1133**

14. Non est possibile de potentia Dei absoluta, quod si papa vel alius praetendat se quovis modo solvere vel ligare, eo ipso solvit et ligat.[1]

14. It is not possible, by God's absolute power, that if the pope or someone else claims in some way to loose and bind, he thereby looses and binds.[1] **1134**

15. Credere debemus quod solum tunc solvit vel ligat, quando se conformat legi Christi.[1]

15. We ought to believe that he looses or binds only when he conforms to the law of Christ.[1] **1135**

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***1124** [1] I, 1 (1:1$_{16–18}$).
***1125** [1] I, 35 (1:253$_{3–5}$).
***1126** [1] I, 37 (1:267$_{12–14}$); at the same time for prop. 17 (*1137), cf. II, 1 (2:1$_{4–6}$, 2$_{13–18}$); 2 (2:13); 3 (2:23–26); 4 (2:33$_{19f.}$); 5 (2:42); 8 (2:76–80); 10 (2:97–101, 112f.); III, 2 (3:27f.); 14 (3:259, 263); 17 (3:346); 20 (4:404). Cf. also prop. 16 of Constance (*1166).
***1127** [1] Cf. I, 37 (1:269$_{12–17}$, n.).
***1128** [1] I, 35 (1:255$_{24–27}$); cf. 44 (1:410).
***1129** [1] I, 38 (1:274$_{15f.}$).
***1130** [1] I, 38 (1:276$_{7–9}$).
***1131** [1] I, 38 (1:275$_{22–24}$).
***1132** [1] I, 38 (1:277$_{29}$–278$_{2}$).
***1133** [1] I, 38 (1:279$_{4f.}$). Cf. I, 40 and 42 (1:309, 336).
***1134** [1] Cf. I, 38 (1:283$_{2}$, n.).
***1135** [1] I, 38 (1:284$_{19–21}$). Cf. III, 19 (4:389$_{29–31}$).

**1136** 16. Hoc debet catholice credi: quilibet sacerdos rite ordinatus habet potestatem sufficienter sacramenta quaelibet conferendi, et per consequens quemlibet contritum a peccato quolibet absolvendi.[1]

16. This ought to be believed in a Catholic way: any duly ordained priest has a sufficient power of conferring any sacraments and, consequently, of absolving anyone who is contrite for any sin.[1]

**1137** 17. Licet regibus, auferre temporalia a viris ecclesiasticis, ipsis abutentibus habitualiter.[1]

17. It is licit for kings to take away temporal ⟨goods⟩ from ecclesiastics if the latter habitually misuse them.[1]

**1138** 18. Sive domini temporales sive sancti papae sive Caput Ecclesiae, qui est Christus, dotaverint Ecclesiam bonis fortunae vel gratiae, et excommunicaverint eius temporalia auferentes, licet tamen propter condicionem implicitam delicto proportionabili eam temporalibus spoliare.[1]

18. Whether or not temporal lords or holy popes or the Head of the Church, who is Christ, have endowed the Church with the goods of fortune or grace and have excommunicated those who take away her temporal ⟨goods⟩, it is nonetheless licit, by an implicit condition, to despoil her of her temporal ⟨goods⟩ for a proportionate offense.[1]

**1139** 19. Ecclesiasticus, immo Romanus Pontifex, potest legitime a subditis et laicis corripi, etiam accusari.[1]

19. An ecclesiastic, even the Roman pontiff, can legitimately be corrected, and even accused, by subjects and lay persons.[1]

URBAN VI: April 8, 1378–October 15, 1389

## BONIFACE IX: November 2, 1389–October 1, 1404

### 1145–1146: Papal Bulls concerning the Privilege of the Monastery of St. Osyth in Essex to Confer Major Orders, 1400 and 1403

There are two bulls, by the first of which a certain abbot is given the privilege, unheard of up to that point, of conferring major orders, including the priesthood; by the second bull, this privilege is revoked three years later at the instigation of Robert Braybrook, Bishop of London. On the basis of these bulls, the question has arisen of whether a priest can act as an extraordinary bestower of priestly ordination, as is generally established with the sacrament of confirmation. Roman practice seems to confirm this (cf. *1290, 1435). It should be remembered that the sacramentality of episcopal consecration was long disputed. The Second Vatican Council teaches that the consecration of a bishop bestows the fullness of the sacrament of orders (LG 21;*4145); but the question at issue here is not clarified. Note the Tridentine anathema, sess. 23, can. 7 (*1777).

The genuineness of these bulls can hardly be called into doubt, since their registration is recorded in the Vatican Archives, Registrum Latinum 81, fol. 264 (*1145), and Vatican Archives, Registrum Latinum 108, fol. 132 (*1146).

*Ed.:* E. Beck, "Two Bulls of Boniface IX for the Abbot of St. Osyth", EnglHR 26 (1911): 125–27 / PerRMor 12 (1924): 18f. / NvRTh 76 (1954): 364f. —*Reg.: Calendar of Entries in the Papal Registers relating to Great Britain and Ireland: Papal Letters* 5 (years 1396–1404), ed. by W. H. Bliss and J. A. Twemlow (London, 1904), 334, 534f.

*On the Power of Ordination in a Priest*

#### a. Bull *Sacrae religionis*, February 1, 1400

**1145** Sacrae religionis, sub qua dilecti filii abbas et Conventus monasterii Apostolorum Petri et Pauli ac sanctae Osithae Virginis et Martyris in Essexia Ordinis sancti Augustini Londoniensis dioecesis devotum et sedulum exhibent Altissimo famulatum, promeretur honestas, ut votis eorum . . . , quantum cum Deo possumus, favorabiliter annuamus. Hinc est quod Nos, ipsorum

The religious worthiness with which the beloved sons, the abbot and community of the monastery of the Apostles Peter and Paul and of the holy Virgin and Martyr Osyth in Essex, of the Order of St. Augustine, in the diocese of London, render a devout and assiduous service to the Most High merits that We should favorably accede to their wishes . . . as far as We are able with God.

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*1136 [1] I, 38 (1:284$_{23}$– 285$_{2}$).
*1137 [1] I, 39 (1:289$_{30}$–290$_{1}$). Cf. the passages indicated for prop. 6 (*1126).
*1138 [1] II, 4 (2:26$_{27-32}$). Cf. I, 39 (1:285–88).
*1139 [1] II, 9 (2:94$_{34-36}$); suggested in I, 39 (1:291); cf. III, 2 (3:28$_{23-27}$).

abbatis et Conventus in hac parte supplicationibus inclinati,

> ut idem abbas et successores sui in perpetuum abbates eiusdem monasterii pro tempore exsistentes omnibus et singulis Canonicis praesentibus et futuris professis eiusdem monasterii omnes minores necnon subdiaconatus, diaconatus et presbyteratus ordines statutis a iure temporibus conferre libere et licite valeant et quod dicti Canonici sic per dictos abbates promoti in sic susceptis ordinibus libere et licite ministrare possint, quibuscumque constitutionibus Apostolicis et aliis contrariis in contrarium editis quibuscumque quacumque firmitate roboratis nequaquam obstantibus,

eisdem abbati et successoribus suis ac eorum Canonicis auctoritate Apostolica tenore praesentium indulgemus.

Ipsis abbati et Conventui de uberioris dono gratiae concedentes et eadem auctoritate decernentes, quod

> si forsan imposterum gratias aut indulgentias seu privilegia vel alias quascumque concessiones seu Litteras Apostolicas de huiusmodi ordinibus conferendis vel suscipiendis aut de alia quacumque materia seu re per Sedem Apostolicam vel praedicta auctoritate imperpetuum vel ad certum tempus praedictis abbati et Conventui vel aliis quibuscumque in partibus Angliae vel alibi concessa per eandem Sedem in genere vel in specie revocari, restringi aut minui contigerit,

per hoc praesens indulgentia nullatenus revocetur, restringatur aut in aliquo quomodolibet minuatur. Sed praesentes Litterae, nisi de ipsis plena et expressa de verbo ad verbum mentio habeatur, in omni sui permaneant roboris firmitate, constitutionibus ... concessis et contrariis non obstantibus quibuscumque.

Hence it is that, inclining in this matter to the requests of the abbot and community, We grant with apostolic authority by the tenor of these present ⟨writings⟩, to the same abbot and his successors and to their canons:

> that the same abbot and his successors in perpetuity, for the duration of their tenure as abbots of the same monastery, shall be able freely and licitly to confer, at the times provided by law, all the minor ⟨orders⟩ and likewise the orders of subdiaconate, diaconate, and presbyterate on all and singular, present and future, professed canons of the same monastery and that the said canons thus promoted by the said abbots shall be able to minister freely and licitly in the orders thus received, notwithstanding any contrary apostolic or other constitution published to the contrary, endowed with authority by whomever and with whatever force.

We concede a richer grant of favor to the same abbot and community and decree by the same authority that

> if perchance in the future, favors or indulgences or privileges or other concessions of any kind, or apostolic letters concerning the conferring or receiving of these kinds of orders or any other matter or thing, granted in perpetuity or for a certain time by the Apostolic See, or by the aforesaid authority, to the aforesaid abbot and community, or to any others whatever in England or elsewhere, should happen to be revoked, restricted, or lessened by the same See, in general or in particular,

the present indulgence shall in no wise be thereby revoked, restricted, or in any way at all lessened. But the present writing shall remain in all the force of its validity, unless full and express mention is made of it word for word, any constitutions whatever ... conceded to the contrary notwithstanding.

### b. Bull *Apostolicae Sedis*, February 6, 1403

Apostolicae Sedis providentia circumspecta nonnumquam concessa seu ordinata per eam cassat, revocat et annullat, prout ... praesertim cathedralium ac praelatorum illis praesidentium statui id conspicit utiliter expedire. Dudum siquidem Nos ad dilectorum filiorum abbatis et Conventus monasterii sanctae Osithae Ordinis sanctae Augustini Londoniensis dioecesis petitionis instantiam,

> [1] ut ipse abbas et successores sui abbates dicti monasterii, qui essent pro tempore mitra, anulo

The circumspect providence of the Apostolic See **1146**
sometimes cancels, revokes, and annuls things that have been conceded or ordained by it ... as it sees it to be of useful advantage to the state of cathedrals in particular and of the prelates who preside over them. Recently, in fact, at the urgent petition of the beloved sons, the abbot and community of the monastery of St. Osyth of the Order of St. Augustine in the diocese of London, We thought good, through another letter of Ours (*1145), to concede, by apostolic authority, to the same abbot and his successors, as a special favor, as is contained more fully in the aforesaid letter:

> (1) first, that the abbot himself and his successors as abbots of the said monastery, during their tenure,

et omnibus aliis pontificalibus insigniis libere uti, quodque in dicto monasterio et prioratibus eidem monasterio subiectis ac parochialibus et aliis ecclesiis ad ipsos ... pertinentibus, quamvis ipsis pleno iure non subessent, benedictionem sollemnem post Missarum, Vesperorum et Matutinorum sollemnia, dummodo in benedictione huiusmodi aliquis antistes vel Sedis Apostolicae legatus praesens non esset, elargiri possent per quasdam primo,

[2] et deinde, ut abbas et successores praefati omnibus et singulis Canonicis praesentibus et futuris Professis eiusdem monasterii omnes minores necnon subdiaconatus, diaconatus et presbyteratus ordines statutis a iure temporibus conferre libere et licite valerent, felicis recordationis Alexandri papae IV praedecessoris Nostri quae incipit "Abbates"[1] et aliis quibuscumque constitutionibus Apostolicis contrariis nequaquam obstantibus,

eisdem abbati et successoribus auctoritate Apostolica de speciali gratia per quasdam alias Litteras Nostras [**1145*] duximus indulgendum, prout in praedictis Litteris plenius continetur.

Cum autem, sicut exhibita Nobis nuper pro parte venerabilis Fratris Nostri Roberti episcopi Londoniensis petitio continebat, monasterium praefatum, in quo idem episcopus ius obtinet patronatus, per quosdam ipsius episcopi praedecessores ... fundatum exstiterit ac Litterae et indulta huiusmodi in gravem ipsius episcopi et iurisdictionis suae ordinariae ac Ecclesiae Londoniensis laesionem vergere dignoscantur, pro parte eiusdem episcopi Nobis fuit humiliter supplicatum, ut suae et eiusdem Ecclesiae indemnitati consulere in praemissis de benignitate Apostolica dignaremur. Nos super his ... providere volentes, huiusmodi supplicationibus inclinati Litteras et indulta huiusmodi auctoritate Apostolica ex certa scientia tenore praesentium revocamus, cassamus et irritamus ac nullius esse volumus roboris vel momenti.

should be able freely to use the miter, ring, and all other pontifical insignia and that they should be able to give a solemn blessing after the celebration of Mass, Vespers, and Matins in the said monastery and in priories subject to the same monastery and in parochial and other churches to them pertaining, even if not fully subject to them in law, provided that at blessings of this sort no bishop or legate of the Apostolic See were present;

(2) and next, that the abbot and successors aforesaid should be able freely and licitly to confer, at the times provided by law, all the minor ⟨orders⟩ and likewise the orders of the subdiaconate, diaconate, and presbyterate on all and singular, present and future, professed canons of the same monastery, ⟨the constitution⟩ of Our predecessor Pope Alexander IV of happy memory, which begins "Abbates",[1] and any other apostolic constitutions to the contrary notwithstanding.

Since, however, as the petition recently presented to Us on behalf of Our Venerable Brother, Robert, Bishop of London, set forth, the aforesaid monastery, in which the same bishop has the right of patronage, was founded by certain predecessors of that bishop ... and letters and indults of this sort are known to tend to the grave detriment of that bishop and of the ordinary jurisdiction belonging to him and to the Church of London, it was humbly requested of Us on behalf of the same bishop that We should deign in apostolic benignity to provide in the foregoing matters for the protection of his rights and those of the same Church. We, wishing to make provision in these matters ... and inclining to this request, by apostolic authority and with certain knowledge, by the tenor of these present ⟨writings⟩, revoke, cancel, and invalidate this letter and these concessions and will them to be of no validity or weight.

INNOCENT VII: October 17, 1404–November 6, 1406

## GREGORY XII: November 30, 1406–July 4, 1415

## Council of CONSTANCE (Sixteenth Ecumencial): December 5, 1414–April 22, 1418

Emperor Sigismund had endeavored with John XXIII [anti-pope from 1410–1415] to assemble an ecumenical council at Constance (bull of convocation: BullTau 4:462–64). The greatest service of this council was the ending of the schism of the three popes: Gregory XII was persuaded to resign of his own accord (July 4, 1415); John XXIII and Benedict XIII were deposed (May 29, 1415, and June 26, 1417). On November 11, 1417, Pope Martin V was elected in their place.

***1146** [1] Boniface VIII, *Decretales* (*Liber Sextus*), l. V, tit. 7, c. 3 (Frdb 2:1084); PoR 18116.

The participants of the synod had claimed an ecumenical character for the council from the beginning, supported by the principle of the supremacy of the council established in sessions 4 and 5: "This Synod, legitimately assembled in the Holy Spirit, constituting a general council and representing the Catholic Church militant, has immediate power from Christ, and, thus, anyone of whatever status or dignity, even if it be that of the pope, is obliged to obey whatever pertains to the faith or the eradication of the above-mentioned schism ..." (ipsa Synodus in Spiritu Sancto congregata legitime, generale concilium faciens, Ecclesiam catholicam militantem repraesentans, potestatem a Christo immediate habet, cui quilibet cuiuscumque status vel dignitatis, etiam si papalis exsistat, oboedire tenetur in his quae pertinent ad fidem et exstirpationem dicti schismatis ...; MaC 27:585B, 590D / COeD, 3rd ed., $408_{10-14}$, $409_{22-26}$).

Martin V made the recognition of the council as general [or ecumenical] obligatory for the faithful (*1247–1248). It is disputed as to what extent he confirmed its decrees. In the final session (45) of April 22, 1418, the pope declared as valid "all in the council that was carried out in a conciliar manner with respect to the matter of the faith" (omnia gesta in Concilio conciliariter circa materiam fidei; MaC 27:1199B / COeD, 3rd ed., 450f., n. 4). In addition to the decrees named in the bull *In eminentis apostolica*, of September 1, 1425 (cf. *1247°), the constitution *Frequens generalium conciliorum*, of session 39 of October 9, 1417 (MaC 27:1159B–E / COeD, 3rd ed., 438–43), also was explicitly confirmed, as is clear from the letter of Eugene IV *Ad ea ex debito*, of February 5, 1447 (1446 in the dating of the curia) to the Roman emperor, Frederick III (ed. by G. Hofmann, *Concilium Florentinum* 1/III [Rome, 1946], 111f. / A. Mercati, *Raccolta di concordati*, 2nd ed., vol. 1 [Rome, 1954], 168f.); this constitution decided, among others, the common procedure for suppressing schisms: since only the authority of a general council can decide the question of legitimacy, when a schism of popes has developed, each of them must appear before the council.

## 1151–1195: Session 8, May 4, 1415: Decree Confirmed by Pope Martin V, February 22, 1418

The propositions of John Wycliffe condemned in session 8 of the Council of Constance and repeated in the bull *Inter cunctas* of February 22, 1418, had already been condemned in part at two London synods (MaC 26:695E–697B; 817A–819A): the London synod of 1382 (the "Earthquake Synod") condemned twenty-four propositions, which correspond almost word for word to propositions 1–24 of Constance; in addition, in 1396 a London synod condemned another eighteen propositions drawn from the *Trialogus* (written in 1383). Then a Roman synod held toward the end of 1412 proscribed the works of John Wycliffe, expressly naming the *Dialogus* and *Trialogus*, following an examination of its own (BullTau 4:661f. / MaC 27:505–8; cf. 1217–20 / HaC 8:203f.; cf. 920–23). From the theologians at the Council of Constance there is also handed down a brief censure along with a detailed condemnation of forty-five articles of Wycliffe (ed. by H. von der Hardt, *Magnum oecumenicum Constantiense Concilium* 3 [Frankfurt am Main and Leipzig, 1699], 3:168–211, 212–335).

*Ed.:* MaC 27:632C–634B [= text of the session]; 1207E–1209B [= text of the bull] / HaC 8:299E–301C; 909E–911D / H. von der Hardt, *Magnum oecumenicum Constantiense Concilium* 4 [Frankfurt am Main and Leipzig, 1699], 153–55, 1523–25 / BullTau 4:669b–671a / BullLux 1:290b–291a / DuPlA 1/II, 49a–50b / COeD, 3rd ed., 411–13.

The condemned propositions only rarely quote Wycliffe's exact words. In general, they give a harsher meaning than they have in Wycliffe's text. The sources where they are found are cited below according to the Wyclif Society edition:
*De civili dominio*, written ca. 1376; cf. *1121°;
*Dialogus sive Speculum ecclesiae militantis* (1379); ed. by A. W. Pollard (London, 1886);
*De eucharistia tractatus maior* (1379); ed. by J. Loserth (London, 1892);
*Tractatus de potestate papae* (1379); ed. by J. Loserth (London, 1907);
*De ordine christiano* (ca. 1380); in: *Opera minora*, ed. by J. Loserth (London, 1913);
*Tractatus de blasphemia* (1381); ed. by M. H. Dziewicki (London, 1893);
*De mendaciis Fratrum* (1382); in *John Wiclif's Polemical Works in Latin*, ed. by R. Buddensieg, vol. 2 (London, 1883);
*Trialogus, cum Supplemento Trialogi* (1383); ed. by G. Lechler (Oxford, 1869).

### *Errors of John Wycliffe*

1. Substantia panis materialis et similiter substantia vini materialis remanent in sacramento altaris.[1]

1. The material substance of the bread and likewise the material substance of the wine remain in the sacrament of the altar.[1] **1151**

2. Accidentia panis non manent sine subiecto in eodem sacramento.

2. The accidents of bread do not remain without a subject in the same sacrament. **1152**

3. Christus non est in eodem sacramento identice et realiter in propria praesentia corporali.[1]

3. Christ is not in the same sacrament identically and really in his own bodily presence.[1] **1153**

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***1151** [1] Many passages in *De eucharistia* have equal importance for prop. 2 (*1152) and indirectly for prop. 5 (*1155) (to the extent that the priest's power of transubstantiation is denied), in particular chaps. 2–5, 9; *Trialogus* IV, 2–6, 27, 36.

***1153** [1] *Trialogus* IV, 7 (Le. 266); cf. ibid., chap. 8 (Le. 269f.); cf. *De eucharistia*, chaps. 2, 4, 7, 9 (Los. 53; 100, 112; 190–92, 227f.; 291–93).

**1154** 4. Si episcopus vel sacerdos exsistat in peccato mortali, non ordinat, non consecrat, non conficit, non baptizat.[1]

4. If a bishop or priest is in mortal sin, he does not ordain, he does not consecrate, he does not confect, he does not baptize.[1]

**1155** 5. Non est fundatum in Evangelio, quod Christus Missam ordinaverit.

5. It is not established in the Gospel that Christ ordained the Mass.

**1156** 6. Deus debet oboedire diabolo.[1]

6. God ought to obey the devil.[1]

**1157** 7. Si homo fuerit debite contritus, omnis confessio exterior est sibi superflua et inutilis.[1]

7. If a man is duly contrite, all exterior confession is for him superfluous and useless.[1]

**1158** 8. Si Papa sit praescitus et malus, et per consequens membrum diaboli, non habet potestatem super fideles sibi ab aliquo datam, nisi forte a Caesare.[1]

8. If the pope is foreknown ⟨by God as doomed⟩ and evil and, in consequence, a member of the devil, he does not have power over the faithful given to him by anyone, unless perhaps by the emperor.[1]

**1159** 9. Post Urbanum VI non est aliquis recipiendus in Papam, sed vivendum est more Graecorum sub legibus propriis.[1]

9. After Urban VI no one should be recognized as pope, but we should live like the Greeks under our own laws.[1]

**1160** 10. Contra Scripturam sacram est, quod viri ecclesiastici habeant possessiones.[1]

10. It is against Sacred Scripture for ecclesiastics to have possessions.[1]

**1161** 11. Nullus praelatus debet aliquem excommunicare, nisi prius sciat eum excommunicatum a Deo: et qui sic excommunicat, fit ex hoc haereticus vel excommunicatus.[1]

11. No prelate should excommunicate anyone unless he already knows him to be excommunicated by God: and he who does so excommunicate thereby becomes a heretic or an excommunicate.[1]

**1162** 12. Praelatus excommunicans clericum, qui appellavit ad regem vel ad concilium regni, eo ipso traditor est regis et regni.[1]

12. A prelate who excommunicates a cleric who has appealed to the king or to the council of the kingdom thereby becomes a traitor to the king and the kingdom.[1]

**1163** 13. Illi, qui dimittunt praedicare sive audire verbum Dei propter excommunicationem hominum, sunt excommunicati, et in Dei iudicio traditores Christi habebuntur.[1]

13. Those who cease preaching or hearing the word of God because of excommunication by men are excommunicate and will be regarded as traitors to Christ in God's judgment.[1]

**1164** 14. Licet alicui diacono vel presbytero praedicare verbum Dei absque auctoritate Sedis Apostolicae sive episcopi catholici.[1]

14. It is licit for any deacon or priest to preach the word of God without the authority of the Apostolic See or of a Catholic bishop.[1]

**1165** 15. Nullus est dominus civilis, nullus est praelatus, nullus est episcopus, dum est in peccato mortali [*cf.* *1230].[1]

15. No one is a civil lord, no one is a prelate, no one is a bishop while he is in mortal sin [*cf.* *1230].[1]

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***1154** [1] Like prop. 15 (cf. the passages indicated for *1165), this is derived from the theory according to which the right of dominion is subordinate to grace, so that a sinner does not have the right to possess goods but only the right to make use of them.

***1156** [1] The proposition in this form is totally foreign to Wycliffe; it is an ironical conclusion: an unworthy pope is for Wycliffe the devil and Antichrist; if God, following Mt 16:19, should declare valid what the pope binds or loosens, he would be obeying the devil.

***1157** [1] Alluded to in *De potestate papae*, chap. 11 (Los. 314).

***1158** [1] Alluded to in *Trialogus* IV, 32 (Le. 358f.).

***1159** [1] *Supplementum Trialogi*, chap. 8 (Le. 446).

***1160** [1] Cf. *Dialogus*, chaps. 3–7 (Poll. 5–14); cf. *Trialogus* IV, 15, 17 (Le. 298f.; 303ff.).

***1161** [1] Following from *De civili dominio* I, 38 (Poole 1:274–85).

***1162** [1] Cf. *De blasphemia*, chap. 7 (Dzw. 109–10).

***1163** [1] Cf. *De civili dominio* I, 38 (Poole 1:275).

***1164** [1] Cf. *De mendaciis Fratruma* (Buddensieg $405_{6-7}$).

***1165** [1] See prop. 4 (*1154); cf. *De civili dominio* I, 3 (Poole 1:16–25); II, 10, 12, 16 (Los. 2:$105_{32-34}$; $139_{10f.}$; 210–13, 217); III, 2 (Los. 3:$25_{12-33}$).

16. Domini temporales possunt ad arbitrium suum auferre bona temporalia ab Ecclesia, possessionatis habitualiter delinquentibus, id est ex habitu, non solum actu delinquentibus.[1]

16. Temporal lords can at their discretion take away the temporal goods of the Church when those who possess them are habitually delinquent, that is, from habit, and not only delinquent in some act.[1] **1166**

17. Populares possunt ad suum arbitrium dominos delinquentes corrigere.[1]

17. The people can at their discretion correct delinquent lords.[1] **1167**

18. Decimae sunt purae eleemosynae, et possunt parochiani propter peccata suorum praelatorum ad libitum suum eas auferre.[1]

18. Tithes are mere alms, and parishoners can take them away at their will because of the sins of their prelates.[1] **1168**

19. Speciales orationes, applicatae uni personae per praelatos vel religiosos, non plus prosunt eidem, quam generales, ceteris paribus.[1]

19. Special prayers applied to one person by prelates or religious are of no more advantage to them than general prayers, all things being equal.[1] **1169**

20. Conferens eleemosynam Fratribus est excommunicatus eo facto.[1]

20. He who gives alms to friars is thereby excommunicated.[1] **1170**

21. Si aliquis ingreditur religionem privatam qualemcumque, tam possessionatorum quam mendicantium, redditur ineptior et inhabilior ad observationem mandatorum Dei.[1]

21. If anyone enters a religious order of any sort, whether of those who have possessions or of mendicants, he becomes less suited and less able to obey the commandments of God.[1] **1171**

22. Sancti, instituentes religiones privatas, sic instituendo peccaverunt.[1]

22. Saints who founded religious orders sinned by founding them.[1] **1172**

23. Religiosi viventes in religionibus privatis non sunt de religione christiana.[1]

23. Religious living in religious orders do not belong to the Christian religion.[1] **1173**

24. Fratres tenentur per laborem manuum victum acquirere, et non per mendicitatem.[1]—[*Censura in utroque textu ibi addita:*] Prima pars est scandalosa et praesumptuosa, pro quanto sic generaliter et indistincte loquitur; et secunda erronea, pro quanto asserit mendicitatem fratribus non licere.

24. Friars are obliged to gain sustenance by the labor of their hands, and not by begging.[1] [*Censure is added here in both texts:*] The first part is scandalous and presumptuous, in that it speaks so universally and without making distinctions; and the second ⟨is⟩ erroneous, in that it asserts that begging is not licit for the friars. **1174**

25. Omnes sunt simoniaci, qui se obligant orare pro aliis, eis in temporalibus subvenientibus.[1]

25. All those are simoniacs who bind themselves to pray for others who help them in temporal things.[1] **1175**

26. Oratio praesciti nulli valet.[1]

26. The prayer of one foreknown ⟨as lost⟩ is of no use.[1] **1176**

27. Omnia de necessitate absoluta eveniunt.[1]

27. All things happen by an absolute necessity.[1] **1177**

28. Confirmatio iuvenum, clericorum ordinatio, locorum consecratio reservantur Papae et episcopis propter cupiditatem lucri temporalis et honoris.[1]

28. The confirmation of youths, the ordination of clerics, and the consecration of places are reserved to the pope and bishops through desire of temporal gain and honor.[1] **1178**

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***1166** [1] *Trialogus* IV, 37 (Le. 377); cf. *De potestate papae*, chap. 8 (Los. $181_{30}$), and the passages indicated for *1126.

***1167** [1] *Trialogus* IV, 37 (Le. 377); cf. *De civili dominio* II, 2 (Los. 2:11).

***1168** [1] Cf. *De civili dominio* I, 37 (Poole 1:265–74); III, 22 (Los. 4:454f.); *Supplementum Trialogi*, chap. 3 (Le. 420).

***1169** [1] Cf. *De civili dominio* III, 22 (Los. $4:478_{15-29}$); *Dialogus*, chaps. 22, 23 (Poll. 44; 46f.); *Trialogus* IV, 38 (Le. 380f.).

***1170** [1] See prop. 34 (*1184).

***1171** [1] Cf. *De civili dominio* III, 2 (Los. $3:15_{23-25}$; $16_{17-19}$); see also prop. 35 (*1185).

***1172** [1] Cf. *Trialogus* IV, 35 (Le. 361f.); *De blasphemia*, chap. 15 (Dzw. $229_{19-21}$).

***1173** [1] Cf. *Trialogus* IV, 33 (Le. 362f.).

***1174** [1] Cf. *Trialogus* IV, 28, 29 (Le. 341–44; 348).

***1175** [1] Cf. *Trialogus* IV, 30 (Le. 349ff.); *Dialogus*, chap. 22 (Poll. 43–45; $44_{31}$).

***1176** [1] Cf. *Dialogus*, chaps. 22, 23 (Poll. $45_{9-11}$; $47_{6-9}$); *Trialogus* IV, 30 (Le. 350).

***1177** [1] *Trialogus* III, 8 (Le. 154); cf. chaps. 12, 13 (Le. 286; 289f.); cf. *Dialogus*, chap. 23 (Poll. $46_{6f.}$); see also *De blasphemia*, chap. 11 (Dzw. 166n).

***1178** [1] *Dialogus*, chap. 24 (Poll. $50_{19-23}$); for confirmation, cf. also *Trialogus* IV, 14 (Le. 294f.).

**1179** 29. Universitates, studia, collegia, graduationes, et magisteria in iisdem sunt vana gentilitate introducta; tantum prosunt Ecclesiae, sicut diabolus.[1]

29. Universities, *studia*, colleges, graduations, and teaching offices in them are vain things brought in by the pagans; they are of as much use to the Church as is the devil.[1]

**1180** 30. Excommunicatio Papae vel cuiuscumque praelati non est timenda, quia est censura antichristi.[1]

30. Excommunication by the pope or by any prelate is not to be feared, because it is the censure of the Antichrist.[1]

**1181** 31. Peccant fundantes claustra, et ingredientes sunt viri diabolici.[1]

31. Those who found monasteries sin, and those who enter them are diabolical men.[1]

**1182** 32. Ditare clerum est contra regulam Christi.[1]

32. To enrich the clergy is against the rule of Christ.[1]

**1183** 33. Silvester papa et Constantinus imperator errarunt Ecclesiam dotando.[1]

33. Pope Sylvester and Emperor Constantine erred in endowing the Church.[1]

**1184** 34. Omnes de ordine mendicantium sunt haeretici, et dantes eis eleemosynas sunt excommunicati.[1]

34. All belonging to the order of mendicants are heretics, and those who give them alms are excommununicated.[1]

**1185** 35. Ingredientes religionem aut aliquem ordinem eo ipso inhabiles sunt ad observanda divina praecepta [*cf. *1171*], et per consequens ad perveniendum ad regnum caelorum, nisi apostataverint ab iisdem.[1]

35. Those who enter religious orders, or any order, thereby become unable to observe the divine precepts [*cf.***1171*] and consequently ⟨unable⟩ to come to the kingdom of heaven, unless they apostatize from them.[1]

**1186** 36. Papa cum omnibus clericis suis possessionem habentibus sunt haeretici, eo quod possessiones habent, et consentientes eis, omnes videlicet domini saeculares et ceteri laici.[1]

36. The pope with all his clerics who own possessions are heretics by the fact that they have possessions, and ⟨so are⟩ those who go along with them, namely, all secular lords and other laymen.[1]

**1187** 37. Ecclesia Romana est synagoga satanae [*cf. Apc 2:9*], nec Papa est proximus et immediatus vicarius Christi et Apostolorum.[1]

37. The Church of Rome is the synagogue of Satan [*cf. Rev 2:9*], and the pope is not the proximate and immediate representative of Christ and the apostles.[1]

**1188** 38. Decretales epistolae sunt apocryphae, et seducunt a fide Christi, et clerici sunt stulti, qui student eis.[1]

38. The decretal letters are apocryphal and seduce people from the faith of Christ, and the clerics who study them are fools.[1]

**1189** 39. Imperator et domini saeculares sunt seducti a diabolo, ut Ecclesiam ditarent bonis temporalibus.[1]

39. The emperor and secular lords are seduced by the devil, that they should enrich the Church with temporal goods.[1]

**1190** 40. Electio Papae a cardinalibus a diabolo est introducta.[1]

40. The election of the pope by the cardinals was introduced by the devil.[1]

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***1179** [1] *Dialogus*, chap. 26 (Poll. $53_{25-28}$).

***1180** [1] Cf. *Dialogus*, chap. 27 (Poll. $56_{15-23}$); *De potestate papae*, chaps. 10, 12 (Los. 239f.; 355).

***1181** [1] Cf. *Dialogus*, chap. 28 (Poll. $59_{1-4.17-26}$); *Supplementum Trialogi*, chap. 7 (Le. 439ff.); *De civili dominio* III, 22 (Los. 4:473f.).

***1182** [1] Cf. *Trialogus* III, 17 (Le. 186f.); *Supplementum Trialogi*, chap. 2 (Le. 412ff.): *Dialogus*, chaps. 29, 36 (Poll. $62_{20f.}$; $84_{12}$, $85_{21}$).

***1183** [1] Cf. *Trialogus* III, 20; IV, 17, 18 (Le. 196; 306; 310); *Supplementum Trialogi*, chaps. 1, 2 (Le. 407f.; 413); *Dialogus*, chaps. 4, 30 (Poll. $7_{22}$–$8_3$; $63_{17-21}$); *De civili dominio* III, 21, 22 (Los. 4:445; $473_{14-17}$).

***1184** [1] Cf. *Trialogus* IV, 34 (Le. 365); also, in a general sense, his polemical writings against "the sects".

***1185** [1] Cf. *Trialogus* IV, 39 (Le. 385f.); alluded to in *Dialogus*, chap. 26 (Poll. 55).

***1186** [1] Cf. *Trialogus* IV, 18 (Le. 307–11); *Dialogus*, chaps. 3, 4, 7, 17, 35 (Poll. 6f.; $8_{12-15}$; $14_{5-8}$; $34_{17-19}$; 82f.); *De civili dominio* III, 14, 23 (Los. 3:261; 4:498).

***1187** [1] Cf. *Trialogus* III, 17 (Le. 186); IV, 22 (Le. 325); *Dialogus*, chaps. 4, 20 (Poll. $8_{15f.}$; $41_{12}$); *De potestate papae*, chap. 8 (Los. $165_{3f.}$); *De ordine christiano*, chap. 3 (Los. $133_{25}$).

***1188** [1] Cf. *Trialogus* IV, 6 (Le. 262f.): *Dialogus*, chaps. 7, 13 (Poll. $14_{17-21}$; $26_6$).

***1189** [1] *Trialogus* IV, 18 (Le. 310); *De potestate papae*, chap. 12 (Los. 317) and throughout; see also props. 32 and 33 (*1182f.).

***1190** [1] Cf. *Supplementum Trialogi*, chaps. 4, 9 (Le. 426; 450f.); *Dialogus*, chap. 11 (Poll. $22_{15-23}$).

41. Non est de necessitate salutis credere, Romanam Ecclesiam esse supremam inter alias ecclesias.— [*Censura:*] Error est, si per Romanam Ecclesiam intelligatur universalis Ecclesia aut concilium generale, aut pro quanto negaret primatum Summi Pontificis super alias Ecclesias particulares.

41. It is not necessary to salvation to believe that the Roman Church is supreme among the other churches. — [*Censure:*] It is an error if by the Roman Church is meant the universal Church or a general council, or insofar as it denies the primacy of the supreme pontiff over other particular Churches. **1191**

42. Fatuum est credere indulgentiis Papae et episcoporum.[1]

42. It is fatuous to believe in the indulgences of the pope and the bishops.[1] **1192**

43. Iuramenta illicita sunt, quae fiunt ad corroborandum humanos contractus et commercia civilia.[1]

43. Oaths that are made to corroborate human contracts and civil trading are illicit.[1] **1193**

44. Augustinus, Benedictus et Bernardus damnati sunt, nisi paenituerint de hoc, quod habuerunt possessiones et instituerunt et intraverunt religiones: et sic, a Papa usque ad ultimum religiosum, omnes sunt haeretici.[1]

44. Augustine, Benedict, and Bernard are damned, unless they have repented of the fact that they had possessions and instituted and entered religious orders: and thus, from the pope down to the last religious, all are heretics.[1] **1194**

45. Omnes religiones indifferenter introductae sunt a diabolo.[1]

45. All religious orders, without distinction, were introduced by the devil.[1] **1195**

[Censure of all forty-five articles given summarily: see *1251: cf. also *1225]

## 1198–1200: Session 13, June 15, 1415: Decree *Cum in nonnullis*, Confirmed by Martin V, September 1, 1425

This decree is repeated in the constitutions *In eminentis* of September 1, 1425 (BarAE, at year 1425, no. 18 / Theiner 28:27) and *Apostolicae sedis praecellens* of January 25, 1426 (BullTau 4:726f.).

*Ed.:* MaC 27:727C–728A / HaC 8:381B–E / H. von der Hardt, *Magnum oecumenicum Constantiense Concilium* 4 [Frankfurt am Main and Leipzig, 1699], 333f. / COeD, 3rd ed., $418_{27}$–$419_{22}$.

*Decree on Communion Only under the Species of Bread*

Cum in nonnullis mundi partibus quidam temerarie asserere praesumant, populum christianum debere sacrum Eucharistiae sacramentum sub utraque panis et vini specie suscipere, et non solum sub specie panis, sed etiam sub specie vini populum laicum passim communicent, etiam post coenam vel alias non ieiunum, et communicandum esse pertinaciter asserant contra laudabilem Ecclesiae consuetudinem rationabiliter approbatam, quam tamquam sacrilegam damnabiliter reprobare conantur:

Certain people, in some parts of the world, have rashly dared to assert that the Christian people ought to receive the holy sacrament of the Eucharist under the species of both bread and wine. They communicate the laity everywhere not only under the species of bread but also under that of wine, and they stubbornly assert that they should communicate even after a meal, or else without the need of a fast, contrary to the laudable custom of the Church, which has been sensibly approved, from the Church's head downward, but which they damnably try to repudiate as sacrilegious: **1198**

hinc est, quod hoc praesens Concilium ... declarat, decernit et diffinit, quod licet Christus post coenam instituerit et suis discipulis administraverit sub utraque specie panis et vini hoc venerabile sacramentum, tamen hoc non obstante sacrorum canonum auctoritas laudabilis et approbata consuetudo Ecclesiae servavit et servat, quod huiusmodi sacramentum non debet confici post coenam, neque a fidelibus recipi non ieiunis, nisi in casu

Therefore this present council ⟨of Constance⟩ ..., declares, decrees, and defines that, although Christ instituted this venerable sacrament after a meal and ministered it to his apostles under the species of both bread and wine, nevertheless and notwithstanding this, the praiseworthy authority of the sacred canons and the approved custom of the Church have and do retain that this sacrament ought not to be celebrated after a meal or

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*1192 [1] Cf. *Trialogus* IV, 32 (Le. 359); *Dialogus*, chap. 13 (Poll. $25_{13–16}$).

*1193 [1] Cf. *Dialogus*, chap. 13 (Poll. $26_{11–13}$).

*1194 [1] Cf. *Dialogus*, chaps. 15, 32 (Poll. $31_{8–9}$; $76_4$); *Supplementum Trialogi*, chap. 1 (Le. 409); *De potestate papae*, chap. 10 (Los. 240): *De blasphemia*, chap. 15 (Dzw. $229_{29}$).

*1195 [1] Cf. *Dialogus*, chap. 21 (Poll. $42_8$); *Trialogus* IV, 32, 34 (Le. 360; 366f.); *Supplementum Trialogi*, chap. 7 (Le. 440).

infirmitatis aut alterius necessitatis a iure vel Ecclesia concesso vel admisso.

received by the faithful without fasting, except in cases of sickness or some other necessity as permitted by law or by the Church.

**1199** Et sicut haec consuetudo ad evitandum aliqua pericula et scandala rationabiliter introducta est, sic potuit simili aut maiori ratione introduci aut rationabiliter observari, quod, licet in primitiva Ecclesia huiusmodi sacramentum reciperetur a fidelibus sub utraque specie, tamen postea a conficientibus sub utraque specie et a laicis tantummodo sub specie panis suscipiatur, cum firmissime credendum sit et nullatenus dubitandum, integrum Christi corpus et sanguinem tam sub specie panis quam sub specie vini veraciter contineri. Unde, cum huiusmodi consuetudo ab Ecclesia et sanctis Patribus rationabiliter introducta et diutissime observata sit, habenda est pro lege, quam non licet reprobare aut sine Ecclesiae auctoritate pro libito mutare.

Moreover, just as this custom was sensibly introduced in order to avoid various dangers and scandals, so with similar or even greater reason was it possible to introduce and sensibly observe the custom that, although this sacrament was received by the faithful under both species in the early Church, nevertheless later it was received under both species only by those confecting it, and by the laity only under the species of bread. For it should be very firmly believed, and in no way doubted, that the whole Body and Blood of Christ are truly contained under both the species of bread and the species of wine. Therefore, since this custom was introduced for good reasons by the Church and holy Fathers and has been observed for a very long time, it should be held as a law that nobody may repudiate or alter at will without the Church's permission.

**1200** Quapropter dicere, quod hanc consuetudinem aut legem observare sit sacrilegum aut illicitum, censeri debet erroneum, et pertinaciter asserentes oppositum praemissorum tamquam haeretici arcendi sunt ...

To say that the observance of this custom or law is sacrilegious or illicit must be regarded as erroneous. Those who stubbornly assert the opposite of the aforesaid are to be confined as heretics.

### 1201–1230: Session 15, July 6, 1415: Decree Confirmed by Pope Martin V, February 22, 1418

Jan Hus adopted a large number of the positions of John Wycliffe, and he defended him (cf. *1225). Many of his propositions, therefore, have a great similarity with the affirmations of Wycliffe: for proposition 7, cf. *De ordine christiano*, chap. 2 (see *1151°; Loserth 132); cf. ibid. for propositions 28–29, chap. 3 toward the end (Loserth 135); proposition 2 comes literally from *De fide catholica*, chap. 5 (in John Wycliffe, *Opera minora*, ed. by J. Loserth [London, 1913], $114_{31-33}$); propositions 3, 5, 6, and 21 have the same meaning as ibid., chap. 5 (Loserth 111–14); for proposition 11, cf. ibid., chap. 6 (Loserth 118f.). Hus, however, never upheld Wycliffe's error on the Eucharist that has sometimes been ascribed to him.

At the council, twenty-six propositions were submitted from Jan Hus' book *De Ecclesia* (written in 1413), seven from his book against Stefan Palecz, and six from his book against Stanislaus of Znojma (Znaim); their number was subsequently reduced so that in the acts of the council and in the bull *Inter cunctas* (February 22, 1418), articles 1–19 are from *De Ecclesia*, articles 20–25 and 30 from his text against Palecz, and articles 26–29 from his text against Stanislaus of Znojma (in part literally). The texts read in context often allow for a more positive interpretation. On the same day in which this session was held, Hus was burned at the stake.

The text of the session follows. The text of the bull does not differ greatly from this.

*Ed.:* MaC 27:754A–755D [= *session*]; 1209C–1211A [= *bull*] / HaC 8:410C–412C; 911D–913D / COeD, 3rd ed., 429–31 / H. von der Hardt, *Magnum oecumenicum Constantiense Concilium* 4 [Frankfurt am Main and Leipzig, 1699], 407–12; 1525–27. Cf. also the slightly different articles that were submitted for revocation to Jerome of Prague in sess. 19 of September 23, 1415 (cf. Hardt, *Magnum oecumenicum* 4:509–14).

*Errors of Jan Hus*

**1201** 1. Unica est sancta universalis Ecclesia, quae est praedestinatorum universitas. Et infra sequitur: Universalis sancta Ecclesia tantum est una, sicut tantum unus est numerus omnium praedestinatorum.[1]

1. There is only one holy universal Church, which is the total number of those predestined to salvation. It therefore follows that the universal holy Church is only one, inasmuch as there is only one number of all those who are predestined to salvation.[1]

**1202** 2. Paulus numquam fuit membrum diaboli, licet fecit quosdam actus actibus ecclesiae malignantium consimiles.[1]

2. Paul was never a member of the devil, even though he did certain acts that are similar to the acts of the Church's enemies.[1]

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*1201 [1] *De ecclesia*, chap. 1, C (S. Harrison Thomson, *Magistri Johannis Hus Tractatus de Ecclesia* [Cambridge, 1956], 3); cf. ibid., chap. 2, A and D (Thomson 8, 10), and elsewhere.

*1202 [1] Ibid., chap. 3, H (Thomson 18); cf. chap. 4, H (Th. 27f.).

3. Praesciti non sunt partes Ecclesiae, cum nulla pars eius finaliter excidat ab ea, eo quod praedestinationis caritas, quae ipsam ligat, non excidit [*cf. 1 Cor 13:8*].[1]

3. Those foreknown as damned are not parts of the Church, for no part of the Church can finally fall away from her, since the predestinating love that binds the Church together does not fail [*cf. 1 Cor 13:8*].[1] **1203**

4. Duae naturae, divinitas et humanitas, sunt unus Christus.[1]

4. The two natures, the divinity and the humanity, are one Christ.[1] **1204**

5. Praescitus, etsi aliquando est in gratia secundum praesentem iustitiam, tamen numquam est pars sanctae Ecclesiae; et praedestinatus semper manet membrum Ecclesiae, licet aliquando excidat a gratia adventitia, sed non a gratia praedestinationis.[1]

5. One foreknown ⟨to damnation⟩ is never part of the holy Church, even if he is sometimes in the ⟨state of⟩ grace according to present justice; and one predestined ⟨to salvation⟩ always remains a member of the Church, even if sometimes he may fall away from adventitious grace, but not from the grace of predestination.[1] **1205**

6. Sumendo Ecclesiam pro convocatione praedestinatorum, sive fuerint in gratia, sive non secundum praesentem iustitiam, isto modo Ecclesia est articulus fidei.[1]

6. The Church is an article of faith in the following sense: to regard her as the convocation of those predestined to salvation, whether or not she be in a state of grace according to present justice.[1] **1206**

7. Petrus non est nec fuit caput Ecclesiae sanctae catholicae.[1]

7. Peter neither was nor is the head of the holy Catholic Church.[1] **1207**

8. Sacerdotes quomodolibet criminose viventes, sacerdotii polluunt potestatem, et sicut filii infideles sentiunt infideliter de septem sacramentis Ecclesiae, de clavibus, officiis, censuris, moribus, caeremoniis, et sacris rebus Ecclesiae, veneratione reliquiarum, indulgentiis et ordinibus.[1]

8. Priests who live in vice in any way pollute the power of the priesthood and like unfaithful sons are untrustworthy in their thinking about the Church's seven sacraments, about the keys, offices, censures, customs, ceremonies, and sacred things of the Church, about the veneration of relics, and about indulgences and orders.[1] **1208**

9. Papalis dignitas a Caesare inolevit, et Papae praefectio et institutio a Caesaris potentia emanavit.[1]

9. Papal dignity originated with the emperor, and the primacy and institution of the pope emanated from imperial power.[1] **1209**

10. Nullus sine revelatione assereret rationabiliter de se vel alio, quod esset caput ecclesiae particularis, nec Romanus Pontifex est caput Romanae Ecclesiae.[1]

10. Nobody would reasonably assert of himself or of another, without revelation, that he was the head of a particular holy church; nor is the Roman pontiff the head of the Roman Church.[1] **1210**

11. Non oportet credere, quod iste, quicumque est Romanus Pontifex, sit caput cuiuscumque particularis ecclesiae sanctae, nisi Deus eum praedestinaverit.[1]

11. It is not necessary to believe that any particular Roman pontiff is the head of any particular holy church, unless God has predestined him to salvation.[1] **1211**

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***1203** [1] Ibid., chap. 3, F (Th. 15); cf. also chap. 4, D (Th. 23). Hus distinguishes between the predestined *in* the Church and the predestinated *outside* the Church; he concedes the first, but he denies the second.

***1204** [1] Ibid., chap. 4, B (Th. 21): a truncated article in which the point of objection is not clearly seen; after the words "... sunt unus Christus" (... are one Christ), one must add: "qui est caput unicum sponsae suae universalis Ecclesiae, quae est praedestinatorum universitas" (who is the one head of his spouse, the universal Church, which is the assembly of the predestined). Hus replaces the customary notion of the "universal Church" (*Ecclesia universalis*) of which the pope is the head with another notion that includes as well the Church triumphant and the Church "sleeping" (= in the state of purgative suffering); hence, only Christ is the head of the universal Church, the extrinsic head as God and the intrinsic head as man; the pope, therefore, is practically excluded.

***1205** [1] Ibid., chap. 4, H (Th. 28) [for the first part of the prop.]; cf., for the rest, chap. 4, D, H; chap. 5, D (Th. 23, 27, 34).

***1206** [1] Ibid., chap. 7, C (Th. 45); cf. chap. 5, F, G (Th. 35–37).

***1207** [1] Ibid., chap. 9, G (Th. 65); cf. chaps. 7, G; 9, B (Th. 51f.; 58).

***1208** [1] Ibid., chap. 11, D (Th. 93).

***1209** [1] Ibid., chap. 15, E (Th. 122); cf. chaps. 13, C; 15, D (Th. 104, 122).

***1210** [1] Ibid., chap. 13, G (Th. 107).

***1211** [1] Ibid., chap. 13, G (Th. 107); cf. chap. 13, H (Th. 108).

**1212** 12. Nemo gerit vicem Christi vel Petri, nisi sequatur eum in moribus: cum nulla alia sequela sit pertinentior, nec aliter recipiat a Deo procuratoriam potestatem; quia ad illud officium vicariatus requiritur et morum conformitas et instituentis auctoritas.[1]

12. Nobody holds the place of Christ or of Peter unless he follows his way of life, since there is no other discipleship that is more appropriate nor is there another way to receive delegated power from God, since there is required for this office of vicar a similar way of life as well as the authority of the one instituting.[1]

**1213** 13. Papa non est verus et manifestus successor Apostolorum principis Petri, si vivit moribus contrariis Petro: et si quaerit avaritiam, tunc est vicarius Iudae Iscarioth. Et pari evidentia Cardinales non sunt veri et manifesti successores collegii aliorum Apostolorum Christi, nisi vixerint more Apostolorum, servantes mandata et consilia Domini nostri Iesu Christi.[1]

13. The pope is not the manifest and true successor of the prince of the apostles, Peter, if he lives in a way contrary to Peter's. If he seeks avarice, he is the vicar of Judas Iscariot. Likewise, cardinals are not the manifest and true successors of the college of Christ's other apostles unless they live after the manner of the apostles, keeping the commandments and counsels of our Lord Jesus Christ.[1]

**1214** 14. Doctores ponentes, quod aliquis per censuram ecclesiasticam emendandus, si corrigi noluerit, saeculari iudicio est tradendus, pro certo sequuntur in hoc pontifices, scribas et pharisaeos, qui Christum non volentem eis oboedire in omnibus, dicentes: "Nobis non licet interficere quemquam" [*Io 18:31*], ipsum saeculari iudicio tradiderunt; et tales sunt homicidae graviores quam Pilatus.[1]

14. Doctors who state that anybody subjected to ecclesiastical censure, if he refuses to be corrected, should be handed over to the judgment of the secular authority are undoubtedly following in this the chief priests, the scribes, and the Pharisees who handed over to the secular authority Christ himself, since he was unwilling to obey them in all things, saying, "It is not lawful for us to put any man to death" [*Jn 18:31*]; these gave him to the civil judge, so that such men are even greater murderers than Pilate.[1]

**1215** 15. Oboedientia ecclesiastica est oboedientia secundum adinventionem sacerdotum Ecclesiae praeter expressam auctoritatem Scripturae.[1]

15. Ecclesiastical obedience is an obedience invented by the priests of the Church, beyond the express authority of Scripture.[1]

**1216** 16. Divisio immediata humanorum operum est: quod sunt vel virtuosa vel vitiosa, quia si homo est vitiosus et agit quidquam, tunc agit vitiose; et si est virtuosus et agit quidquam, tunc agit virtuose; quia sicut vitium, quod crimen dicitur seu mortale peccatum, inficit universaliter actus hominis vitiosi, sic virtus vivificat omnes actus hominis virtuosi.[1]

16. The immediate division of human actions is between those that are virtuous and those that are wicked. Therefore, if a man is wicked and does something, he acts wickedly; if he is virtuous and does something, he acts virtuously. For just as wickedness, which is called crime or mortal sin, infects all the acts of a wicked man, so virtue gives life to all the acts of a virtuous man.[1]

**1217** 17. Sacerdotes Christi viventes secundum legem eius, et habentes Scripturae notitiam et affectum ad aedificandum populum, debent praedicare non obstante praetensa excommunicatione. Et infra: Quod si Papa vel aliquis praelatus mandat sacerdoti sic disposito non praedicare, non debet subditus oboedire.[1]

17. A priest of Christ who lives according to his law, knows Scripture, and has a desire to edify the people ought to preach, notwithstanding an alleged excommunication. And farther on: if the pope or any superior orders a priest so disposed not to preach, the subordinate ought not to obey.[1]

**1218** 18. Quilibet praedicantis officium de mandato accipit, qui ad sacerdotium accedit; et illud mandatum debet exsequi, praetensa excommunicatione non obstante.[1]

18. Whoever enters the priesthood receives a binding duty to preach; and this mandate ought to be carried out, notwithstanding an alleged excommunication.[1]

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***1212** [1] Ibid., chap. 14, C (Th. 112).
***1213** [1] Ibid., chap. 14, G (Th. 115).
***1214** [1] Ibid., chap. 16, H (Th. 139).
***1215** [1] Ibid., chap. 17, H (Th. 156); cf. chap. 16, B–G (Th. 132–38).
***1216** [1] Ibid., chap. 19, D (Th. 176).
***1217** [1] Ibid., chap. 20, H (Th. 190f.); cf. chap. 18, K, L (Th. 164–66).
***1218** [1] Ibid., chap. 20, H (Th. 191).

19. Per censuras ecclesiasticas excommunicationis, suspensionis et interdicti ad sui exaltationem clerus populum laicalem sibi suppeditat, avaritiam multiplicat, malitiam protegit, et viam praeparat antichristo. Signum autem evidens est, quod ab antichristo tales procedunt censurae, quas vocant in suis processibus fulminationes, quibus clerus principalissime procedit contra illos, qui denudant nequitiam antichristi, quam clerus pro se maxime usurpavit.[1]

19. By the Church's censures of excommunication, **1219** suspension, and interdict, the clergy subdue the laity, for the sake of their own exaltation, multiply avarice, protect wickedness, and prepare the way for the Antichrist. The clear sign of this is the fact that these censures come from the Antichrist. In the legal proceedings of the clergy they are called fulminations, which are the principal means whereby the clergy proceed against those who uncover the Antichrist's wickedness, which the clergy has for the most part usurped for itself.[1]

20. Si Papa est malus et praesertim, si est praescitus, tunc ut Iudas Apostolus est diabolus, fur, et filius perditionis, et non est caput sanctae militantis Ecclesiae, cum nec sit membrum eius.[1]

20. If the pope is wicked, and especially if he is **1220** foreknown to damnation, then he is a devil like Judas the apostle, a thief, and a son of perdition and is not the head of the holy Church militant since he is not even a member of her.[1]

21. Gratia praedestinationis est vinculum, quo corpus Ecclesiae et quodlibet eius membrum iungitur Christo capiti insolubiliter.[1]

21. The grace of predestination is the bond whereby **1221** the body of the Church and each of her members is indissolubly joined with the head.[1]

22. Papa vel praelatus malus et praescitus est aequivoce pastor, et vere fur et latro.[1]

22. The pope or a prelate who is wicked and foreknown **1222** to damnation is a pastor only in an equivocal sense and truly is a thief and a robber.[1]

23. Papa non debet dici 'Sanctissimus', etiam secundum officium; quia alias rex deberet etiam dici sanctissimus secundum officium, et tortores et praecones dicerentur sancti, immo etiam diabolus deberet dici sanctus, cum sit officiarius Dei.[1]

23. The pope ought not to be called "most holy" **1223** even by reason of his office, for otherwise even a king ought to be called "most holy" by reason of his office and executioners and heralds ought to be called "holy"; indeed, even the devil would be called "holy" since he is an official of God.[1]

24. Si Papa vivat Christo contrarie, etiamsi ascenderet per ritam et legitimam electionem secundum constitutionem humanam vulgatam, tamen aliunde ascenderet quam per Christum, dato etiam quod intraret per electionem a Deo principaliter factam; nam Iudas Iscariothes rite et legitime est electus a Deo Christo Iesu ad episcopatum, et tamen ascendit aliunde in ovile ovium.[1]

24. If a pope lives contrary to Christ, even if he has **1224** risen through a right and legitimate election according to the established human constitution, he would have risen by a way other than through Christ, even granted that he entered upon office by an election that had been made principally by God. For, Judas Iscariot was rightly and legitimately elected to be an apostle by Jesus Christ who is God, yet he climbed into the sheepfold by another way.[1]

25. Condemnatio 45 articulorum Iohannis Wicleff, per doctores facta, est irrationabilis et iniqua et male facta: ficta est causa per eos allegata, videlicet ex eo quod 'nullus eorum sit catholicus, sed quilibet eorum aut est haereticus, aut erroneus, aut scandalosus'.[1]

25. The condemnation of the forty-five articles of **1225** John Wycliffe, decreed by the doctors, is irrational and unjust and badly done, and the reason alleged by them is feigned, namely, "that none of them is Catholic, but each one is either heretical or erroneous or scandalous".[1]

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***1219** [1] Ibid., chap. 23, G (Th. 225); cf. chaps. 22–23 (Th. 209–37).

***1220** [1] *Responsio ad scripta magistri Stephani Palecz* (in *Iohannis Hus et Hieronymi Pragensis Confessorum Christi Historia et Monumenta* [Nürnberg, 1558; abbreviated in the following as: Nbg.] 1, fols. 225vff.).

***1221** [1] Ibid. (Nbg. 1, fol. 257r).

***1222** [1] Ibid. (Nbg. 1, fol. 258r).

***1223** [1] Ibid. (Nbg. 1, fol. 258v).

***1224** [1] Ibid. (Nbg. 1, fol. 259r); cf. *De ecclesia*, chap. 5, F, G; 14, G (Th. 35–37, 115).

***1225** [1] *Responsio ad scripta Stephani Palecz* (Nbg. 1, fol. 260r); cf. *De ecclesia*, chap. 23, [letter] O (Th. 236); *Defensio quorumdam articolorum Iohannis Wicleff* (written in A.D. 1412), Nbg. 1, fols. 111r–117r; *Responsio ad scripta Stanislai de Znojma* (Nbg. 1, fol. 265v); here Hus explicitly defends only propositions 4, 13, 15, 16, 18, 32, and 33 of Wycliffe that were enumerated at Constance.

**1226** 26. Non eo ipso, quod electores, vel maior pars eorum consenserint viva voce secundum ritum hominum in personam aliquam, eo ipso illa persona est legitime electa, vel eo ipso est verus et manifestus successor vel vicarius Petri Apostoli, vel alterius Apostoli in officio ecclesiastico: unde, sive electores bene vel male elegerint, operibus electi debemus credere: nam eo ipso, quo quis copiosius operatur meritorie ad profectum Ecclesiae, habet a Deo ad hoc copiosius facultatem.[1]

26. The viva voce agreement upon some person, made according to human custom by the electors or by the greater part of them, does not mean by itself that the person has been legitimately elected or that by this very fact he is the true and manifest successor or vicar of the apostle Peter or of another apostle in an ecclesiastical office. For, it is to the works of the one elected that we should look, irrespective of whether the manner of the election was good or bad. For, the more plentifully a person acts meritoriously toward building up the Church, the more copiously does he thereby have power from God for this.[1]

**1227** 27. Non est scintilla apparentiae, quod oporteat esse unum caput in spiritualibus regens Ecclesiam, quod semper cum Ecclesia ipsa militante conversetur et conservetur.[1]

27. There is not the smallest sign of evidence that there should be one head ruling the Church in spiritual matters, ⟨a head⟩ who always abides and is preserved with the Church militant herself.[1]

**1228** 28. Christus sine talibus monstruosis capitibus per suos veraces discipulos sparsos per orbem terrarum melius suam Ecclesiam regularet.[1]

28. Christ would govern his Church better by his true disciples scattered throughout the world without these monstrous heads.[1]

**1229** 29. Apostoli et fideles sacerdotes Domini strenue in necessariis ad salutem regularunt Ecclesiam, antequam Papae officium foret introductum: sic facerent, deficiente per summe possibile Papa, usque ad diem iudicii.[1]

29. The apostles and faithful priests of the Lord strenuously governed the Church in matters necessary for salvation before the office of pope was introduced, and they would continue to do this until the Day of Judgment if—which is very possible—there were no pope.[1]

**1230** 30. Nullus est dominus civilis, nullus est praelatus, nullus est episcopus, dum est in peccato mortali [*cf.* **1165*].[1]

30. Nobody is a civil lord, a prelate, or a bishop while he is in mortal sin [*cf.* **1165*].[1]

### 1235: Session 15, July 6, 1415: Decree *Quilibet tyrannus*

On November 23, 1407, by the order of Duke John of Burgundy, Duke Louis of Orleans was executed. Jean Petit, professor at the University of Paris, on March 8, 1408, had solemnly defended this act as legitimate tyrannicide. When, after the death of Petit, the Orleans party came to power in Paris in 1413, a synod in Paris condemned nine theses of Petit's *Iustificatio ducis Burgundiae*. Since the followers of Petit had appealed to Rome, the matter was brought before the Council of Constance (MaC 28:757–60; text of the theses). The council abolished the decision of the synod of Paris and presented a milder resolution. An express confirmation on the part of Martin V is lacking. However, a condemnation of tyrannicide is found in the constitution *Cura dominici gregis* of Paul V of January 24, 1615 (BullTau 12:296).

*Ed.*: MaC 27:765E–766A / COeD, 3rd ed., $432_{8-19}$ / H. von der Hardt, *Magnum oecumenicum Constantiense Concilium* 4 [Frankfurt am Main and Leipzig, 1699], 439f.

*Erroneous Proposition on Tyrannicide*

**1235** "Quilibet tyrannus potest et debet licite et meritorie occidi per quemcumque vasallum suum vel subditum, etiam per clanculares insidias, et subtiles blanditias et adulationes, non obstante quocumque praestito iuramento seu confoederatione facta cum eo, non exspectata sententia vel mandato iudicis cuiuscumque"... erroneam esse in fide et in moribus, ipsamque tamquam

⟨The proposition:⟩ "Any tyrant can and ought to be killed, licitly and meritoriously, by any of his vassals or subjects, even by means of plots and blandishments or flattery, notwithstanding any oath taken or treaty made with the tyrant and without waiting for a sentence or a command from any judge" ... is erroneous in the faith and with regard to morals, and ⟨the council⟩ rejects and

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***1226** [1] *Responsio ad scripta Stanislai de Znojma*, chap. 2 (Nbg. 1, fol. 271rv).
***1227** [1] Ibid., chap. 5 (Nbg. 1, fol. 277r).
***1228** [1] Ibid., chap. 5 (Nbg. 1, fol. 277v); cf. *De ecclesia*, chap. 15, A (Thomson, 119).
***1229** [1] *Responsio ad scripta Stanislai de Znojma*, chap. 8 (Nbg. 1, fol. 283v); cf. *De ecclesia*, chap. 15, A, C, D, H (Th. 119, 121, 127).
***1230** [1] *De decimis* (Nbg. 1, fol. 128r), in defense of prop. 15 of Wycliffe at Constance (*1165); cf. the *Responsio ad scripta Stephani Palecz* (Nbg. 1, fol. 256r).

haereticam, scandalosam, et ad fraudes, deceptiones, mendacia, proditiones, periuria viam dantem reprobat et condemnat. Declarat insuper, decernit et diffinit, quod pertinaciter doctrinam hanc perniciosissimam asserentes sunt haeretici.

condemns the doctrine as heretical, scandalous, and seditious and as leading the way through perjury to frauds, deceptions, lies, and betrayals. It declares, decrees, and defines, moreover, that those who stubbornly assert this very pernicious doctrine are heretics and are to be punished as such according to canonical and legitimate sanctions.

## Continuation of the Council of CONSTANCE under MARTIN V

## MARTIN V: November 11, 1417–February 20, 1431

### 1247–1279: Bull *Inter cunctas*, February 22, 1418

The bull, directed to all the hierarchy and inquisitors, contains: (1) the forty-five articles of John Wycliffe; (2) the thirty articles of Jan Hus; (3) a series of questions posed to the followers of Wycliffe and Hus, which are joined to the preceding articles with the following words: "Any person, however, who is suspected of ⟨upholding⟩ the aforementioned articles or caught doing so is to be interrogated in accordance with the manner written below" (Super praemissis autem articulis quilibet de eis suspectus seu in eorum assertione deprehensus iuxta modum interrogetur infra scriptum). The same decrees were repeated, along with others (e.g., the decree on communion under one species), in Martin V's bull *In eminentis apostolicae* of September 1, 1425 (cf. MaC 27:1215–20).

*Ed.:* MaC 27:1211B–1213B / HaC 8:914A–916C / H. von der Hardt, *Magnum oecumenicum Constantiense Concilium* 4 [Frankfurt am Main and Leipzig, 1699], 1527–29 / BullTau 4:673a–675a / BullCocq 3/II, 424a–425b.

*Questions Posed to the Followers of Wycliffe and Hus*

5. Item, utrum credat, teneat et asserat, quod quodlibet Concilium generale, et etiam Constantiense, universalem Ecclesiam repraesentet.[1]

5. Likewise, whether he believes, holds, and declares **1247** that every general council, including that of Constance, represents the universal Church.[1]

6. Item, utrum credat, quod illud, quod sacrum Concilium Constantiense, universalem Ecclesiam repraesentans, approbavit et approbat in favorem fidei, et ad salutem animarum, quod hoc est ab universis Christi fidelibus approbandum et tenendum: et quod condemnavit et condemnat esse fidei vel bonis moribus contrarium, hoc ab iisdem esse tenendum pro condemnato, credendum et asserendum.

6. Likewise, whether he believes that what the sacred **1248** Council of Constance, which represents the Catholic Church, has approved and does approve in favor of faith and for the salvation of souls must be approved and maintained by all the faithful of Christ; and that what ⟨the council⟩ has condemned and does condemn to be contrary to faith and good morals, this must be believed and proclaimed by the same as considered worthy of condemnation.

7. Item, utrum credat, quod condemnationes Iohannis Wicleff, Iohannis Hus et Hieronymi de Praga, factae de personis eorum, libris et documentis per sacrum generale Constantiense Concilium, fuerint rite et iuste factae, et a quolibet catholico pro talibus tenendae et firmiter asserendae.

7. Likewise, whether he believes that the **1249** condemnations of John Wycliffe, Jan Hus, and Jerome of Prague made by the sacred general Council of Constance concerning their persons, books, and documents have been duly and justly made and that they must be considered and firmly declared as such by every Catholic whatsoever.

8. Item, utrum credat, teneat, asserat, Iohannem Wicleff de Anglia, Iohannem Hus de Bohemia et Hieronymum de Praga fuisse haereticos et pro haereticis nominandos ac deputandos, et libros et doctrinas eorum fuisse et esse perversos, propter quos et quas, et eorum pertinacias, per sacrum Concilium Constantiense pro haereticis sunt condemnati.

8. Likewise, whether he believes, holds, and declares **1250** that John Wycliffe of England, Jan Hus of Bohemia, and Jerome of Prague have been heretics and are to be considered and classed as heretics and that their books and doctrines have been and are perverse; and because of these books and these doctrines and their obstinacy, they have been condemned as heretics by the sacred Council of Constance.

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***1247** [1] Cf. the preliminary remarks concerning the validity of the decrees of this council: *1151∞.

**1251** 11. Item, specialiter litteratus interrogetur, utrum credat, sententiam sacri Constantiensis Concilii super quadraginta quinque Iohannis Wicleff, et Iohannis Hus triginta articulis superius descriptis latam, fore veram et catholicam: scilicet, quod supradicti quadraginta quinque articuli Ioannis Wicleff et Iohannis Hus triginta non sunt catholici, sed quidam ex eis sunt notorie haeretici, quidam erronei, alii temerarii et seditiosi, alii piarum aurium offensivi.

11. Likewise, let the especially learned person be asked whether he believes that the judgment of the sacred Council of Constance passed concerning the forty-five articles of John Wycliffe and the thirty of Jan Hus described above is true and Catholic: in other words, that the above-mentioned forty-five articles of John Wycliffe and the thirty of Jan Hus are not Catholic, but some of them are manifestly heretical, some erroneous, others audacious and seditious, others offensive to the ears of the pious.

**1252** 12. Item, utrum credat et asserat, quod in nullo casu sit licitum iurare.

12. Likewise, whether he believes and maintains that in no case one may take an oath.

**1253** 13. Item, utrum credat, quod ad mandatum iudicis iuramentum de veritate dicenda, vel quodlibet aliud ad causam opportunum, etiam pro purificatione infamiae faciendum, sit licitum.

13. Likewise, whether he believes it is licit to take an oath to speak the truth by the order of a judge or to take one for any other suitable cause, even to clear oneself from slander.

**1254** 14. Item, utrum credat, quod periurium scienter commissum, ex quacumque causa vel occasione, pro conservatione vitae corporalis propriae vel alterius, etiam in favorem fidei, sit mortale peccatum.

14. Likewise, whether he believes that perjury knowingly committed, for whatever cause or occasion, for the conservation of one's own bodily life or that of another, even in favor of faith, is a mortal sin.

**1255** 15. Item, utrum credat, quod deliberato animo contemnens ritum Ecclesiae, caeremonias exorcismi et catechismi, aquae baptismatis consecratae, peccet mortaliter.

15. Likewise, whether he believes that anyone deliberately despising the rite of the Church, the ceremonies of exorcism, catechism, and of the consecration of baptismal water sins mortally.

**1256** 16. Item, utrum credat, quod post consecrationem sacerdotis in sacramento altaris sub velamento panis et vini non sit panis materialis et vinum materiale, sed idem per omnia Christus, qui fuit in cruce passus et sedet ad dexteram Patris.

16. Likewise, whether he believes that in the Sacrament of the Altar, after the consecration by the priest, there is under the veil of bread and wine no material bread and wine, but the very same Christ who suffered on the Cross and sits at the right hand of the Father.

**1257** 17. Item, utrum credat et asserat, quod facta consecratione per sacerdotem, sub sola specie panis tantum, et praeter speciem vini, sit vera caro Christi et sanguis et anima et deitas et totus Christus, ac idem corpus absolute et sub unaqualibet illarum specierum singulariter.

17. Likewise, whether he believes and affirms that after the priest has consecrated, the true flesh and blood of Christ, his soul and divinity, the whole Christ, are present under the species of bread alone, even apart from the species of wine, and that the same body is present absolutely and under each of these species taken separately.

**1258** 18. Item, utrum credat, quod consuetudo communicandi personas laicales sub specie panis tantum, ab Ecclesia universali observata, et per sacrum Concilium Constantiae approbata, sit servanda sic, quod non liceat eam reprobare aut sine Ecclesiae auctoritate pro libito immutare. Et quod dicentes pertinaciter oppositum praemissorum, tamquam haeretici vel sapientes haeresim, sint arcendi et puniendi.

18. Likewise, whether he believes that the custom of giving communion to lay persons under the species of bread only, which is observed by the universal Church and approved by the sacred Council of Constance, must be preserved, so that it be not allowed to condemn this or to change it at pleasure without the authority of the Church, and that those who obstinately pronounce the opposite of the aforesaid should be arrested and punished as heretics or as suspected of heresy.

**1259** 19. Item, utrum credat, quod christianus contemnens susceptionem sacramentorum confirmationis, vel extremae unctionis, aut solemnizationis matrimonii, peccet mortaliter.

19. Likewise, whether he believes that a Christian who rejects the reception of the sacraments of confirmation or extreme unction or the solemnization of marriage sins mortally.

20. Item, utrum credat, quod christianus ultra contritionem cordis, habita copia sacerdotis idonei, soli sacerdoti de necessitate salutis confiteri teneatur, et non laico seu laicis quantumcumque bonis et devotis.

20. Whether he believes that, apart from heartfelt contrition, if a qualified priest is available, a Christian is bound by a necessity of salvation to confess only to him and not to one or ⟨more⟩ laymen, however good and devout they may be. **1260**

21. Item, utrum credat, quod sacerdos in casibus sibi permissis possit peccatorem confessum et contritum a peccatis absolvere, et sibi paenitentiam iniungere.

21. Whether he believes that a priest, in the cases permitted to him, can absolve from sin a sinner who has confessed and is contrite and impose a penance on him. **1261**

22. Item, utrum credat, quod malus sacerdos cum debita materia et forma et cum intentione faciendi, quod facit Ecclesia, vere conficiat, vere absolvat, vere baptizet, vere conferat alia sacramenta.

22. Likewise, whether he believes that a bad priest, making use of the proper matter and form, who has the intention of doing what the Church does, truly confects ⟨the Eucharist⟩, truly absolves, truly baptizes, ⟨and⟩ truly confers the other sacraments. **1262**

23. Item, utrum credat, quod beatus Petrus fuerit vicarius Christi, habens potestatem ligandi et solvendi super terram.

23. Likewise, whether he believes that blessed Peter was the vicar of Christ, possessing the power of binding and loosing on earth. **1263**

24. Item, utrum credat, quod Papa canonice electus, qui pro tempore fuerit, eius nomine proprio expresso, sit successor beati Petri, habens supremam auctoritatem in Ecclesia Dei.

24. Likewise, whether he believes that the canonically elected pope at the time in question, after the proclamation of his own name, is the successor of the blessed Peter, having supreme authority in the Church of God. **1264**

25. Item, utrum credat, auctoritatem iurisdictionis Papae, archiepiscopi et episcopi in solvendo et ligando esse maiorem auctoritate simplicis sacerdotis, etiam si curam animarum habeat.

25. Whether he believes that the jurisdictional authority of the pope, of an archbishop, and bishop in loosing and binding is greater than the authority of a simple priest, even if he has the care of souls. **1265**

26. Item, utrum credat, quod Papa omnibus Christianis vere contritis et confessis ex causa pia et iusta possit concedere indulgentias in remissionem peccatorum, maxime pia loca visitantibus et ipsis manus suas porrigentibus adiutrices.

26. Whether he believes that for a pious and just cause the pope can grant indulgences for the remission of sins to all Christians who are truly contrite and have confessed, especially to the pilgrims to the holy places and those who offer them a helping hand. **1266**

27. Et utrum credat, quod ex tali concessione visitantes ecclesias ipsas et manus adiutrices eis porrigentes huiusmodi indulgentias consequi possint.

27. Whether he believes that through this grant those who visit the churches and those who offer them a helping hand can obtain such indulgences. **1267**

28. Item, utrum credat, quod singuli episcopi suis subditis secundum limitationem sacrorum canonum huiusmodi indulgentias concedere possint.

28. Likewise, whether he believes that individual bishops can grant indulgences of this kind to their subjects according to the limitation of the sacred canons. **1268**

29. Item, utrum credat et asserat, licitum esse Sanctorum reliquias et imagines a Christi fidelibus venerari.

29. Likewise, whether he believes or maintains that it is lawful for the relics and images of the saints to be venerated by the faithful of Christ. **1269**

30. Item, utrum credat, religiones ab Ecclesia approbatas, a sanctis Patribus rite et rationabiliter introductas.

30. Likewise, whether he believes that religious orders approved by the Church were legitimately and reasonably introduced by the holy Fathers. **1270**

31. Item, utrum credat, quod Papa vel alius praelatus, propriis nominibus Papae pro tempore expressis, vel ipsorum vicarii, possint suum subditum ecclesiasticum sive saecularem propter inoboedientiam sive contumaciam excommunicare, ita quod talis pro excommunicato sit habendus.

31. Likewise, whether he believes that the pope or another prelate (after expressing the proper authorizations of the current pope) or their representatives can excommunicate their ecclesiastical or secular subject because of disobedience or obstinacy, so that such a one should be considered excommunicated. **1271**

**1272** 32. Item, utrum credat, quod inoboedientia sive contumacia excommunicatorum crescente, praelati vel eorum vicarii in spiritualibus habeant potestatem aggravandi et reaggravandi, interdictum ponendi et brachium saeculare invocandi; et quod illis censuris per inferiores sit oboediendum.

32. Likewise, whether he believes that if the disobedience or obstinacy of those excommunicated grows, the prelates or their representatives in spiritual matters have the power to increase the burden and to increase it again, to impose an interdict, and to invoke the secular arm, and that these censures must be obeyed by subordinates.

**1273** 33. Item, utrum credat, quod Papa vel alii praelati et eorum vicarii in spiritualibus habeant potestatem sacerdotes et laicos inoboedientes et contumaces excommunicandi, ab officio, beneficio, ingressu ecclesiae et administratione ecclesiasticorum sacramentorum suspendendi.

33. Likewise, whether he believes that the pope and other prelates and their vicars in spiritual matters have the power of excommunicating priests and disobedient and contumacious laymen and of suspending them from office, benefaction, entrance to a church, and the administration of the sacraments of the Church.

**1274** 34. Item, utrum credat, quod liceat personis ecclesiasticis absque peccato huius mundi habere possessiones et bona temporalia.

34. Likewise, whether he believes that it is permissible for ecclesiastical personages to hold possessions and temporal goods of this world without sin.

**1275** 35. Item, utrum credat, quod laicis ipsa ab eis auferre potestate propria non liceat; immo quod sic auferentes, tollentes et invadentes bona ipsa ecclesiastica sint tamquam sacrilegi puniendi, etiam si male viverent personae ecclesiasticae bona huiusmodi possidentes.

35. Likewise, whether he believes that it is not permissible for the laity to take away these temporal goods by their own power; that on the contrary, if they do take them away, seize, and lay hold on these ecclesiastical goods, they are to be punished as sacrilegious persons, even if the ecclesiastical personages possessing goods of this kind were living bad lives.

**1276** 36. Item, utrum credat, quod huiusmodi ablatio et invasio, cuicumque sacerdoti, etiam male viventi, temere vel violenter facta vel illata, inducat sacrilegium.

36. Likewise, whether he believes that a seizure and an attack of this kind thoughtlessly or violently committed or wrought against any priest whatsoever, even though living an evil life, entails sacrilege.

**1277** 37. Item, utrum credat, quod liceat laicis utriusque sexus, viris scilicet et mulieribus, libere praedicare verbum Dei.

37. Likewise, whether he believes that it is permissible for the laity of both sexes, namely, men and women, freely to preach the word of God.

**1278** 38. Item, utrum credat, quod singulis sacerdotibus libere liceat praedicare verbum Dei, ubicumque, quandocumque et quibuscumque placuerit, etiam si non sint missi.

38. Likewise, whether he believes that it be freely permitted to individual priests to preach the word of God, wheresoever and whenever and to whomsoever it may be pleasing, even though they are not sent.

**1279** 39. Item, utrum credat, quod omnia peccata mortalia, et specialiter manifesta, sint publice corrigenda et exstirpanda.

39. Likewise, whether he believes that all mortal sins, and in particular those that are manifest, should be publicly corrected and eradicated.

## 1290: Bull *Gerentes ad vos* to the Abbot of the Cistercian Monastery of Altzelle in Saxony, November 16, 1427

The original of this bull is at Dresden (Staatsarkiv von Sachsen, no. 6043), and a transcription in the Vatican Archives, Registrum Latinum 271, fol. 203r. The privilege accorded in this bull is similar to that in documents *1145–1146 and *1435.

*Ed.:* K. A. Fink, "Zur Spendung der höheren Weihen durch den Priester", ZSavStKan 63 (Kan. Abt. 32; 1949): 506–8 / repeated in NvRTh 76 (1954): 366.

*The Power of Ordaining Priests*

**1290** Gerentes ad vos et monasterium vestrum paternae dilectionis affectum, ad commoda vestra libenter intendimus ac petitionibus vestris illis praesertim, quibus dispendiis vestris occurritur, facilem impertimur assensum. Hinc est quod Nos volentes vos et monasterium ipsum praerogativa gratiae prosequi et honoris tibi fili

Bearing toward you and your monastery a feeling of paternal love, We willingly concern Ourselves with your welfare and readily give assent to your petitions, especially to those by which your losses are remedied. Hence it is that, wishing to adorn you and your monastery itself with a prerogative of grace and

abbas, quotiens hoc hinc ad quinquennium opportunum fuerit, singulas ecclesias ad tuam et tuorum Conventus collationem, provisionem, praesentationem seu quamvis aliam dispositionem communiter et divisim pertinentes ac membra dicti monasterii in dioecesi Misnensi consistentia eorumque cimeteria, sanguine vel semine polluta reconciliandi necnon singulis monachis eiusdem monasterii ac personis tibi abbati subiectis omnes etiam sacros ordines conferendi, dioecesani loci licentia super hoc minime requisita, constitutionibus et ordinationibus Apostolicis ceterisque contrariis nequaquam obstantibus, auctoritate Apostolica tenore praesentium licentiam concedimus et etiam facultatem.

honor, by apostolic authority and by the tenor of these present ⟨writings⟩, We concede the license and faculty to you, my son the abbot, of reconciling as often as is opportune within the next five years individual churches pertaining by collation, provision, presentation, or any other arrangement to yourself and to your community, communally or individually, and ⟨of reconciling⟩ the members of the said monastery in the diocese of Meißen and their cemeteries, when polluted by blood or seed, and likewise of conferring all the sacred orders on individual monks of the same monastery and on persons subject to you as abbot, without the license of the diocesan bishop of the place being in any way required, apostolic and other constitutions and ordinances to the contrary notwithstanding.

## EUGENE IV: March 3, 1431–February 23, 1447

### Council of FLORENCE (Seventeenth Ecumenical): February 26, 1439–August (?), 1445

This council held at Florence, together with those of Basel and Ferrara, of which it is but the continuation, is counted as the seventeenth ecumenical council. On July 23, 1431, the council was begun in Basel, but very soon, on December 18, 1431, Eugene IV, by the bull *Quoniam alto*, moved it to Bologna. The majority of the synodal members remained in Basel, raising doubts about the resolve of the pope for reform and repeating, in session 2 of February 15, 1432, the decree *Frequens* of Constance on the supremacy of the council over the pope (cf. introduction before *1151$^{\infty}$). Constrained by the opposition of the ecclesiastical princes assembled at Basel, Eugene IV, in his bull *Dudum sacrum* of December 15, 1433, retracted his decrees against the Council of Basel and recognized its legitimacy (MaC 29:78C–79D). The first twenty-five sessions of this council, therefore, have ecumenical value.

In the dispute regarding where negotiations for reunion with the Greeks should take place, Eugene IV, on September 18, 1437, moved the council to Ferrara with the constitution *Doctoris gentium* (ed. by G. Hofmann, *Epistolae pontificiae ad Concilium Florentinum spectantes* [see below], no. 88). However, the majority of the synodal members proceeded with the council in Basel until 1448. On June 24, 1439, they deposed Eugene IV, and on November 5 of the same year, they elected Amadeus VIII of Savoy as head of the Church. By the election of an antipope, the schism was completed.

The council met in Ferrara beginning on January 8, 1438. After sixteen sessions, it was moved to Florence, where, on February 26, 1439, the first general session took place. After difficult negotiations, the decree on union with the Greeks was drafted on June 28, 1439, signed on July 5, and published the next day. On November 22, 1439, union with the Armenians followed. The decree for the Jacobites (the bull speaks oddly of the Jacob*ins*), which sealed the union with the Copts, was issued on February 4, 1442. On April 26, 1443, the council was transferred to the Lateran in Rome, and, in two sessions (September 30, 1444, and August 7, 1445), it decided the union with other Orientals: the Syrians of Mesopotamia, the Chaldeans, and the Maronites of Cyprus.

### 1300–1308: Bull of Union with the Greeks *Laetentur caeli*, July 6, 1439

The decree for the Greeks is repeated with some small additions and omissions by Benedict XIV in the constitution *Etsi pastoralis* for the Italo-Greeks of May 26, 1742 (§ 1).

*Ed.:* G. Hofmann, *Concilium Florentinum: Documenta et scriptores*, series A, vol. 1: *Epistolae pontificiae ad Concilium Florentinum spectantes* II (Rome, 1944), 71–73 (no. 176) / G. Hofmann, *Documenta Concilii Florentini de unione Orientalum*: I. *De unione Graecorum*, TD ser. theol. 18 (Rome, 1935), 14–17 / MaC 31A:1030D–1034A, cf. 31B:1696D–1698A / HaC 9:422B–423B, cf. 9:986B–987B / BullTau 5:41ab / BullCocq 3/III, 25b–26b / COeD, 3rd ed., $526_{31}$–$528_{42}$.

*Decree for the Greeks*

[*De processione Spiritus Sancti.*] In nomine igitur Sanctae Trinitatis, Patris et Filii et Spiritus Sancti, hoc sacro universali approbante Florentino Concilio, diffinimus, ut haec fidei veritas ab omnibus Christianis credatur et suscipiatur, sicque omnes profiteantur, quod Spiritus Sanctus ex Patre et Filio aeternaliter est, et essentiam suam suumque esse subsistens habet ex Patre simul et Filio, et ex utroque aeternaliter tamquam ab uno principio et unica spiratione procedit [*cf. Concilium Lugdunense II: *850*];

[*The procession of the Holy Spirit.*] Therefore, in **1300** the name of the Holy Trinity, Father, Son, and Holy Spirit, with the approval of this sacred universal Council of Florence, we define that this truth of faith must be believed and received by all Christians, and so all must profess that the Holy Spirit is eternally from the Father and the Son, and he has his essence and his subsistent being at once from the Father and the Son, and he proceeds eternally from both as from one principle and one spiration [*cf. Council of Lyon II: *850*].

**1301** declarantes, quod id, quod sancti Doctores et Patres dicunt, ex Patre per Filium procedere Spiritum Sanctum, ad hanc intelligentiam tendit, ut per hoc significetur, Filium quoque esse secundum Graecos quidem causam, secundum Latinos vero principium subsistentiae Spiritus Sancti, sicut et Patrem.

Et quoniam omnia, quae Patris sunt, Pater ipse unigenito Filio suo gignendo dedit, praeter esse Patrem, hoc ipsum quod Spiritus Sanctus procedit ex Filio, ipse Filius a Patre aeternaliter habet, a quo etiam aeternaliter genitus est.

We declare that when the holy Doctors and Fathers say that the Holy Spirit proceeds from the Father through the Son, this tends toward that understanding which signifies that the Son, like the Father, is also what the Greeks call "cause" and the Latins "principle" of the subsistence of the Holy Spirit.

And since the Father himself has given to his only begotten Son, in generating him, all that the Father has except being the Father, the Son himself eternally has from the Father, from whom he is eternally generated, precisely this: that the Holy Spirit proceeds from the Son.

**1302** Diffinimus insuper, explicationem verborum illorum "Filioque" veritatis declarandae gratia, et inaminente tunc necessitate, licite ac rationabiliter Symbolo fuisse appositam.

Moreover, we define that the explanatory words "Filioque" have been added in the Creed legitimately and with good reason for the sake of clarifying the truth and under the impact of a real need at that time.

**1303** Item, in azymo sive fermentato pane triticeo corpus Christi veraciter confici; sacerdotesque in altero ipsum Domini corpus conficere debere, unumquemque scilicet iuxta suae Ecclesiae sive occidentalis sive orientalis consuetudinem.

Likewise, we define that the body of Christ is truly effected with either unleavened or leavened wheaten bread; and that priests must confect the body of the Lord in one way or the other, namely, each following the custom of their Church, whether Western or Eastern.

**1304** [*De sorte defunctorum.*] Item, si vere paenitentes in Dei caritate decesserint, antequam dignis paenitentiae fructibus de commissis satisfecerint et omissis, eorum animas poenis purgatoriis post mortem purgari: et ut a poenis huiusmodi releventur, prodesse eis fidelium vivorum suffragia, Missarum scilicet sacrificia, orationes et eleemosynas, et alia pietatis officia, quae a fidelibus pro aliis fidelibus fieri consueverunt secundum Ecclesiae instituta.

[*The destiny of the dead.*] Likewise, ⟨we define⟩ that if those who are truly penitent die in the love of God before having satisfied by worthy fruits of penance for their sins of commission and omission, their souls are cleansed after death by purgatorial punishments. In order that they be relieved from such punishments, the acts of intercession of the living faithful benefit them, namely, the sacrifices of the Mass, prayers, alms, and other works of piety that the faithful are wont to do for the other faithful according to the Church's practice.

**1305** Illorumque animas, qui post baptisma susceptum nullam omnino peccati maculam incurrerunt, illas etiam, quae post contractam peccati maculam, vel in suis corporibus, vel eisdem exutae corporibus, prout superius dictum est, sunt purgatae, in caelum mox recipi et intueri clare ipsum Deum trinum et unum, sicuti est, pro meritorum tamen diversitate alium alio perfectius.

The souls of those who, after having received baptism, have incurred no stain of sin whatever and those souls who, after having contracted the stain of sin, have been cleansed, either while in their bodies or after having been divested of them as stated above, are received immediately into heaven and see clearly God himself, one and three, as he is, though some more perfectly than others, according to the diversity of merits.

**1306** Illorum autem animas, qui in actuali mortali peccato vel solo originali decedunt, mox in infernum descendere, poenis tamen disparibus puniendas [*cf. *856–858*].

As for the souls of those who die in actual mortal sin or with original sin only, they go down immediately to hell, to be punished, however, with different punishments [*cf. *856–858*].

**1307** [*Ordo sedium patriarchalium; primatus Romanus*] Item diffinimus, sanctam Apostolicam Sedem, et Romanum Pontificem, in universum orbem tenere primatum, et ipsum Pontificem Romanum successorem esse beati Petri principis Apostolorum et verum Christi vicarium, totiusque Ecclesiae caput et omnium Christianorum patrem ac doctorem exsistere; et ipsi in beato Petro pascendi, regendi ac gubernandi universalem Ecclesiam a Domino nostro Iesu Christo plenam potestatem traditam

[*Order of the patriarchal sees: Roman primacy.*] Likewise, we define that the holy Apostolic See and the Roman pontiff have the primacy over the whole world and that the same Roman pontiff is the successor of blessed Peter, the prince of the apostles and the true vicar of Christ, the head of the whole Church, the father and teacher of all Christians; and that to him, in the person of blessed Peter, was given by our Lord Jesus Christ the full power of feeding, ruling, and governing the whole

esse, quemadmodum etiam in gestis oecumenicorum Conciliorum et in sacris canonibus continetur.

Renovantes insuper ordinem traditum in canonibus ceterorum venerabilium patriarcharum, ut patriarcha Constantinopolitanus secundus sit post sanctissimum Romanum Pontificem, tertius vero Alexandrinus, quartus autem Antiochenus, et quintus Hierosolymitanus, salvis videlicet privilegiis omnibus et iuribus eorum.

Church, as is also contained in the acts of the ecumenical councils and in the sacred canons.

Furthermore, we renew the order of the other venerable **1308**
patriarchs handed down in the canons: that the patriarch of Constantinople should be second after the most holy Roman pontiff, ⟨the patriarch⟩ of Alexandria, third, that of Antioch, fourth, and of Jerusalem, fifth, while clearly preserving all their privileges and rights.

## 1309: Decree *Moyses vir Dei* against the Council of Basel, September 4, 1439

When those members of the synod who remained in Basel after the transfer of the council to Ferrara realized that Pope Eugene IV was not changing his attitude, in session 33 of May 16, 1439, they established three propositions regarding the supremacy of a general council over the pope (MaC 29:178B–179B / John of Segovia, *Historia gestorum generalis Synodi Basiliensis*, Concilium Basileense: Scriptores 3/I (Vienna, 1886), XIV, 37, p. 278). In the subsequent session of June 24, 1439, they deposed the pope (MaC 29:179C–181B / John of Segovia, *Historia gestorum*, XV, 15, pp. 325–27). Eugene IV responded through this decree.

*Ed.:* G. Hofmann, *Concilium Florentinum: Documenta et scriptores*, series A, vol. 1: *Epistolae pontificiae ad Concilium Florentinum spectantes* II (Rome, 1944), $104_{9-19}$, $105_{31-38}$ / MaC 31b:1718D–1719A, 1720BC / HaC 9:1006E–1007A, 1008BC / John of Segovia, *Historia gestorum generalis Synodi Basiliensis*, Concilium Basileense: Scriptores 3/I (Vienna, 1886), XV, 27, pp. 384–86 / COeD, 3rd ed., $532_{1-12}$, $533_{33-42}$.

### *The Dependence of a General Council on the Pope*

[*Synodales Concilii Basileensis*] ... tres propositiones quas fidei veritates vocant, quasi Nos et omnes principes ac praelatos et alios fideles et devotos Apostolicae Sedis haereticos facerent, protulerunt, quarum tenor sequitur in haec verba:

> "Veritas de potestate concilii generalis universam Ecclesiam repraesentantis supra papam et quemlibet alterum declarata per Constanciense et hoc Basiliense generalia concilia, est veritas fidei catholicae.
>
> Veritas haec, quod papa concilium generale universalem Ecclesiam repraesentans actu legitime congregatum super declaratis in praefata veritate, aut aliquo sine eius consensu nullatenus auctoritate potest dissolvere, aut ad aliud tempus prorogare, aut de loco ad locum transferre, est veritas catholica.
>
> Veritatibus praedictis pertinaciter repugnans est censendus haereticus."

[*Reprobatio:*] ... ipsasque propositiones superius descriptas iuxta pravum ipsorum Basiliensium intellectum quem facto demonstrant, veluti sano sacrae Scripturae et sanctorum Patrum et ipsius Constanciensis Concilii sensui contrarium necnon praefatam assertam declarationis seu privationis sententiam cum omnibus inde secutis et quae in futurum sequi possent, tamquam impias et scandalosas necnon in manifestam Dei Ecclesiae scissuram ac omnis ecclesiastici ordinis et christiani principatus confusionem tendentes, ipso sacro approbante Concilio damnamus et reprobamus, ac damnatas et reprobatas nuntiamus.

[*The members of the Council of Basel*] ... have put **1309**
forth three propositions that they call truths of faith, as if they would make heretics of us and of all the princes and prelates and others who are faithful and devoted to the Apostolic See; the tenor of which ⟨propositions⟩ follows in these words:

> "The truth concerning the power of a general council representing the whole Church over the pope and anyone else, declared by the General Council of Constance and by this General Council of Basel, is a truth of the Catholic faith.
>
> "This truth, that the pope cannot in any way by his own authority dissolve a universal general council representing the whole Church that has duly met regarding the matters declared in the aforesaid truth, or any other matter, without its consent or defer it to another time or move it from one place to another, is a Catholic truth.
>
> "Anyone pertinaciously rejecting the aforesaid truths is to be deemed a heretic."

[*Condemnation:*] ... these propositions described above, understood in the perverse sense of those gathered at Basel, which they display by their actions, We, with the sacred council approving, condemn and reject and declare to be condemned and rejected, as contrary to the true meaning of Sacred Scripture and of the holy Fathers and of the Council of Constance itself, ⟨condemning⟩ also the aforesaid alleged decision about the declaration and privation ⟨of authority⟩, with all that follows from it and that may follow in the future, as being impious and scandalous and also tending toward the manifest schism of the Church of God and the confusion of all ecclesiastical order and Christian government.

## 1310–1328: Bull of Union with the Armenians *Exsultate Deo*, November 22, 1439

In addition to the ancient documents of faith indicated below, this bull contains an instruction on the sacraments; to a large extent, it is a question of an extract from Thomas Aquinas, *De articulis fidei et Ecclesiae sacramentis* (P. Mandonnet, *Sancti Thomae Aquinatis Opuscula omnia* 3 [Paris, 1927], 11–18 / Parma ed. 16 [1865], 119–22). The validity of this instruction has been disputed for a long time, especially because of its assertion that the handing on of instruments is the matter of the sacrament of orders (cf. *1326), while the historical facts show that up to the ninth century, both in the Western Church and in the Eastern Church, only the imposition of hands was customary. This was undeniably the practice at all times for certain Orientals, as a number of popes acknowledge: cf., e.g., Clement VIII, instruction *Presbyteri graeci*, August 31, 1595 (BullTau 10:213); Urban VIII, letter *Universalis Ecclesiae*, November 23, 1624 (BullLux 4:172ab); Benedict XIV, constitution *Etsi pastoralis*, May 26, 1742 (BullLux 16:98b–100b); Leo XIII, bull *Orientalium dignitas*, November 30, 1894 (ASS 27 [1894/1895]: 257–64). Pius XII, without getting involved in the historical dispute, in his constitution *Sacramentum ordinis* of November 30, 1947 (*3857–3861), established that the imposition of hands is the only necessary matter for the validity of orders.

*Ed.:* G. Hofmann, *Concilium Florentinum: Documenta et scriptores*, series A, vol. 1: *Epistolae pontificiae ad Concilium Florentinum spectantes* II (Rome, 1944), 128–31, 134 (no. 224) / Hofmann, *Documenta Concilii Florentini de unione Orientalum:* II: *De unione Armeniorum*, TD ser. theol. 19 (Rome, 1935), 30–42 / A. Balgy, *Historia doctrinae catholicae inter Armenios unionisque eorum cum Ecclesia Romana in Concilio Florentino* (Vienna, 1878), 110–17, 124 (the Armenian text, ibid., 132–55) / MaC 31A:1054B–1060C / HaC 9:437D–442B / BullTau 5:48a–51b / BullCocq 3/III, 30b–33a / COeD, 3rd ed., 540–55.

### *Decree for the Armenians*

*[The following are recorded: (1) The creed of Constantinople with the insertion of the "Filioque" (*150); (2) the definition of the Council of Chalcedon on the two natures in Christ (*301–303); (3) the definition of the Third Council of Constantinople on the two wills of Christ (*557f.); (4) the decree on the authority of the Council of Chalcedon and of Leo the Great.]*

**1310** Quinto, ecclesiasticorum sacramentorum veritatem pro ipsorum Armenorum tam praesentium quam futurorum faciliore doctrina sub hac brevissima redigimus formula. Novae Legis septem sunt sacramenta: videlicet baptismus, confirmatio, Eucharistia, paenitentia, extrema unctio, ordo et matrimonium, quae multum a sacramentis differunt Antiquae Legis. Illa enim non causabant gratiam, sed eam solum per passionem Christi dandam esse figurabant: haec vero nostra et continent gratiam, et ipsam digne suscipientibus conferunt.

In the fifth place, in order to facilitate the instruction of the Armenians of today and in the future, we reduce the truth about the sacraments of the Church to the following very brief formula. There are seven sacraments of the New Law: namely, baptism, confirmation, Eucharist, penance, extreme unction, orders, and matrimony, which differ greatly from the sacraments of the Old Law. The latter, in fact, did not cause grace, but they only prefigured the grace to be given through the Passion of Christ. These sacraments of ours, however, both contain grace and communicate it to those who worthily receive them.

**1311** Horum quinque prima ad spiritualem uniuscuiusque hominis in seipso perfectionem, duo ultima ad totius Ecclesiae regimen multiplicationemque ordinata sunt. Per baptismum enim spiritualiter renascimur; per confirmationem augemur in gratia, et roboramur in fide; renati autem et roborati nutrimur divina Eucharistiae alimonia. Quod si per peccatum aegritudinem incurrimus animae, per paenitentiam spiritualiter sanamur: spiritualiter etiam et corporaliter, prout animae expedit, per extremam unctionem; per ordinem vero Ecclesia gubernatur et multiplicatur spiritualiter, per matrimonium corporaliter augetur.

Of these, the first five are ordered to the spiritual perfection of each person in himself, and the last two ⟨are directed⟩ to the governance and the increase of the whole Church. Through baptism, in fact, we are reborn spiritually; by confirmation we grow in grace and are strengthened in faith. Once reborn and strengthened, we are nourished by the food of the divine Eucharist. If through sin we incur an illness of the soul, we are spiritually healed through penance ⟨and healed⟩ spiritually and bodily as well through extreme unction, insofar as it befits the soul. By the sacrament of orders, however, the Church is governed and multiplied spiritually; through matrimony, she grows bodily.

**1312** Haec omnia sacramenta tribus perficiuntur, videlicet rebus tamquam materia, verbis tamquam forma, et persona ministri conferentis sacramentum cum intentione faciendi, quod facit Ecclesia: quorum si aliquod desit, non perficitur sacramentum.

All these sacraments are accomplished by three elements: namely, by things as the matter, by words as the form, and by the person of the minister who confers the sacrament with the intention of doing what the Church does. If any of these is absent, the sacrament is not accomplished.

Inter haec sacramenta tria sunt: baptismus, confirmatio et ordo, quae characterem, id est, spirituale quoddam signum a ceteris distinctivum, imprimunt in anima indelebile. Unde in eadem persona non reiterantur. Reliqua vero quattuor characterem non imprimunt, et reiterationem admittunt.

Among these sacraments, there are three, namely, baptism, confirmation, and orders, that imprint an indelible character on the soul, which is a type of spiritual sign that is distinct from the rest. As a consequence, they may not be repeated in the same person. The other four, however, do not imprint a character and allow for repetition. **1313**

Primum omnium sacramentorum locum tenet sanctum baptisma, quod vitae spiritualis ianua est: per ipsum enim membra Christi ac de corpore efficimur Ecclesiae. Et cum per primum hominem mors introierit in universos [*cf. Rm 5:12*], nisi ex aqua et Spiritu renascamur, non possumus ut inquit Veritas, in regnum caelorum introire [*cf. Io 3:5*].

Among all the sacraments, holy baptism holds the first place because it is the gateway to the spiritual life; by it we are made members of Christ and belong to his body, the Church. And since through the first man death has entered into all [*cf. Rom 5:12*], unless we are born again of water and the Spirit we cannot, as the Truth said, enter into the kingdom of heaven [*cf. Jn 3:5*]. **1314**

Materia huius sacramenti est aqua vera et naturalis: nec refert, frigida sit an calida.

The matter of this sacrament is true natural water; it does not matter whether it is cold or warm.

Forma autem est: "Ego te baptizo in nomine Patris et Filii et Spiritus Sancti." Non tamen negamus, quin et per illa verba: "Baptizetur talis servus Christi in nomine Patris et Filii et Spiritus Sancti", vel "Baptizatur manibus meis talis in nomine Patris et Filii et Spiritus Sancti", verum perficiatur baptisma; quoniam cum principalis causa, ex qua baptisma virtutem habet, sit sancta Trinitas, instrumentalis autem sit minister, qui tradit exterius sacramentum, si exprimitur actus, qui per ipsum exercetur ministrum, cum sanctae Trinitatis invocatione, perficitur sacramentum.

The form is: "I baptize you in the name of the Father and of the Son and of the Holy Spirit." We do not deny, however, that true baptism is also effected by these words: "May the servant of Christ, N., be baptized in the name of the Father and of the Son and of the Holy Spirit", or: "By my hands N. is baptized in the name of the Father and of the Son and of the Holy Spirit." For as the principal cause from which baptism derives its virtue is the Holy Trinity, while the instrumental cause is the minister who confers the sacrament externally, the sacrament is accomplished whenever the act carried out by the minister is expressed along with the invocation of the Holy Trinity.

Minister huius sacramenti est sacerdos, cui ex officio competit baptizare. In causa autem necessitatis non solum sacerdos vel diaconus, sed etiam laicus vel mulier, immo etiam paganus et haereticus baptizare potest, dummodo formam servet Ecclesiae et facere intendat, quod facit Ecclesia.

The minister of this sacrament is the priest, to whom by reason of his office it belongs to baptize. But in case of necessity not only priests or deacons, but also laymen or laywomen or even pagans and heretics may baptize, provided they observe the Church's form and intend to do what the Church does. **1315**

Huius sacramenti effectus est remissio omnis culpae originalis et actualis, omnis quoque poenae, quae pro ipsa culpa debetur. Propterea baptizatis nulla pro peccatis praeteritis iniungenda est satisfactio: sed morientes, antequam culpam aliquam committant, statim ad regnum caelorum et Dei visionem perveniunt.

The effect of this sacrament is the remission of all guilt, original and actual, and also of all punishment due to the guilt itself. For this reason, no satisfaction is to be enjoined on the baptized for their past sins; and if they die before committing any fault, they immediately gain access to the kingdom of heaven and the beatific vision. **1316**

Secundum sacramentum est confirmatio; cuius materia est chrisma confectum ex oleo, quod nitorem significat conscientiae, et balsamo, quod odorem significat bonae famae, per episcopum benedicto.

The second sacrament is confirmation. Its matter is chrism made from oil, signifying purity of conscience, and balsam, signifying the fragrance of a good reputation; it is blessed by the bishop. **1317**

Forma autem est: "Signo te signo crucis, et confirmo te chrismate salutis, in nomine Patris et Filii et Spiritus Sancti."

The form is: "I sign you with the sign of the cross, and I confirm you with the chrism of salvation, in the name of the Father and of the Son and of the Holy Spirit."

Ordinarius minister est episcopus. Et cum ceteras unctiones simplex sacerdos valeat exhibere, hanc non nisi episcopus debet conferre, quia de solis Apostolis legitur, quorum vicem tenent episcopi, quod per manus

The ordinary minister is the bishop. Whereas other anointings may be performed by a simple priest, this one must only be conferred by the bishop. For we read that only the apostles, whose place the bishops hold, imparted **1318**

impositionem Spiritum Sanctum dabant, quemadmodum Actuum Apostolorum lectio manifestat. "Cum enim audissent", inquit, "Apostoli, qui erant Hierosolymis, quia recepisset Samaria verbum Dei, miserunt ad eos Petrum et Ioannem. Qui cum venissent, oraverunt pro eis, ut acciperent Spiritum Sanctum; nondum enim in quemquam illorum venerat, sed baptizati tantum erant in nomine Domini Iesu. Tunc imponebant manus super illos, et accipiebant Spiritum Sanctum" [*Act 8:14–17*]. Loco autem illius manus impositionis in Ecclesia datur confirmatio. Legitur tamen aliquando per Apostolicae Sedis dispensationem ex rationabili et urgente admodum causa simplicem sacerdotem chrismate per episcopum confecto hoc administrasse confirmationis sacramentum.

the Holy Spirit by the laying on of the hand. Reading the Acts of the Apostles makes this clear, for it is said: "Now when the apostles at Jersualem heard that Samaria had received the word of God, they sent to them Peter and John, who came down and prayed for them that they might receive the Holy Spirit; for the Spirit had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus. Then they laid their hands on them and they received the Holy Spirit" [*Acts 8:14–17*]. Confirmation given by the Church takes the place of that imposition of hand. Nevertheless, we read that sometimes through a dispensation of the Apostolic See for a reasonable and very urgent cause a simple priest has administered the sacrament of confirmation with chrism prepared by the bishop.

**1319** Effectus autem huius sacramenti est, quia in eo datur Spiritus Sanctus ad robur, sicut datus est Apostolis in die Pentecostes, ut videlicet Christianus audacter Christi confiteatur nomen. Ideoque in fronte, ubi verecundiae sedes est, confirmandus inungitur, ne Christi nomen confiteri erubescat et praecipue crucem eius, quae Iudaeis quidem est scandalum, gentibus autem stultitia [*cf. 1 Cor 1:23*] secundum Apostolum; propter quod signo crucis signatur.

The effect of this sacrament is that in it the Holy Spirit is given for strength, as he was given to the apostles on the day of Pentecost, in order that Christians may courageously confess the name of Christ. And, therefore, those to be confirmed are anointed on the forehead, which is the seat of shame, so that they may not be ashamed to confess the name of Christ and chiefly his Cross, which, according to the apostle, is a stumbling block for the Jews and foolishness for the Gentiles [*cf. 1 Cor 1:23*]. This is why they are signed with the sign of the cross.

**1320** Tertium est Eucharistiae sacramentum, cuius materia est panis triticeus, et vinum de vite, cui ante consecrationem aqua modicissima admisceri debet. Aqua autem ideo admiscetur, quoniam iuxta testimonia sanctorum Patrum ac Doctorum Ecclesiae pridem in disputatione exhibita creditur, ipsum Dominum in vino aqua permixto hoc instituisse sacramentum.

Deinde, quia hoc convenit dominicae passionis repraesentationi. Inquit enim beatus Alexander[1] Papa, quintus [*successor*] a beato Petro: "In sacramentorum oblationibus, quae intra Missarum solemnia Domino offeruntur, panis tantum et vinum aqua permixtum in sacrificium offerantur. Non enim debet in calice Domini aut vinum solum aut aqua sola offerri, sed utrumque permixtum, quia utrumque, id est, sanguis et aqua, ex latere Christi profluxisse legitur [*cf. Io 19:34*]."

Tum etiam, quod convenit ad significandum huius sacramenti effectum, qui est unio populi christiani ad Christum. Aqua enim populum significat, secundum illud Apocalypsis: Aquae multae, populi multi [*cf. Apc 17:15*]. Et Iulius[2] Papa, secundus [*successor*] post beatum Silvestrum, ait: "Calix dominicus iuxta canonum

The third sacrament is the Eucharist. The matter of this sacrament is wheat-bread and grape-wine with a small amount of water to be mixed in before the consecration. Water is mixed in because, according to the testimony of the holy Fathers and Doctors of the Church mentioned in the preceding discussions, it is believed that our Lord himself instituted this sacrament with wine mixed with water.

Furthermore, this is a fitting representation of our Lord's Passion. For, as Blessed Alexander,[1] the fifth pope after St. Peter, says: "In the oblation of the mysteries that are offered to the Lord during the solemnities of the Mass, let only bread and wine mixed with water be offered in sacrifice. Not wine only or water only should be offered in the chalice of the Lord, but a mixture of both. For we read that both, that is, blood and water, flowed from the side of Christ [*cf. Jn 19:34*]."

Finally, this is a fitting way to signify the effect of this sacrament, that is, the union of the Christian people with Christ. For, water represents the people, as the Apocalypse says: "Many waters ... many peoples" [*cf. Rev 17:15*]. And Julius,[2] the second [*successor*] after Blessed Sylvester, says: "According to the prescription

*1320 [1] Pseudo-Alexander I, *Letter to All the Orthodox*, chap. 9, in Gratian, *Decretum*, p. III, dist. 2, c. 1 (Frdb 1:1314), from Pseudo-Isidore (P. Hinschius, *Decretales Pseudo-Isidorianae* ... [Leipzig, 1863], 99).

[2] Pseudo-Julius I, *Letter to the Bishops of Egypt*, in Gratian, *Decretum*, p. III, dist. 2, c. 7 (Frdb 1:1316); cf. the Fourth Synod of Braga of A.D. 675, chap. 2 (MaC 11:155E).

praeceptum vino et aqua permixtus debet offerri, quia videmus in aqua populum intelligi, in vino vero ostendi sanguinem Christi. Ergo cum in calice vinum et aqua miscetur, Christo populus adunatur, et fidelium plebs ei, in quem credit, copulatur et iungitur."

of the canons, the Lord's chalice should be offered with wine mixed with water. For we see that the water represents the people, and the wine manifests the blood of Christ. Thus, when wine and water are mixed in the chalice, the people are united with Christ, and the faithful people are closely joined to him in whom they believe."

Cum ergo tam sancta Romana Ecclesia a beatissimis Apostolis Petro et Paulo edocta, quam reliquae omnes Latinorum Graecorumque ecclesiae, in quibus omnis sanctitatis et doctrinae lumina claruerunt, ab initio nascentis Ecclesiae sic servaverint et modo servent, inconveniens admodum videtur, ut alia quaevis regio ab hac universali et rationabili discrepet observantia. Decernimus igitur, ut etiam ipsi Armeni se cum universo orbe christiano conforment, eorumque sacerdotes in calicis oblatione paululum aquae, prout dictum est, vino admisceant.

Therefore, since the holy Roman Church, which was instructed by the blessed apostles Peter and Paul, and all the other Churches of Latins and Greeks, in which have shone luminaries of sanctity and learning, have followed this custom from the beginning of the early Church and still follow it, it seems entirely improper for any region whatsoever not to follow this reasonable and universal practice. We therefore decree that the Armenians must conform to the whole Christian world and that their priests must mix a small amount of water with the wine, as has been said, in the offering of the chalice.

Forma huius sacramenti sunt verba Salvatoris, quibus hoc confecit sacramentum; sacerdos enim in persona Christi loquens hoc conficit sacramentum. Nam ipsorum verborum virtute substantia panis in corpus Christi, et substantia vini in sanguinem convertuntur, ita tamen, quod totus Christus continetur sub specie panis et totus sub specie vini. Sub qualibet quoque parte hostiae consecratae et vini consecrati, separatione facta, totus est Christus.

The form of this sacrament is the words of the Savior with which he effected this sacrament; for the priest effects the sacrament by speaking in the person of Christ. It is by the power of these words that the substance of bread is changed into the body of Christ, and the substance of wine into his blood; in such a way, however, that the whole Christ is contained under the species of bread and the whole Christ under the species of wine. Further, the whole Christ is present under any part of the consecrated host or the consecrated wine when separated from the rest. **1321**

Huius sacramenti effectus, quem in anima operatur digne sumentis, est adunatio hominis ad Christum. Et quia per gratiam homo Christo incorporatur et membris eius unitur, consequens est, quod per hoc sacramentum in sumentibus digne gratia augeatur; omnemque effectum, quem materialis cibus et potus quoad vitam agunt corporalem, sustentando, augendo, reparando et delectando, sacramentum hoc quoad vitam operatur spiritualem, in quo, ut inquit Urbanus [*IV*] Papa [**846*] gratam Salvatoris nostri recensemus memoriam, a malo retrahimur, confortamur in bono, et ad virtutum et gratiarum proficimus incrementum.

The effect that this sacrament produces in the souls of persons who receive it worthily is to unite them with Christ. For, since it is by grace that persons are incorporated into Christ and united to his members, it follows that those who receive this sacrament worthily receive an increase of grace. And all the effects that material food and drink have on the life of the body—maintaining and increasing life, restoring health, and giving joy—all these effects this sacrament produces for the spiritual life. As Pope Urban [*IV*] says [*cf. *846*], in this sacrament we celebrate in thanksgiving the memory of our Savior, we are drawn away from evil, we are strengthened in what is good, and we advance and increase in virtue and in grace. **1322**

Quartum sacramentum est paenitentia, cuius quasi materia sunt actus paenitentis, qui in tres distinguuntur partes. Quarum prima est cordis contritio; ad quam pertinet, ut doleat de peccato commisso, cum proposito non peccandi de cetero. Secunda est oris confessio; ad quam pertinet, ut peccator omnia peccata, quorum memoriam habet, suo sacerdoti confiteatur integraliter. Tertia est satisfactio pro peccatis secundum arbitrium sacerdotis; quae quidem praecipue fit per orationem, ieiunium et eleemosynam.

The fourth sacrament is penance. Its quasi-matter consists in the actions of the penitent, which are divided into three parts. The first of these is contrition of the heart, which requires that one be sorry for the sin committed with the resolve not to sin in the future. The second is oral confession, which requires that the sinner confess to his priest in their integrity all the sins he remembers. The third is satisfaction for the sins according to the judgment of the priest, which is mainly achieved by prayer, fasting, and almsgiving. **1323**

Forma huius sacramenti sunt verba absolutionis, quae sacerdos profert, cum dicit: "Ego te absolvo." Minister huius sacramenti est sacerdos habens auctoritatem absolvendi vel ordinariam vel ex commissione superioris. Effectus huius sacramenti est absolutio a peccatis.

The form of this sacrament is the words of absolution, which the priest pronounces when he says: "I absolve you." The minister of this sacrament is the priest who has either ordinary authority to absolve or that commissioned by a superior. The effect of this sacrament is absolution from sins.

**1324** Quintum sacramentum est extrema unctio, cuius materia est oleum olivae per episcopum benedictum. Hoc sacramentum nisi infirmo, de cuius morte timetur, dari non debet; qui in his locis ungendus est: in oculis propter visum, in auribus propter auditum, in naribus propter odoratum, in ore propter gustum vel locutionem, in manibus propter tactum, in pedibus propter gressum, in renibus propter delectationem ibidem vigentem.

The fifth sacrament is extreme unction. Its matter is olive oil blessed by the bishop. This sacrament may not be given except to a sick person whose life is feared for. He is to be anointed on these parts: on the eyes on account of sight, on the ears on account of hearing, on the nostrils on account of smelling, on the mouth on account of taste and speech, on the hands on account of touch, on the feet on account of movement, on the loins on account of the pleasure seated there.

Forma huius sacramenti est haec: "Per istam sanctam unctionem et suam piissimam misericordiam indulgeat tibi Dominus, quicquid deliquisti per visum", et similiter in aliis membris.

The form of this sacrament is: "Through this holy anointing and his most pious mercy, may the Lord pardon you for whatever offenses you have committed by sight", and similarly in ⟨the anointing of⟩ the other members.

**1325** Minister huius sacramenti est sacerdos. Effectus vero est mentis sanatio et, in quantum animae expedit, ipsius etiam corporis. De hoc sacramento inquit beatus Iacobus Apostolus: "Infirmatur quis in vobis? Inducat presbyteros Ecclesiae, ut orent super eum, ungentes eum oleo in nomine Domini; et oratio fidei salvabit infirmum, et alleviabit eum Dominus, et si in peccatis sit, dimittentur ei" [*Iac 5:14s*].

The minister of this sacrament is the priest. The effect is the healing of the mind and, as far as it is good for the soul, of the body as well. Blessed James the apostle said of this sacrament: "Is any among you sick? Let him call for the elders [*presbyteros*] of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven" [*Jas 5:14–15*].

**1326** Sextum est sacramentum ordinis, cuius materia est illud, per cuius traditionem confertur ordo: sicut presbyteratus traditur per calicis cum vino et patenae cum pane porrectionem; diaconatus vero per libri Evangeliorum dationem; subdiaconatus vero per calicis vacui cum patena vacua superposita traditionem; et similiter de aliis per rerum ad ministeria sua pertinentium assignationem.

The sixth sacrament is that of order. Its matter is that by the handing over of which the order is conferred: thus the priesthood is conferred by handing over the chalice with wine and the paten with the bread; the diaconate by giving the book of the Gospels; the subdiaconate by handing over the empty chalice covered with an empty paten: and similarly the other orders by assigning the things pertaining to their office.

Forma sacerdotii talis est: "Accipe potestatem offerendi sacrificium in Ecclesia pro vivis et mortuis, in nomine Patris et Filii et Spiritus Sancti." Et sic de aliorum ordinum formis, prout in Pontificali Romano late continetur. Ordinarius minister huius sacramenti est episcopus. Effectus augmentum gratiae, ut quis sit idoneus Christi minister.

The form of the priesthood is this: "Receive the power of offering the Sacrifice in the Church for the living and the dead, in the name of the Father and of the Son and of the Holy Spirit." And similarly for the forms of the other orders, as is contained in detail in the Roman Pontifical. The ordinary minister of this sacrament is the bishop. The effect is an increase of grace so that one may be a suitable minister of Christ.

**1327** Septimum est sacramentum matrimonii, quod est signum coniunctionis Christi et Ecclesiae secundum Apostolum dicentem: "Sacramentum hoc magnum est: ego autem dico in Christo et in Ecclesia" [*Eph 5:32*]. Causa efficiens matrimonii regulariter est mutuus censensus per verba de praesenti expressus.

The seventh is the sacrament of matrimony, which is the sign of the union of Christ and the Church, according to the saying of the apostle: "This is a great mystery, and I mean in reference to Christ and the Church" [*Eph 5:32*]. The efficient cause of matrimony is the mutual consent duly expressed in words relating to the present.

Assignatur autem triplex bonum matrimonii. Primum est proles suscipienda et educanda ad cultum Dei.

A triple good is found in matrimony. The first is the begetting of children and their education to the worship

Secundum est fides, quam unus coniugum alteri servare debet. Tertium indivisibilitas matrimonii, propter hoc quod significat indivisibilem coniunctionem Christi et Ecclesiae. Quamvis autem ex causa fornicationis liceat tori separationem facere, non tamen aliud matrimonium contrahere fas est, cum matrimonii vinculum legitime contracti perpetuum sit.

of God. The second is the faithfulness that each spouse owes to the other. Third is the indissolubility of marriage, inasmuch as it represents the indissoluble union of Christ and the Church. But, although it is permitted to separate on account of fornication, nevertheless it is not permitted to contract another marriage since the bond of a marriage legitimately contracted is perpetual.

[*There then follow: (6) the Pseudo-Athanasian Creed (**75–76); (7) the Decree of Union with the Greeks (*1300–1308); (8) a decree on certain feasts to celebrate in common with the Roman Church; then the whole is concluded with these words:*]

His omnibus explicatis praedicti Armenorum oratores nomine suo et sui patriarchae et omnium Armenorum, hoc saluberrimum synodale decretum cum omnibus suis capitulis, declarationibus, diffinitionibus, traditionibus, praeceptis et statutis omnemque doctrinam in ipso descriptam necnon quicquid tenet et docet sancta Sedes Apostolica et Romana Ecclesia, cum omni devotione et obedientia acceptant, suscipiunt et amplectuntur. Illos quoque Doctores et sanctos Patres, quos Ecclesia Romana approbat, ipsi reverenter suscipiunt. Quascunque vero personas et quicquid ipsa Ecclesia Romana reprobat et damnat, ipsi pro reprobatis et damnatis habent.

After all this was expounded, the aforesaid spokesmen **1328** for the Armenians in their own name and in the name of their patriarch and of all Armenians, with all devotion and obedience accept, admit, and embrace this very salutary conciliar decree with all its chapters, declarations, definitions, traditions, precepts, and statutes and all the doctrine recorded in it as all that the holy Apostolic See and the Roman Church hold and teach. They also accept with reverence all Doctors and holy Fathers approved by the Roman Church. And all persons and things the Roman Church rejects and condemns, they also hold to be rejected and condemned.

## 1330–1353: Bull of Union with the Copts and the Ethiopians *Cantate Domino*, February 4, 1442 (1441, according to the Florentine dating)

*Ed.:* G. Hofmann, *Concilium Florentinum: Documenta et scriptores*, series A, vol. 1: *Epistolae pontificiae ad Concilium Florentinum spectantes* III (Rome, 1944), 47–51, 62 (no. 258) / G. Hofmann, *Documenta Concilii Florentini de unione Orientalum:* III. *De unione Coptorum, Syrorum, Chaldaeorum Maronitarumque Cypri*, TD ser. theol. 22, 2nd ed. (Rome, 1951), 32–38, 40 / MaC 31B:1735D–1741E / HaC 9:1023A–1028D / BullTau 5:59b–64b / BullCocq 3/III, 37bff. / COeD, 3rd ed., $570_{20}$–$582_{7}$.

### *Decree for the Jacobites*

Sacrosancta Romana Ecclesia, Domini et Salvatoris nostri voce fundata, firmiter credit, profitetur et praedicat, unum verum Deum omnipotentem, incommutabilem et aeternum, Patrem et Filium et Spiritum Sanctum, unum in essentia, trinum in personis: Patrem ingenitum, Filium ex Patre genitum, Spiritum Sanctum ex Patre et Filio procedentem. Patrem non esse filium aut Spiritum Sanctum; Filium non esse Patrem aut Spiritum Sanctum; Spiritum Sanctum non esse Patrem aut Filium: sed Pater tantum Pater est, Filius tantum Filius est, Spiritus Sanctus tantum Spiritus Sanctus est. Solus Pater de substantia sua genuit Filium, solus Filius de solo Patre est genitus, solus Spiritus Sanctus simul de Patre procedit et Filio. Hae tres personae sunt unus Deus, et non tres dii: quia trium est una substantia, una essentia, una natura, una divinitas, una immensitas, una aeternitas, omniaque sunt unum, ubi non obviat relationis oppositio.[1]

First, then, the holy Roman Church, founded on the **1330** words of our Lord and Savior, firmly believes, professes, and preaches one true God, almighty, immutable, and eternal, Father, Son, and Holy Spirit; one in essence, three in Persons; unbegotten Father, Son begotten from the Father, Holy Spirit proceeding from the Father and the Son; the Father is not the Son or the Holy Spirit, the Son is not the Father or the Holy Spirit, the Holy Spirit is not the Father or the Son; the Father is only the Father, the Son is only the Son, the Holy Spirit is only the Holy Spirit. The Father alone from his substance begot the Son; the Son alone is begotten of the Father alone; the Holy Spirit alone proceeds at once from the Father and the Son. These three Persons are one God, not three gods, because there is one substance of the three, one essence, one nature, one Godhead, one immensity, one eternity, and everything ⟨in them⟩ is one where there is no opposition of relationship.[1]

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***1330** [1] This fundamental principle of trinitarian theology was formulated for the first time by Anselm of Canterbury, *De processione Spiritus Sancti* 1 (F. S. Schmitt, *Sancti Anselmi Cantuariensis Opera Omnia* 2 [Edinburgh, 1946], $180_{24}$–$181_{4}$, $181_{2-4}$) = chap. 2 (PL 158:288C).

**1331** "Propter hanc unitatem Pater est totus in Filio, totus in Spiritu Sancto; Filius totus est in Patre, totus in Spiritu Sancto; Spiritus Sanctus totus est in Patre, totus in Filio. Nullus alium aut praecedit aeternitate, aut excedit magnitudine, aut superat potestate. Aeternum quippe et sine initio est, quod Filius de Patre exstitit; et aeternum ac sine initio est, quod Spiritus Sanctus de Patre Filioque procedit."[1] Pater quidquid est aut habet, non habet ab alio, sed ex se, et est principium sine principio. Filius quidquid est aut habet, habet a Patre, et est principium de principio: Spiritus Sanctus quidquid est aut habet, habet a Patre simul et Filio. Sed Pater et Filius non duo principia Spiritus Sancti, sed unum principium, sicut Pater et Filius et Spiritus Sanctus non tria principia creaturae, sed unum principium.

"Because of this unity the Father is entirely in the Son, entirely in the Holy Spirit; the Son is entirely in the Father, entirely in the Holy Spirit; the Holy Spirit is entirely in the Father, entirely in the Son. No one of them precedes another in eternity or excels in greatness or surpasses in power. The existence of the Son from the Father is certainly eternal and without beginning; and the procession of the Holy Spirit from the Father and the Son is eternal and without beginning."[1] Whatever the Father is or has, he has not from another but from himself and is principle without principle. Whatever the Son is or has, he has from the Father and is principle from principle. Whatever the Holy Spirit is or has, he has from the Father together with the Son. But the Father and the Son are not two principles of the Holy Spirit, but one principle, just as the Father and the Son and the Holy Spirit are not three principles of creation, but one principle.

**1332** Quoscumque ergo adversa et contraria sentientes damnat, reprobat et anathematizat et a Christi corpore, quod est Ecclesia, alienos esse denuntiat. Hinc damnat Sabellium personas confundentem et ipsarum distinctionem realem penitus auferentem. Damnat Arianos, Eunomianos, Macedonianos solum Patrem Deum verum esse dicentes, Filium autem et Spiritum Sanctum in creaturarum ordine collocantes. Damnat et quoscumque alios, gradus seu inaequalitatem in Trinitate facientes.

Therefore she condemns, reproves, anathematizes, and declares to be outside the body of Christ, which is the Church, whoever holds opposing or contrary views. Hence she condemns Sabellius, who confused the Persons and altogether removed their real distinction. She condemns the Arians, the Eunomians, and the Macedonians, who say that only the Father is true God and place the Son and the Holy Spirit in the order of creatures. She also condemns any others who make degrees or inequalities in the Trinity.

**1333** Firmissime credit, profitetur et praedicat, unum verum Deum Patrem et Filium et Spiritum Sanctum, esse omnium visibilium et invisibilium creatorem, qui quando voluit, bonitate sua universas, tam spiritales quam corporales, condidit creaturas, bonas quidem, quia a summo bono factae sunt, sed mutabiles, quia de nihilo factae sunt, nullamque mali asserit esse naturam, quia omnis natura, in quantum natura est, bona est.

⟨The Holy Roman Church⟩ most firmly believes, professes, and preaches that the one true God, Father, Son, and Holy Spirit, is the creator of all things, visible and invisible, who when he so willed, out of his bounty, made all creatures, spiritual as well as corporeal. They are good since they were made by him who is the highest good, but they are mutable because they were made out of nothing. She asserts that there is no such thing as a nature of evil, because all nature, as nature, is good.

**1334** Unum atque eundem Deum Veteris et Novi Testamenti, hoc est, Legis et Prophetarum atque Evangelii profitetur auctorem, quoniam eodem Spiritu Sancto inspirante utriusque Testamenti Sancti locuti sunt, quorum libros suscipit et veneratur, qui titulis sequentibus continentur:

She professes that one and the same God is the author of the Old and the New Testament, that is, of the law and the prophets and of the Gospel; since the saints of both Testaments spoke under the inspiration of the same Holy Spirit, she accepts and venerates their books, whose titles are as follows:

**1335** Quinque Moysi id est Genesi, Exodo, Levitico, Numeris, Deuteronomio; Iosue, Iudicum, Ruth, Quatuor Regum, Duobus Paralipomenon, Esdra, Neemia, Tobia, Iudith, Hester, Iob, Psalmis David, Parabolis, Ecclesiaste, Canticis Canticorum, Sapientia, Ecclesiastico, Isaya, Ieremia, Baruch, Ezechiele, Daniele, Duodecim Prophetis Minoribus id est Osee, Iohele, Amos, Abdia, Iona, Michea, Naum, Abachuc, Sophonia, Ageo, Zacharia, Malachia;

Five ⟨books⟩ of Moses, namely, Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, four ⟨books⟩ of Kings ⟨= two books of Samuel, two books of Kings⟩, two of Paralipomenon ⟨= Chronicles⟩, Ezra, Nehemiah, Tobit, Judith, Esther, Job, Psalms of David, Proverbs, Ecclesiastes, Song of Songs, Wisdom, Ecclesiasticus ⟨= Sirach⟩, Isaiah, Jeremiah, Baruch, Ezekiel, Daniel; the twelve minor prophets, namely,

*1331 [1] Cf. Fulgentius of Ruspe, *De fide seu de regula fidei ad Petrum* 1, no. 4 (J. Fraipont: CpChL 91A [1968]: 714 / PL 65:674AB).

Duobus Machabaeorum, Quatuor Evangeliis, Mathaei, Marci, Lucae, Iohannis; Quatuordecim Epistolis Pauli, Ad Romanos, Duabus ad Corinthios, Ad Galatas, Ad Ephesios, Ad Philipenses, Duabus ad Thesalonicenses, Ad Colocenses, Duabus ad Timotheum, Ad Titum, Ad Philemonem, Ad Hebraeos; Petri duabus; Tribus Iohannis; Una Iacobi; Una Iudae; Actibus Apostolorum et Apocalypsi Iohannis.

Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; two books of the Maccabees; the four Gospels of Matthew, Mark, Luke, and John; fourteen letters of Paul, to the Romans, two to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, two to the Thessalonians, to the Colossians, two to Timothy, to Titus, to Philemon, to the Hebrews; two ⟨letters⟩ of Peter, three of John, one of James, one of Jude; Acts of the Apostles; Apocalypse of John.

Propterea Manichaeorum anathematizat insaniam, qui duo prima principia posuerunt, unum visibilium, aliud invisibilium; et alium Novi Testamenti Deum, alium Veteris esse dixerunt.

Hence she anathematizes the madness of the Manichees, who posited two first principles, one of visible things, the other of invisible things, and said that one was the God of the New Testament, the other of the Old Testament. **1336**

Firmiter credit, profitetur et praedicat, unam ex Trinitate personam, verum Deum, Dei Filium ex Patre genitum, Patri consubstantialem et coaeternum, in plenitudine temporis, quam divini consilii inscrutabilis altitudo disposuit, propter salutem humani generis veram hominis integramque naturam ex immaculato utero Mariae Virginis assumpsisse et sibi in unitatem personae copulasse tanta unitate, ut quidquid ibi Dei est, non sit ab homine separatum, et quidquid est hominis, non sit a deitate divisum, sitque unus et idem indivisus, utraque natura in suis proprietatibus permanente, Deus et homo, Dei Filius et hominis filius, "aequalis Patri secundum divinitatem, minor Patre secundum humanitatem" [*Symbolum pseudo-Athanasium: *76*], immortalis et aeternus ex natura divinitatis, passibilis et temporalis ex condicione assumptae humanitatis.

She firmly believes, professes, and preaches that one Person of the Trinity, true God, Son of God begotten by the Father, consubstantial and coeternal with the Father, in the fullness of time that the inscrutable depth of divine counsel determined, for the salvation of the human race, took a real and complete human nature from the immaculate womb of the Virgin Mary and joined it to himself in a unity of person so profound in unity that whatever is of God there is not separated from man, and whatever is human is not divided from the Godhead, and he is one and the same undivided, each nature perduring in its properties, God and man, Son of God and son of man, "equal to the Father according to his divinity, less than the Father according to his humanity" [*Pseudo-Athanasian Creed: *76*], immortal and eternal through the nature of the Godhead, passible and temporal from the condition of assumed humanity. **1337**

Firmiter credit, profitetur et praedicat, Dei Filium in assumpta humanitate ex Virgine vere natum, vere passum, vere mortuum et sepultum, vere ex mortuis resurrexisse, in caelum ascendisse, sedereque ad dexteram Patris, et venturum in fine saeculorum ad vivos mortuosque iudicandos.

She firmly believes, professes, and preaches that the Son of God was truly born of the Virgin in his assumed humanity, truly suffered, truly died and was buried, truly rose from the dead, ascended into heaven and sits at the right hand of the Father and will come at the end of time to judge the living and the dead. **1338**

Anathematizat autem, exsecratur et damnat omnem haeresim contraria sapientem. Et primo damnat Ebionem, Cerinthum, Marcionem, Paulum Samosatenum, Photinum omnesque similiter blasphemantes, qui percipere non valentes unionem personalem humanitatis ad Verbum, Iesum Christum Dominum nostrum verum Deum esse negaverunt, ipsum purum hominem confitentes, qui divinae gratiae participatione maiore, quam sanctioris vitae merito suscepisset, divinus homo diceretur.

She anathematizes, execrates, and condemns every heresy that is tainted with the contrary. First she condemns Ebion, Cerinthus, Marcion, Paul of Samosata, Photinus, and all similar blasphemers who, failing to see the personal union of the humanity with the Word, denied that our Lord Jesus Christ was true God and professed him to be simply a man who by a greater participation in divine grace, which he had received through the merit of his holier life, should be called a divine man. **1339**

Anathematizat etiam Manichaeum cum sectatoribus suis, qui Dei Filium non verum corpus, sed phantasticum sumpsisse somniantes, humanitatis in Christo veritatem penitus sustulerunt.

She anathematizes also Mani and his followers, who, imagining that the Son of God took to himself not a real body but a phantasmal one, completely rejected the truth of the humanity in Christ. **1340**

**1341** Nec non Valentinum asserentem, Dei Filium nihil de Virgine Matre cepisse, sed corpus caeleste sumpsisse, atque ita transisse per uterum Virginis, sicut per aquaeductum defluens aqua transcurrit.

Furthermore, Valentinus, who declared that the Son of God took nothing from his Virgin Mother but that he assumed a heavenly body and passed through the Virgin's womb like water flowing down an aqueduct.

**1342** Arium etiam, qui asserens, corpus ex Virgine assumptum anima caruisse, voluit loco animae fuisse deitatem.

And also Arius, who by his assertion that the body taken from the Virgin had no soul, wanted the Deity to take the place of the soul.

**1343** Apollinarem quoque, qui intelligens, si anima corpus informans negetur in Christo, humanitatem veram ibidem non fuisse, solam posuit animam sensitivam, sed deitatem Verbi vicem rationalis animae tenuisse.

And Apollinarius, who, realizing that if the soul informing the body were denied there would be no true humanity in Christ, posited only a sensitive soul and indeed held that the deity of the Word took the place of the rational soul.

**1344** Anathematizat etiam Theodorum Mopsuestenum atque Nestorium asserentes, humanitatem Dei Filio unitam esse per gratiam et ob id duas in Christo esse personas, sicut duas fatentur esse naturas, cum intelligere non valerent, unionem humanitatis ad Verbum hypostaticam exstitisse, et propterea negarent Verbi subsistentiam accepisse. Nam secundum hanc blasphemiam non Verbum caro factum est, sed Verbum per gratiam habitavit in carne, hoc est, non Dei Filius homo factus est, sed magis Dei Filius habitavit in homine.

She anathematizes also Theodore of Mopsuestia and Nestorius, who asserted that the humanity was united to the Son of God through grace and, hence, that there are two persons in Christ just as they profess there are two natures, since they could not understand that the union of the humanity to the Word was hypostatic, and therefore they denied that he had received the subsistence of the Word. For according to this blasphemy the Word was not made flesh, but the Word dwelt in flesh through grace, that is, the Son of God did not become man, but rather the Son of God dwelt in a man.

**1345** Anathematizat etiam, exsecratur et damnat Eutychen archimandritam, qui cum intelligeret, iuxta Nestorii blasphemiam veritatem incarnationis excludi, et propterea oportere, quod ita Dei Verbo unita esset humanitas, ut deitatis et humanitatis una esset eademque persona, ac etiam capere non posset, stante pluralitate naturarum, unitatem personae, sicut deitatis et humanitatis in Christo unam posuit esse personam, ita unam asseruit esse naturam, volens ante unionem dualitatem fuisse naturarum, sed in unam naturam in assumptione transiisse, maxima blasphemia et impietate concedens aut humanitatem in deitatem, aut deitatem in humanitatem esse conversam.

She also anathematizes, execrates, and condemns the archimandrite Eutyches, who, when he understood that the blasphemy of Nestorius excluded the truth of the Incarnation and that it was therefore necessary for the humanity to be so united to the Word of God that there should be one and the same person of the divinity and the humanity; and also because, granted the plurality of natures, he could not grasp the unity of the person, since he posited one person in Christ of divinity and humanity; so he affirmed that there was one nature, suggesting that before the union there was a duality of natures that passed into a single nature in the act of assumption, thereby conceding a great blasphemy and impiety that either the humanity was converted into the divinity or the divinity into the humanity.

**1346** Anathematizat etiam, exsecratur et damnat Macarium Antiochenum omnesque similia sapientes, qui, licet vere de naturarum dualitate et personae unitate sentiret, tamen circa Christi operationes enormiter oberravit dicens, in Christo utriusque naturae unam fuisse operationem unamque voluntatem. Hos omnes cum haeresibus suis anathematizat sacrosancta Romana Ecclesia, affirmans in Christo duas esse voluntates duasque operationes.

She also anathematizes, execrates, and condemns Macarius of Antioch and all others of similar views who, although they are orthodox on the duality of natures and the unity of person, yet have gone enormously wrong on Christ's principles of action by declaring that of the two natures in Christ, there was only one principle of action and one will. The holy Roman Church anathematizes all of these and their heresies and affirms that in Christ there are two wills and two principles of action.

**1347** Firmiter credit, profitetur et docet, neminem umquam ex viro feminaque conceptum a diaboli dominatu fuisse

She firmly believes, professes, and teaches that never was anyone conceived by a man and a woman liberated

liberatum, nisi per fidem[1] mediatoris Dei et hominum Iesu Christi [*cf. 1 Tim 2:5*] Domini nostri, qui sine peccato conceptus, natus et mortuus, humani generis hostem, peccata nostra delendo, solus sua morte prostravit, et regni caelestis introitum, quem primus homo peccato proprio cum omni successione perdiderat, reseravit, quem aliquando venturum omnia Veteris Testamenti sacra sacrificia, sacramenta, ceremoniae praesignarunt.

from the devil's dominion except by faith[1] in our Lord Jesus Christ, the Mediator between God and man [*cf. 1 Tim 2:5*], who without sin was conceived, born, and died. He alone by his death overthrew the enemy of the human race, cancelling our sins, and unlocked the entrance to the heavenly kingdom, which the first man by his own sin, together with all his posterity, had lost. All the holy sacrifices, sacraments, and ceremonies of the Old Testament had prefigured that he would come at some time.

Firmiter credit, profitetur et docet, legalia Veteris Testamenti, seu Mosaicae legis, quae dividuntur in ceremonias, sacra sacrificia, sacramenta, quia significandi alicuius futuri gratia fuerant instituta, licet divino cultui illa aetate congruerunt, significato per illa Domino nostro Iesu Christo adveniente cessasse, et Novi Testamenti sacramenta coepisse. Quemcumque etiam post passionem in legalibus spem ponentem et illis velut ad salutem necessariis se subdentem, quasi Christi fides sine illis salvare non posset, peccasse mortaliter. Non tamen negat a Christi passione usque ad promulgatum Evangelium illa potuisse servari, dum tamen minime ad salutem necessaria crederentur, sed post promulgatum Evangelium sine interitu salutis aeternae asserit non posse servari.

**1348** She firmly believes, professes, and teaches that the legal prescriptions of the Old Testament or the Mosaic law, which are divided into ceremonies, holy sacrifices, and sacraments, because they were instituted to signify something in the future, although they were adequate for the divine cult of that age, once our Lord Jesus Christ who was signified by them had come, came to an end and the sacraments of the New Testament had their beginning. Whoever, even after the Passion, places his hope in the legal prescriptions and submits himself to them as necessary for salvation, as if faith in Christ without them could not save, sins mortally. She does not deny that from Christ's Passion until the promulgation of the gospel they could have been retained, provided they were in no way believed to be necessary for salvation. But she asserts that after the promulgation of the gospel they cannot be observed without loss of eternal salvation.

Omnes ergo post illud tempus circumcisionis et sabbati reliquorumque legalium observatores alienos a Christi fide denuntiat et salutis aeternae minime posse esse participes, nisi aliquando ab iis erroribus resipiscant. Omnibus igitur, qui christiano nomine gloriantur, praecipit omnino, quocumque tempore, vel ante vel post baptismum, a circumcisione cessandum; quoniam sive quis in ea spem ponat, sive non, sine interitu salutis aeternae observari omnino non potest.

Therefore, she denounces all who after that time observe circumcision, the sabbath, and other legal prescriptions as strangers to the faith of Christ and unable to share in eternal salvation, unless they recoil at some time from these errors. Therefore, she strictly orders all who glory in the name of Christian not to practice circumcision either before or after baptism, since whether or not they place their hope in it, it cannot possibly be observed without loss of eternal salvation.

Circa pueros vero propter periculum mortis, quod potest saepe contingere, cum ipsis non possit alio remedio subveniri, nisi per sacramentum baptismi, per quod eripiuntur a diaboli dominatu et in Dei filios adoptantur, admonet, non esse per quadraginta aut octoginta dies seu aliud tempus iuxta quorundam observantiam sacrum baptisma differendum, sed quamprimum commode fieri potest, debere conferri, ita tamen, quod mortis imminente periculo mox sine ulla dilatione baptizentur, etiam per laicum vel mulierem, in forma Ecclesiae, si desit sacerdos, quemadmodum in decreto Armenorum plenius continetur [**1315*].

**1349** With regard to children, since the danger of death is often present and the only remedy available to them is the sacrament of baptism by which they are snatched away from the dominion of the devil and adopted as children of God, she admonishes that sacred baptism is not to be deferred for forty or eighty days or any other period of time in accordance with the usage of some people, but it should be conferred as soon as it conveniently can; and if there is imminent danger of death, the child should be baptized straightaway without any delay, even by a layman or woman in the form of the Church, if there is no priest, as is contained more fully in the decree on the Armenians [**1315*].

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***1347** [1] Thus also the original bull of Fulgentius of Ruspe, *De fide seu de regula fidei ad Petrum* 26, no. 69 (J. Fraipont and C. Lambot: CpChL 91A [1968]: 753 / PL 65:701A [= no. 67]), from which these words are taken; others, in place of *fidem,* propose the term *meritum* ("through the merit of Christ") in harmony with the Council of Trent (*1513).

**1350** Firmiter credit, profitetur et praedicat, omnem creaturam Dei bonam,[1] "nihilque reiciendum, quod cum gratiarum actione percipitur" [*1 Tim 4:4*], quia, iuxta verbum Domini, "non quod intrat in os, coinquinat hominem" [*Mt 15:11*], illamque Mosaicae legis ciborum mundorum et immundorum differentiam ad ceremonialia asserit pertinere, quae surgente Evangelio transierunt et efficacia esse desierunt. Illam etiam Apostolorum prohibitionem "ab immolatis simulacrorum et sanguine et suffocato" [*Act 15:29*] dicit illi tempori congruisse, quo ex Iudaeis atque gentilibus, qui antea diversis ceremoniis moribusque vivebant, una surgebat Ecclesia, ut cum Iudaeis etiam gentiles aliquid communiter observarent, et in unum Dei cultum fidemque conveniendi praeberetur occasio et dissensionis materia tolleretur, cum Iudaeis propter antiquam consuetudinem sanguis et suffocatum abominabilia viderentur et esu immolatitii poterant arbitrari gentiles ad idololatriam redituros. Ubi autem eo usque propagata est christiana religio, ut nullus in ea Iudaeus carnalis appareat, sed omnes ad Ecclesiam transeuntes in eosdem ritus Evangelii ceremoniasque conveniant, credentes "omnia munda mundis" [*Tit 1:15*], illius apostolicae prohibitionis causa cessante, etiam cessavit effectus.

Nullam itaque cibi naturam condemnandam esse denuntiat, quem societas admittit humana, nec inter animalia discernendum per quemcumque, sive virum sive mulierem, et quocumque genere mortis intereant, quamvis pro salute corporis, pro virtutis exercitio, pro regulari et ecclesiastica disciplina possint et debeant multa non negata dimitti, quia, iuxta Apostolum, "omnia licent, sed non omnia expediunt" [*1 Cor 6:12; 10:23*].

**1351** Firmiter credit, profitetur et praedicat, "nullos extra catholicam Ecclesiam exsistentes, non solum paganos",[1] sed nec Iudaeos aut haereticos atque schismaticos, aeternae vitae fieri posse participes, sed in ignem aeternum ituros, "qui paratus est diabolo et angelis eius" [*Mt 25:41*], nisi ante finem vitae eidem fuerint aggregati, tantumque valere ecclesiastici corporis unitatem, ut solum in ea manentibus ad salutem ecclesiastica sacramenta proficiant, et ieiunia, eleemosynae ac cetera pietatis officia et exercitia militiae christianae praemia aeterna parturiant. "Neminemque, quantascumque eleemosynas fecerit, etsi pro Christi nomine sanguinem

She firmly believes, professes, and preaches that every creature of God is good[1] "and nothing is to be rejected if it is received with thanksgiving" [*1 Tim 4:4*], because according to the word of the Lord "not what goes into the mouth defiles a person" [*Mt 15:11*] and because the difference in the Mosaic law between clean and unclean foods belongs to ceremonial practices that have passed away and lost their efficacy with the coming of the gospel. It also declares that the apostolic prohibition to "abstain from what has been sacrificed to idols and from blood and from what is strangled" [*Acts 15:29*] was suited to that time when a single Church was rising from Jews and Gentiles, who had previously lived with different ceremonies and customs. This was so that the Gentiles should have some observances in common with Jews and occasion would be offered of coming together in one worship and faith of God and a cause of dissension might be removed, since by ancient custom blood and strangled things seemed abominable to Jews, and Gentiles could be thought to be returning to idolatry if they ate sacrificial food. As soon as the Christian religion was promulgated to the point that no Jew according to the flesh appeared within it, but all who were joining the Church were sharing in the same rites and ceremonies of the gospel, believing that "to the pure all things are pure" [*Tit 1:15*]: since the cause of this apostolic prohibition ceased, so its effect also ceased.

She therefore declares that no type of food accepted by human society should be condemned, and no one, whether man or woman, should make any distinction between animals and whatever manner they may have died; although for the health of the body, for the practice of virtue, or for the sake of regular and ecclesiastical discipline many things that are not proscribed can and should be omitted, as the apostle says, "all things are lawful, but not all things are helpful" [*1 Cor 6:12; 10:23*].

She firmly believes, professes, and preaches that "none of those who are outside of the Catholic Church, not only pagans,"[1] but also Jews, heretics, and schismatics, can become sharers of eternal life, but they will go into the eternal fire "that was prepared for the devil and his angels" [*Mt 25:41*] unless, before the end of their life, they are joined to her. And the unity of the Church's body is of such great importance that the Church's sacraments are beneficial toward salvation only for those who remain within her, and ⟨only for them⟩ do fasts, almsgiving, and other acts of piety and exercises of Christian discipline bring forth eternal rewards. "No one

*1350 [1] Cf. Fulgentius of Ruspe, *De fide seu de regula fidei ad Petrum* 42, no. 85 (J. Fraipont and C. Lambot; CpChL 91A [1968]: 758 / PL 65:704CD [= no. 83]).

*1351 [1] Fulgentius of Ruspe, *De fide seu de regula fidei ad Petrum* 38, no. 81 (CpChL 91A:757 / PL 65:704A [= no. 79]).

effuderit, posse salvari, nisi in catholicae Ecclesiae gremio et unitate permanserit."[2]

can be saved, no matter how many alms he has given, and even if he sheds his blood for the name of Christ, unless he remains in the bosom and unity of the Catholic Church."[2]

[*There follow the decrees for the Greeks and the Armenians*]

Verum quia in suprascripto decreto Armenorum non est explicata forma verborum, quibus in consecratione corporis et sanguinis Domini sacrosancta Romana Ecclesia, Apostolorum Petri et Pauli doctrina et auctoritate firmata, semper uti consuevit, illam praesentibus duximus inserendam. In consecratione corporis Domini hac utitur forma verborum: "Hoc est enim corpus meum"; sanguinis vero: "Hic est enim calix sanguinis mei, novi et aeterni testamenti, mysterium fidei, qui pro vobis et pro multis effundetur in remissionem peccatorum."

But since in the aforesaid decree of the Armenians, **1352** the form of the words was not made explicit that the holy Roman Church, confirmed by the teaching and the authority of the apostles Peter and Paul, has always been wont to use in the consecration of the Lord's Body and Blood, we decided it should be inserted in the present text: In the consecration of body of the Lord, she uses this form of the words: "For this is my body"; and of the blood: "For this is the chalice of my blood, of the new and everlasting covenant, the mystery of faith, which will be shed for you and for many in remission of sins."

Panis vero triticeus, in quo sacramentum conficitur, an eo die, an antea decoctus sit, nihil omnino refert; dummodo enim panis substantia maneat, nullatenus dubitandum est, quin post praedicta verba consecrationis corporis a sacerdote cum intentione conficiendi prolata, mox in verum Christi corpus transsubstantietur.

Whether the wheat bread, in which the sacrament is confected, has been baked on the same day or earlier is of absolutely no importance; for as long as the substance of the bread remains, there should be no doubt whatsoever that it is immediately transubstantiated into the true body of Christ after the above-mentioned words of consecration of the body have been pronounced by the priest with the intention of confecting it.

Quoniam nonnullos asseritur quartas nuptias tamquam condemnatas respuere, ne peccatum, ubi non est, esse putetur, cum secundum Apostolum mortuo viro mulier sit ab eius lege soluta, et nubendi, cui vult, in Domino habeat facultatem [*cf. Rm 7:2; 1 Cor 7:39*], nec distinguat, mortuo primo, secundo vel tertio, declaramus non solum secundas ac tertias, sed et quartas atque ulteriores, si aliquod canonicum impedimentum non obstet, licite contrahi posse. Commendatiores tamen dicimus, si ulterius a coniugio abstinentes in castitate permanserint, quia, sicut virginitatem viduitati, ita nuptiis castam viduitatem laude ac merito praeferendam esse censemus.

Some are said to reject fourth marriages as condemned, **1353** so, lest sin be thought to exist where it does not, since according to the apostle when a husband is dead the wife is free from the law and has the right to marry whom she will in the Lord [*cf. Rom 7:2; 1 Cor 7:39*], and since he does not distinguish the dead husband as the first, second, or third, we declare that not only second and third, but fourth and further marriages may licitly be contracted if no canonical impediment stands in the way. But we say they are more commendable if they remain in chastity, abstaining from further marriage, for, as virginity is to widowhood, so we deem chaste widowhood to be preferable in praise and merit to marriage.

NICHOLAS V: March 6, 1447–March 24/25, 1455

## CALLISTUS III: April 8, 1455–August 6, 1458

### 1355–1357: Constitution *Regimini universalis* to the Bishop of Magdeburg, Naumburg, and Halberstadt, May 6, 1455

This constitution is the confirmation of the bull *Regimini univeralis* of July 2, 1425, issued by Martin V in reference to the same question to the bishops of Trier, Lübeck, and Olmutz (*Extravagantes communes*, 1. III, tit. 5, c. 1 (Frdb 2:1269–71).

*Ed.: Extravagantes communes*, 1. III, tit. 5, c. 2 (Frdb 2:1271f.).

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*1351 [2] Ibid., 39, no. 82 (CpChL 91A:757 / PL 65:704B [= no. 80]).

*Usury and Contracts*

**1355** ... Nobis nuper exhibita petitio continebat,
quod licet a tanto tempore, cuius contrarii memoria non exsistit, in diversis Alemanniae partibus, pro communi hominum utilitate, inter habitatores et incolas partium earundem talis inoleverit hactenusque observata fuerit ... consuetudo,

quod ipsi habitatores et incolae, sive illi ex eis, quibus id pro suis statu et indemnitatibus expedire visum fuerit, super eorum bonis, domibus, agris, praediis, possessionibus et hereditatibus annuos marcarum, florenorum, seu grossorum monetae in partibus illis currentis reditus seu census vendentes, pro singulis ex marcis florenis sive grossis huiusmodi ab eis, qui illas vel illos, sive reditus sive census ipsos emerint, certum competens pretium in numerata pecunia secundum temporis qualitatem, prout ipsi vendentes et ementes in contractibus super his inter se firmaverunt, et recipere soliti fuere, illa ex domibus, terris, agris, praediis, possessionibus et hereditatibus praedictis, qui in huiusmodi contractibus expressi fuerunt, praedictorum solutione redituum et censuum efficaciter obligantes, in illorum vendentium favorem,

hoc adiecto,
quod ipsi pro rata, qua huiusmodi per eos receptam dictis ementibus restituerent in toto vel in parte pecuniam, a solutione redituum seu censuum huiusmodi restitutam pecuniam contingentium liberi forent penitus et immunes,
sed iidem ementes, etiamsi bona, domus, terrae, agri, possessiones et hereditates huiusmodi processu temporis ad omnimodae destructionis sive desolationis reducerentur opprobrium, pecuniam ipsam etiam agendo repetere non valerent.

... A petition recently addressed to Us said
that for a very long time (and nothing to the contrary is remembered), in various parts of Germany, for the common good of men, among the inhabitants and residents of these same regions, a certain ... custom has taken root that has been observed up to the present time. By this custom,
these inhabitants—or, at least, those among them who, in the light of their condition and indemnities, seemed likely to profit from the arrangement—encumber their goods, their houses, their fields, their farms, their possessions, and their inheritances, selling the revenues or annual rents in marks, florins, or groats (according as this or that coin is current in those particular regions), and for each mark, florin, or groat in question, from those who have bought those coins, whether as revenues or as rents, have been in the habit of receiving a certain price appropriately fixed as to size according to the character of the particular circumstances, in conformity with the agreements made in respect of the relevant properties between themselves and the buyers. As guarantee for the payment of the aforesaid revenues and rents, they mortgage those of the aforesaid houses, lands, fields, farms, possessions, and inheritances that have been expressly named in the relevant contracts.
In the favor of the sellers it is added to the contract that
in proportion as they have, in whole or in part, returned to the said buyers the money thus received, they are entirely quit and free of the obligation to pay the revenues and rents corresponding to the sum returned.

But the buyers, on the other hand, even though the said goods, houses, lands, fields, possessions, and inheritances might by the passage of time be reduced to utter destruction and desolation, would not be empowered to recover even in respect of the price paid.

**1356** Apud aliquos tamen haesitationis versatur scrupulus, an huiusmodi contractus liciti sint censendi. Unde nonnulli, illos usurarios fore praetendentes, occasionem quaerunt reditus et census huiusmodi ab eis debitos non solvendi....

Now, by some a certain doubt and hesitation is entertained as to whether contracts of this kind are to be considered licit. Consequently, certain debtors, pretending these contracts would be usurious, seek to find thereby an occasion for the nonpayment of revenues and rents owed by them in this way....

**1357** Nos igitur ... ad omne super his ambiguitatis tollendum dubium, praefatos contractus licitos iurique conformes et vendentes eosdem ad ipsorum solutionem censuum et redituum iuxta dictorum contractuum tenores, remoto contradictionis obstaculo, efficaciter teneri, auctoritate Apostolica praesentium serie declaramus.

We, therefore, ... in order to remove every doubt springing from these hesitations, by Our apostolic authority, do declare by these present ⟨writings⟩ that the aforesaid contracts are licit and in agreement with law and that the said sellers, yielding all opposition, are effectively bound to the payment of the rents and revenues in conformity with the terms of the said contracts.

## PIUS II: August 19, 1458–August 14, 1464

### 1361–1369: Propositions of Zaninus de Solcia Condemned in the Letter *Cum sicut accepimus*, November 14, 1459

Zaninus, a canon of Bergamo, advanced views that Pius II described as "most pernicious errors" (perniciosissimos errores), violating "the doctrines of the holy Fathers" (contra sanctorum Patrum dogmata). Although Zaninus de Solcia recanted in the presence of the inquisitor and the papal examining magistrate, at the order of this bull, whose character is largely disciplinary, he was committed to the permanent custody of a monastery.

*Ed.:* DuPlA 1/II, 254a / BarAE, at year 1459, no. 31 (Theiner 29:192).

*Errors of Zaninus de Solcia*

(1) Mundum naturaliter consumi et finiri debere, humiditatem terrae et aëris calore solis consumente, ita ut elementa accendantur.

(1) The world should be naturally destroyed and ended by the heat of the sun consuming the humidity of the land and the air in such a way that the elements are set on fire. **1361**

(2) Et omnes Christianos salvandos esse.

(2) All Christians are to be saved. **1362**

(3) Deum quoque alium mundum ab isto creasse, et in eius tempore multos alios viros et mulieres exstitisse, et per consequens Adam primum hominem non fuisse.

(3) God created another world than this one, and in its time many other men and women existed, and consequently Adam was not the first man. **1363**

(4) Item Iesum Christum non pro redemptione ob amorem humani generis, sed stellarum necessitate passum et mortuum esse.

(4) Likewise, Jesus Christ suffered and died, not for the redemption out of love for the human race, but by the compelling influence of the stars. **1364**

(5) Item Iesum Christum, Moysen et Mahometem mundum pro suarum libito voluntatum rexisse.

(5) Likewise, Jesus Christ, Moses, and Muhammad ruled the world by the pleasure of their wills. **1365**

(6) Necnon eundem Dominum nostrum Iesum illegitimum, et in hostia consecrata non quoad humanitatem, sed divinitatem dumtaxat exsistere.

(6) And the same Lord our Jesus ⟨is⟩ illegitimate and exists in the consecrated hosts, not with respect to his humanity, but with respect to his divinity only. **1366**

(7) Extra matrimonium luxuriam non esse peccatum, nisi legum positivarum prohibitione, easque propterea minus bene disposuisse, et sola prohibitione ecclesiastica se fraenari, quominus Epicuri opinionem ut veram sectaretur.

(7) Wantonness outside of marriage is only a sin because of its prohibition by positive law, and this is why these ⟨things⟩ have not been well regulated; and it is only because of ecclesiastical prohibition that one is restrained from following the opinion of Epicurus as true. **1367**

(8) Praeterea rem auferre alienam non esse peccatum mortale etiam domino invito.

(8) Moreover, the taking away of another's property is not a mortal sin, even though against the will of the owner. **1368**

(9) Legem denique Christianam per successionem alterius legis finem habituram, quemadmodum Lex Moysi per Legem Christi terminata fuit.

(9) Finally, the Christian law through the succession of another law is about to have an end, just as the law of Moses has been terminated by the law of Christ. **1369**

### 1375: Bull *Exsecrabilis*, January 18, 1460 (Florentine style, 1459)

This bull is of importance in the controversy about the "conciliar theory". Its author, Pius II (Enea Silvio de' Piccolomini), before becoming a priest, had been an ardent defender of conciliarism and of the (by then schismatic) Council of Basel: cf. his *Libellum dialogorum de generalis concilii auctoritate*, written in 1440. In this bull as well as in other documents, he expressly retracted his earlier opinion. His plea, made in the bull *In minoribus agentes*, April 26, 1463, addressed to the University of Cologne (to which he had dedicated his *Libellum* mentioned above), is particularly famous: "Reject Aeneas, accept Pius!" (Aeneam reicite, Pium recipite! BullTau 5:175a / BullCocq 3/III, 101b / HaC 9:1452C). He had already previously condemned conciliarism in the bull *Infructuosas palmites*, November 2, 1460 (BarAE, at year 1460, no. 35 / Theiner 29:232f.). This condemnation of an appeal from the pope to a general council was also incorporated in the *Codex iuris canonici* of 1917: can. 2332, in which those making such an appeal are declared to be "suspect of heresy" (haeresis suspecti).—In giving the date of the promulgation of the bull *Exsecrabilis* (which happened at Mantua), sources differ; cf. L. von Pastor, *Geschichte der Päpste* 2 (Freiburg, 1923$^{5-7}$), 80, n. 2.

*Ed.:* BullTau 5:149b–150a / BullCocq 3 / III, 97b–98a.

*Appeal from the Pope to a General Council*

**1375** Exsecrabilis et pristinis temporibus inauditus tempestate nostra inolevit abusus, ut a Romano Pontifice, Iesu Christi vicario, cui dictum est in persona beati Petri: "Pasce oves meas" [*Io 21:17*], et: "Quodcumque ligaveris super terram, erit ligatum et in caelis" [*Mt 16:19*], nonnulli spiritu rebellionis imbuti, non sanioris cupiditate iudicii, sed commissi evasione peccati ad futurum concilium provocare praesumant.... Volentes igitur hoc pestiferum virus a Christi Ecclesia procul pellere ..., huiusmodi provocationes damnamus et tamquam erroneas ac detestabiles reprobamus.

In our period there has sprung up the execrable abuse, unheard of in primitive times, whereby some, imbued with a spirit of rebellion, not through desire of a better judgment, but to evade the sin they have committed, presume to appeal to a future council away from ⟨a decision of⟩ the Roman pontiff, the vicar of Jesus Christ, to whom it was said in the person of blessed Peter: "Feed my sheep" [*Jn 21:17*], and "Whatever you bind on earth shall be bound in heaven" [*Mt 16:19*].... Wishing, therefore, to drive far from the Church of Christ this pestiferous poison ..., we condemn appeals of this sort and reject them as erroneous and detestable.

### 1385: Bull *Ineffabilis summi providentia Patris*, August 1, 1464

Because of an Easter sermon given in Brescia in 1462 by St. James of the March, O.F.M., a dispute arose between the Dominicans and the Franciscans over whether the blood poured out by Christ was separated from his divinity until the Resurrection (as St. James, following the common teaching of the Franciscans, held) or was not (according to the general rule of the Dominicans). The Franciscan position was described as heresy by [the Dominican] James of Brescia. The pope did not wish to antagonize either of the two parties and, therefore, imposed silence on both. Cf., however, the censure of *2663!

*Ed.*: BullTau 5:181ab / BullCocq 3/III, 116ab / BullOP 3 (Rome, 1731), 434.

*The Blood of Christ during the Three Days of Death*

**1385** ... Auctoritate Apostolica tenore praesentium statuimus et ordinamus, quod nulli Fratrum praedictorum [*Minorum et Praedicatorum*] deinceps liceat de supradicta dubietate disputare, praedicare, vel publice aut private verbum facere, seu aliis suadere, quod videlicet haereticum vel peccatum sit tenere vel credere, sanguinem ipsum sacratissimum (ut praemittitur) triduo passionis eiusdem Domini nostri Iesu Christi ab ipsa divinitate quomodolibet fuisse vel non fuisse divisum vel separatum, donec super dubietatis huiusmodi decisione quid tenendum sit, fuerit per Nos et Sedem Apostolicam definitum.

... In virtue of apostolic authority, We establish and ordain, on the basis of the these present ⟨writings⟩, that none of the aforesaid brothers [*of the Friar Minors and Order of Preachers*] are permitted henceforth to dispute, to preach, or to speak publicly or privately on the above-mentioned doubt, or to persuade others that it is manifestly a heresy or a sin to hold or believe that the most sacred blood itself (as it is presupposed), in the three days of the Passion of our Lord Jesus Christ, was or was not divided or separated in some manner from the divinity itself, ⟨and this⟩ until, through a decision on this uncertain question, what must be held is defined by Us and the Apostolic See.

## PAUL II: August 30, 1464–July 26, 1471

## SIXTUS IV: August 9, 1471–August 12, 1484

### 1391–1396: Propositions of Peter de Rivo Condemned in the Bull *Ad Christi vicarii*, January 3, 1474: Document of Retraction

Peter de Rivo, a professor at Louvain University, in his *Quodlibet* of 1465 advanced views in opposition to those of the professors of the same university and of the University of Paris as well as Francesco della Rovere, the future Pope Sixtus IV, who was writing a *Tractatus de futuris contingentibus*. When Peter de Rivo went to Rome to defend himself, he was forced to retract five propositions. These are recorded in a text of retraction that was demanded of him by the judges on March 19, 1473. When Peter had recourse to new interpretations, the bull of condemnation followed.

*Ed.*: DuPlA 1/II, 279b.

*Errors on the Truth of Future Events*

(1) Elisabeth Luc. 1, cum loquitur beatae Mariae Virgini dicens: "Beata quae credidisti, quoniam perficientur in te, quae dicta sunt tibi a Domino" [*Lc 1:45*], innuere videtur, illas propositiones, scilicet "Paries filium et vocabis nomen eius Iesum; hic erit magnus" etc. [*Lc 1:31s*], nondum habere veritatem.

(1) When Elizabeth spoke to the Blessed Virgin Mary, saying: "Blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord" [*Lk 1:45*], she seemed to intimate that those propositions, namely: "You will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great", and so on [*Lk 1:31–32*], do not yet contain truth. **1391**

(2) Item Luc. ult. Christus post resurrectionem dicens: "Necesse est impleri omnia, quae scripta sunt in lege Moysis et Prophetis et Psalmis de me" [*Lc 24:44*], videtur innuisse, quod tales propositiones vacuae erant veritatis.

(2) Likewise, when Christ after his Resurrection said: "Everything written about me in the law of Moses and the prophets and the psalms must be fulfilled" [*Lk 24:44*], he seems to have implied that such propositions were devoid of truth. **1392**

(3) Item ad Hebr. 10, ubi Apostolus inquit: "Umbram habens lex futurorum bonorum" et "non ipsam imaginem rerum" [*Hbr 10:1*], innuere videtur, quod propositiones Veteris Legis, quae erant de futuro, nondum habebant determinatam veritatem.

(3) Likewise, when the apostle said: "For since the law has but a shadow of the good things to come instead of the true form of these realities" [*Heb 10:1*], he seems to imply that the propositions of the Old Law that concerned the future did not yet contain the prescribed truth. **1393**

(4) Item, quod non sufficit ad veritatem propositionis de futuro, quod res erit, sed requiritur, quod inimpedibiliter erit.

(4) Likewise, that it does not suffice for the truth of the proposition concerning the future that the thing will be, but there is required that it will be without impediment. **1394**

(5) Item necesse est dicere alterum duorum: aut quod in articulis fidei de futuro non est praesens et actualis veritas, aut quod significatum eorum per potentiam divinam non potuit impediri.

(5) Likewise, it is necessary to say one of two things, either that there is no present or actual truth in the articles of faith concerning the future or that what is signified by them could not have been hindered by divine power. **1395**

[*Censura:*] scandalosae et a catholicae fidei semita deviae.

[*Censure:*] scandalous and deviating from the path of Catholic faith. **1396**

## 1398: Bull *Salvator noster* in Support of the Church of St. Peter at Saintes, August 3, 1476

What distinguishes this bull from the other bulls previously issued concerning indulgences is the application of a plenary indulgence to the dead by way of suffrages. Because this concession was the object of an erroneous and abusive interpretation, Sixtus IV, in another bull (*1405–1407), explained its meaning. R. Peraudi, a canon of Saintes and papal commissioner for the granting of these indulgences, wrote a *Summaria declaratio* for the bull *Salvator noster* to which later instructions on indulgences refer.

*Ed.: Archives historiques de la Saintonge et de l'Aunis* 10 (1882), 64 / N. Paulus, in HJb 21 (1900): 649f., n. 4 / N. Paulus, *Geschichte des Ablasses im Mittelalter* 3 (Paderborn, 1923), 382, n. 3.

*Indulgences for the Dead*

Et ut animarum salus eo tempore potius procuretur, quo magis aliorum egent suffragiis et quo minus sibi ipsis proficere valent, auctoritate Apostolica de thesauro Ecclesiae animabus in purgatorio exsistentibus succurrere volentes, quae per caritatem ab hac luce Christo unitae decesserunt ac quae, dum viverent, sibi ut huiusmodi indulgentia suffragaretur, meruerunt, paterno cupientes affectu, quantum cum Deo possumus, de divina misericordia confisi ac de plenitudine potestatis concedimus pariter ac indulgemus, ut si qui parentes, amici aut ceteri Christi fideles pietate commoti pro ipsis animabus purgatorio igni pro expiatione poenarum eisdem secundum divinam iustitiam debitarum expositis,

And in order to procure the welfare of souls especially during the time when they are more ⟨than ever⟩ in need of the suffrages of others and when they are less ⟨than ever⟩ able to help themselves, in virtue of our apostolic authority, we wish, with the treasury of the Church, to come to the assistance of the souls lingering in purgatory who left the light ⟨of this world⟩ united with Christ by charity and who, while they lived, merited that they be favored by such indulgence, and, moved by paternal affection and trusting in the divine mercy and in the fullness of power, we concede and also grant, to the extent we can with God, that if parents, friends, or other faithful of Christ—moved by piety on behalf of **1398**

durante dicto decennio pro reparatione ecclesiae Xanctonensis certam pecuniarum quotam aut valorem iuxta decani et capituli dictae ecclesiae aut nostri collectoris ordinationem dictam ecclesiam visitando dederint aut per nuntios ab eisdem deputandos durante dicto decennio miserint, volumus ipsam plenariam remissionem per modum suffragii [*cf. *1405s*] ipsis animabus purgatorii, pro quibus dictam quotam pecuniarum aut valorem persolverint, ut praefertur, pro relaxatione poenarum valere ac suffragari.

these souls in purgatory who are exposed to fire in expiation of the punishments due to them according to divine justice—should give during the aforementioned ten-year period a certain sum of money or value for the repair of the church of Saintes, while visiting this church, according to the disposition of the dean or overseer of this church or our collector; or if they send this by a messenger delegated by the same during the aforesaid period of ten years, we wish that the same plenary indulgence by way of suffrage [*cf. 1405f.*] be effective for the mitigation of sufferings and for the benefit of those souls in purgatory for which—as it is presupposed—they offered the indicated sum of money or value.

## 1400: Constitution *Cum praeexcelsa*, February 27, 1477 (1476 in the dating of the curia)

The doctrine of the Immaculate Conception of Mary, upheld in particular by the Scotists, had been supported by the council Fathers who remained at Basel. In session 36 of September 17, 1439, the council Fathers declared: "We define ... that the doctrine that maintains that the glorious Virgin and Mother of God, Mary, by the power of a singular prevenient grace and the working of the divine will, was never subject to original sin but was always in a state immune from actual and original fault, holy and immaculate, is to be approved by all Catholics as pious and in conformity with ecclesiastical custom, the Catholic faith, right reason, and Sacred Scripture ..., and that henceforth it is not permitted for anyone to preach or teach to the contrary" (Nos doctrinam illam disserentem gloriosam Virginem Dei genitricem Mariam, paeveniente et operante divini numinis gratia singulari, numquam subiacuisse originali peccato, sed immunem semper fuisse ab originali et actuali culpa sanctamque et immaculatam, tamquam piam et consonam cultui ecclesiastico, fidei catholicae, rectae rationi et s. Scripturae, ab omnibus catholicis approbandam ... definimus nullique de cetero licitum esse in contrarium praedicare seu docere; MaC 29:183BC).

During the pontificate of Sixtus IV, Nicholas of Pornussio, O.P., and Vincenzo Bandello, O.P., aimed sharp attacks against this doctrine. By approving, through this constitution, the texts of the Mass and Office *Sicut lilium* in honor of the Immaculate Conception of Mary composed by Leonardo of Nogarola and attaching an indulgence to it, Sixtus IV (of the Order of Friars Minor) likewise expressed his favor of the free acceptance of the Scotist doctrine. He made himself an advocate of this doctrine a second time by the constitution *Grave nimis*, which exists in two redactions differing slightly from each other: the first—issued in 1482—is directed only against the Dominicans of Lombardy; the second—of September 4, 1483 (cf. *1425f.)—is directed in a general way against the Dominicans who were condemning the advocates of the Immaculate Conception. The doctrine was definitively established only by the constitution of Clement XI *Commissi nobis divinitus* of December 6, 1708, in which the universal celebration of the feast of the Immaculate Conception of Mary was prescribed (BullTau 21:338ab). The definition took place in 1854 through the initiative of Pius IX (*2800–2804).

*Ed.:* C. Sericoli, *Immaculata B.M.V. Conceptio iuxta Xysti IV Constitutiones*, Bibliotheca Mariana Medii Aevi, Textus et Disquisitiones 5 (Sibenici and Rome, 1945), 153f. (critical ed.) / *Extravagantes communes*, l. III, tit. 12, c. 1 (Frdb 2:1285) / HaC 9:1493E–1494E.

*The Immaculate Conception of Mary*

Cum praeexcelsa meritorum insignia, quibus regina caelorum, Virgo Dei genitrix gloriosa, sedibus praelata aethereis, sideribus quasi stella matutina praerutilat, devotae considerationis indagine perscrutamur ... : dignum, quin potius debitum reputamus, universos Christi fideles, ut omnipotenti Deo (cuius providentia eiusdem Virginis humilitatem ab aeterno respiciens, pro reconcilianda suo auctori humana natura lapsu primi hominis aeternae morti obnoxia, eam sui Unigeniti habitaculum Sancti Spiritus praeparatione constituit, ex qua carnem nostrae mortalitatis pro redemptione populi sui assumeret, et immaculata Virgo nihilominus post partum remaneret) de ipsius immaculatae Virginis mira conceptione gratias et laudes referant, et instituta propterea in Dei Ecclesia Missas et alia divina officia dicant, et illis intersint, indulgentiis et peccatorum

When we carefully examine, by exploring with devout contemplation, the surpassing marks of merit with which the Queen of Heaven, the glorious Virgin Mother of God, enthroned in heavenly places, shone like the morning star among the constellations ...: we judge it proper, or rather a duty, to invite all the faithful of Christ, for the pardon and remission of their sins, to render thanks and praise for the wonderful conception of this immaculate Virgin to almighty God (whose providence, beholding from eternity the humility of this same Virgin, wishing to reconcile with its creator the human nature subjected to eternal death by the fall of the first man, through the preparation of the Holy Spirit, constituted her as the dwelling place of his only begotten Son, from whom he assumed the flesh of our mortal condition for the redemption of his people, and, nevertheless, she

remissionibus invitare, ut exinde fiant eiusdem Virginis meritis et intercessione divinae gratiae aptiores.

remained the immaculate Virgin even after childbirth); and they should celebrate the Mass and the other divine offices instituted for this purpose in the Church of God and attend them, so that, by the merits and intercessions of the same Virgin, they may become more worthy of divine grace.

## 1405–1407: Encyclical *Romani Pontificis provida*, November 27, 1477

Cf. *1398.

*Ed.:* E. Amort, *De origine, progressu, valore ac fructu indulgentiarum* ... 2 (Augsburg, 1735), 292b–293b / partially recorded more accurately in N. Paulus, *Geschichte des Ablasses im Mittelalter* 3 (Paderborn, 1923), 384 / W. Köhler, *Dokumente zum Ablaßstreit von 1517*, 2nd ed. (Tübingen, 1934), 39f. (no. 25).

*The Meaning of the Words "Per Modum Suffragii" (By Way of Suffrage)*

Cum itaque superioribus mensibus Nobis relatum esset, in publicatione indulgentiae per Nos alias ecclesiae Xanctonensi concessae [*1398], plura scandala et discrimina fuisse exorta praedicantesque ... occasione dictae indulgentiae, quam animabus in purgatorio exsistentibus per modum suffragii concessimus, nonnullos scripta Nostra male interpretantes publice asseruisse atque asserere, non esse ultra opus, pro animabus ipsis orare aut pia suffragia facere. Ex quo quam plurimi a bene agendo retrahebantur.

Nos scandalis et erroribus huiusmodi ex pastorali officio obviare volentes per Brevia Nostra ad diversos illarum partium praelatos scripsimus, ut Christi fidelibus declarent, ipsam plenam indulgentiam pro animabus exsistentibus in purgatorio per modum suffragii per Nos fuisse concessam, non ut per indulgentiam praedictam Christi fideles ipsi a piis et bonis operibus revocarentur, sed ut illa in modum suffragii animarum saluti prodesset; perindeque ea indulgentia proficeret, acsi devotae orationes piaeque eleemosynae pro earundem animarum salute dicerentur et offerrentur.

Since it has been reported to Us in recent months that **1405** upon the publication of the indulgence granted by Us on another occasion [*1398] to the church of Saintes, various scandals and dangers have arisen and that some preachers,... badly interpreting Our writings, have publicly asserted and continue to assert, on the occasion of the said indulgence, which We granted by way of suffrage for the souls in purgatory, that there is no further need to pray or make devout suffrage for such souls. By this, many were drawn away from doing good.

Wishing out of pastoral duty to prevent scandals and errors of this sort, We have written through Our Brief to different prelates in those parts, saying that they should declare to Christ's faithful that the plenary indulgence was conceded by Us for the souls in purgatory by way of suffrage, not so that the faithful of Christ should be drawn away by the aforesaid indulgence from good and pious works, but so that it should be of advantage for the welfare of souls by way of suffrage; and that the indulgence would be of advantage in just the same way as if devout prayers and pious alms were said and offered for the welfare of the same souls.

Nuper vero non sine gravi animi Nostri displicentia intelleximus, nonnullos minus recte et longe aliter quam intentio Nostra fuerit aut sit, huiusmodi verba interpretatos esse.... Non enim Nos ... ad supradictos praelatos scripsimus et declaravimus, supradictam indulgentiam plenariam animabus in purgatorio exsistentibus, acsi fierent pro eisdem devotae orationes piaeque eleemosynae efficerentur, videre prodesse, non quod intenderemus, prout nec intendimus, neque etiam inferre vellemus, indulgentiam non plus proficere aut valere quam eleemosynae et orationes, aut eleemosynas et orationes tantum proficere tantumque valere quantum indulgentia per modum suffragii, cum sciamus orationes et eleemosynas et indulgentiam per modum suffragii longe distare; sed eam "perinde" valere diximus, id est, per eum modum, "ac si" id est per quem orationes et

Recently, however, We have learned, not without grave **1406** displeasure to Our spirit, that some have interpreted these words incorrectly and quite differently from what was, or is, Our intention.... For We ... wrote and declared to the above-mentioned prelates that the above-mentioned plenary indulgence for the souls in purgatory seemed to be of benefit as if devout prayers were made for them or pious alms were given; not because We meant, nor do We now mean, nor do We wish it to be inferred, that the indulgence is no more beneficial or avails no more than alms and prayers or that alms and prayers benefit and avail as much as the indulgence by way of suffrage; for We know prayers and alms and the indulgence by way of suffrage differ greatly; but We have said the indulgence avails "just as if", that is, in the same way "as if"; that is, in ⟨the way⟩ through which prayers and alms avail.

eleemosynae valent. Et quoniam orationes et eleemosynae valent tamquam suffragia animabus impensa, Nos, quibus plenitudo potestatis ex alto est attributa, de thesauro universalis Ecclesiae, qui ex Christi Sanctorumque eius meritis constat, Nobis commisso, auxilium et suffragium animabus purgatorii afferre cupientes supradictam concessimus indulgentiam, ita tamen, ut fideles ipsi pro eisdem animabus suffragium darent, quod ipsae defunctorum animae per se nequeant adimplere. Haec in scriptis Nostris sensimus et sentimus....

And since prayers and alms do avail as suffrages offered up for souls, We, to whom the plenitude of power has been attributed from on high, have granted the above-mentioned indulgence, desiring to bring to the souls in purgatory help and suffrage from the treasury of the universal Church, committed to Us, which consists of the merits of Christ and his saints; in such a way, however, that the faithful themselves should make suffrage for those souls that those souls of the dead cannot achieve for themselves. This is what We meant and mean in Our writings....

**1407** Ut igitur sanctum et laudabile desiderium hoc Nostrum a nullo potest iure damnari, etiam intentio et sana mens, quae non nisi ad apertum bonum intendit, impugnari per ambiguitatis medium non debet, cum secundum theologicae disciplinae rationem quaecumque propositio dubium intellectum in se continens semper in eo sensu sit accipienda, in quo vera redditur locutio.

Quamobrem ... praesentium tenore motu proprio decernimus et declaramus, in quibuscumque scriptis Nostris semper Nostrae intentionis fuisse et nunc esse: ipsam plenariam indulgentiam per modum suffragii animabus in purgatorio exsistentibus concessam sic valere et suffragari, quemadmodum communis Doctorum schola eas valere et suffragari concedit.

Therefore, just as this Our holy and laudable desire may not be justly condemned by anyone, so also Our intention and sound mind, which aims only at an obvious good, must not be impugned by recourse to ambiguity; for it is the rule in studying theology that any proposition containing a doubtful meaning should always be taken in that sense which renders the statement true.

Wherefore ... by the tenor of these present ⟨writings⟩, We decree and declare, of Our own initiative, that Our meaning in all of Our writings always was and now is that the plenary indulgence granted, by way of suffrage, for the souls in purgatory avails and is of suffrage in the way in which the general school of Doctors grants that ⟨such indulgences⟩ avail and are of suffrage.

## 1411–1419: Propositions of Peter of Osma Condemned in the Bull *Licet ea quae de nostro mandato*, August 9, 1479

In the lost work *De confessione* of Peter Martínez of Osma, professor at Salamanca, erroneous theses were advanced regarding confessions, indulgences, and the power of the Roman pontiff. On December 15, 1476, these theses were censured by the capitular vicar of Saragossa and on May 24, 1479, by the theologians assembled under the authority of Archbishop Alfonso Carillo of Toledo in Alcalá de Henares. In his bull, Sixtus IV adopts their judgment as his own. Of the eleven propositions of Alcalá, three are not included (namely, 7, 10, and 11: worth noting is proposition 7: "The Church of the city of Rome is able to err" [Ecclesia urbis Romae errare potest]); the other propositions are recorded with slight differences and in another sequence. See the text of the propositions of Alcalá in M. Menéndez y Pelayo, *Historia de los heterodoxos españoles* 2, in *Obras completas*, Edicion nacional, vol. 36 (Santander, 1947), 381f., n. Peter of Osma retracted his errors before the bull was issued.

*Ed.:* BullTau 5:265a / BullCocq 3/III, 171b / DuPlA 1/II, 301b.

*Errors concerning Sacramental Confession and Indulgences*

**1411** (1) Confessionem peccatorum in specie, ex universalis Ecclesiae realiter statuto, non divino iure compertam fore.

(1) The confession of sins in detail was actually ⟨established⟩ by a decree of the universal Church ⟨and⟩ was not known by divine law.

**1412** (2) Peccata mortalia quoad culpam et poenam alterius saeculi absque confessione, sola cordis contritione,

(2) Mortal sins are taken away, without confession, by contrition of heart alone as regards both guilt and punishment in the next world,

**1413** (3) pravas vero cogitationes sola displicentia deleri.

(3) and bad thoughts simply by displeasure.

**1414** (4) Quod confessio secreta sit, necessario non exigi.

(4) It is not necessarily demanded that confession be secret.

**1415** (5) Non peracta paenitentia, confitentes absolvi non debere.

(5) If the penance has not been completed, those confessing ought not to be absolved.

**1416** (6) Romanum Pontificem purgatorii poenam remittere

(6) The Roman pontiff cannot remit the punishment of purgatory

(7) et super his, quae universalis Ecclesia statuit, dispensare non posse.

(8) Sacramentum quoque paenitentiae, quantum ad collationem gratiae, naturae, non autem institutionis Novi vel Veteris Testamenti exsistere.

[*Censura:*] Pro potioris cautelae suffragio, omnes et singulas propositiones praedictas falsas, sanctae catholicae fidei contrarias, erroneas et scandalosas et ab evangelica veritate penitus alienas, sanctorum quoque Patrum decretis et aliis Apostolicis constitutionibus contrarias fore ac manifestam haeresim continere ... declaramus.

(7) or dispense from things laid down by the universal Church. **1417**

(8) The sacrament of penance is, as regards the bestowal of grace, ⟨a sacrament⟩ of nature but not an institution of the New or Old Testament. **1418**

[*Censure:*] For greater safety's sake, We declare ... each and all the foregoing propositions to be false, contrary to the holy Catholic faith, erroneous, scandalous, and altogether removed from evangelical truth, contrary to the decrees of the holy Fathers and other apostolic constitutions, and to contain manifest heresy. **1419**

## 1425–1426: Constitution *Grave nimis*, September 4, 1483

Cf. *1400.

*Ed.:* C. Sericoli, *Immaculata B.M.V. Conceptio iuxta Xysti IV Constitutiones*, Bibliotheca Mariana Medii Aevi, Textus et Disquisitiones 5 (Sibenici and Rome, 1945), 159f. / *Extravagantes communes*, l. III, tit. 12, c. 2 (Frdb 2:1286) / HaC 9:1495C–1496B.

*The Immaculate Conception of Mary*

Sane cum sancta Romana Ecclesia de intemeratae semperque Virginis Mariae conceptione publice festum solemniter celebret, et speciale ac proprium super hoc officium ordinaverit, nonnulli, ut accepimus, diversorum ordinum praedicatores in suis sermonibus ad populum publice per diversas civitates et terras affirmare hactenus non erubuerunt, et quotidie praedicare non cessant, omnes illos, qui tenent aut asserunt, eandem gloriosam et immaculatam Dei genitricem absque originalis peccati macula fuisse conceptam, mortaliter peccare, vel esse haereticos, eiusdem immaculatae conceptionis officium celebrantes, audientesque sermones illorum, qui eam sine huiusmodi macula conceptam esse affirmant, peccare graviter.

Although the holy Roman Church publicly and solemnly celebrates the feast of the conception of the spotless and ever-virgin Mary and has instituted a special and proper office for this ⟨feast⟩, certain preachers of various orders—as We have learned—have not been ashamed up until now to affirm publicly to people of diverse cities and regions, and do not cease to preach every day, that all sin mortally or are heretics who hold or assert that the same glorious and immaculate Mother of God was conceived without the stain of original sin; and that they sin grievously if they celebrate the office of the same immaculate conception and listen to the sermons of those who affirm that ⟨Mary⟩ was conceived without this stain ⟨of original sin⟩. **1425**

... Nos igitur huiusmodi temerariis ausibus ... obviare volentes, motu proprio, non ad alicuius Nobis super hoc oblatae petitionis instantiam, sed de Nostra mera deliberatione et certa scientia, huiusmodi assertiones praedicatorum eorundem et aliorum quorumlibet qui affirmare praesumerent, eos, qui crederent aut tenerent, eandem Dei genitricem ab originalis peccati macula in sua conceptione praeservatam fuisse, propterea alicuius haeresis labe pollutos fore vel mortaliter peccare, aut huiusmodi officium conceptionis celebrantes seu huiusmodi sermones audientes alicuius peccati reatum incurrere, utpote falsas et erroneas et a veritate penitus alienas, editosque desuper libros praedictos, id continentes, quoad hoc auctoritate Apostolica tenore praesentium reprobamus et damnamus; ... simili poenae ac censurae subiicientes eos, qui ausi fuerint asserere, contrariam opinionem tenentes, videlicet gloriosam Virginem Mariam cum originali peccato fuisse conceptam, haeresis crimen vel peccatum incurrere mortale, cum nondum sit a Romana Ecclesia et Apostolica Sede decisum....

... We, therefore, wishing to oppose such irresponsible boldness ... by Our own initiative and not by the insistence of anyone's request presented to Us on this subject, but only through our deliberation and certain knowledge, condemn and reprove those types of assertions of preachers and any others who dare to assert that those who believe and hold that the Mother of God was, in her conception, preserved from the stain of original sin are, because of this, polluted by the stain of heresy or sin mortally; or if ⟨they⟩ celebrate this office of ⟨Mary's⟩ conception or listen to such sermons they incur the guilt of some sin; and ⟨likewise⟩ in virtue of apostolic authority, on the basis of these present ⟨writings⟩, ⟨We condemn such affirmations⟩ as false and erroneous and completely contrary to the truth as well as the aforesaid books that have been published with this content;... and We place a similar penalty and censure on those who dare to assert that people who hold the contrary opinion—namely, that the Virgin Mary was conceived with original sin—incur the crime of heresy or mortal sin, since the matter has not yet been decided by the Roman Church and the Apostolic See.... **1426**

## INNOCENT VIII: August 29, 1484–July 25, 1492

### 1435: Bull *Exposcit tuae devotionis* to Jean de Cirey, Abbot of the Monastery of Cîteaux, Diocese of Chalon-sur-Saône, April 9, 1489

By this bull, the privilege of conferring the subdiaconate and diaconate is given to the abbey of Cîteaux and to its four principal daughterhouses of La Ferté, Pontigny, Clairvaux, and Morimond. This privilege is more modest than the one in the bulls referred to above in *1145–1146 and 1290. An abridged version of this bull is found in the Vatican Archives [armaria 54, t. 8, fol. 295]. Abbot Jean de Cirey published this privilege in *Collecta quorumdam privilegiorum Ordinis Cisterciensis* (Dijon, 1491). The Cistercians made use of this privilege until the late eighteenth century. The *Rituale Cisterciense ex libro usuum, definitionibus Ordinis et Caeremoniali episcoporum collectum* VIII, 17–18 (most recent edition [Westmalle, 1949], pp. 402–12) contains the *ordo* for the ordination to the subdiaconate and diaconate.

*Ed.:* L. Meschet, *Privilèges de l'Ordre de Cîteaux* (Paris, 1713), 135 / R. Köndig, *Elenchus privilegiorum regularium tam mendicantium quam non mendicantium, maxime Cisterciensium* (Cologne, 1713; 2nd ed., 1779), 391f. / reproduced in Pio de Langogne, "De Bulla Innocentiana seu de potestate papae commitendi simplici presbytero subdiaconatus collationem", in *ÉtFranc* 6 (1901): 131–33; C. Baisi, *Il ministro straordinario degli ordini sacramentali* (Rome, 1935), 13–15; H. Lennerz, *De sacramento Ordinis*, 2nd ed. (Rome, 1953), 148f.; J. Beyer, in NvRTh 76 (1954): 361f.

*The Extent of the Power of Ordination in a Priest*

**1435** ... Cum itaque sicut exhibita Nobis nuper pro parte tua petitio continebat, ex privilegiis et indultis Apostolicis tibi et aliorum quatuor monasteriorum praedictorum abbatibus pro tempore exsistentibus, ut,

> omnes ordines minores personis Ordinis eiusdem intra monasteria praedicta conferre ac pallas altaris et alia ornamenta ecclesiastica benedicere ac mitra et anulo et aliis pontificalibus insigniis uti, nec non in ipsis et aliis monasteriis et prioratibus illis subiectis, ac in parochialibus et aliis ecclesiis ad eos communiter vel divisim pertinentibus, quamvis eis pleno iure non subessent, benedictionem sollemnem, post Missarum, Vesperarum et Matutinarum sollemnia, dummodo in benedictione huiusmodi aliquis antistes vel Apostolicae Sedis legatus praesens non foret, elargiri, ...

obtenta valerent, ... concessum fuerit ... :

Nos qui Ordinem ipsum prae ceteris in visceribus gerimus charitatis et illum intendimus non minoribus gratiis et privilegiis quam praedecessores Nostri fecerunt, decorare, tuis in hac parte supplicationibus inclinati, tibi et successoribus tuis, ac dictis abbatibus aliorum quatuor monasterium praedictorum nunc et pro tempore exsistentibus, ut de cetero perpetuis futuris temporibus,

> praedicta et quaecumque alia vestimenta ac ornamenta ecclesiastica ... benedicere, et calices consecrare ... ac altaria ... in quibuslibet locis dicti Ordinis, chrismate sacro prius ab aliquo catholico antistite recepto consecrare, et etiam benedictionem sollemnem post Missarum, Vesperarum et Matutinarum sollemnia ... elargiri, ac, ne monachi dicti Ordinis pro suscipiendis

... Since, therefore, as the petition recently presented to Us on your behalf showed, it has been granted by apostolic privileges and indults to you and to the abbots of the other above-named four monasteries for the duration of their term of office that the authorizations obtained should remain in force

> to confer all the minor orders on persons belonging to this ⟨religious⟩ order within the monasteries aforesaid and to bless altar cloths and other ecclesiastical ornaments and to use the miter, ring, and other pontifical insignia as well as to bestow a solemn blessing after the solemn celebration of Mass, Vespers, and Matins, in their own and other monasteries and priories subject to them and in parochial and other churches pertaining to them in common or individually even if not fully subject to them in law, provided that at such a blessing, no bishop or legate of the Apostolic See is present ... :

We, who cherish that order above others with tender love and who intend to endow it with no lesser graces and privileges than Our predecessors have done, inclining to your wishes on this point, concede, by apostolic authority, with certain knowledge, by the tenor of these present ⟨writings⟩, as a special favor, that you and your successors and the said abbots of the other four monasteries aforesaid, now and during their term of office as likewise in future times forever, shall be able freely and licitly

> to bless the aforesaid, and any other vestments and ecclesiastical ornaments ..., to consecrate chalices ..., altars ... in any places belonging to the said order with sacred chrism previously received from any Catholic bishop, and also to bestow a solemn blessing after the solemn celebration of Mass, Vespers, and Matins, and, so that the monks of the said order should not be obliged to go hither

Subdiaconatus et Diaconatus ordinibus extra claustrum hinc inde discurrere cogantur, tibi et successoribus tuis, ut quibuscumque dicti Ordinis monachis, aliis vero quatuor abbatibus praefatis ac eorum successoribus, ut suorum monasteriorum praedictorum religiosis, quos ad id idoneos repereritis, Subdiaconatus et Diaconatus ordines huiusmodi alias rite conferre, ...

libere et licite possitis et possunt, auctoritate Apostolica et ex certa scientia tenore praesentium de speciali dono gratiae indulgemus.

and thither outside for receiving the orders of subdiaconate and diaconate, ⟨We concede⟩ that you and your successors, in respect of any monks of the said order, and that the other four abbots aforementioned and their successors, in respect of the religious of their monasteries aforesaid, shall be able duly to confer the orders of subdiaconate and diaconate on those whom they find otherwise suitable.

ALEXANDER VI: August 11, 1492–August 18, 1503
PIUS III: September 22–October 18, 1503

## JULIUS II: October 31, 1503–February 21, 1513

## Fifth LATERAN Council (Eighteenth Ecumenical): May 3, 1512–March 16, 1517

This council principally sought ways to settle the Gallican disputes. After Louis XII, King of France, was reconciled in 1513 with the Apostolic See and, from the eighth session on, his nation was represented at the council, it became possible to substitute a concordat for the Pragmatic Sanction of Bourges (cf. *1445). In addition, the council issued decrees concerning faith and morals (*1440–1444).

Continuation of the Fifth LATERAN Council under Leo X

## LEO X: March 11, 1513–December 1, 1521

### 1440–1441: Session 8, December 19, 1513: Bull *Apostolici regiminis*

By means of this bull, the doctrine, closely connected with Averroism, is rejected that maintains it is not possible to demonstrate the immortality of the human soul by reason, though it should be believed. This doctrine was upheld chiefly by Pietro Pomponazzi in his treatise (completed in September 1516) *De immortalitate animae* (ed. by Gianfranco Morra [Bologna, 1954]; *Abhandlung über die Unsterblichkeit der Seele: Tractatus de immortalitate animae*, ed. by B. Moisisch, Philosophische Bibliothek 434 [Hamburg, 1990]).

*Ed.:* Mac 32:842A–D / HaC 9:1719C–1720A / BullTau 5:601b–602a / BullCocq 3/III, 393ab / COeD, 3rd ed., $605_{11}$–$606_{2}$.

*The Doctrine of the Human Soul against the Neo-Aristotelians*

Cum ... zizaniae seminator, antiquus humani generis hostis [*cf. Mt 13:25*], nonnullos perniciosissimos errores, a fidelibus semper explosos, in agro Domini superseminare et augere sit ausus, de natura praesertim animae rationalis, quod videlicet mortalis sit, aut unica in cunctis hominibus, et nonnulli temere philosophantes, secundum saltem philosophiam verum id esse asseverent:

contra huiusmodi pestem opportuna remedia adhibere cupientes, hoc sacro approbante Concilio damnamus et reprobamus omnes asserentes, animam intellectivam mortalem esse, aut unicam in cunctis hominibus, et haec in dubium vertentes,

cum illa non solum vere per se et essentialiter humani corporis forma exsistat, sicut in canone felicis

Since ... the sower of cockle, the ancient enemy of the human race [*cf. Mt 13:25*], has dared to sow and make grow in the Lord's field some most pernicious errors that at all times were rejected by the faithful concerning in particular the nature of the rational soul: viz., that it is mortal or one and the same in all men, and some people, rash in their philosophizing, assert that this is true at least philosophically speaking: **1440**

We therefore wish to use the appropriate remedy against this error; and with the approval of the council We condemn and reprove all those who assert that the intellectual soul is mortal or that it is one and the same in all men or who raise doubts in this matter.

The intellectual soul is not only truly, of itself and essentially, the form of the human body, as it is stated

recordationis Clementis papae V praedecessoris Nostri in Viennensi Concilio edito continetur [*902], verum et immortalis, et pro corporum quibus infunditur multitudine singulariter multiplicabilis, et multiplicata, et multiplicanda sit....

in the canon of Clement V, Our predecessor of blessed memory, issued by the Council of Vienne [*902], but it is also immortal and, according to the great number of bodies into which it is individually infused, it can be, must be, and is multiplied....

**1441** Cumque verum vero minime contradicat, omnem assertionem veritati illuminatae fidei contrariam omnino falsam esse definimus [*cf.* *3017]; et, ut aliter dogmatizare non liceat, districtius inhibemus: omnesque huiusmodi erroris assertionibus inhaerentes veluti damnatissimas haereses seminantes per omnia ut detestabiles et abominabiles haereticos et infideles, catholicam fidem labefactantes, vitandos et puniendos fore decernimus.

And since truth cannot contradict truth in any way, We define every statement contrary to the truth of the enlightened faith to be entirely false [*cf.* *3017]; and so We strictly forbid that teaching any other doctrine be allowed: and we decree that all those clinging to erroneous assertions of this kind—sowing, as it were, the most condemnable heresies—are to be avoided in every way and punished as detestable and abominable heretics and infidels who are undermining the Catholic faith.

## 1442–1444: Session 10, May 4, 1515: Bull *Inter multiplices*

There had already been numerous papal decrees in support of the *montes pietatis* (credit organizations): H. Holzapfel, *Die Anfänge der Montes pietatis (1462–1515)*, publication of the Kirchenhistorischen Seminar München, ed. by A. Knöpfler, vol. 11 (Munich, 1903), 10–12, enumerates seventeen decrees, the first of which, *Cum dilecti* (June 3, 1463) of Pius II, favors the endowment of Orvieto. However, there were objections to the manner in which these credit organizations provided indemnity.

*Ed.:* MaC 32:905E–907A / HaC 9:1773D–1774E / BullTau 5:622a–623b / BullCocq 3/III, 408b–409a / COeD, 3rd ed., $626_{17}$–$627_{30}$. —*Reg.:* J. Hergenröther, *Regesta Leonis X* (Freiburg, 1884), no. 15297.

*Usury and the Credit Organizations* (Montes pietatis)

**1442** Nonnullis enim magistris et doctoribus dicentibus eos montes non esse licitos, in quibus aliquid ultra sortem pro libra, decurso certo tempore, per ministros huius montis ab ipsis pauperibus, quibus mutuum datur, exigitur, et propterea ab usurarum crimine ... mundos non evadere, cum Dominus noster, Luca Evangelista testante [*Lc 6:34s*], aperto nos praecepto obstrinxerit, ne ex dato mutuo quidquam ultra sortem sperare debeamus. Ea enim propria est usurarum interpretatio, quando videlicet ex usu rei, quae non germinat, nullo labore, nullo sumptu nullove periculo lucrum fetusque conquiri studetur....

Some of these masters and doctors say that the credit organizations are unlawful. After a fixed period of time has passed, they say, those attached to these organizations demand from the poor to whom they make a loan so much per pound in addition to the capital sum. For this reason they cannot avoid the crime of usury ... since our Lord, according to Luke the evangelist [*Lk 6:34f.*], has bound us by a clear command that we ought not to expect any addition to the capital sum when we grant a loan. For, that is the real meaning of usury: when, from its use, a thing that produces nothing is applied to the acquiring of gain and profit without any work, any expense, or any risk....

**1443** Aliis vero pluribus magistris et doctoribus ... conclamantibus pro tanto bono tamque rei publicae pernecessario, modo ratione mutui nihil petatur neque speretur; pro indemnitate tamen eorumdem montium, impensarum videlicet ministrorum eorumdem ac rerum omnium ad illorum necessariam conservationem pertinentium, absque montium huiusmodi lucro, idque moderatum et necessarium ab his, qui ex huiusmodi mutuo commodum suscipiunt, licite ultra sortem exigi et capi posse nonnihil licere, cum regula iuris habeat, quod qui commodum sentit, onus quoque sentire debeat,[1] praesertim si Apostolica accedat auctoritas. Quam quidem sententiam a felicis recordationis Paulo II, Sixto IV, Innocentio VIII, Alexandro VI et Iulio II Romanis

But many other masters and doctors ... unite in speaking in defense of so great a benefit and one so necessary to the state on the grounds that nothing is being sought or hoped for from the loan as such. Nevertheless, they argue, for the compensation of the organizations—that is, to defray the expenses of those employed and of all the things necessarily pertaining to the upkeep of the said organizations—they may lawfully ask and receive, in addition to the capital, a moderate and necessary sum from those deriving benefit from the loan, provided that no profit is made therefrom. This is in virtue of the rule of law that the person who experiences benefit ought also to meet the cost,[1] especially when there is added the support of the apostolic authority. They point out that this

*1443 [1] *Regulae iuris*, in Boniface VIII, *Liber Sextus Decretalium* V, appendix, regula 55 (Frdb 2:1123).

Pontificibus praedecessoribus Nostris probatam ... esse ostendunt.

Nos super hoc ... opportune providere volentes, alterius quidem partis, iustitiae zelum, ne vorago aperiretur usurarum, alterius, pietatis et veritatis amorem, ut pauperibus subveniretur, utriusque vero partis studium commendantes,... sacro approbante Concilio, declaramus et definimus, montes pietatis antedictos per respublicas institutos et auctoritate Sedis Apostolicae hactenus probatos et confirmatos,

in quibus pro eorum impensis et indemnitate aliquid moderatum ad solas ministrorum impensas et aliarum rerum ad illorum conservationem, ut praefertur, pertinentium, pro eorum indemnitate dumtaxat, ultra sortem absque lucro eorundem montium recipitur,

neque speciem mali praeferre nec peccandi incentivum praestare neque ullo pacto improbari, quin immo meritorium esse ac laudari et probari debere tale mutuum et minime usurarium putari....

Omnes autem ..., qui contra praesentis declarationis et sanctionis formam de cetero praedicare seu disputare verbo vel scriptis ausi fuerint, excommunicationis latae sententiae poenam ... incurrere volumus....

opinion was ... approved by Our predecessors of happy memory, the Roman pontiffs Paul II, Sixtus IV, Innocent VIII, Alexander VI, and Julius II.

On this question ..., We wish to make suitable **1444** arrangements. We commend the zeal for justice displayed by the former group, which desires to prevent the opening up of the chasm of usury, as well as the love of piety and truth shown by the latter group, which wishes to aid the poor, and, indeed, the earnestness of both sides ... [and] with the approval of the sacred council, We declare and define that the above-mentioned credit organizations, established by states and hitherto approved and confirmed by the authority of the Apostolic See, do not introduce any kind of evil or provide any incentive to sin

if they receive, in addition to the capital, a moderate sum for their expenses and by way of compensation, provided it is intended exclusively to defray the expenses of those employed and of other things pertaining (as mentioned) to the upkeep of the organizations and provided that no profit is made therefrom.

They ought not, indeed, to be condemned in any way. Rather, such a type of lending is meritorious and should be praised and approved. It certainly should not be considered as usurious....

It is Our will that all ... who henceforth dare to preach or argue otherwise by word or in writing, contrary to the sense of the present declaration and sanction, ... incur the punishment of immediate excommunication....

### 1445: Session 11, December 19, 1516: Bull *Pastor aeternus gregem*

At the suggestion of King Charles VII of France, the assembly of the clergy of Bourges, gathered in May and June 1438, had drawn up twenty-three articles inspired by the Council of Basel and which, in particular, upheld conciliarism. On June 7, 1438, the king subscribed to this "Pragmatic Sanction of Bourges", which was chiefly in accord with the interests of the Royal Senate and the University of Paris. After the struggle between the popes—who never recognized the sanction—and France was brought to a close under Louis XII, his successor, Francis I, accepted the following bull of Leo X. In this, the "Pragmatic Sanction" is declared invalid and the bull *Unam Sanctam* of Boniface VIII (*870–875) is confirmed, without prejudice, however, to the declaration *Meruit* of Clement V ("sine tamen praeiudicio Declarationis Clementis V *Meruit*"), which qualifies it.

*Ed.:* MaC 32:967C–E; HaC 9:1828D–1829A; BullTau 5:661ab; BullCocq 3/III, 431b; COeD, 3rd ed., $642_{10-26}$.

*The Relation between the Pope and the Council*

... Nos a tam nefariae Sanctionis [*pragmaticae Bituricensis*] et contentorum in ea revocatione retrahi aut desistere salva conscientia ... non posse aut debere censemus.

Nec illud Nos movere debet, quod Sanctio ipsa et in ea contenta in Basileensi Concilio edita et, ipso Concilio instante, a Bituricensi Congregatione recepta et acceptata fuerunt, cum ea omnia post translationem eiusdem Basileensis Concilii per felicis memoriae Eugenium papam IV... [*Ferraram 18. Sept. 1437*] factam, a Basileensi Conciliabulo ... facta exstiterint ac propterea nullum robur habere potuerint, cum etiam solum

... We judge that we cannot or ought not, with a safe **1445** conscience,... withdraw from or abandon the revocation of such an evil sanction [*the Pragmatic Sanction of Bourges*] and its contents.

The fact that the sanction and its contents were published at the Council of Basel and, at the instance of the same council, were received and recognized by the assembly at Bourges should not impress Us, since all those things that were carried out after the transfer of the same Council of Basel by Pope Eugene IV, of happy memory,... [*to Ferrara on September 18, 1437*] ... became the acts of the unlawful Council of Basel,

Romanum Pontificem pro tempore exsistentem tamquam auctoritatem super omnia concilia habentem, conciliorum indicendorum, transferendorum ac dissolvendorum plenum ius et potestatem habere, nedum ex sacrae Scripturae testimonio, dictis sanctorum Patrum ac aliorum Romanorum Pontificum etiam, praedecessorum Nostrorum, sacrorumque canonum decretis, sed propria etiam eorundem conciliorum confessione manifeste constet....

and, as a result, they could not have any force. For it is clearly established that only the Roman pontiff in office at the time, as holding authority over all councils, has the full right and power to summon, transfer, and dissolve councils, ⟨as is known⟩ not only from the witness of Sacred Scripture, the sayings of the holy Fathers, and indeed other Roman pontiffs, Our predecessors, and the decrees of the sacred canons, but also from the confession of the councils themselves....

## 1447–1449: Decree *Cum postquam* to the Papal Legate Cajetan de Vio, November 9, 1518

The manner of using indulgences in Germany, which suffered from serious abuses, had prompted Martin Luther to publish, on October 31, 1517, ninety-five theses on indulgences (Weimar ed., 1 [1883], 229–38). As a response to these, this bull seeks to set forth the doctrine of the Church on indulgences. The authority of the bull is emphasized by Leo X in his accompanying letter, *To the Swiss*, April 30, 1519 (ed. by L. R. Schmidlin, *Bernhardin Sanson: Der Ablaßprediger in der Schweiz 1518–1519* [Solothurn, 1898], 30f.): "The power of the Roman pontiff in granting such indulgences, according to the true definition of the Roman Church, which, as We have decreed, must be maintained and proclaimed by all,... just as you should take care to understand fully and observe, in conformity to this letter that We are sending you to sign.... You should adhere firmly to the true determination of the Holy Roman Church and of this Holy See which permits no errors" (Romani Pontificis potestatem in huiusmodi indulgentiarum concessione iuxta Romanae Ecclesiae veram definitionem, quam ab omnibus teneri et praedicari debere ... decrevimus, prout ex ipsis litteris, quas vobis consignari mandamus, plene videre et servare curabitis....Verae determinationi sanctae Romanae Ecclesiae et huius Sanctae Sedis, quae non permittit errores, firmiter adhaerebitis).

Cardinal Cajetan de Vio, to whom this bull was directed, inserted in 1522 the essential part of the text into his commentary on Thomas Aquinas, *Summa theologiae* III, q. 48, a. 5, Editio Leonina 11 (1903), 469.

*Ed.:* For Cajetan, see above / J. Le Plat, *Monumentorum ad historiam Concilii Tridentini spectantium amplissima collectio* 2 (Louvain, 1782), 23f. / repeated in N. Paulus, in ZKTh 37 (1913): 395f. / W. Köhler, *Dokumente zum Ablaßstreit von 1517* (Tübingen and Leipzig, 1902), 158f. (no. 36).

*Indulgences*

**1447** ... Ne de cetero quisquam ignorantiam doctrinae Romanae Ecclesiae circa huiusmodi indulgentias et illarum efficaciam allegare aut ignorantiae huiusmodi praetextu se excusare, aut protestatione conficta se iuvare, sed ut ipsi de notorio mendacio ut culpabiles convinci et merito damnari possint, per praesentes tibi significandum duximus, Romanam Ecclesiam, quam reliquae tamquam matrem sequi tenentur, tradidisse:

... And lest in the future anyone should allege ignorance of the doctrine of the Roman Church concerning such indulgences and their efficacy or excuse himself under pretext of such ignorance or aid himself by pretended protestations, but that these same persons may be convicted as guilty of notorious lying and be justly condemned, We have decided that you should be informed by these present ⟨writings⟩ that the Roman Church, which the other churches are bound to follow as their mother, has decreed:

**1448** Romanum Pontificem, Petri clavigeri successorem et Iesu Christi in terris vicarium, potestate clavium, quarum est aperire regnum caelorum tollendo illius in Christi fidelibus impedimenta (culpam scilicet et poenam pro actualibus peccatis debitam, culpam quidem mediante sacramento paenitentiae, poenam vero temporalem pro actualibus peccatis secundum divinam iustitiam debitam mediante ecclesiastica indulgentia), posse pro rationabilibus causis concedere eisdem Christi fidelibus, qui caritate iungente membra sunt Christi, sive in hac vita sint, sive in purgatorio, indulgentias ex superabundantia meritorum Christi et Sanctorum; ac tam pro vivis quam pro defunctis Apostolica auctoritate indulgentiam concedendo, thesaurum meritorum Iesu Christi et Sanctorum dispensare, per modum absolutionis indulgentiam ipsam conferre, vel per modum suffragii illam transferre consuevisse.

The Roman pontiff, successor of Peter, bearer of the keys and the vicar of Jesus Christ on earth, in virtue of the power of the keys—to which it belongs to open the kingdom of heaven by taking away the obstacles in Christ's faithful (namely, the guilt and the punishment due to actual sins: the guilt, indeed, through the sacrament of penance, but the temporal punishment due to actual sins according to divine justice by means of ecclesiastical indulgence)—can, for reasonable causes, concede indulgences from the superabundant merits and the saints to the same faithful of Christ, who are members of Christ by the bond of charity, whether in this life or in purgatory; and, by granting an indulgence for both the living and the dead in virtue of apostolic authority, he has been accustomed to dispense the treasury of the merits of Christ and the saints ⟨and⟩ to confer the indulgence itself by way of absolution or to apply it by means of suffrage.

Ac propterea omnes, tam vivos quam defunctos, qui veraciter omnes indulgentias huiusmodi consecuti fuerint, a tanta temporali poena, secundum divinam iustitiam pro peccatis suis actualibus debita liberari, quanta concessae et acquisitae indulgentiae aequivalet.

Et ita ab omnibus teneri et praedicari debere sub excommunicationis latae sententiae poena ... auctoritate Apostolica earumdem tenore praesentium decernimus.

And, therefore, all those, whether living or dead, who have truly obtained all such indulgences are freed from the temporal punishment due to their actual sins according to divine justice in a measure equivalent to the indulgence granted and acquired.

And by the tenor of these present ⟨writings⟩ ... in **1449** virtue of apostolic authority, we decree that this must be held and preached by all under penalty of *latae sententiae* ⟨automatic⟩ excommunication.

## 1451–1492: Bull *Exsurge Domine*, June 15, 1520

Martin Luther, who had found much sympathy with his ninety-five theses (cf. *1447°), had already been accused and summoned to Rome in November 1517. Shortly afterward, Leo X entrusted to Cardinal Cajetan de Vio the mission of inducing Luther to recant. However, neither their meeting of October 1518 in Augsburg nor the disputation held in Leipzig in June-July 1519 between Johannes Eck, the most outstanding defender of the Catholic religion, and the reformers Luther and Karlstadt brought about a reconciliation. After Johannes Eck was called to Rome, the process against Luther was initiated (January-April 1520). Among others, the universities of Cologne and Louvain submitted verdicts (DuPlA 1/II [1728]: 358–61; cf. the *Responsio Lutheriana* of 1520, Weimar ed., 6 [1888], 170–95). Since Luther did not retract his doctrines and on December 10, 1520, he publicly burned the bull *Exsurge Domine*, he was excommunicated on January 3, 1521, with the bull *Decet Romanum Pontificem* (BullTau 5:761a–764a / BullCocq 3/III, 493b–495b).

*Ed.:* BullTau 5:750a–752a / BullCocq 3/III, 488b–489b / MaC 32:1051C–1053D / HaC 9:1893A–1895A / DuPlA 1/II, 362b–364b.

The propositions of the bull are for the most part the exact words of Luther; the location of their sources was provided principally by H. Roos, "Die Quellen der Bulle *Exsurge Domine*", in *Theologie in Geschichte und Gegenwart*, Festschrift M. Schmaus, ed. J. Auer and H. Volk, 909–26 (Munich, 1957). For the sake of simplicity, the sources of particular propositions are designated with letters; the location in the critical edition, *D. Martin Luthers Werke* (Weimar, 1883ff.), follows (in parentheses). The letters signify the following:

A': *Resolutiones disputationum de indulgentiarum virtute* (1518) [for propositions 1, 3, 10, 18, 20–22, 26, 28, 32–35, 39].
B': *Disputatio et excusatio F. Martini Luther adversus criminationes D. Johannis Eccii* (1519) [2].
C': *Disputatio pro declaratione virtutis indulgentiarum* (1517) [4, 17, 38].
D': *Ein Sermon von Ablass und Gnade* (1517–1518) [5, 18].
E': *Sermo de poenitentia* (1518) [6-9, 11f., 14].
F': *Ein Sermon von dem Sakrament der Busse* (1519) [13].
G': *Instructio pro confessione peccatorum* (1519) [15].
H': *Ein Sermon vom Sakrament des Leichnams Christi und von den Bruderschaften* (1519) [16].
I': *Verklärung etlicher Artikel in dem Sermon von dem heiligen Sakrament* (1520) [16].
K': *Disputatio I. Eccii et M. Lutheri Lipsiae habita* (1519) [18, 30, 37, 40].
L': *Resolutiones Lutherianae super propositionibus suis Lipsiae disputatis* (1519) [19, 27, 29, 31].
M': *Sermo de virtute excommunicationis* (1518) [23].
N': *Ein Sermo von dem Bann* (1520) [24].
O': *Disputatio Heidelbergae habita* (1518) [36].
P': *(Grosser) Sermon von dem Wucher* (1520) [41].
Q': *Contra malignum J. Eccii iudicium* (1519) [25].
R': *Resolutio super Propositiones XIII de potestae papae* (1519) [25].

*Errors of Martin Luther*

1. Haeretica sententia est, sed usitata, sacramenta Novae Legis iustificantem gratiam illis dare, qui non ponunt obicem.[1]

1. It is a heretical, though widespread, opinion that the **1451** sacraments of the New Law give justifying grace to those who do not place an obstacle in the way.[1]

2. In puero post baptismum negare remanens peccatum, est Paulum et Christum simul conculcare.[1]

2. To deny that sin remains in a child after baptism is **1452** to disregard both Paul and Christ alike.[1]

3. Fomes peccati, etiamsi nullum adsit actuale peccatum, moratur exeuntem a corpore animam ab ingressu caeli.[1]

3. The tinder of sin hinders a soul departing from the **1453** body from entering into heaven, even though there is no actual sin.[1]

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***1451** [1] A', conclusio VII (1:544$_{35–38}$).
***1452** [1] B' (2:160$_{34f.}$).
***1453** [1] A', conclusio XXIV (1:572$_{10–14}$).

**1454** 4. Imperfecta caritas morituri fert secum necessario magnum timorem, qui se solo satis est facere poenam purgatorii, et impedit introitum regni.[1]

4. To one on the point of death, imperfect charity necessarily brings with it great fear, which in itself alone is enough to produce the punishment of purgatory and impedes entrance into the kingdom.[1]

**1455** 5. Tres esse partes paenitentiae: contritionem, confessionem et satisfactionem, non est fundatum in sacra Scriptura nec antiquis sanctis christianis doctoribus.[1]

5. That there are three parts of penance: contrition, confession, and satisfaction, is not founded on Holy Scripture or on the holy ancient Christian Doctors.[1]

**1456** 6. Contritio, quae paratur per discussionem, collationem et detestationem peccatorum, qua quis recogitat annos suos in amaritudine animae suae [*cf. Is 38:15*], ponderando peccatorum gravitatem, multitudinem, foeditatem, amissionem aeternae beatitudinis, ac aeternae damnationis acquisitionem, haec contritio facit hypocritam, immo magis peccatorem.[1]

6. Contrition that arises from examination, consideration, and detestation of sins, whereby one recounts one's years in the bitterness of one's soul [*cf. Is 38:15*], pondering over the grievousness, number, and ugliness of one's sins, over the loss of eternal happiness and the fall into eternal damnation, such a contrition makes one a hypocrite and a greater sinner than before.[1]

**1457** 7. Verissimum est proverbium et omnium doctrina de contritionibus huc usque data praestantius: 'De cetero non facere, summa paenitentia: optima paenitentia, nova vita.'[1]

7. Very true and better than all the previous teaching on the kinds of contrition is the maxim: not to do ⟨it⟩ again ⟨is⟩ the height of penance; the best penance ⟨is⟩ a new life.[1]

**1458** 8. Nullo modo praesumas confiteri peccata venialia, sed nec omnia mortalia, quia impossibile est, ut omnia mortalia cognoscas. Unde in primitiva Ecclesia solum manifesta mortalia confitebantur.[1]

8. Do not on any account presume to confess venial sins or even all mortal sins, for it is impossible for you to recognize all mortal sins. This is why only manifest mortal sins were confessed in the early Church.[1]

**1459** 9. Dum volumus omnia pure confiteri, nihil aliud facimus, quam quod misericordiae Dei nihil volumus relinquere ignoscendum.[1]

9. If we wish to confess everything clearly, we desire in reality to leave nothing to the mercy of God to forgive.[1]

**1460** 10. Peccata non sunt ulli remissa, nisi remittente sacerdote credat sibi remitti; immo peccatum maneret, nisi remissum crederet: non enim sufficit remissio peccati et gratiae donatio, sed oportet etiam credere esse remissum.[1]

10. Sins are not remitted to anyone unless, when the priest remits them, one believes that they are remitted; rather the sin would remain if one did not believe that it is remitted. For, the remission of sin and the giving of grace are not sufficient; it is also necessary to believe that sin is remitted.[1]

**1461** 11. Nullo modo confidas absolvi propter tuam contritionem, sed propter verbum Christi: "Quodcumque solveris" etc. [*Mt 16:19*]. Hinc, inquam, confide, si sacerdotis obtinueris absolutionem, et crede fortiter te absolutum, et absolutus vere eris, quidquid sit de contritione.[1]

11. Do not believe that you are absolved on account of your contrition, but on account of Christ's word: "Whatever you loose ...", etc. [*Mt 16:19*]. Hence I say: If you have received the absolution of a priest, have confidence and firmly believe that you are absolved; and absolved you will truly be, whatever your contrition.[1]

**1462** 12. Si per impossibile confessus non esset contritus, aut sacerdos non serio, sed ioco absolveret, si tamen credat se absolutum, verissime est absolutus.[1]

12. In the impossible supposition that one who confesses would not be sorry, or that the priest would give absolution not seriously but in jest, yet, if one believes that one is absolved, the penitent is in very truth absolved.[1]

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***1454** [1] C' and A', conclusio XXIV ($1:234_{3-6}$ and $1:572_{15}$).
***1455** [1] D' ($1:243_{4-11}$).
***1456** [1] E' ($1:319_{10-17}$).
***1457** [1] E' ($1:321_{2-4}$).
***1458** [1] E' ($1:322_{22-25}$).
***1459** [1] E' ($1:323_{4-6}$).
***1460** [1] A', conclusio VII ($1:543_{14f., 22-24}$).
***1461** [1] E' ($1:323_{23-28}$).
***1462** [1] E' ($1:323_{32-34}$).

13. In sacramento paenitentiae ac remissione culpae non plus facit Papa aut episcopus, quam infimus sacerdos: immo, ubi non est sacerdos, aeque tantum quilibet Christianus, etiamsi mulier aut puer esset.[1]

13. In the sacrament of penance and the remission of guilt, the pope or the bishop does no more than the lowliest priest; in fact, where there is no priest, any Christian can ⟨do⟩ as much, even a woman or a child.[1] **1463**

14. Nullus debet sacerdoti respondere, se esse contritum, nec sacerdos requirere.[1]

14. No one needs to answer a priest that one is sorry; nor should the priest inquire.[1] **1464**

15. Magnus est error eorum, qui ad sacramenta Eucharistiae accedunt huic innixi, quod sint confessi, quod non sint sibi conscii alicuius peccati mortalis, quod praemiserint orationes suas et praeparatoria: omnes illi iudicium sibi manducant et bibunt. Sed si credant et confidant, se gratiam ibi consecuturos, haec sola fides facit eos puros et dignos.[1]

15. Great is the error of those who approach the sacrament of the Eucharist relying on this, that they have confessed, that they are not conscious of any mortal sin, that they have sent their prayers on ahead and made preparations; all these eat and drink judgment to themselves. But if they believe and trust that they will attain grace, then this faith alone makes them pure and worthy.[1] **1465**

16. Consultum videtur, quod Ecclesia in communi Concilio statueret, laicos sub utraque specie communicandos: nec Bohemi communicantes sub utraque specie sunt haeretici, sed schismatici.[1]

16. It seems to have been decided that the Church in common council established that the laity should communicate under both species; the Bohemians who communicate under both species are not heretics, but schismatics.[1] **1466**

17. Thesauri Ecclesiae, unde Papa dat indulgentias, non sunt merita Christi et Sanctorum.[1]

17. The treasures of the Church from which the pope gives indulgences are not the merits of Christ and of the saints.[1] **1467**

18. Indulgentiae sunt piae fraudes fidelium, et remissiones bonorum operum; et sunt de numero eorum, quae licent, et non de numero eorum, quae expediunt [*cf. 1 Cor 6:12; 10:23*].[1]

18. Indulgences are a pious fraud of the faithful, dispensing them from doing good works; they are among those things that are allowed, not among those that are expedient [*cf. 1 Cor 6:12; 10:23*].[1] **1468**

19. Indulgentiae his, qui veraciter eas consequuntur, non valent ad remissionem poenae pro peccatis actualibus debitae apud divinam iustitiam.[1]

19. Indulgences, for those who really gain them, do not have the value of remitting the punishment incurred before the divine justice by actual sins.[1] **1469**

20. Seducuntur credentes indulgentias esse salutares et ad fructum spiritus utiles.[1]

20. They are led astray who believe that indulgences are salutary and spiritually fruitful.[1] **1470**

21. Indulgentiae necessariae sunt solum publicis criminibus, et proprie conceduntur duris solummodo et impatientibus.[1]

21. Indulgences are necessary only for public crimes; they are rightly granted only to the hardened and insensible.[1] **1471**

22. Sex generibus hominum indulgentiae nec sunt necessariae nec utiles: videlicet mortuis seu morituris, infirmis, legitime impeditis, his, qui non commiserunt crimina, his, qui crimina commiserunt, sed non publica, his, qui meliora operantur.[1]

22. There are six kinds of people for whom indulgences are neither necessary nor useful, viz., the dead or the dying, the infirm, those who are legitimately prevented, those who have committed no crimes, those who have committed crimes but not public ones, those who perform better works.[1] **1472**

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***1463** [1] F' (2:716$_{25–28}$).
***1464** [1] E' (1:322$_{16f.}$).
***1465** [1] G' (1:264$_{9–15}$).
***1466** [1] H' and I' (2:742$_{24–26}$ and 6:80$_{36f.}$).
***1467** [1] C' (1:236$_{10f., 14f.}$).
***1468** [1] K' (2:353$_{13}$; cf. 349$_{16f.}$, 356$_{38}$) and A', conclusio XX (1:570$_{2f.}$) and D' (1:246$_{15–19}$).
***1469** [1] L' (2:429$_{5–7}$).
***1470** [1] A', conclusio XXXII (1:587$_{24–26}$).
***1471** [1] A', conclusio XIII (1:552$_{24f.}$, 553$_{30f.}$).
***1472** [1] A', conclusio XIII (1:552$_{19–22}$).

**1473** 23. Excommunicationes sunt tantum externae poenae nec privant hominem communibus spiritualibus Ecclesiae orationibus.[1]

23. Excommunications are only external penalties, and they do not deprive man of the common spiritual prayers of the Church.[1]

**1474** 24. Docendi sunt Christiani plus diligere excommunicationem quam timere.[1]

24. Christians must be taught to cherish excommunications rather than to fear them.[1]

**1475** 25. Romanus Pontifex, Petri successor, non est Christi vicarius super omnes totius mundi ecclesias ab ipso Christo in beato Petro institutus.[1]

25. The Roman pontiff, the successor of Peter, is not the vicar of Christ over all the churches of the entire world, instituted by Christ himself in blessed Peter.[1]

**1476** 26. Verbum Christi ad Petrum: "Quodcumque solveris super terram" etc. [*Mt 16:19*] extenditur dumtaxat ad ligata ab ipso Petro.[1]

26. The word of Christ to Peter: "Whatever you loose on earth ..." [*Mt 16:19*] is extended merely to those things bound by Peter himself.[1]

**1477** 27. Certum est, in manu Ecclesiae aut Papae prorsus non esse statuere articulos fidei, immo nec leges morum seu bonorum operum.[1]

27. It is certain that it is not in the power of the Church or the pope to decide upon the articles of faith, and much less concerning the laws for morals or for good works.[1]

**1478** 28. Si Papa cum magna parte Ecclesiae sic vel sic sentiret, nec etiam erraret; adhuc non est peccatum aut haeresis, contrarium sentire, praesertim in re non necessaria ad salutem, donec fuerit per Concilium universale alterum reprobatum, alterum approbatum.[1]

28. If the pope with a great part of the Church thought so and so, he would not err; still it is not a sin or heresy to think the contrary, especially in a matter not necessary for salvation, until one alternative is condemned and another approved by a universal council.[1]

**1479** 29. Via nobis facta est enervandi auctoritatem Conciliorum, et libere contradicendi eorum gestis, et iudicandi eorum decreta, et confidenter confitendi quidquid verum videtur, sive probatum fuerit, sive reprobatum a quocumque Concilio.[1]

29. The way has been opened for us to weaken the authority of the councils, to contradict freely their acts, to judge their decrees, and to confess with confidence whatever seems to be true, whether it was approved or disapproved by any council whatsoever.[1]

**1480** 30. Aliqui articuli Iohannis Hus condemnati in Concilio Constantiensi sunt christianissimi, verissimi et evangelici, quos nec universalis Ecclesia posset damnare.[1]

30. Some articles of John Hus, condemned in the Council of Constance, are most Christian, wholly true, and evangelical; these the universal Church could not condemn.[1]

**1481** 31. In omni opere bono iustus peccat.[1]

31. In every good work the just man sins.[1]

**1482** 32. Opus bonum optime factum est veniale peccatum.[1]

32. A good work perfectly performed is a venial sin.[1]

**1483** 33. Haereticos comburi est contra voluntatem Spiritus.[1]

33. That heretics be burned is against the will of the Spirit.[1]

**1484** 34. Proeliari adversus Turcas est repugnare Deo visitanti iniquitates nostras per illos.[1]

34. To go to war against the Turks is to resist God, who punishes our iniquities through them.[1]

**1485** 35. Nemo est certus, se non semper peccare mortaliter, propter occultissimum superbiae vitium.[1]

35. No one is certain that he is not always sinning mortally because of the most hidden vice of pride.[1]

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***1473** [1] M' (1:639$_{19f., 33f.}$).
***1474** [1] N' (6:70$_{29f.}$).
***1475** [1] Cf. Q' (2:628$_{5}$) and R' (2:225$_{35f.}$) as an approximation.
***1476** [1] A', conclusio V (1:536$_{20–22}$).
***1477** [1] L' (2:427$_{8–10}$).
***1478** [1] A', conclusio XXVI (1:583$_{5–8}$).
***1479** [1] L' (2:406$_{1f.}$, 404$_{15–17}$).
***1480** [1] K' (2:279$_{11–13}$).
***1481** [1] L' (2:416$_{35f.}$).
***1482** [1] A', conclusio LVIII (1:608$_{10f.}$).
***1483** [1] A', conclusio LXXX (1:625$_{4}$, 624$_{35–38}$).
***1484** [1] A', conclusio V (1:535$_{35–39}$).
***1485** [1] A', conclusio XIII (1:553$_{13f.}$).

36. Liberum arbitrium post peccatum est res de solo titulo; et dum facit, quod in se est, peccat mortaliter.[1]

37. Purgatorium non potest probari ex sacra Scriptura, quae sit in canone.[1]

38. Animae in purgatorio non sunt securae de earum salute, saltem omnes: nec probatum est ullis aut rationibus aut Scripturis, ipsas esse extra statum merendi vel augendae caritatis.[1]

39. Animae in purgatorio peccant sine intermissione, quamdiu quaerunt requiem et horrent poenas.[1]

40. Animae ex purgatorio liberatae suffragiis viventium minus beantur, quam si per se satisfecissent.[1]

41. Praelati ecclesiastici et principes saeculares non male facerent, si omnes saccos mendicitatis delerent.[1]

[*Censura:*] Praefatos omnes et singulos articulos seu errores tamquam, ut praemittitur, respective haereticos, aut scandalosos, aut falsos, aut piarum aurium offensivos, vel simplicium mentium seductivos, et veritati catholicae obviantes, damnamus, reprobamus, atque omnino reicimus.

36. After sin, free will is a reality in name only; and when it does what is in its power, it sins mortally.[1] **1486**

37. Purgatory cannot be proved from any Sacred Scripture that is in the canon.[1] **1487**

38. The souls in purgatory are not sure of their salvation, at least ⟨not⟩ all; nor is it proved by any arguments or by the Scriptures that they are beyond the state of meriting or of increasing in charity.[1] **1488**

39. The souls in purgatory sin without intermission as long as they seek rest and abhor punishments.[1] **1489**

40. The souls freed from purgatory by the suffrages of the living are less happy than if they had made satisfaction by themselves.[1] **1490**

41. Ecclesiastical prelates and secular princes would not act badly if they destroyed all of the money-bags of beggary.[1] **1491**

[*Censure:*] All and each of the above-mentioned articles or errors, as set before you, We condemn, disapprove, and entirely reject as respectively heretical or scandalous or false or offensive to pious ears or seductive of simple minds and in opposition to Catholic truth. **1492**

ADRIAN VI: January 9, 1522–September 14, 1523
CLEMENT VII: November 19, 1523–September 25, 1534

## PAUL III: October 13, 1534–November 10, 1549

### 1495: Brief *Pastorale officium* to the Archbishop of Toledo, May 29, 1537

A delegation of Dominicans had complained to Rome that the Spanish colonists were making slaves of the indigenous people of Central America. They induced the pope to defend their fundamental rights. Paul III published the brief *Pastorale officium* on the right to liberty and property, addressed to Cardinal Juan de Tavera, Archbishop of Toledo, and a second brief (*Veritas ipsa* of June 2, 1537), in which he threatened excommunication. It is true that on June 19, 1538, he withdrew the threat of this sanction under pressure from the Spanish government. Nevertheless, with the position he took, he prepared the way for new legislation signed by Emperor Charles V on November 20, 1542, through which the rights of the indigenous people had to be considered in a way more appropriate to the Christian spirit.

*Ed.:* J. Margraf, *Kirche und Sklaverei seit der Entdeckung Amerikas* (Tübingen, 1865), 218f. (for the brief *Veritas ipsa*: ibid., 219f.); *Colección de documentos inéditos relativos al descubrimiento, conquista y organización de las antiguas posesiones españolas de América y Oceania* 7 (Madrid, 1867), 414 (for the brief *Veritas ipsa:* ibid.).

*The Right of Man to Freedom and Property*

Ad Nostrum siquidem pervenit auditum, quod ... Carolus [*V*] Romanorum imperator ... ad reprimendos eos, qui cupiditate aestuantes contra humanum genus

It has come to Our hearing that ... in order to restrain those who, stirred by greed, bear an inhuman spirit against the human race, Charles [*V*] the emperor of the Romans, **1495**

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***1486** [1] O' (1:354$_{5f.}$).
***1487** [1] K' (2:324$_{10–12}$).
***1488** [1] C' (1:234$_{13f., 11f.}$).
***1489** [1] A', conclusio XVIII (1:562$_{15f.}$).
***1490** [1] K' (2:340$_{39}$–341$_{1}$).
***1491** [1] P' (6:42$_{12f.}$).

inhumanum gerunt animum, publico edicto omnibus sibi subiectis prohibuit, ut quisquam Occidentales aut Meridionales Indos in servitutem redigere aut eos bonis suis privare praesumat.

Hos igitur attendentes Indos ipsos, licet extra gremium Ecclesiae exsistant, non tamen sua libertate aut rerum suarum dominio privatos vel privandos esse, cum homines ideoque fidei et salutis capaces sint, non servitute delendos, sed praedicationibus et exemplis ad vitam invitandos fore,

ac praeterea Nos talium impiorum tam nefarios ausus reprimere et ne iniuriis et damnis exasperati ad Christi fidem amplectendam duriores efficiantur providere cupientes
circumspectioni tuae ... mandamus, quatenus ... universis et singulis uniuscuiusque dignitatis ... exsistentibus sub excommunicationis latae sententiae poena ... districtius inhibeas, ne praefatos Indos quomodolibet in servitutem redigere aut eos bonis suis spoliare quoquomodo praesumant.

has prohibited, by public edict, any of his subjects from presuming to reduce the Western or Southern Indians to slavery or to deprive them of their goods.

Since We, therefore, are vigilant that these Indians, even if outside the bosom of the Church, are not deprived, nor are they to be deprived, of their freedom or the ownership of their goods, for they are men and, therefore, capable of faith and salvation, and, thus, they are not to be destroyed by enslavement but rather invited to life through preaching and example,
and since We, moreover, desire to repress the nefarious undertakings of such impious ⟨men⟩ and to insure that the Indians do not become hardened against embracing the faith of Christ, made bitter by bad treatment and losses,
... We demand that ... under your watchful attention you prevent with great severity ... under pain of excommunication ... each and every one of whatever rank from presuming in any way to reduce the aforementioned Indians to slavery or in any way to despoil them of their goods.

### 1497: Constitution *Altitudo divini consilii*, June 1, 1537

This decree was directed to the "territories of the West Indies"; on July 2, 1524, an assembly of Franciscan missionaries (the "Primera Junta de México") had already treated this question.

*Ed.:* CdICF 9:140 (no. 81) / CollPF, 2nd ed., 1:30 (n. 1 to no. 114).

*Privilegium fidei*

**1497** Super eorum [*Indorum Occidentalium*] vero matrimonium hoc observandum decernimus, ut, qui ante conversionem plures iuxta eorum mores habebant uxores, et non recordantur quam primo acceperint, conversi ad fidem, unam ex illis accipiant, quam voluerint, et cum ea matrimonium contrahant per verba de praesenti, ut moris est; qui vero recordantur, quam primo acceperint, aliis dimissis, eam retineant.

Concerning their [*the Western Indians'*] marriage, We decree that this is to be observed, that those who before conversion had several wives, in accordance with their customs, and do not remember which one they took first should, when converted to the faith, take one from among them, whichever they will, and should contract a marriage with her using words related to the present in the usual way; but those who remember whom they took first should retain that one and send away the others.

## Council of TRENT (Nineteenth Ecumenical): December 13, 1545–December 4, 1563

The reformation movement in Germany insisted upon a reform council of the Church. Clement VII, however, was opposed to the convocation of a general council, which, since 1529, had been requested also by Emperor Charles V. With the failure to reach an agreement at the Diet of Augsburg (1530), Paul III, on June 2, 1536, under pressure from the emperor, convoked a general council at Mantua. However, the war between Charles V and Francis I of France prevented the opening that was set for May 23, 1537. On October 8, 1537, the pope ordered the transfer of the council to Vicenza. The enterprise failed because of the small number of participants. After the end of the war, because of the failure of the religious discussions at Regensburg in 1541, the pope, on May 22, 1542, convoked the council at Trent. But another war between Charles V and Francis I forced the suspension of the council. After the Peace of Crépy (September 1544), the way was open for a new convocation on November 30, 1544, by means of the bull *Laetare Ierusalem.* The council was opened only on December 13, 1545. Only Catholics were present. With the approach of the Schmalkald War (begun in July 1546), the council, on March 11, 1547, was transferred to Bologna. On November 14, 1550, with the bull *Cum ad tollenda*, Pope Julius III decreed the return of the council to Trent, where, on May 1, 1551, the second period of Tridentine sessions began. The negotiations for union with the Protestants, present at Trent since January 1552, were disrupted when the council, on April 28, 1552, was suspended once again because of the insurrection of the Prince-Elector Maurice of Saxony. After much political confusion, Pius IV, on November 29, 1560, by the bull *Ad ecclesiae regimen*, ordered the continuation of the council, whose third period of Tridentine sessions was inaugurated on January 18, 1562. The consultations had their solemn conclusion at Trent on

December 4, 1563. The interpretation and execution of the decisions of the council, confirmed by Pius IV on January 26, 1564, with the bull *Benedictus Deus* (*1847–1850), were entrusted to a congregation of cardinals on August 2, 1564. Their decrees and statutes formed the basis of canon law until 1917. The conciliar decrees concerning the Catechism published by Pius V (1566), the Roman Breviary (1568), and the Roman Missal (1572) had far-reaching effects. The works of the individual periods are as follows:

### First Tridentine Period: Sessions 1–8, December 1545–March 1547

Worth special mention are: session 4 (April 8, 1546), with the decree on Sacred Scripture and traditions; session 5 (June 17, 1546), with the decree on original sin; session 6 (January 13, 1547), with the decree on justification; session 7 (March 3, 1547), with the decree on the sacraments in general, baptism, and confirmation; session 8 (March 11, 1547), with the resolution to transfer the council to Bologna.

### Bologna Period: Sessions 9–10, March 1547–(February 1548) September 1549

Discussion of the sacraments of penance, extreme unction, orders, and matrimony with no decisive decree. The council was suspended provisionally in February 1548 and formally and definitively on September 13, 1549.

### Second Tridentine Period: Sessions 11–16, May 1551–April 1552

Julius III assembled the synodal members again at Trent on May 1, 1551. Worth special mention are: session 13 (October 11, 1551), with the decree on the Eucharist; session 14 (November 25, 1551), with the decrees on confession and extreme unction. On April 28, 1552, the council was suspended once again.

### Third Tridentine Period: Sessions 17–25, January 1562–December 1563

The council was called together for the third time at Trent by Pius IV on November 29, 1560, for Easter of 1561 (April 16); the first solemn session (namely, sess. 17) took place only on January 18, 1562. Worthy of mention are: session 21 (July 16, 1562), with the decree on the reception of eucharistic communion; session 22 (September 17, 1562), with the decree on the Holy Sacrifice of the Mass; session 23 (July 15, 1563), with the decree on the sacrament of orders; session 24 (November 11, 1563), with the decree on matrimony; session 25 (December 3–4, 1563), with the decrees on purgatory, the veneration of the saints, holy images, and indulgences. With this session the council was concluded.

### 1500: Session 3, February 4, 1546: Decree on the Profession of Faith

*Ed.:* SGTr 4:579f. / RiTr 10 / MaC 33:19B–D / HaC 10:19E–20B / COeD, 3rd ed., 662.

Haec sacrosancta oecumenica et generalis Tridentina Synodus,

in Spiritu Sancto legitime congregata, in ea praesidentibus eisdem tribus Apostolicae Sedis legatis,

magnitudinem rerum tractandarum considerans, praesertim earum, quae duobus illis capitibus de exstirpandis haeresibus et moribus reformandis continentur, quorum causa praecipue est congregata,

... Symbolum fidei, quo sancta Romana Ecclesia utitur, tamquam principium illud, in quo omnes, qui fidem Christi profitentur, necessario conveniunt, ac fundamentum firmum et unicum, contra quod portae inferi numquam praevalebunt [*cf. Mt 16:18*], totidem verbis, quibus in omnibus ecclesiis legitur, exprimendum esse censuit.

[*There follows the Nicene-Constantinopolitan Creed: *150.*]

**1500**

This holy ecumenical and general Council of Trent,

legitimately assembled in the Holy Spirit, under the presidency of the same three legates of the Apostolic See,

considering the magnitude of the matters to be treated, especially those included in the two principal objectives, the eradication of heresies and the reform of morals, for which it was primarily assembled,

... has resolved that the profession of faith that is used by the holy Roman Church as the principle on which all who profess the faith of Christ necessarily agree and ⟨as that⟩ firm and only foundation against which the gates of hell will never prevail [*cf. Mt 16:18*] should be expressed in the same words in which it is read in all the churches.

### 1501–1508: Session 4, April 8, 1546

### a. Decree on the Reception of the Sacred Books and Traditions

At the time of the council, the canonicity of the following books of Sacred Scripture had frequently been placed in doubt: Tobit, Judith, Wisdom, Sirach, 1–2 Maccabees, Hebrews, 2 Peter, James, 2–3 John, Jude, Revelation, and certain parts of Daniel.

*Ed.:* SGTr 5:91 / RiTr 11f. / MaC 33:22A–E / HaC 10:22C–23B / COeD, 3rd ed., 663f. / EnchB nos. 57–60. —Cf. the preliminary draft of the decree: SGTr 5:31f. / TheiTr 1:66.

**1501** Sacrosancta oecumenica et generalis Tridentina Synodus,

in Spiritu Sancto legitime congregata, ...

hoc sibi perpetuo ante oculos proponens, ut sublatis erroribus puritas ipsa Evangelii in Ecclesia conservetur, quod promissum ante per Prophetas in Scripturis sanctis Dominus noster Iesus Christus Dei Filius proprio ore primum promulgavit, deinde per suos Apostolos tamquam fontem omnis et salutaris veritatis et morum disciplinae omni creaturae praedicari iussit [*cf. Mc 16:15*];

perspiciensque, hanc veritatem et disciplinam contineri in libris scriptis et sine scripto traditionibus, quae ab ipsius Christi ore ab Apostolis acceptae, aut ab ipsis Apostolis Spiritu Sancto dictante quasi per manus traditae ad nos usque pervenerunt,

orthodoxorum Patrum exempla secuta, omnes libros tam Veteris quam Novi Testamenti, cum utriusque unus Deus sit auctor, nec non traditiones ipsas, tum ad fidem, tum ad mores pertinentes, tamquam vel oretenus a Christo, vel a Spiritu Sancto dictatas et continua successione in Ecclesia catholica conservatas, pari pietatis affectu ac reverentia suscipit et veneratur.

Sacrorum vero librorum indicem huic decreto adscribendum censuit, ne cui dubitatio suboriri possit, quinam sint, qui ab ipsa Synodo suscipiuntur. Sunt vero infra scripti.

**1502** Testamenti Veteris: Quinque Moisis, id est Genesis, Exodus, Leviticus, Numeri, Deuteronomium; Iosue, Iudicum, Ruth, quatuor Regum, duo Paralipomenon, Esdrae primus et secundus, qui dicitur Nehemias, Tobias, Iudith, Esther, Iob, Psalterium Davidicum centum quinquaginta psalmorum, Parabolae, Ecclesiastes, Canticum Canticorum, Sapientia, Ecclesiasticus, Isaias, Ieremias cum Baruch, Ezechiel, Daniel, duodecim Prophetae minores, id est Osea, Ioel, Amos, Abdias, Ionas, Michaeas, Nahum, Habacuc, Sophonias, Aggaeus, Zacharias, Malachias; duo Machabaeorum primus et secundus.

**1503** Testamenti Novi: Quatuor Evangelia, secundum Matthaeum, Marcum, Lucam, Ioannem; Actus Apostolorum a Luca Evangelista conscripti, quatuordecim epistolae Pauli Apostoli, ad Romanos, duae ad Corinthios, ad Galatas, ad Ephesios, ad Philippenses, ad Colossenses, duae ad Thessalonicenses, duae ad Timotheum, ad Titum, ad Philemonem, ad Hebraeos; Petri Apostoli duae, Ioannis Apostoli tres, Iacobi Apostoli una, Iudae Apostoli una, et Apocalypsis Ioannis Apostoli.

The holy, ecumenical, and general Council of Trent,

lawfully assembled in the Holy Spirit, ...

has always this purpose in mind that in the Church errors be removed and the purity of the gospel be preserved. This gospel was promised of old through the prophets in the Sacred Scriptures; our Lord Jesus Christ, Son of God, first promulgated it from his own lips; he in turn ordered that it be preached through the apostles to all creatures [*cf. Mk 16:15*]

as the source of all saving truth and norms of conduct. The council clearly perceives that this truth and rule are contained in the written books and unwritten traditions that have come down to us, having been received by the apostles from the mouth of Christ himself or from the apostles by the dictation of the Holy Spirit, and have been transmitted, as it were, from hand to hand.

Following, then, the example of the orthodox Fathers, it receives and venerates with the same sense of loyalty and reverence all the books of the Old and New Testament—for the one God is the author of both—together with all the traditions concerning faith and practice, as coming from the mouth of Christ or being inspired by the Holy Spirit and preserved in continuous succession in the Catholic Church.

The council has thought it proper to insert in this decree a list of the sacred books, so that no doubt may remain as to which books are recognized by the council. They are the following:

Old Testament: The five ⟨books⟩ of Moses, that is, Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, four ⟨books⟩ of Kings ⟨= two books of Samuel, two books of Kings⟩, two of Chronicles, the first ⟨book⟩ of Ezra, the second ⟨book⟩ of Ezra called Nehemiah, Tobit, Judith, Esther, Job, the Psalter of David containing 150 psalms, Proverbs, Ecclesiastes, the Song of Songs, Wisdom, Ecclesiasticus ⟨= Sirach⟩, Isaiah, Jeremiah with Baruch, Ezekiel, Daniel, the twelve minor prophets, that is, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah, and Malachi; two ⟨books⟩ of Maccabees, that is, the first and the second.

New Testament: The four Gospels according to Matthew, Mark, Luke, and John; the Acts of the Apostles written by Luke the evangelist; fourteen Epistles of the apostle Paul, that is, to the Romans, two to the Corinthians, to the Galatians, Ephesians, Philippians, Colossians, two to the Thessalonians, two to Timothy, to Titus, Philemon, and the Hebrews; two ⟨Epistles⟩ of the apostle Peter, three of the apostle John, one of the apostle James, one of the apostle Jude, and the Revelation of the apostle John.

Si quis autem libros ipsos integros cum omnibus suis partibus, prout in Ecclesia catholica legi consueverunt et in veteri vulgata latina editione habentur, pro sacris et canonicis non susceperit, et traditiones praedictas sciens et prudens contempserit: anathema sit.

If anyone does not accept all these books in their entirety, with all their parts, as they are being read in the Catholic Church and are contained in the ancient Latin Vulgate editions, as sacred and canonical and knowingly and deliberately rejects the aforesaid traditions, let him be anathema. **1504**

Omnes itaque intelligant, quo ordine et via ipsa Synodus post iactum fidei confessionis fundamentum sit progressura, et quibus potissimum testimoniis ac praesidiis in confirmandis dogmatibus et instaurandis in Ecclesia moribus sit usura.

Hence, let all understand the order and manner by which the council will proceed after laying down the foundation of the profession of faith and what witnesses and supports it will especially use in strengthening its teachings and renewing morals in the Church. **1505**

### b. Decree on the Vulgate Edition of the Bible and on the Manner of Interpreting Sacred Scripture

*Ed.:* SGTr 5:91f. / RiTr 12 / MaC 33:22E–23C / HaC 10:23B–E / COeD, 3rd ed., 664f. / EnchB nos. 61–63.

Insuper eadem sacrosancta Synodus considerans, non parum utilitatis accedere posse Ecclesiae Dei, si ex omnibus latinis editionibus, quae circumferuntur sacrorum librorum, quaenam pro authentica habenda sit, innotescat:
statuit et declarat, ut haec ipsa vetus et vulgata editio, quae longo tot saeculorum usu in ipsa Ecclesia probata est, in publicis lectionibus, disputationibus, praedicationibus et expositionibus pro authentica habeatur, et quod nemo illam reicere quovis praetextu audeat vel praesumat [*cf. *3825*].

Moreover, because the same holy council thought it very useful to the Church if it were known which of all the Latin editions of the sacred books now in circulation is to be regarded as the authentic version, **1506**

it declares and decrees: This same ancient Vulgate version which has been preserved by the Church for so many centuries is to be regarded as authentic in public readings, disputations, sermons, and expositions, and let no one dare or presume to reject it on any grounds [*cf. *3825*].

Praeterea ad coercenda petulantia ingenia decernit, ut nemo, suae prudentiae innixus, in rebus fidei et morum, ad aedificationem doctrinae christianae pertinentium, sacram Scripturam ad suos sensus contorquens, contra eum sensum, quem tenuit et tenet sancta mater Ecclesia, cuius est iudicare de vero sensu et interpretatione Scripturarum sanctarum, aut etiam contra unanimem consensum Patrum ipsam Scripturam sacram interpretari audeat, etiamsi huiusmodi interpretationes nullo umquam tempore in lucem edendae forent....

Furthermore, to restrain irresponsible minds, it decrees that no one, relying on his own prudence, may twist Holy Scripture in matters of faith and practice that pertain to the building up of Christian doctrine, according to his own mind, contrary to the meaning that Holy Mother the Church has held and holds—since it belongs to her to judge the true meaning and interpretation of Holy Scripture—and that no one may dare to interpret the Scripture in a way contrary to the unanimous consensus of the Fathers, even if such interpretations are not intended for publication.... **1507**

Sed et impressoribus modum in hac parte, ut par est, imponere volens ... statuit, ut posthac sacra Scriptura, potissimum vero haec ipsa vetus et Vulgata editio quam emendatissime imprimatur, nullique liceat imprimere vel imprimi facere quosvis libros de rebus sacris sine nomine auctoris, neque illos in futurum vendere aut etiam apud se retinere, nisi primum examinati probatique fuerint ab Ordinario....

In this regard, as is right, the council wishes to impose a restriction also on printers ... ⟨and⟩ determines that hereafter Sacred Scripture, particularly this ancient Vulgate edition, shall be printed in the most correct manner possible; that no one may print or have printed any books on sacred subjects without the name of the author or in future sell them or even keep them in his possession unless they have first been examined and approved by the Ordinary.... **1508**

### 1510–1516: Session 5, June 17, 1546: Decree on Original Sin

The deliberation on original sin began on May 24, 1546. On the same day, Cardinal Pedro Pacheco of Jaen proposed defining the Immaculate Conception of Mary (cf. SGTr $5:166_{31-33}$; $5:199_{10}$). The reason for the decree was furnished especially by Luther's concept of the link between original sin and concupiscence as well as by the practice of the Anabaptists. It is worthwhile to compare the definitive decree with the preparatory draft presented on June 5 (SGTr 5:196f. / TheiTr 1:130a–131a).

*Ed.:* SGTr 5:238–40 / RiTr 13–15 / MaC 33:27A–29B / HaC 10:27C–29C / COeD, 3rd ed., 665–67.

**1510** Ut fides nostra catholica, "sine qua impossibile est placere Deo" [*Hbr 11:6*], purgatis erroribus in sua sinceritate integra et illibata permaneat, et ne populus christianus "omni vento doctrinae circumferatur" [*Eph 4:14*],
cum serpens ille antiquus [*cf. Apc 12:9; 20:2*], humani generis perpetuus hostis, inter plurima mala, quibus Ecclesia Dei his nostris temporibus perturbatur, etiam de peccato originali eiusque remedio non solum nova, sed etiam vetera dissidia excitaverit:
sacrosancta oecumenica et generalis Tridentina Synodus ...
iam ad revocandos errantes et nutantes confirmandos accedere volens,
sacrarum Scripturarum et sanctorum Patrum ac probatissimorum conciliorum testimonia et ipsius Ecclesiae iudicium et consensum secuta,
haec de ipso peccato originali statuit, fatetur ac declarat:

Our Catholic faith "without which it is impossible to please God" [*Heb 11:6*] must be kept free from errors, pure and unstained; Christian people should not be "carried about with every wind of doctrine" [*Eph 4:14*], while the ancient serpent [*cf. Rev 12:9, 20:2*], the perpetual enemy of mankind, has stirred up among the many evils that beset the Church of God in this time of ours both new and old controversies about original sin and its remedy.
For these reasons the holy, ecumenical, and general Council of Trent ...
in order to call back the erring and to strengthen the wavering,
following the witness of Holy Scripture, of the holy Fathers, and of the approved councils, and the judgment and consensus of the Church herself,
states, professes, and declares the following concerning original sin:

**1511** 1. Si quis non confitetur, primum hominem Adam, cum mandatum Dei in paradiso fuisset transgressus, statim sanctitatem et iustitiam, in qua constitutus fuerat, amisisse incurrisseque per offensam praevaricationis huiusmodi iram et indignationem Dei atque ideo mortem, quam antea illi comminatus fuerat Deus, et cum morte captivitatem sub eius potestate, "qui mortis" deinde "habuit imperium, hoc est diaboli" [*Hbr 2:14*], totumque Adam per illam praevaricationis offensam secundum corpus et animam in deterius commutatum fuisse [*cf. *371*]: anathema sit.

1. If anyone does not profess that Adam, the first man, by transgressing God's commandment in paradise, at once lost the holiness and justice in which he had been constituted; and that, through the offense of this sin, he drew upon himself the wrath and indignation of God and consequently death with which God had threatened him and, together with death, captivity in the power of him who henceforth "has the power of death" [*Heb 2:14*], that is, the devil; and that "the whole Adam, body and soul, was changed for the worse through the offense of his sin" [*cf. *371*], let him be anathema.

**1512** 2. "Si quis Adae praevaricationem sibi soli et non eius propagini asserit nocuisse", acceptam a Deo sanctitatem et iustitiam, quam perdidit, sibi soli et non nobis etiam eum perdidisse; aut inquinatum illum per inoboedientiae peccatum "mortem" et poenas "corporis tantum in omne genus humanum transfudisse, non autem et peccatum, quod mors est animae": anathema sit, "cum contradicat Apostolo dicenti: 'Per unum hominem peccatum intravit in mundum, et per peccatum mors, et ita in omnes homines mors pertransiit, in quo omnes peccaverunt' [*Rm 5:12*]" [*372].

2. "If anyone asserts that Adam's sin harmed only him and not his descendants" and that the holiness and justice received from God that he lost was lost only for him and not for us also; or that, stained by the sin of disobedience, he transmitted to all mankind "only death" and the sufferings "of the body but not sin as well, which is the death of the soul", let him be anathema. "For he contradicts the words of the apostle: 'Sin came into the world through one man and death through sin, and so death spread to all men as all sinned in him' [*Rom 5:12, Vulg.*]" [*372].

**1513** 3. Si quis hoc Adae peccatum, quod origine unum est et propagatione, non imitatione transfusum omnibus inest unicuique proprium, vel per humanae naturae vires, vel per aliud remedium asserit tolli, quam per meritum unius mediatoris Domini nostri Iesu Christi [*cf. *1347*], qui nos Deo reconciliavit in sanguine suo [*cf. Rm 5:9s*], "factus nobis iustitia, sanctificatio et redemptio" [*1 Cor 1:30*]; aut negat, ipsum Christi Iesu meritum per baptismi sacramentum, in forma Ecclesiae rite collatum, tam adultis quam parvulis applicari: anathema sit.

3. If anyone asserts that this sin of Adam, which is one in origin and is transmitted by propagation, not by imitation, and which is in all men, proper to each, can be taken away by the powers of human nature or by any remedy other than the merits of the one mediator our Lord Jesus Christ [*cf. *1347*], who reconciled us with God by his blood [*cf. Rom 5:9f.*], being "made our righteousness and sanctification and redemption" [*1 Cor 1:30*]; or if anyone denies that the same merit of Christ Jesus is applied to adults and children alike through the sacrament of baptism duly administered in the form given by the Church, let him be anathema.

Quia "non est aliud nomen sub caelo datum hominibus, in quo oporteat nos salvos fieri" [*Act 4:12*]. Unde illa vox: "Ecce agnus Dei, ecce qui tollit peccata mundi" [*Io 1:29*]. Et illa: "Quicumque baptizati estis, Christum induistis" [*Gal 3:27*].

"For there is no other name under heaven given among men by which we must be saved" [*Acts 4:12*]. Hence the words: "Behold, the Lamb of God, who takes away the sins of the world" [*Jn 1:29*]; and: "as many of you as were baptized into Christ have put on Christ" [*Gal 3:27*].

"Si quis parvulos recentes ab uteris matrum baptizandos negat", etiam si fuerint a baptizatis parentibus orti, "aut dicit, in remissionem quidem peccatorum eos baptizari, sed nihil ex Adam trahere originalis peccati, quod regenerationis lavacro necesse sit expiari" ad vitam aeternam consequendam, "unde fit consequens, ut in eis forma baptismatis in remissionem peccatorum non vera, sed falsa intelligatur: anathema sit.

4. "If anyone denies that infants newly born from **1514** their mother's womb are to be baptized", even when born from baptized parents; "or says that, though they are baptized for the remission of sins, yet they do not contract from Adam any trace of original sin that must be expiated by the bath of regeneration" that leads to eternal life, "so that in their case the formula of baptism 'for the forgiveness of sins' would no longer be true but would be false, let him be anathema.

Quoniam non aliter intelligendum est id, quod dicit Apostolus: 'Per unum hominem peccatum intravit in mundum, et per peccatum mors, et ita in omnes homines mors pertransiit, in quo omnes peccaverunt' [*Rm 5:12*], nisi quemadmodum Ecclesia catholica ubique diffusa semper intellexit. Propter hanc enim regulam fidei", ex traditione Apostolorum, "etiam parvuli, qui nihil peccatorum in semetipsis adhuc committere potuerunt, ideo in remissionem peccatorum veraciter baptizantur, ut in eis regeneratione mundetur, quod generatione contraxerunt" [**223*]. "Nisi enim quis renatus fuerit ex aqua et Spiritu Sancto, non potest introire in regnum Dei" [*Io 3:5*].

"For, what the apostle says: 'Sin came into the world through one man and death through sin, and so death spread to all men as all sinned in him' [*Rom 5:12, Vulg.*], should only be understood in the sense in which the Catholic Church spread over the whole world has understood it at all times. For, because of this rule of faith", in accordance with apostolic tradition, "even children who of themselves cannot have yet committed any sin are truly baptized for the remission of sins, so that by regeneration they may be cleansed from what they contracted through generation" [**223*]. For "unless one is reborn of water and the Spirit, he cannot enter the kingdom of God" [*Jn 3:5*].

5. Si quis per Iesu Christi Domini nostri gratiam, quae in baptismate confertur, reatum originalis peccati remitti negat, aut etiam asserit, non tolli totum id, quod veram et propriam peccati rationem habet, sed illud dicit tantum radi[1] aut non imputari: anathema sit.

5. If anyone denies that the guilt of original sin is **1515** remitted by the grace of our Lord Jesus Christ given in baptism or asserts that all that is sin in the true and proper sense is not taken away but only brushed over[1] or not imputed, let him be anathema.

In renatis enim nihil odit Deus, quia "nihil est damnationis iis" [*Rm 8:1*], qui vere "consepulti sunt cum Christo per baptisma in mortem" [*Rm 6:4*], qui "non secundum carnem ambulant" [*Rm 8:1*], sed veterem hominem exuentes et novum, qui secundum Deum creatus est, induentes [*cf. Eph 4:22–24; Col 3:9s*], innocentes, immaculati, puri, innoxii ac Deo dilecti filii effecti sunt, "heredes quidem Dei, coheredes autem Christi" [*Rm 8:17*], ita ut nihil prorsus eos ab ingressu caeli remoretur.

For, in those who are reborn God hates nothing, because "there is no condemnation" [*Rom 8:1*] for those who were "buried with Christ by baptism into death" [*Rom 6:4*], "who do not walk according to the flesh" [*Rom 8:1*], but who, putting off the old man and putting on the new man, created in accordance with God [*cf. Eph 4:22–24; Col 3:9f.*], innocent, unstained, pure, and guiltless, have become the beloved sons of God, "heirs of God and fellow heirs with Christ" [*Rom 8:17*], so that nothing henceforth holds them back from entering into heaven.

Manere autem in baptizatis concupiscentiam vel fomitem, haec sancta Synodus fatetur et sentit; quae cum ad agonem relicta sit, nocere non consentientibus et viriliter per Christi Iesu gratiam repugnantibus non valet. Quin immo "qui legitime certaverit, coronabitur" [*2 Tim 2:5*]. Hanc concupiscentiam, quam aliquando Apostolus "peccatum" [*cf. Rm 6:12–15; 7:7, 14–20*]

The holy council, however, professes and thinks that concupiscence or the tinder of sin remains in the baptized. Since it is left for us to wrestle with, it cannot harm those who do not consent but manfully resist it by the grace of Jesus Christ. Rather, "one who strives lawfully will be crowned" [*cf. 2 Tim 2:5*]. Of this concupiscence, which the apostle occasionally calls "sin" [*cf. Rom 6:12–15;*

***1515** [1] Cf. Augustine, *Contra duas epistulas Pelagianorum* I, 13, no. 26 (CSEL 60:445 / PL 44:562).

appellat, sancta Synodus declarat, Ecclesiam catholicam numquam intellexisse, peccatum appellari, quod vere et proprie in renatis peccatum sit, sed quia ex peccato est et ad peccatum inclinat. Si quis autem contrarium senserit: anathema sit.

**1516** 6. Declarat tamen haec ipsa sancta Synodus, non esse suae intentionis, comprehendere in hoc decreto, ubi de peccato originali agitur, beatam et immaculatam Virginem Mariam Dei genitricem, sed observandas esse constitutiones felicis recordationis Sixti Papae IV, sub poenis in eis constitutionibus contentis, quas innovat [*1400, 1425s*].

*7:7, 14–20*], the holy council declares: The Catholic Church has never understood that it is called sin because it would be sin in the true and proper sense in those who have been reborn, but because it comes from sin and inclines to sin. If anyone thinks the contrary, let him be anathema.

6. This same holy council declares that it is not its intention to include in this decree dealing with original sin the Blessed and Immaculate Virgin Mary, Mother of God, but that the constitutions of Pope Sixtus IV of blessed memory are to be observed under the penalties contained in those constitutions, which it renews [*1400, 1425f.*].

## 1520–1583: Session 6, January 13, 1547: Decree on Justification

The discussion on justification began on June 22, 1546 (SGTr 5:261 / TheiTr 1:159). On July 24, September 23, and November 5, respectively, a preliminary draft of the decree was presented (SGTr 5:384, 420, 634–41 / TheiTr 1:203–9, 220–25, 280–85). Further modifications were later added. In the decree, the doctrines of Luther on justification and the cooperation of man with grace are in particular rejected, along with concepts of John Calvin on predestination (cf. cann. 6 and 17). However, the opposite errors of Jovinian and Pelagius, which deny the necessity of grace to obtain and conserve justification, are likewise repudiated (cf. cann. 1–3, 22f.).

*Ed.:* SGTr 5:791–99 / RiTr 23–33 / MaC 33:32D–43E / COeD, 3rd ed., 671–81.

### *Foreword*

**1520** Cum hoc tempore, non sine multarum animarum iactura et gravi ecclesiasticae unitatis detrimento, erronea quaedam disseminata sit de iustificatione doctrina: ad laudem et gloriam omnipotentis Dei, Ecclesiae tranquillitatem et animarum salutem sacrosancta oecumenica et generalis Tridentina synodus ... exponere intendit omnibus Christifidelibus veram sanamque doctrinam ipsius iustificationis, quam "sol iustitiae" [*Mal 4:2*] Christus Iesus, "fidei nostrae auctor et consummator" [*Hbr 12:2*], docuit, Apostoli tradiderunt et catholica Ecclesia, Spiritu Sancto suggerente, perpetuo retinuit; districtius inhibendo, ne deinceps audeat quisquam aliter credere, praedicare aut docere, quam praesenti decreto statuitur ac declaratur.

Since at this time a certain erroneous doctrine about justification is being disseminated, not without the loss of many souls and serious damage to Church unity, this holy, ecumenical, and general Council of Trent,... for the praise and glory of almighty God, for the tranquility of the Church, and for the salvation of souls,... intends to set forth for all the faithful of Christ the true and sound doctrine of justification which the "sun of justice" [*Mal 4:2*], Jesus Christ, "the author and perfecter of our faith" [*Heb 12:2*], has taught, which the apostles have handed down, and which the Catholic Church, under the prompting of the Holy Spirit, has always preserved. The council strictly forbids that henceforth anyone dare to believe, preach, or teach anything contrary to what is determined and declared in this present decree.

### *Cap. 1. De naturae et legis ad iustificandos homines imbecillitate*

**1521** Primum declarat sancta Synodus, ad iustificationis doctrinam probe et sincere intelligendam oportere, ut unusquisque agnoscat et fateatur, quod, cum omnes homines in praevaricatione Adae innocentiam perdidissent [*cf. Rm 5:12; 1 Cor 15:22; *239*], "facti immundi" [*Is 64:6*] et (ut Apostolus inquit) "natura filii irae" [*Eph 2:3*], quemadmodum in decreto de peccato originali exposuit, usque adeo servi erant peccati [*cf. Rm 6:20*] et sub potestate diaboli ac mortis, ut non modo gentes per vim naturae [*can. 1*], sed ne Iudaei quidem per ipsam etiam litteram Legis Moysi inde liberari aut

### *Chapter 1. The Inability of Nature and the Law to Justify Man*

First the holy council declares that for a correct and clear understanding of the doctrine of justification it is necessary that each one admits and confesses that all men, having lost innocence through the sin of Adam [*cf. Rom 5:12; 1 Cor 15:22;*239*] , "became unclean" [*Is 64:6*] and, according to the apostle, were "by nature children of wrath" [*Eph 2:3*], as the council taught in its decree on original sin. So completely were they the slaves of sin [*cf. Rom 6:20*] and under the power of the devil and of death that not only the Gentiles by means of the power of nature [*can. 1*] but even the Jews by means

surgere possent, tametsi in eis liberum arbitrium minime exstinctum [*can. 5*] esset, viribus licet attenuatum et inclinatum [*cf. *378*].

of the letter of the law of Moses were unable to liberate themselves and to rise from that state, even though their free will, weakened and distorted as it was, was in no way extinct [*can. 5; cf. *378*].

*Cap. 2. De dispensatione et mysterio adventus Christi*

Quo factum est, ut caelestis Pater, "Pater misericordiarum et Deus totius consolationis" [*2 Cor 1:3*], Christum Iesum [*can. 1*] Filium suum, et ante Legem et Legis tempore multis sanctis Patribus declaratum ac promissum [*cf. Gn 49:10, 18*], cum venit beata illa "plenitudo temporis" [*Eph 1:10; Gal 4:4*], ad homines miserit, ut et Iudaeos, "qui sub Lege erant, redimeret" [*Gal 4:5*], et "gentes, quae non sectabantur iustitiam, iustitiam apprehenderent" [*Rm 9:30*], atque omnes "adoptionem filiorum reciperent" [*Gal 4:5*]. Hunc, "proposuit Deus propitiatorem per fidem in sanguine ipsius" [*Rm 3:25*], "pro peccatis nostris, non solum autem pro nostris, sed etiam pro totius mundi" [*1 Io 2:2*].

*Chapter 2. The Divine Dispensation and the Mystery of Christ's Coming*

**1522** And so it came to pass that, when the blessed "fullness of time" [*Eph 1:10; Gal 4:4*] had come, the heavenly Father, "the Father of mercies and God of all comfort" [*2 Cor 1:3*], sent to men his own Son Jesus Christ [*can. 1*], who had been announced and promised to many holy Fathers before the law and during the time of the law [*cf. Gen 49:10, 18*]. He was sent that the Jews, who were under the law, might be redeemed and that the Gentiles "who were not pursuing righteousness" [*Rom 9:30*] might attain it and that all "might receive adoption as sons" [*Gal 4:5*]. God has "put him forward as an expiation by his blood, to be received by faith" [*Rom 3:25*], for our sins and "not for our sins only, but also for the sins of the whole world" [*1 Jn 2:2*].

*Cap. 3. Qui per Christum iustificantur*

Verum etsi ille "pro omnibus mortuus est" [*2 Cor 5:15*], non omnes tamen mortis eius beneficium recipiunt, sed ii dumtaxat, quibus meritum passionis eius communicatur. Nam sicut revera homines, nisi ex semine Adae propagati nascerentur, non nascerentur iniusti, cum ea propagatione per ipsum, dum concipiuntur, propriam iniustitiam contrahant: ita nisi in Christo renascerentur, numquam iustificarentur [*cann. 2 et 10*], cum ea renascentia per meritum passionis eius gratia, qua iusti fiunt, illis tribuatur. Pro hoc beneficio Apostolus gratias nos semper agere hortatur Patri, "qui dignos nos fecit in partem sortis sanctorum in lumine, et eripuit de potestate tenebrarum, transtulitque in regnum Filii dilectionis suae, in quo habemus redemptionem et remissionem peccatorum" [*Col 1:12–14*].

*Chapter 3. On Those Who Are Justified through Christ*

**1523** But even though "Christ died for all" [*2 Cor 5:15*], still not all receive the benefit of his death, but only those to whom the merit of his Passion is imparted. For, as truly as men would not be born unrighteous if they were not born children of Adam's seed, since it is because of their descent from him that in their conception they contract unrighteousness as their own, likewise they would never be justified if they were not reborn in Christ [*cann. 2 and 10*], for it is this rebirth that bestows on them, through the merit of his Passion, the grace by which they become just. It is for this favor that the apostle exhorts us always to give thanks to the Father, "who has qualified us to share in the inheritance of the saints in light" and "has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son in whom we have redemption, the forgiveness of sins" [*Col 1:12–14*].

*Cap. 4. Insinuatur descriptio iustificationis impii, et modus eius in statu gratiae*

Quibus verbis iustificationis impii descriptio insinuatur, ut sit translatio ab eo statu, in quo homo nascitur filius primi Adae, in statum gratiae et "adoptionis filioram" [*Rm 8:15*] Dei, per secundum Adam Iesum Christum Salvatorem nostrum; quae quidem translatio post Evangelium promulgatum sine lavacro regenerationis [*can. 5 de baptismo*] aut eius voto fieri non potest, sicut scriptum est: "Nisi quis renatus

*Chapter 4. A Brief Description of the Sinner's Justification: Its Manner under the Dispensation of Grace*

**1524** In these words a description is outlined of the justification of the sinner as being a transition from the state in which man is born a son of the first Adam to the state of grace and adoption as sons of God [*Rom: 8:15*] through the second Adam, Jesus Christ our Savior. After the promulgation of the gospel, this transition cannot take place without the bath of regeneration [*can. 5, on baptism*] or the desire for it, as it is written: "Unless one

fuerit ex aqua et Spiritu Sancto, non potest introire in regnum Dei" [*Io 3:5*].

is reborn of water and the Spirit, he cannot enter the kingdom of God" [*Jn 3:5*].

*Cap. 5. De necessitate praeparationis ad iustificationem in adultis, et unde sit*

*Chapter 5. The Necessity for Adults to Prepare Themselves for Justification and the Origin of This Justification*

**1525** Declarat praeterea, ipsius iustificationis exordium in adultis a Dei per Christum Iesum praeveniente gratia [*can. 3*] sumendum esse, hoc est, ab eius vocatione, qua nullis eorum exsistentibus meritis vocantur, ut qui per peccata a Deo aversi erant, per eius excitantem atque adiuvantem gratiam ad convertendum se ad suam ipsorum iustificationem, eidem gratiae libere [*cann. 4 et 5*] assentiendo et cooperando, disponantur, ita ut, tangente Deo cor hominis per Spiritus Sancti illuminationem, neque homo ipse nihil omnino agat, inspirationem illam recipiens, quippe qui illam et abicere potest, neque tamen sine gratia Dei movere se ad iustitiam coram illo libera sua voluntate possit [*can. 3*]. Unde in sacris Litteris cum dicitur: "Convertimini ad me, et ego convertar ad vos" [*Za 1:3*], libertatis nostrae admonemur; cum respondemus: "Converte nos, Domine, ad te, et convertemur" [*Lam 5:21*], Dei nos gratia praeveniri confitemur.

The council, moreover, declares that in adults the beginning of justification must be attributed to God's prevenient grace through Jesus Christ [*can. 3*], that is, to his call addressed to them without any previous merits of theirs. Thus, those who through their sins were turned away from God, awakened and assisted by his grace, are disposed to turn to their own justification by freely assenting to and cooperating with that grace [*cann. 4 and 5*]. In this way, God touches the heart of man with the illumination of the Holy Spirit, but man himself is not entirely inactive while receiving that inspiration, since he can reject it; and yet, without God's grace, he cannot by his own free will move toward justice in God's sight [*can. 3*]. Hence, when it is said in Sacred Scripture: "Return to me and I will return to you" [*Zech 1:3*], we are reminded of our freedom; but when we reply: "Restore us to yourself, O Lord, that we may be restored" [*Lam 5:21*], we acknowledge that God's grace precedes us.

*Cap. 6. Modus praeparationis*

*Chapter 6. The Manner of Preparation*

**1526** Disponuntur autem ad ipsam iustitiam [*cann. 7 et 9*], dum excitati divina gratia et adiuti, fidem ex auditu [*cf. Rm 10:17*] concipientes, libere moventur in Deum, credentes, vera esse, quae divinitus revelata et promissa sunt [*cann. 12–14*], atque illud in primis, a Deo iustificari impium per gratiam eius, "per redemptionem, quae est in Christo Iesu" [*Rm 3:24*], et dum, peccatores se esse intelligentes, a divinae iustitiae timore, quo utiliter concutiuntur [*can. 8*], ad considerandam Dei misericordiam se convertendo, in spem eriguntur, fidentes, Deum sibi propter Christum propitium fore, illumque tamquam omnis iustitiae fontem diligere incipiunt ac propterea moventur adversus peccata per odium aliquod et detestationem [*can. 9*], hoc est, per eam paenitentiam, quam ante baptismum agi oportet [*cf. Act 2:38*]; denique dum proponunt suscipere baptismum, inchoare novam vitam et servare divina mandata.

Adults are disposed for that justice [*cann. 7 and 9*] when, awakened and assisted by divine grace, they conceive faith from hearing [*cf. Rom 10:17*] and are freely led to God, believing to be true what has been divinely revealed and promised [*cann. 12–14*], especially that the sinner is justified by God's grace "through the redemption which is in Christ Jesus" [*Rom 3:24*]; when, understanding that they are sinners and turning from the fear of divine justice—which gives them a salutary shock [*can. 8*]—to the consideration of God's mercy, they are raised up in hope, confident that God will be merciful to them because of Christ; and they begin to love God as the source of all justice and are thereby moved by a certain hatred and detestation for sin [*can. 9*], that is, by that repentance which must be practiced before baptism [*cf. Acts 2:38*] when, finally, they determine to receive baptism, to begin a new life, and to keep the divine commandments.

**1527** De hac dispositione scriptum est: "Accedentem ad Deum oportet credere, quia est et quod inquirentibus se remunerator sit" [*Hbr 11:6*], et: "Confide, fili, remittuntur tibi peccata tua" [*Mt 9:2; Mc 2:5*], et: "Timor Domini expellit peccatum" [*Sir 1:27*], et: "Paenitentiam agite, et baptizetur unusquisque vestrum in nomine Iesu Christi in remissionem peccatorum vestrorum, et accipietis donum Spiritus Sancti" [*Act 2:38*], et: "Euntes ergo docete

Scripture says about this disposition: "Whoever would draw near to God must believe that he exists and that he rewards those who seek him" [*Heb 11:6*]; and: "Take heart, my son; your sins are forgiven" [*Mt 9:2; cf. Mk 2:5*]; and: "The fear of the Lord drives out sin" [*Sir 1:27, Vulg.*]; and: "Do penance, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy

omnes gentes, baptizantes eos in nomine Patris et Filii et Spiritus Sancti, docentes eos servare quaecumque mandavi vobis" [*Mt 28:19s*], denique: "Praeparate corda vestra Domino" [*1 Sm 7:3*].

Spirit" (*Acts 2:38*); and: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" [*Mt 28:19–20*]; ⟨and⟩ finally: "Direct your heart to the Lord" [*1 Sam 7:3*].

*Cap. 7. Quid sit iustificatio impii, et quae eius causae*

*Chapter 7. The Nature and the Causes of the Sinner's Justification*

Hanc dispositionem seu praeparationem iustificatio ipsa consequitur, quae non est sola peccatorum remissio [*can. 11*], sed et sanctificatio et renovatio interioris hominis per voluntariam susceptionem gratiae et donorum, unde homo ex iniusto fit iustus et ex inimico amicus, ut sit "heres secundum spem vitae aeternae" [*Tit 3:7*].

**1528** This disposition or preparation is followed by justification itself, which is not only the remission of sins [*can. 11*] but the sanctification and renewal of the interior man through the voluntary reception of grace and of the gifts, whereby from unjust man becomes just, and from enemy a friend, that he may be "an heir in hope of eternal life" [*Tit 3:7*].

Huius iustificationis causae sunt: finalis quidem gloria Dei et Christi ac vita aeterna; efficiens vero misericors Deus, qui gratuito abluit et sanctificat [*cf. 1 Cor 6:11*] signans et ungens [*cf. 2 Cor 1:21s*] "Spiritu promissionis Sancto, qui est pignus hereditatis nostrae" [*Eph 1:13s*]; meritoria autem dilectissimus Unigenitus suus, Dominus noster Iesus Christus, qui "cum essemus inimici" [*Rm 5:10*], "propter nimiam caritatem, qua dilexit nos" [*Eph 2:4*], sua sanctissima passione in ligno crucis nobis iustificationem meruit [*can. 10*], et pro nobis Deo Patri satisfecit; instrumentalis item sacramentum baptismi, quod est "sacramentum fidei",[1] sine qua nulli umquam contigit iustificatio.

**1529** The causes of this justification are the following: the final cause is the glory of God and of Christ and life everlasting. The efficient cause is the merciful God who gratuitously washes and sanctifies [*cf. 1 Cor 6:11*], sealing and anointing [*cf. 2 Cor 1:21f.*] "with the promised Holy Spirit, who is the guarantee of our inheritance" [*Eph 1:13f.*]. The meritorious cause is the most beloved only begotten Son of God, our Lord Jesus Christ, who, "while we were enemies" [*Rom 5:10*], "out of the great love with which he loved us" [*Eph 2:4*], merited for us justification by his most holy Passion on the wood of the Cross [*can. 10*] and made satisfaction for us to God the Father. The instrumental cause ⟨is⟩ the sacrament of baptism, which is the "sacrament of faith",[1] without which ⟨faith⟩ no one has ever been justified.

Demum unica formalis causa est iustitia Dei, non qua ipse iustus est, sed qua nos iustos facit[2] [*cann. 10 et 11*], qua videlicet ab eo donati renovamur spiritu mentis nostrae [*cf. Eph 4:23*], et non modo reputamur, sed vere iusti nominamur et sumus [*cf. 1 Io 3:1*], iustitiam in nobis recipientes unusquisque suam, secundum mensuram, quam Spiritus Sanctus partitur singulis prout vult [*cf. 1 Cor 12:11*], et secundum propriam cuiusque dispositionem et cooperationem.

Finally, the single formal cause is "the justice of God, not ⟨that⟩ by which he himself is just, but ⟨that⟩ by which he makes us just" [*cann. 10 and 11*],[2] namely, the justice that we have as a gift from him and by which we are spiritually renewed [*cf. Eph 4:23*]. Thus, not only are we considered just, but we are truly called just and we are just [*cf. 1 Jn 3:1*], each one receiving within himself his own justice, according to the measure that "the Holy Spirit apportions to each one individually as he wills" [*cf. 1 Cor 12:11*] and according to each one's personal disposition and cooperation.

Quamquam enim nemo possit esse iustus, nisi cui merita passionis Domini nostri Iesu Christi communicantur, id tamen in hac impii iustificatione fit, dum eiusdem sanctissimae passionis merito per Spiritum Sanctum caritas Dei diffunditur in cordibus [*cf. Rm 5:5*] eorum, qui iustificantur, atque ipsis inhaeret [*can. 11*]. Unde in ipsa iustificatione cum remissione peccatorum

**1530** For although no one can be just unless the merits of the Passion of our Lord Jesus Christ are imparted to him, still this communication takes place in the justification of the sinner, when by the merit of the same most holy Passion, "God's love is poured through the Holy Spirit into the hearts" [*Rom 5:5*] of those who are being justified and inheres in them [*can. 11*]. Hence, in the

*1529 [1] Ambrose of Milan, *De Spiritu Sancto* I, 3, no. 42 (PL 16 [1866]: 743A); Augustine, *Letter 98 to Bishop Boniface*, chaps. 9f. (CSEL 34/II:351$_{9, 12, 20}$, 532$_{12}$ / PL 33:364): Innocent III, cf. *769; 788.

[2] Cf. Augustine, *De Trinitate* XIV, 12, no. 15 (W.J. Mountain and F. Glorie: CpChL 50A [1968]: 442f. / PL 42:1048).

haec omnia simul infusa accipit homo per Iesum Christum, cui inseritur: fidem, spem et caritatem.

very act of justification, together with the remission of sins, man receives through Jesus Christ, into whom he is inserted, the gifts of faith, hope, and charity, all infused at the same time.

**1531** Nam fides, nisi ad eam spes accedat et caritas, neque unit perfecte cum Christo, neque corporis eius vivum membrum efficit. Qua ratione verissime dicitur, fidem sine operibus mortuam et otiosam esse [*cf. Iac 2:17, 20; can. 19*], et "in Christo Iesu neque circumcisionem aliquid valere, neque praeputium, sed fidem, quae per caritatem operator" [*Gal 5:6; cf. 6:15*].

Hanc fidem ante baptismi sacramentum ex Apostolorum traditione catechumeni ab Ecclesia petunt, cum petunt "fidem vitam aeternam praestantem",[1] quam sine spe et caritate fides praestare non potest. Unde et statim verbum Christi audiunt: "Si vis ad vitam ingredi, serva mandata"[2] [*Mt 19:17; cann. 18–20*]. Itaque veram et christianam iustitiam accipientes, eam ceu primam stolam [*cf. Lc 15:22*] pro illa, quam Adam sua inobedientia sibi et nobis perdidit, per Christum Iesum illis donatam, candidam et immaculatam iubentur statim renati conservare, ut eam perferant ante tribunal Domini nostri Iesu Christi et habeant vitam aeternam.[3]

For faith without hope and charity neither unites a man perfectly with Christ nor makes him a living member of his body. Therefore it is rightly said that faith by itself, if it has no works, is dead and unprofitable [*cf. Jas 2:17, 20; can. 19*] and that "in Christ Jesus neither circumcision nor uncircumcision is of any avail, but faith working through love" [*Gal 5:6, cf. 6:15*].

This is the faith that, in keeping with apostolic tradition, the catechumens ask of the Church before the reception of baptism when they ask for "the faith that gives eternal life",[1] a life that faith without hope and charity cannot give. Hence they immediately hear Christ's words: "If you would enter life, keep the commandments" [*Mt 19:17; cann. 18–20*].[2] Accordingly, while they receive the true Christian justice, as soon as they have been reborn, they are commanded to keep it resplendent and spotless, like their "best robe" [*Lk 15:22*] given to them through Jesus Christ in place of the one Adam lost for himself and for us by his disobedience, so that they may wear it before the tribunal of our Lord Jesus Christ and have eternal life.[3]

### *Cap. 8. Quo modo intelligatur, impium per fidem et gratis iustificari*

**1532** Cum vero Apostolus dicit, iustificari hominem "per fidem" [*can. 9*], et "gratis" [*Rm 3:22, 24*], ea verba in eo sensu intelligenda sunt, quem perpetuus Ecclesiae catholicae consensus tenuit et expressit, ut scilicet per fidem ideo iustificari dicamur, quia "fides est humanae salutis initium",[1] fundamentum et radix omnis iustificationis, "sine qua impossibile est placere Deo" [*Hbr 11:6*] et ad filiorum eius consortium pervenire; gratis autem iustificari ideo dicamur, quia nihil eorum, quae iustificationem praecedunt, sive fides, sive opera, ipsam iustificationis gratiam promeretur; "si enim gratia est, iam non ex operibus; alioquin (ut idem Apostolus inquit) gratia iam non est gratia" [*Rm 11:6*].

### *Chapter 8. The Correct Understanding of the Sinner's Gratuitous Justification through Faith*

When the apostle says that man is justified "through faith" [*can. 9*] and "gratuitously" [*Rom 3:22, 24*], those words are to be understood in the sense in which the Catholic Church has held and declared them with uninterrupted unanimity, namely, that we are said to be justified through faith because "faith is the beginning of man's salvation",[1] the foundation and root of all justification, "without which it is impossible to please God" [*Heb 11:6*] and to come into the fellowship of his sons. And we are said to be justified gratuitously because nothing that precedes justification, neither faith nor works, merits the grace of justification; for "if it is by grace, it is no longer on the basis of works; otherwise (as the same apostle says) grace would no longer be grace" [*Rom 11:6*].

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*1531 [1] *Rituale Romanum*, Order of Baptism, no. 1.
[2] Ibid., no. 2.
[3] Ibid., no. 24.

*1532 [1] Fulgentius of Ruspe, *De fide liber ad Petrum*, prologus, no. 1 (J. Fraipont and C. Lambot; CpChL 91A [1968]: $711_{9ff.}$ / PL 65:671 / PL 40:753 [Pseudo-Augustine]).

*Cap. 9. Contra inanem haereticorum fiduciam*

Quamvis autem necessarium sit credere, neque remitti, neque remissa umquam fuisse peccata, nisi gratis divina misericordia propter Christum: nemini tamen fiduciam et certitudinem remissionis peccatorum suorum iactanti et in ea sola quiescenti peccata dimitti vel dimissa esse dicendum est, cum apud haereticos et schismaticos possit esse, immo nostra tempestate sit et magna contra Ecclesiam catholicam contentione praedicetur vana haec et ab omni pietate remota fiducia [*can. 12*].

Sed neque illud asserendum est, oportere eos, qui vere iustificati sunt, absque ulla omnino dubitatione apud semetipsos statuere, se esse iustificatos, neminemque a peccatis absolvi ac iustificari, nisi eum, qui certo credat, se absolutum et iustificatum esse, atque hac sola fide absolutionem et iustificationem perfici [*can. 14*], quasi qui hoc non credit, de Dei promissis deque mortis et resurrectionis Christi efficacia dubitet. Nam sicut nemo pius de Dei misericordia, de Christi merito deque sacramentorum virtute et efficacia dubitare debet: sic quilibet, dum seipsum suamque propriam infirmitatem et indispositionem respicit, de sua gratia formidare et timere potest [*can. 13*], cum nullus scire valeat certitudine fidei, cui non potest subesse falsum, se gratiam Dei esse consecutum.

*Cap. 10. De acceptae iustificationis incremento*

Sic ergo iustificati et "amici Dei" ac "domestici" [*Io 15:15; Eph 2:19*] facti, "euntes de virtute in virtutem" [*Ps 83:8*], "renovantur (ut Apostolus inquit) de die in diem" [*2 Cor 4:16*], hoc est, mortificando membra carnis suae [*cf. Col 3:5*] et exhibendo ea arma iustitiae in sanctificationem [*cf. Rm 6:13, 19*] per observationem mandatorum Dei et Ecclesiae: in ipsa iustitia per Christi gratiam accepta, cooperante fide bonis operibus [*cf. Iac 2:22*], crescunt atque magis iustificantur [*cann. 24 et 32*], sicut scriptum est: "Qui iustus est, iustificetur adhuc" [*Apc 22:11*], et iterum: "Ne verearis usque ad mortem iustificari" [*Sir 18:22*], et rursus: "Videtis, quoniam ex operibus iustificatur homo et non ex fide tantum" [*Iac 2:24*]. Hoc vero iustitiae incrementum petit sancta Ecclesia, cum orat: "Da nobis, Domine, fidei, spei et caritatis augmentum."[1]

*Chapter 9. Against the Vain Confidence of Heretics*

Even though it is necessary to believe that sins are not **1533**
forgiven and have never been forgiven except gratuitously by the divine mercy on account of Christ, nevertheless, it must not be said that sins are forgiven or have been forgiven to anyone who boasts of the confidence and certainty that his sins are forgiven and who rests on that alone; for this confidence, vain and foreign to all piety, may exist among heretics and schismatics, and indeed in our turbulent times it does exist and is preached with great contention against the Catholic Church [*can. 12*].

Moreover, it must not be asserted that those who **1534**
are truly justified should unhesitatingly determine within themselves that they are justified and that no one is absolved from his sins and justified unless he believes with certainty that he is absolved and justified and that absolution and justification are brought about by this faith alone [*can. 14*], as if whoever lacks this faith were doubting God's promises and the efficacy of Christ's death and Resurrection. For just as no devout man should doubt God's mercy, Christ's merit, and the power and efficacy of the sacraments; so also, whoever considers himself, his personal weakness, and his lack of disposition may fear and tremble about his own grace [*can. 13*], since no one can know with a certitude of faith that cannot be subject to error that he has obtained God's grace.

*Chapter 10. The Increase of Justification in the Justified*

In this way, therefore, the justified become both **1535**
"friends of God" and "members of his household" [*Jn 15:15; Eph 2:19*]; "they go from strength to strength" [*Ps 84:7*], "renewed (as the apostle says) every day" [*2 Cor 4:16*], that is, "by putting to death the members of their flesh" [*cf. Col 3:5, Vulg.*] and using them "as instruments of righteousness" [*cf. Rom 6:13, 19*] unto sanctification by observing the commandments of God and of the Church. When "faith is active along with works" [*cf. Jas 2:22*], they increase in the very justice they have received through the grace of Christ and are further justified [*cann. 24 and 32*], as it is written: "Let he who is just be still more justified" [*Rev 22:11*]; and again: "Fear not to be justified until you die" [*Sir 18:22, Vulg.*]; and again: "You see that a man is justified by works and not by faith alone" [*Jas 2:24*]. It is for this increase in faith that the holy Church asks when she prays: "Give us, O Lord, an increase of faith, hope, and charity."[1]

*1535 [1] *Missale Romanum* (1962), Oration of the Thirteenth Sunday after Pentecost.

*Cap. 11. De observatione mandatorum, deque illius necessitate et possibilitate*

**1536** Nemo autem, quantumvis iustificatus, liberum se esse ab observatione mandatorum [*can. 20*] putare debet; nemo temeraria illa et a Patribus sub anathemate prohibita voce uti, Dei praecepta homini iustificato ad observandum esse impossibilia [*cann. 18 et 22; cf. *397*]. "Nam Deus impossibilia non iubet, sed iubendo monet, et facere quod possis, et petere quod non possis",[1] et adiuvat ut possis; "cuius mandata gravia non sunt" [*1 Io 5:3*], cuius "iugum suave est et onus leve" [*Mt 11:30*]. Qui enim sunt filii Dei, Christum diligunt: qui autem diligunt eum, (ut ipsemet testatur) servant sermones eius [*cf. Io 14:23*], quod utique cum divino auxilio praestare possunt.

**1537** Licet enim hac mortali vita quantumvis sancti et iusti in levia saltem et quotidiana, quae etiam venialia [*can. 23*] dicuntur, peccata quandoque cadant, non propterea desinunt esse iusti. Nam iustorum illa vox est et humilis et verax: "Dimitte nobis debita nostra" [*Mt 6:12; cf. *229s*].

Quo fit, ut iusti ipsi eo magis se obligatos ad ambulandum in via iustitiae sentire debeant, quo "liberati iam a peccato, servi autem facti Deo" [*Rm 6:22*], "sobrie et iuste et pie viventes" [*Tit 2:12*], proficere possunt per Christum Iesum, per quem accessum habuerunt in gratiam istam [*cf. Rm 5:2*]. Deus namque sua gratia semel iustificatos "non deserit, nisi ab eis prius deseratur".[1]

**1538** Itaque nemo sibi in sola fide [*cann. 9, 19, 20*] blandiri debet, putans fide sola se heredem esse constitutum hereditatemque consecuturum, etiamsi Christo non compatiatur, ut et glorificetur [*cf. Rm 8:17*]. Nam et Christus ipse (ut inquit Apostolus), "cum esset Filius Dei, didicit ex his, quae passus est, oboedientiam, et consummatus factus est omnibus obtemperantibus sibi causa salutis aeternae" [*Hbr 5:8s*].

Propterea Apostolus ipse monet iustificatos dicens: "Nescitis, quod ii, qui in stadio currunt, omnes quidem currunt, sed unus accipit bravium? Sic currite, ut comprehendatis. Ego igitur sic curro, non quasi in incertum, sic pugno, non quasi aërem verberans, sed castigo corpus meum et in servitutem redigo, ne forte, cum aliis praedicaverim, ipse reprobus efficiar" [*1 Cor 9:24–27*]. Item princeps Apostolorum Petrus: "Satagite, ut per bona opera certam vestram vocationem et electionem faciatis; haec enim facientes non peccabitis aliquando" [*2 Pt 1:10*].

*Chapter 11. The Observance of the Commandments; Its Necessity and Possibility*

No one, however much he be justified, should consider himself exempt from the observance of the commandments [*can. 20*]; and no one should say that the observance of God's commandments is impossible for the man justified—a rash statement censured by the Fathers with anathema [*cann. 18 and 22; cf. *397*]. "For God does not command the impossible, but when he commands he admonishes you to do what you can and to pray for what you cannot do",[1] and he helps you to be able to do it. "His commandments are not burdensome" [*1 Jn 5:3*]; his "yoke is easy and ⟨his⟩ burden light" [*Mt 11:30*]. For those who are sons of God love Christ, and those who love him keep his words, as he himself testifies [*cf. Jn 14:23*], and this they certainly can do with God's help.

For although in this mortal life men, however just and holy they may be, fall, sometimes at least, into those slight and daily sins that are also called venial [*can. 23*], they do not on that account cease to be just. For the petition of the just: "Forgive us our trespasses" [*Mt 6:12; cf. *229f.*] is both humble and true.

Hence the just themselves should feel all the more obliged to walk in the way of justice because, having been "set free from sin and become the slaves of God" [*Rom 6:22*], they can, by living "sober, upright, and godly lives" [*Tit 2:12*], progress through Jesus Christ, through whom "they have obtained access to this grace" [*cf. Rom 5:2*]. For God "does not desert" those who have been once justified by his grace "unless they desert him first".[1]

Therefore, nobody should flatter himself with faith alone [*cann. 9, 19, 20*], thinking that by faith alone he is made an heir and will obtain the inheritance, even if he does not "suffer with Christ in order that he may also be glorified with him" [*cf. Rom 8:17*]. For even Christ himself, as the apostle says, "although he was a Son, learned obedience through what he suffered, and, being made perfect, he became the source of eternal salvation to all who obey him" [*Heb 5:8f.*].

That is why the apostle himself admonishes the justified, saying: "Do you not know that in a race all the runners compete, but only one receives the prize? So run that you may obtain it.... Well, I do not run aimlessly, I do not box as one beating the air; but I pommel my body and subdue it, lest after preaching to others I myself should be disqualified" [*1 Cor 9:24–27*]. Similarly Peter, the prince of the apostles, says: "Be the more zealous to confirm your call and election through good works; for if you do this you will never sin" [*2 Pet 1:10, Vulg.*].

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*1536 [1] Augustine, *De natura et gratia* 43, no. 50 (CSEL 60:270$_{20–22}$ / PL 44:271).
*1537 [1] Cf. ibid., 26, no. 29 (CSEL 60:255$_3$ / PL 44:261).

Unde constat, eos orthodoxae religionis doctrinae adversari, qui dicunt, iustum in omni bono opere saltem venialiter peccare [*can. 25; cf. *1481s*], aut (quod intolerabilius est) poenas aeternas mereri; atque etiam eos, qui statuunt, in omnibus operibus iustos peccare, si in illis, suam ipsorum socordiam excitando et sese ad currendum in stadio cohortando, cum hoc, ut in primis glorificetur Deus, mercedem quoque intuentur aeternam [*cann. 26, 31*], cum scriptum sit: "Inclinavi cor meum ad faciendas iustificationes tuas propter retributionem" [*Ps 118:112*], et de Moyse dicat Apostolus, quod "aspiciebat in remuneratione" [*Hbr 11:26*].

Hence it is clear that those are opposed to the orthodox doctrine of religion who maintain that the just man sins at least venially in every good work [*can. 25; cf. *1481f.*], or (what is even more intolerable) that he merits eternal punishment. They, too, are opposed to it who assert that the just sin in all their works if in those works, while overcoming their sloth and encouraging themselves to run the race, they look for an eternal reward in addition to their primary intention of glorifying God [*cann. 26, 31*]. For it is written: "I have disposed my heart to perform your statutes for the sake of the reward" [*Ps 119 (118):112, Vulg.*]; and speaking of Moses, the apostle says that "he looked to the reward" [*Heb 11:26*]. **1539**

*Cap. 12. Praedestinationis temerariam praesumptionem cavendam esse*

Nemo quoque, quamdiu in hac mortalitate vivitur, de arcano divinae praedestinationis mysterio usque adeo praesumere debet, ut certo statuat, se omnino esse in numero praedestinatorum[1] [*can. 15*], quasi verum esset, quod iustificatus aut amplius peccare non possit [*can. 23*], aut, si peccaverit, certam sibi resipiscentiam promittere debeat. Nam, nisi ex speciali revelatione, sciri non potest, quos Deus sibi elegerit [*can. 16*].

*Chapter 12. Rash Presumption of One's Own Predestination Must Be Avoided*

Furthermore, no one, so long as he lives in this mortal condition, ought to be so presumptuous about the hidden mystery of divine predestination as to determine with certainty that he is definitely among the number of the predestined[1] [*can. 15*], as if it were true either that the one justified cannot sin anymore [*can. 23*] or that, if he sins, he should promise himself an assured repentance. For without special revelation it is impossible to know whom God has chosen for himself [*can. 16*]. **1540**

*Cap. 13. De perseverantiae munere*

Similiter de perseverantiae munere [*can. 16*], de quo scriptum est: "Qui perseveraverit usque in finem, hic salvus erit" [*Mt 10:22; 24:13*] (quod quidem aliunde haberi non potest, nisi ab eo, qui potens est eum, qui stat, statuere [*cf. Rm 14:4*], ut perseveranter stet, et eum, qui cadit, restituere), nemo sibi certi aliquid absoluta certitudine polliceatur, tametsi in Dei auxilio firmissimam spem collocare et reponere omnes debent. Deus enim, nisi ipsi illius gratiae defuerint, sicut coepit opus bonum, ita perficiet [*cf. Phil 1:6*], operans velle et perficere [*cf. Phil 2:13; can. 22*].

Verumtamen qui se existimant stare, videant, ne cadant [*cf. 1 Cor 10:12*], et cum timore ac tremore salutem suam operentur [*cf. Phil 2:12*], in laboribus, in vigiliis, in eleemosynis, in orationibus et oblationibus, in ieiuniis et castitate [*cf. 2 Cor 6:5s*]. Formidare enim debent, scientes, quod in spem [*cf. 1 Pt 1:3*] gloriae et nondum in gloriam renati sunt, de pugna, quae superest cum carne, cum mundo, cum diabolo, in qua victores esse non possunt, nisi cum Dei gratia Apostolo obtemperent dicenti: "Debitores sumus non carni, ut secundum

*Chapter 13. The Gift of Perseverance*

The same is to be said of the gift of perseverance [*can. 16*], about which it is written: "He who endures to the end will be saved" [*Mt 10:22; 24:13*]. This gift can be had only from him who has the power to uphold him who stands that he may stand with perseverance [*cf. Rom 14:4*] and who can lift him who falls. Let no one promise himself any security about this gift with absolute certitude, although all should place their firmest hope in God's help. For, unless they themselves are unfaithful to his grace, God, who began the good work [*cf. Phil 1:6*], will bring it to completion, effecting both the will and the execution [*cf. Phil 2:13; can. 22*]. **1541**

Yet, let anyone who thinks that he stands take heed lest he fall [*cf. 1 Cor 10:12*], and let him work out his salvation with fear and trembling [*cf. Phil 2:12*] in labors, in vigils, in almsgiving, in prayers and offerings, in fastings and chastity [*cf. 2 Cor 6:5f.*]. Knowing that they are reborn unto the hope of glory [*cf. 1 Pet 1:3*] and not yet unto glory, they should be in dread about the battle they still have to wage with the flesh, the world, and the devil, in which they cannot be the victors unless with God's grace they obey the apostle who says: "We

*1540 [1] Cf. Augustine, *De correptione et gratia* 15, no. 46 (PL 44:944).

carnem vivamus. Si enim secundum carnem vixeritis, moriemini. Si autem spiritu facta carnis mortificaveritis, vivetis" [*Rm 8:12s*].

*Cap. 14. De lapsis et eorum reparatione*

**1542** Qui vero ab accepta iustificationis gratia per peccatum exciderunt, rursus iustificari poterunt [*can. 29*], cum excitante Deo per paenitentiae sacramentum merito Christi amissam gratiam recuperare procuraverint. Hic enim iustificationis modus est lapsi reparatio, quam "secundam post naufragium deperditae gratiae tabulam"[1] sancti Patres apte nuncuparunt. Etenim pro iis, qui post baptismum in peccata labuntur, Christus Iesus sacramentum instituit paenitentiae, cum dixit: "Accipite Spiritum Sanctum; quorum remiseritis peccata, remittuntur eis, et quorum retinueritis, retenta sunt" [*Io 20:22s*],

**1543** Unde docendum est, christiani hominis paenitentiam post lapsum multo aliam esse a baptismali, eaque contineri non modo cessationem a peccatis, et eorum detestationem, aut "cor contritum et humiliatum" [*Ps 50:19*], verum etiam et eorundem sacramentalem confessionem, saltem in voto et suo tempore faciendam, et sacerdotalem absolutionem, itemque satisfactionem per ieiunium, eleemosynas, orationes et alia pia spiritualis vitae exercitia, non quidem pro poena aeterna, quae vel sacramento vel sacramenti voto una cum culpa remittitur, sed pro poena temporali [*can. 30*], quae (ut sacrae Litterae docent) non tota semper, ut in baptismo fit, dimittitur illis, qui gratiae Dei, quam acceperunt, ingrati Spiritum Sanctum contristaverunt [*cf. Eph 4:30*] et templum Dei violare [*cf. 1 Cor 3:17*] non sunt veriti.

De qua paenitentia scriptum est: "Memor esto, unde excideris, age paenitentiam, et prima opera fac" [*Apc 2:5*], et iterum: "Quae secundum Deum tristitia est, paenitentiam in salutem stabilem operator" [*2 Cor 7:10*], et rursus: "Paenitentiam agite" [*Mt 3:2; 4:17*], et: "Facite fructus dignos paenitentiae" [*Mt 3:8; Lc 3:8*].

*Cap. 15. Quolibet mortali peccato amitti gratiam, sed non fidem*

**1544** Adversus etiam hominum quorumdam callida ingenia, qui "per dulces sermones et benedictiones seducunt corda

are debtors, not to the flesh to live according to the flesh—for if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the flesh you will live" [*Rom 8:12–13*].

*Chapter 14. Those Who Sin after Justification and Their Restoration to Grace*

Those who through sin have forfeited the grace of justification they had received can be justified again [*can. 29*] when, awakened by God, they make the effort to regain through the sacrament of penance and by the merits of Christ the grace they have lost. This manner of justification is the restoration of the sinner that the holy Fathers aptly called "the second plank ⟨of salvation⟩ after the shipwreck of lost grace".[1] For Christ Jesus instituted the sacrament of penance for those who fall into sin after baptism, when he said: "Receive the Holy Spirit; whose sins you shall forgive, they are forgiven, and whose sins you shall retain, they are retained" [*Jn 20:22f.*].

Hence it must be taught that the repentance of a Christian after his fall into sin differs vastly from repentance at the time of baptism. It includes not only giving up sins and detesting them, or "a broken and contrite heart" [*Ps 51:17*], but also their sacramental confession or at least the desire to confess them when a suitable occasion will be found and the absolution of a priest; it also includes satisfaction by fasts, almsgiving, prayer, and other pious exercises of the spiritual life, not indeed for the eternal punishment that, together with the guilt, is remitted by the reception or the desire of the sacrament, but for the temporal punishment [*can. 30*], which, as Sacred Scripture teaches, is not always entirely remitted, as is done in baptism, to those who, ungrateful to the grace of God they have received, have grieved the Holy Spirit [*cf. Eph 4:30*] and have not feared to violate the temple of God [*cf. 1 Cor 3:17*].

Of this form of repentance it is written: "Remember from what you have fallen; do penance, and perform the works you did at first" [*Rev 2:5*]; and again: "Godly grief produces a repentance that leads to salvation" [*2 Cor 7:10*]; and again: "Do penance" [*Mt 3:2; 4:17*]; and: "Bring forth fruit that befits repentance" [*Mt 3:8; Lk 3:8*].

*Chapter 15. By Every Mortal Sin Grace Is Lost, but Not Faith*

It must also be asserted against the cunning wits of some who "by fair and flattering words deceive the

*1542 [1] Tertullian, *De paenitentia* 4, 2; cf. 12, 9: "De duabus humanae salutis plancis" (On the Two Planks of Human Salvation: CpChL 1[1954]: $326_{10}$; $340_{35f.}$ / FlP 10:14, 28 / PL 1:1343B, 1360A); Jerome of Stridon, *Letter 84 to Pammachius and Oceanus*, chap. 6 (CSEL $55:128_{5f.}$ / PL 22:748); *Letter 130 to Demetriades*, chap. 9 (CSEL $56:189_{4f.}$ / PL 22:1115), cited again in Gratian, *Decretum*, p. II, cs. 33, q. 3, c. 72 (Frdb 1:1179) and in Peter Lombard, *Sententiae*, l. IV, dist. 14, c. 1–2 (Specilegium Bonaventur. 5 [Grottaferrata, 1981], 315–18); Jerome of Stridon, *Commentarii in Isaiam* [3:8–9] II (M. Adriaen: CpChL 73 [1963]: $51_{21f.}$ / PL 24 [1865]: 66C); Pacianus of Barcelona, *Letter 1 to Sempronianus* (or Sympromannus), chap. 5 (PL 13:1056A); Pseudo-Ambrose (= Nicetas of Remesiana?), *De lapsu virginis consecratae* 8, no. 38 (PL 16 [1866]: 395B).

innocentium" [*Rm 16:18*], asserendum est, non modo infidelitate [*can. 27*], per quam et ipsa fides amittitur, sed etiam quocumque alio mortali peccato, quamvis non amittatur fides [*can. 28*], acceptam iustificationis gratiam amitti: divinae legis doctrinam defendendo, quae a regno Dei non solum infideles excludit, sed et fideles quoque fornicarios, adulteros, molles, masculorum concubitores, fures, avaros, ebriosos, maledicos, rapaces [*cf. 1 Cor 6:9s*], ceterosque omnes, qui letalia committunt peccata, a quibus cum divinae gratiae adiumento abstinere possunt et pro quibus a Christi gratia separantur [*can. 27*].

hearts of the simple-minded" [*Rom 16:18*] that the grace of justification, once received, is lost not only by unbelief [*can. 27*], which causes the loss of faith itself, but also by any other mortal sin, even though faith is not lost [*can. 28*]. Thus is defended the teaching of divine law that excludes from the kingdom of God not only unbelievers, but also the faithful who are immoral, adulterers, sodomites, thieves, greedy, drunkards, revilers, robbers [*cf. 1 Cor 6:9f.*], and all others who commit mortal sins that they can avoid with the help of divine grace and that separate them from the grace of Christ [*can. 27*].

### *Cap. 16. De fructu iustificationis, hoc est, de merito bonorum operum, deque ipsius meriti ratione*

Hac igitur ratione iustificatis hominibus, sive acceptam gratiam perpetuo conservaverint, sive amissam recuperaverint, proponenda sunt Apostoli verba: Abundate in omni opere bono, "scientes, quod labor vester non est inanis in Domino" [*1 Cor 15:58*]; "non enim iniustus est Deus, ut obliviscatur operis vestri et dilectionis, quam ostenditis in nomine ipsius" [*Hbr 6:10*], et: "Nolite amittere confidentiam vestram, quae magnam habet remunerationem" [*Hbr 10:35*]. Atque ideo bene operantibus "usque in finem" [*Mt 10:22; 24:13*] et in Deo sperantibus proponenda est vita aeterna, et tamquam gratia filiis Dei per Christum Iesum misericorditer promissa, et "tamquam merces"[1] ex ipsius Dei promissione bonis ipsorum operibus et meritis fideliter reddenda [*cann. 26 et 32*]. Haec est enim illa corona iustitiae, quam post suum certamen et cursum repositam sibi esse aiebat Apostolus, a iusto iudice sibi reddendam, non solum autem sibi, sed et omnibus, qui diligunt adventum eius [*2 Tim 4:7s*].

### *Chapter 16. On the Fruit of Justification, That Is, on the Merit of Good Works and on the Nature of That Merit*

Therefore, it is with this in mind that the men justified, **1545**
whether they have continuously kept the grace they have once received or have lost it and recovered it, should be asked to consider the words of the apostle: Abound in the good work of the Lord, "knowing that in the Lord your labor is not in vain" [*1 Cor 15:58*]; "God is not so unjust as to overlook your work and the love which you showed for his sake" [*Heb 6:10*]; and: "Do not throw away your confidence, which has a great reward" [*Heb 10:35*]. And eternal life should therefore be set before those who persevere in good works "to the end" [*Mt 10:22; 24:13*] and who hope in God, both as a grace mercifully promised to the sons of God through Jesus Christ and "as a reward"[1] that, according to the promise of God himself, will faithfully be given them for their good works and merits [*cann. 26 and 32*]. For this is the crown of justice that the apostle says is laid up for him after the fight and the race; the crown that will be given him by the just Judge, and not to him alone, but to all who love his coming [*cf. 2 Tim 4:7f.*].

Cum enim ille ipse Christus Iesus tamquam caput in membra [*cf. Eph 4:15*] et tamquam vitis in palmites [*cf. Io 15:5*] in ipsos iustificatos iugiter virtutem influat, quae virtus bona eorum opera semper antecedit, comitatur et subsequitur, et sine qua nullo pacto Deo grata et meritoria esse possent [*can. 2*]: nihil ipsis iustificatis amplius deesse credendum est, quominus plene illis quidem operibus, quae in Deo sunt facta, divinae legi pro huius vitae statu satisfecisse, et vitam aeternam suo etiam tempore (si tamen in gratia decesserint [*cf. Apc 14:13*]) consequendam vere promeruisse censeantur [*can. 32*], cum Christus Salvator noster dicat: "Si quis biberit ex aqua, quam ego dabo ei, non sitiet in aeternum, sed fiet in eo fons aquae salientis in vitam aeternam" [*Io 4:14*],

For Jesus Christ himself continuously infuses strength **1546**
into the justified, as the head into the members [*cf. Eph 4:15*] and the vine into the branches [*cf. Jn 15:5*]; this strength always precedes, accompanies, and follows their good works, which, without it, could in no way be pleasing to God and meritorious [*can. 2*]. Therefore, we must believe that nothing further is wanting to the justified for them to be regarded as having entirely fulfilled the divine law in their present condition by the works they have done in the sight of God; they can also be regarded as having truly merited eternal life, which they will obtain in due time, provided they die in the state of grace [*cf. Rev 14:13; can. 32*], since Christ our Savior says: "Whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life" [*Jn 4:14*].

*1545 [1] Cf. Augustine, *De gratia et libero arbitrio* 8, no. 20 (PL 44:893).

**1547** Ita neque propria nostra iustitia tamquam ex nobis [*cf. 2 Cor 3:5*] propria statuitur, neque ignoratur aut repudiatur iustitia Dei [*cf. Rm 10:3*]; quae enim iustitia nostra dicitur, quia per eam nobis inhaerentem iustificamur [*cann. 10 et 11*], illa eadem Dei est, quia a Deo nobis infunditur per Christi meritum.

Thus, neither is our justice considered as coming from us [*cf. 2 Cor 3:5*], nor is God's justice disregarded or denied [*cf. Rom 10:3*]; for the justice that is said to be ours because we become just by its inherence in us [*cann. 10 and 11*] is that of God himself, since it is infused in us by God through the merit of Christ.

**1548** Neque vero illud omittendum est, quod, licet bonis operibus in sacris Litteris usque adeo tribuatur, ut etiam qui uni ex minimis suis potum aquae frigidae dederit, promittat Christus, eum non esse sua mercede cariturum [*cf. Mt 10:42; Mc 9:41*], et Apostolus testetur, "id quod in praesenti est momentaneum et leve tribulationis nostrae, supra modum in sublimitate aeternum gloriae pondus operari in nobis" [*2 Cor 4:17*]: absit tamen, ut christianus homo in se ipso vel confidat vel glorietur et non in Domino [*cf. 1 Cor 1:31; 2 Cor 10:17*], cuius tanta est erga omnes homines bonitas, ut eorum velit esse merita [*can. 32*], quae sunt ipsius dona [*cf. *248*].

Nor should this be overlooked: although in Holy Scripture such a high value is placed on good works that Christ promises that the person who gives to one of his little ones even a cup of cold water shall not lose his reward [*cf. Mt 10:42; Mk 9:41*], and the apostle testifies that "this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison" [*2 Cor 4:17*], nevertheless, a Christian should never rely on himself or glory in himself instead of in the Lord [*cf. 1 Cor 1:31; 2 Cor 10:17*], whose goodness toward all men is such that he wants his own gifts to be their merits [*can. 32; cf. *248*].

**1549** Et quia "in multis offendimus omnes" [*Iac 3:2; can. 23*], unusquisque sicut misericordiam et bonitatem, ita severitatem et iudicium ante oculos habere debet, neque se ipsum aliquis, etiam si nihil sibi conscius fuerit, iudicare, quoniam omnis hominum vita non humano iudicio examinanda et iudicanda est, sed Dei, qui "illuminabit abscondita tenebrarum, et manifestabit consilia cordium, et tunc laus erit unicuique a Deo" [*1 Cor 4:4s*], "qui", ut scriptum est, "reddet unicuique secundum opera sua" [*Rm 2:6*].

And since "we all offend in many things" [*Jas 3:2, Vulg.; can. 23*], everyone ought to keep in mind not only God's mercy and goodness but also his severity and judgment. Neither should anyone pass judgment on himself, even if he is conscious of no wrong, because the entire life of man should be examined and judged, not by human judgment, but by the judgment of God, "who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then every man will receive his commendation from God" [*1 Cor 4:4–5*], who, as it is written, "will render to every man according to his works" [*Rom 2:6*].

**1550** Post hanc catholicam de iustificatione doctrinam [*can. 33*], quam nisi quisque fideliter firmiterque receperit; iustificari non poterit, placuit sanctae Synodo hos canones subiungere, ut omnes sciant, non solum quid tenere et sequi, sed etiam quid vitare et fugere debeant.

No one can be justified unless he faithfully and firmly accepts this Catholic doctrine on justification [*can. 33*], to which the holy council has decided to add the following canons, so that all may know, not only what they should hold and follow, but also what they should shun and avoid.

*Canons on Justification*

**1551** Can. 1. Si quis dixerit, hominem suis operibus, quae vel per humanae naturae vires, vel per Legis doctrinam fiant, absque divina per Christum Iesum gratia posse iustificari coram Deo: anathema sit [*cf. *1521*].

Can. 1. If anyone says that, without divine grace through Jesus Christ, man can be justified before God by his own works, whether they be done by his own natural powers or through the teaching of the law, let him be anathema [*cf. *1521*].

**1552** Can. 2. Si quis dixerit, ad hoc solum divinam gratiam per Christum Iesum dari, ut facilius homo iuste vivere ac vitam aeternam promereri possit, quasi per liberum arbitrium sine gratia utrumque, sed aegre tamen et difficulter possit: anathema sit [*cf. *1524s*].

Can. 2. If anyone says that divine grace is given through Jesus Christ only in order that man may more easily live justly and merit eternal life, as if by his free will without grace he could do both, although with great difficulty, let him be anathema [*cf. *1524f.*].

**1553** Can. 3. Si quis dixerit, sine praeveniente Spiritus Sancti inspiratione atque eius adiutorio hominem credere,

Can. 3. If anyone says that without the prevenient inspiration of the Holy Spirit and without his help, man

sperare et diligere aut paenitere posse, sicut oportet, ut ei iustificationis gratia conferatur: anathema sit [*cf.* *1525].

Can. 4. Si quis dixerit, liberum hominis arbitrium a Deo motum et excitatum nihil cooperari assentiendo Deo excitanti atque vocanti, quo ad obtinendam iustificationis gratiam se disponat ac praeparet, neque posse dissentire, si velit, sed velut inanime quoddam nihil omnino agere mereque passive se habere: anathema sit [*cf.* *1525].

Can. 5. Si quis liberum hominis arbitrium post Adae peccatum amissum et exstinctum esse dixerit, aut rem esse de solo titulo, immo titulum sine re, figmentum denique a satana invectum in Ecclesiam: anathema sit [*cf.* *1521, 1525, 1486].

Can. 6. Si quis dixerit, non esse in potestate hominis vias suas malas facere, sed mala opera ita ut bona Deum operari, non permissive solum, sed etiam proprie et per se, adeo ut sit proprium eius opus non minus proditio Iudae quam vocatio Pauli: anathema sit.

Can. 7. Si quis dixerit, opera omnia, quae ante iustificationem fiunt, quacumque ratione facta sint, vere esse peccata vel odium Dei mereri, aut quanto vehementius quis nititur se disponere ad gratiam, tanto eum gravius peccare: anathema sit [*cf.* *1526].

Can. 8. Si quis dixerit, gehennae metum, per quem ad misericordiam Dei de peccatis dolendo confugimus vel a peccando abstinemus, peccatum esse aut peccatores peiores facere: anathema sit [*cf.* *1526, 1456].

Can. 9. Si quis dixerit, sola fide impium iustificari, ita ut intelligat, nihil aliud requiri, quo ad iustificationis gratiam consequendam cooperetur, et nulla ex parte necesse esse, eum suae voluntatis motu praeparari atque disponi: anathema sit [*cf.* *1532, 1538, 1465, 1460s].

Can. 10. Si quis dixerit, homines sine Christi iustitia, per quam nobis meruit, iustificari, aut per eam ipsam formaliter iustos esse: anathema sit [*cf.* *1523, 1529].

Can. 11. Si quis dixerit, homines iustificari vel sola imputatione iustitiae Christi, vel sola peccatorum remissione, exclusa gratia et caritate, quae in cordibus eorum per Spiritum Sanctum diffundatur [*cf.* *Rm* 5:5] atque illis inhaereat, aut etiam gratiam, qua iustificamur, esse tantum favorem Dei: anathema sit [*cf.* *1528–1531, 1545s].

can believe, hope, and love or be repentant, as is required, so that the grace of justification be bestowed upon him, let him be anathema [*cf.* *1525].

Can. 4. If anyone says that the free will of man, moved **1554**
and awakened by God, in no way cooperates by an assent to God's awakening call, through which he disposes and prepares himself to obtain the grace of justification; and that man cannot refuse his assent if he wishes, but that like a lifeless object he does nothing at all and is merely passive, let him be anathema [*cf.* *1525].

Can. 5. If anyone says that after Adam's sin the free **1555**
will of man is lost and extinct or that it is an empty concept, a term without real foundation, indeed, a fiction introduced by Satan into the Church, let him be anathema [*cf.* *1521, 1525, 1486].

Can. 6. If anyone says that it is not in man's power to **1556**
make his ways evil, but that God performs the evil works just as he performs the good, not only by allowing them, but properly and directly, so that Judas' betrayal no less than Paul's vocation was God's own work, let him be anathema.

Can. 7. If anyone says that all works performed **1557**
before justification, no matter how they were performed, are truly sins or deserve God's hatred; or that the more earnestly one tries to dispose himself for grace, the more grievously he sins, let him be anathema [*cf.* *1526].

Can. 8. If anyone says that the fear of hell, which **1558**
makes us turn to the mercy of God in sorrow for our sins or which makes us avoid sin, is a sin or that it makes sinners worse, let him be anathema [*cf.* *1526, 1456].

Can. 9. If anyone says that the sinner is justified by **1559**
faith alone in the sense that nothing else is required by way of cooperation in order to obtain the grace of justification and that it is not at all necessary that he should be prepared and disposed by the movement of his will, let him be anathema [*cf.* *1532, 1538, 1465, 1460f.].

Can. 10. If anyone says that men are justified without **1560**
the justice of Christ, by which he gained merit for us, or that they are formally just by his justice itself, let him be anathema [*cf.* *1523, 1529].

Can. 11. If anyone says that men are justified either **1561**
by the imputation of Christ's justice alone or by the remission of sins alone, excluding grace and charity that is poured into their hearts by the Holy Spirit [*cf.* *Rom* 5:5] and inheres in them, or also that the grace that justifies us is only the favor of God, let him be anathema [*cf.* *1528–1531, 1545f.].

**1562** Can. 12. Si quis dixerit, fidem iustificantem nihil aliud esse quam fiduciam divinae misericordiae peccata remittentis propter Christum, vel eam fiduciam solam esse, qua iustificamur: anathema sit [*cf. *1533s*].

Can. 12. If anyone says that justifying faith is nothing else than confidence in the divine mercy that remits sins on account of Christ or that it is this confidence alone that justifies us, let him be anathema [*cf. *1533f.*].

**1563** Can. 13. Si quis dixerit, omni homini ad remissionem peccatorum assequendam necessarium esse, ut credat certo et absque ulla haesitatione propriae infirmitatis et indispositionis, peccata sibi esse remissa: anathema sit [*cf. *1533s, 1460–1464*].

Can. 13. If anyone says that, to attain the remission of sins, everyone must believe with certainty and without any hesitation based on his own weakness and lack of disposition that his sins are forgiven, let him be anathema [*cf. *1533f., 1460–1464*].

**1564** Can. 14. Si quis dixerit, hominem a peccatis absolvi ac iustificari ex eo, quod se absolvi ac iustificari certo credat, aut neminem vere esse iustificatum, nisi qui credit se esse iustificatum, et hac sola fide absolutionem et iustificationem perfici: anathema sit [*cf. ut supra*].

Can. 14. If anyone says that man is absolved from his sins and justified because he believes with certainty that he is absolved and justified; or that no one is truly justified except he who believes he is justified and that absolution and justification are effected by this faith alone, let him be anathema [*cf. as above*].

**1565** Can. 15. Si quis dixerit, hominem renatum et iustificatum teneri ex fide ad credendum, se certo esse in numero praedestinatorum: anathema sit [*cf. *1540*].

Can. 15. If anyone says that a man who has been reborn and justified is bound by faith to believe that he is certainly among the number of the predestined, let him be anathema [*cf. *1540*].

**1566** Can. 16. Si quis magnum illud usque in finem perseverantiae donum [*cf. Mt 10:22; 24:13*] se certo habiturum absoluta et infallibili certitudine dixerit, nisi hoc ex speciali revelatione didicerit: anathema sit [*cf. *1540s*].

Can. 16. If anyone says that he has absolute and infallible certitude that he will surely have the great gift of perseverance to the end [*cf. Mt 10:22; 24:13*], unless he has learned this by a special revelation, let him be anathema [*cf. *1540f.*].

**1567** Can. 17. Si quis iustificationis gratiam non nisi praedestinatis ad vitam contingere dixerit, reliquos vero omnes, qui vocantur, vocari quidem, sed gratiam non accipere, utpote divina potestate praedestinatos ad malum: anathema sit.

Can. 17. If anyone says that the grace of justification is given only to those who are predestined to life and that all the others who are called are called indeed but do not receive grace, as they are predestined to evil by the divine power, let him be anathema.

**1568** Can. 18. Si quis dixerit, Dei praecepta homini etiam iustificato et sub gratia constituto esse ad observandum impossibilia: anathema sit [*cf. *1536*].

Can. 18. If anyone says that the commandments of God are impossible to observe even for a man who is justified and established in grace, let him be anathema [*cf. *1536*].

**1569** Can. 19. Si quis dixerit, nihil praeceptum esse in Evangelio praeter fidem, cetera esse indifferentia, neque praecepta, neque prohibita, sed libera, aut decem praecepta nihil pertinere ad Christianos: anathema sit [*cf. *1536s*].

Can. 19. If anyone says that nothing is commanded in the Gospels except faith and that everything else is indifferent, neither prescribed nor prohibited, but free; or that the Ten Commandments in no way concern Christians, let him be anathema [*cf. *1536f.*].

**1570** Can. 20. Si quis hominem iustificatum et quantumlibet perfectum dixerit non teneri ad observantiam mandatorum Dei et Ecclesiae, sed tantum ad credendum, quasi vero Evangelium sit nuda et absoluta promissio vitae aeternae, sine condicione observationis mandatorum: anathema sit [*cf. *1536s*].

Can. 20. If anyone says that a justified man, however perfect he may be, is not bound to observe the commandments of God and of the Church but is bound only to believe, as if the Gospel were merely an absolute promise of eternal life without the condition that the commandments be observed, let him be anathema [*cf. *1536f.*].

**1571** Can. 21. Si quis dixerit, Christum Iesum a Deo hominibus datum fuisse ut redemptorem, cui fidant, non etiam ut legislatorem, cui obediant: anathema sit.

Can. 21. If anyone says that Jesus Christ was given by God to men as a redeemer in whom they are to trust but not also as a lawgiver whom they are to obey, let him be anathema.

Can. 22. Si quis dixerit, iustificatum vel sine speciali auxilio Dei in accepta iustitia perseverare posse, vel cum eo non posse: anathema sit [*cf.* **1541*].

Can. 22. If anyone says that without God's special help a justified man can persevere in the justice he has received or that with it he cannot persevere, let him be anathema [*cf.* **1541*]. **1572**

Can. 23. Si quis hominem semel iustificatum dixerit amplius peccare non posse,[1] neque gratiam amittere, atque ideo eum, qui labitur et peccat, numquam vere fuisse iustificatum; aut contra, posse in tota vita peccata omnia etiam venialia vitare, nisi ex speciali Dei privilegio, quemadmodum de beata Virgine tenet Ecclesia: anathema sit [*cf.* **1537, 1549*].

Can. 23. If anyone says that a man once justified cannot sin again[1] and cannot lose grace and that therefore the man who falls and sins was never truly justified; or, on the contrary, says that a man once justified can avoid all sins, even venial ones, throughout his entire life, unless it be by a special privilege of God as the Church holds of the Blessed Virgin, let him be anathema [*cf.* **1537, 1549*]. **1573**

Can. 24. Si quis dixerit, iustitiam acceptam non conservari atque etiam non augeri coram Deo per bona opera, sed opera ipsa fructus solummodo et signa esse iustificationis adeptae, non etiam ipsius augendae causam: anathema sit [*cf.* **1535*].

Can. 24. If anyone says that the justice received is not preserved and even increased before God through good works, but that such works are merely the fruits and the signs of the justification obtained and not also the cause of its increase, let him be anathema [*cf.* **1535*]. **1574**

Can. 25. Si quis in quolibet bono opere iustum saltem venialiter peccare dixerit, aut (quod intolerabilius est) mortaliter, atque ideo poenas aeternas mereri, tantumque ob id non damnari, quia Deus ea opera non imputet ad damnationem: anathema sit. [*cf.* **1539, 1481s*].

Can. 25. If anyone says that the just man sins at least venially in every good work or (what is even more intolerable) that he sins mortally and therefore merits eternal punishment and that the only reason why he is not damned is that God does not impute those works unto damnation, let him be anathema [*cf.* **1539, 1481f.*]. **1575**

Can. 26. Si quis dixerit, iustos non debere pro bonis operibus, quae in Deo fuerint facta [*cf. Io 3:21*], exspectare et sperare aeternam retributionem a Deo per eius misericordiam et Iesu Christi meritum, si bene agendo et divina mandata custodiendo usque in finem perseveraverint [*cf. Mt 10:22; 24:13*]: anathema sit [*cf.* **1538s*].

Can. 26. If anyone says that for the good works performed in God [*cf. Jn 3:21*] the just ought not to expect and hope for an eternal reward from God through his mercy and the merits of Jesus Christ, if they persevere to the end in doing good and in keeping the divine commandments [*cf. Mt 10:22; 24:13*], let him be anathema [*cf.* **1538f.*]. **1576**

Can. 27. Si quis dixerit, nullum esse mortale peccatum nisi infidelitatis, aut nullo alio quantumvis gravi et enormi praeterquam infidelitatis peccato semel acceptam gratiam amitti: anathema sit [*cf.* **1544*].

Can. 27. If anyone says that there is no mortal sin except that of unbelief or that grace, once received, cannot be lost by any other sin, no matter how grievous and great, except that of unbelief, let him be anathema [*cf.* **1544*]. **1577**

Can. 28. Si quis dixerit, amissa per peccatum gratia simul et fidem semper amitti, aut fidem, quae remanet, non esse veram fidem, licet non sit viva [*cf. Iac 2:26*], aut eum, qui fidem sine caritate habet, non esse Christianum: anathema sit [*cf. ut supra*].

Can. 28. If anyone says that with the loss of grace through sin faith is also always lost or that the faith that remains is not true faith, granted that it is not a living faith [*cf. Jas 2:26*], or that the man who has faith without charity is not a Christian, let him be anathema [*cf. as above*]. **1578**

Can. 29. Si quis dixerit, eum, qui post baptismum lapsus est, non posse per Dei gratiam resurgere; aut posse quidem, sed sola fide, amissam iustitiam recuperare sine sacramento paenitentiae, prout sancta Romana et universalis Ecclesia, a Christo Domino et eius Apostolis edocta, hucusque professa est, servavit et docuit: anathema sit [*cf.* **1542s*].

Can. 29. If anyone says that the man who has fallen after baptism cannot rise again through God's grace; or that he can indeed recover the justice lost, but by faith alone without the sacrament of penance, instead of what the holy Roman and universal Church, instructed by Christ the Lord and his apostles, has always professed, observed, and taught, let him be anathema [*cf.* **1542f.*]. **1579**

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**1573** [1] An allusion to the error of Jovinian, the Beghards, and the Beguines; cf. SGTr 5:449$_{26}$.

**1580** Can. 30. Si quis post acceptam iustificationis gratiam cuilibet peccatori paenitenti ita culpam remitti et reatum aeternae poenae deleri dixerit, ut nullus remaneat reatus poenae temporalis, exsolvendae vel in hoc saeculo vel in futuro in purgatorio, antequam ad regna caelorum aditus patere possit: anathema sit [*cf. *1543*].

Can. 30. If anyone says that after the grace of justification has been received the guilt is so remitted and the debt of eternal punishment so blotted out for any repentant sinner that no debt of temporal punishment remains to be discharged, either in this world or in the future one, in purgatory, before access can be opened to the kingdom of heaven, let him be anathema [*cf. *1543*].

**1581** Can. 31. Si quis dixerit, iustificatum peccare, dum intuitu aeternae mercedis bene operatur: anathema sit [*cf. *1539*].

Can. 31. If anyone says that the justified man sins when he performs good works with a view to an eternal reward, let him be anathema [*cf. *1539*].

**1582** Can. 32. Si quis dixerit, hominis iustificati bona opera ita esse dona Dei, ut non sint etiam bona ipsius iustificati merita, aut ipsum iustificatum bonis operibus, quae ab eo per Dei gratiam et Iesu Christi meritum (cuius vivum membrum est) fiunt, non vere mereri augmentum gratiae, vitam aeternam et ipsius vitae aeternae (si tamen in gratia decesserit) consecutionem, atque etiam gloriae augmentum: anathema sit [*cf. *1548, 1545–1550*].

Can. 32. If anyone says that the good works of the justified man are the gifts of God in such a way that they are not also the good merits of the justified man himself; or that by the good works he performs through the grace of God and the merits of Jesus Christ (of whom he is a living member), the justified man does not truly merit an increase of grace, eternal life, and (provided he dies in the state of grace) the attainment of this eternal life, as well as an increase of glory, let him be anathema [*cf. *1548, 1545–1550*].

**1583** Can. 33. Si quis dixerit, per hanc doctrinam catholicam de iustificatione, a sancta Synodo hoc praesenti decreto expressam, aliqua ex parte gloriae Dei vel meritis Iesu Christi Domini nostri derogari, et non potius veritatem fidei nostrae, Dei denique ac Christi Iesu gloriam illustrari: anathema sit.

Can. 33. If anyone says that this Catholic doctrine of justification, expounded by the holy council in the present decree, is in any way derogatory to the glory of God or to the merits of Jesus Christ our Lord and does not rather manifest the truth of our faith and ultimately the glory of God and of Jesus Christ, let him be anathema.

## 1600–1630: Session 7, March 3, 1547: Decree on the Sacraments

The work on this decree began on January 17, 1547. The draft was ready on February 26 (SGTr 5:835–39, 984 / TheiTr 1:383–85, 456). The errors on the sacraments condemned in the decrees of this session and those that follow were taken chiefly from Martin Luther's *De captivitate Babylonica ecclesiae praeludium* of 1520 (Weimar ed. 6:497–573); also from the *Confessio Augustana*, redacted by a commission of Lutheran theologians and delivered to the emperor at the Diet of Augsburg in 1530 (BekSchELK 44–137 / CpRef 26:263–336), articles 9–13, 22–25; and finally from the *Apologia Confessionis Augustanae*, written by Philipp Melanchthon in 1530 and whose expanded edition of 1531 acquired a particular significance (BekSchELK 141–404 / CpRef 27:419–646); cf. ibid., the same articles.

*Ed.:* SGTr 5:994–96 / RiTr 40–42, 47 / MaC 33:51E–55B / HaC 10:51D–55A / COeD, 3rd ed., 684–86.

### *Foreword*

**1600** Ad consummationem salutaris de iustificatione doctrinae, quae in praecedenti proxima sessione uno omnium patrum consensu promulgata fuit, consentaneum visum est, de sanctissimis Ecclesiae sacramentis agere, per quae omnis vera iustitia vel incipit, vel coepta augetur, vel amissa reparatur.

In order to bring to completion the salutary doctrine of justification promulgated with the unanimous consent of the Fathers in the session immediately preceding, it seemed fitting to deal with the holy sacraments of the Church. For all true justification either begins through the sacraments or, once begun, increases through them or, when lost, is regained through them.

Propterea sacrosancta oecumenica et generalis Tridentina Synodus ...

ad errores eliminandos, et exstirpandas haereses, quae circa ipsa sanctissima sacramenta hac nostra tempestate, tum de damnatis olim a Patribus nostris haeresibus suscitatae, tum etiam de novo adinventae sunt, quae catholicae Ecclesiae puritati et animarum saluti magnopere officiunt:

Therefore, the most holy, ecumenical, and general Council of Trent...,

in order to do away with errors and to root out heresies that in our turbulent age are directed against the most holy sacraments—partly inspired by heresies already condemned in the past by our Fathers and partly newly devised—and which are doing great harm to the purity of the Catholic Church and to the salvation of souls:

sanctarum Scripturarum doctrinae, apostolicis traditionibus atque aliorum conciliorum et Patrum consensui inhaerendo,
hos praesentes canones statuendos et decernendos censuit, reliquos, qui supersunt ad coepti operis perfectionem, deinceps (divino Spiritu adiuvante) editura.

adhering to the teaching of the Holy Scriptures, to the apostolic traditions, and to the consensus of the Fathers and of the other councils,
has decided that the present canons should be drawn up and decreed. The canons that remain for the completion of the work begun will (with the help of the Holy Spirit) be published subsequently.

*Canons on the Sacraments in General*

Can. 1. Si quis dixerit, sacramenta novae Legis non fuisse omnia a Iesu Christo Domino nostro instituta, aut esse plura vel pauciora, quam septem, videlicet baptismum, confirmationem, Eucharistiam, paenitentiam, extremam unctionem, ordinem et matrimonium, aut etiam aliquod horum septem non esse vere et proprie sacramentum: anathema sit.

Can. 1. If anyone says that the sacraments of the New Law were not all instituted by Jesus Christ our Lord; or that there are more or fewer than seven, that is: baptism, confirmation, the Eucharist, penance, extreme unction, orders, and matrimony; or that any one of these seven is not truly and properly a sacrament, let him be anathema. **1601**

Can. 2. Si quis dixerit, ea ipsa novae Legis sacramenta a sacramentis antiquae Legis non differre, nisi quia caeremoniae sunt aliae et alii ritus externi: anathema sit.

Can. 2. If anyone says that these same sacraments of the New Law do not differ from the sacraments of the Old Law, except that the ceremonies and external rites are different, let him be anathema. **1602**

Can. 3. Si quis dixerit, haec septem sacramenta ita esse inter se paria, ut nulla ratione aliud sit alio dignius: anathema sit.

Can. 3. If anyone says that these seven sacraments are so equal to one another that one is not in any way of greater worth than another, let him be anathema. **1603**

Can. 4. Si quis dixerit, sacramenta novae Legis non esse ad salutem necessaria, sed superflua, et sine eis aut eorum voto per solam fidem homines a Deo gratiam iustificationis adipisci [*cf.* *1559], licet omnia singulis necessaria non sint: anathema sit.

Can. 4. If anyone says that the sacraments of the New Law are not necessary for salvation, but that they are superfluous; and that without the sacraments or the desire for them men obtain from God the grace of justification through faith alone [*cf.* *1559] (although it is true that not all the sacraments are necessary for each person), let him be anathema. **1604**

Can. 5. Si quis dixerit, haec sacramenta propter solam fidem nutriendam instituta fuisse: anathema sit.

Can. 5. If anyone says that these sacraments are instituted only for the sake of nourishing the faith, let him be anathema. **1605**

Can. 6. Si quis dixerit, sacramenta novae Legis non continere gratiam, quam significant, aut gratiam ipsam non ponentibus obicem non conferre [*cf.* *1451], quasi signa tantum externa sint acceptae per fidem gratiae vel iustitiae, et notae quaedam christianae professionis, quibus apud homines discernuntur fideles ab infidelibus: anathema sit.

Can. 6. If anyone says that the sacraments of the New Law do not contain the grace they signify or that they do not confer that grace on those who do not place an obstacle in the way [*cf.* *1451], as if they were only external signs of the grace or justice received through faith and marks of the Christian profession by which among men the faithful are distinguished from the unbelievers, let him be anathema. **1606**

Can. 7. Si quis dixerit, non dari gratiam per huiusmodi sacramenta semper et omnibus, quantum est ex parte Dei, etiamsi rite ea suscipiant, sed aliquando et aliquibus: anathema sit.

Can. 7. If anyone says that, as far as God's part is concerned, grace is not given through these sacraments always and to all, even if they receive them rightly, but only sometimes and to some, let him be anathema. **1607**

Can. 8. Si quis dixerit, per ipsa novae Legis sacramenta ex opere operato non conferri gratiam, sed solam fidem divinae promissionis ad gratiam consequendam sufficere: anathema sit.

Can. 8. If anyone says that through the sacraments of the New Law grace is not conferred by the performance of the rite itself but that faith alone in the divine promise is sufficient to obtain grace, let him be anathema. **1608**

**1609** Can. 9. Si quis dixerit, in tribus sacramentis, baptismo scilicet, confirmatione et ordine, non imprimi characterem in anima, hoc est signum quoddam spirituale et indelebile, unde ea iterari non possunt: anathema sit.

Can. 9. If anyone says that in three sacraments, namely, baptism, confirmation, and orders, a character is not imprinted on the soul, that is, a kind of indelible spiritual sign by reason of which these sacraments cannot be repeated, let him be anathema.

**1610** Can. 10. Si quis dixerit, Christianos omnes in verbo et omnibus sacramentis administrandis habere potestatem: anathema sit.

Can. 10. If anyone says that all Christians have the power ⟨to preach⟩ the word and to administer all the sacraments, let him be anathema.

**1611** Can. 11. Si quis dixerit, in ministris, dum sacramenta conficiunt et conferunt, non requiri intentionem, saltem faciendi quod facit Ecclesia: anathema sit [*cf. *1262*].

Can. 11. If anyone says that the intention at least of doing what the Church does is not required in the ministers when they are effecting and conferring the sacraments, let him be anathema [*cf. *1262*].

**1612** Can. 12. Si quis dixerit, ministrum in peccato mortali exsistentem, modo omnia essentialia, quae ad sacramentum conficiendum aut conferendum pertinent, servaverit, non conficere aut conferre sacramentum: anathema sit [*cf. *1154*].

Can. 12. If anyone says that a minister in the state of mortal sin, though he observes all the essentials that belong to the effecting and conferring of the sacrament, does not effect or confer the sacrament, let him be anathema [*cf. *1154*].

**1613** Can. 13. Si quis dixerit, receptos et approbatos Ecclesiae catholicae ritus in sollemni sacramentorum administratione adhiberi consuetos aut contemni, aut sine peccato a ministris pro libito omitti, aut in novos alios per quemcumque ecclesiarum pastorem mutari posse: anathema sit.

Can. 13. If anyone says that the accepted and approved rites of the Catholic Church that are customarily used in the solemn administration of the sacraments may be despised or omitted without sin by the ministers as they please or that they may be changed to other new rites by any pastor of the churches, let him be anathema.

*Canons on the Sacrament of Baptism*

**1614** Can. 1. Si quis dixerit, baptismum Ioannis habuisse eandem vim cum baptismo Christi: anathema sit.

Can. 1. If anyone says that the baptism of John had the same force as the baptism of Christ, let him be anathema.

**1615** Can. 2. Si quis dixerit, aquam veram et naturalem non esse de necessitate baptismi, atque ideo verba illa Domini nostri Iesu Christi: "Nisi quis renatus fuerit ex aqua et Spiritu Sancto" [*Io 3:5*] ad metaphoram aliquam detorserit: anathema sit.

Can. 2. If anyone says that true and natural water is not necessary for baptism and therefore reduces to some sort of metaphor the words of our Lord Jesus Christ: "Unless one is reborn of water and the Spirit" [*Jn 3:5*], let him be anathema.

**1616** Can. 3. Si quis dixerit, in Ecclesia Romana (quae omnium ecclesiarum mater est et magistra) non esse veram de baptismi sacramento doctrinam: anathema sit.

Can. 3. If anyone says that the Roman Church (the mother and teacher of all churches) does not have the true doctrine concerning the sacrament of baptism, let him be anathema.

**1617** Can. 4. Si quis dixerit, baptismum, qui etiam datur ab haereticis in nomine Patris et Filii et Spiritus Sancti, cum intentione faciendi quod facit Ecclesia, non esse verum baptismum: anathema sit.

Can. 4. If anyone says that baptism, even that given by heretics in the name of the Father and of the Son and of the Holy Spirit, with the intention of doing what the Church does, is not true baptism, let him be anathema.

**1618** Can. 5. Si quis dixerit, baptismum liberum esse, hoc est non necessarium ad salutem: anathema sit [*cf. *1524*].

Can. 5. If anyone says that baptism is optional, that is, not necessary for salvation, let him be anathema [*cf. *1524*].

**1619** Can. 6. Si quis dixerit, baptizatum non posse, etiamsi velit, gratiam amittere, quantumcumque peccet, nisi nolit credere: anathema sit [*cf. *1544*].

Can. 6. If anyone says that one baptized cannot lose grace, even if he wishes to, no matter how much he sins, unless he is unwilling to believe, let him be anathema [*cf. *1544*].

**1620** Can. 7. Si quis dixerit, baptizatos per baptismum ipsum solius tantum fidei debitores fieri, non autem universae legis Christi servandae: anathema sit.

Can. 7. If anyone says that those baptized are by the fact of their baptism obliged merely to faith alone but not to the observance of the whole law of Christ, let him be anathema.

Can. 8. Si quis dixerit, baptizatos liberos esse ab omnibus sanctae Ecclesiae praeceptis, quae vel scripta vel tradita sunt, ita ut ea observare non teneantur, nisi se sua sponte illis summittere voluerint: anathema sit.

Can. 8. If anyone says that those baptized are free **1621** from all the precepts of holy Church, whether written or handed down, so that they are not bound to observe them unless, of their own accord, they wish to submit to them, let him be anathema.

Can. 9. Si quis dixerit, ita revocandos esse homines ad baptismi suscepti memoriam, ut vota omnia, quae post baptismum fiunt, vi promissionis in baptismo ipso iam factae irrita esse intelligant, quasi per ea et fidei, quam professi sunt, detrahatur, et ipsi baptismo: anathema sit.

Can. 9. If anyone says that the remembrance of the **1622** baptism that they have received ought to be so impressed on men that they be brought to understand that all vows taken after baptism are void in virtue of the promise already made in baptism itself, as if those vows detracted from the faith they have professed and from baptism itself, let him be anathema.

Can. 10. Si quis dixerit, peccata omnia, quae post baptismum fiunt, sola recordatione et fide suscepti baptismi vel dimitti vel venialia fieri: anathema sit.

Can. 10. If anyone says that all sins committed after **1623** baptism are either remitted or made venial by the mere remembrance of, and faith in, the baptism once received, let him be anathema.

Can. 11. Si quis dixerit, verum et rite collatum baptismum iterandum esse illi, qui apud infideles fidem Christi negaverit, cum ad paenitentiam convertitur: anathema sit.

Can. 11. If anyone says that for those who have **1624** denied the faith of Christ before infidels, baptism truly and rightly conferred must be repeated when they are converted to repentance, let him be anathema.

Can. 12. Si quis dixerit, neminem esse baptizandum nisi ea aetate, qua Christus baptizatus est, vel in ipso mortis articulo: anathema sit.

Can. 12. If anyone says that no one is to be baptized **1625** except at the age at which Christ was baptized, or on the point of death, let him be anathema.

Can. 13. Si quis dixerit, parvulos eo, quod actum credendi non habent, suscepto baptismo inter fideles computandos non esse, ac propterea, cum ad annos discretionis pervenerint, esse rebaptizandos, aut praestare omitti eorum baptisma, quam eos non actu proprio credentes baptizari in sola fide Ecclesiae: anathema sit.

Can. 13. If anyone says that little children, because **1626** they do not have an act of faith, are not to be numbered among the faithful after receiving baptism and that, therefore, when they have reached the age of discretion, they are to be rebaptized; or that it is better to omit their baptism, [if] they do not believe by an act of faith of their own, rather than to baptize them solely in the faith of the Church, let him be anathema.

Can. 14. Si quis dixerit, huiusmodi parvulus baptizatos, cum adoleverint, interrogandos esse, an ratum habere velint, quod patrini eorum nomine, dum baptizarentur, polliciti sunt, et ubi se nolle responderint, suo esse arbitrio relinquendos nec alia interim poena ad christianam vitam cogendos, nisi ut ab Eucharistiae aliorumque sacramentorum perceptione arceantur, donec resipiscant: anathema sit.

Can. 14. If anyone says that when the little children **1627** thus baptized have grown up, they are to be asked whether they wish to ratify what their sponsors promised in their name when they were baptized; and if they answer that they are unwilling, they are to be left to their own judgment and are not, in the meantime, to be compelled to a Christian life by any penalty other than the exclusion from receiving the Eucharist and the other sacraments until they repent, let him be anathema.

*Canons on the Sacrament of Confirmation*

Can. 1. Si quis dixerit, confirmationem baptizatorum otiosam caeremoniam esse et non potius verum et proprium sacramentum, aut olim nihil aliud fuisse, quam catechesim quandam, qua adolescentiae proximi fidei suae rationem coram Ecclesia exponebant: anathema sit.

Can. 1. If anyone says that the confirmation of those **1628** baptized is a useless ceremony and not a true and proper sacrament; or that of old, it was nothing more than a sort of catechesis in which those nearing adolescence gave an account of their faith before the Church, let him be anathema.

Can. 2. Si quis dixerit, iniurios esse Spiritui Sancto eos, qui sacro confirmationis chrismati virtutem aliquam tribuunt: anathema sit.

Can. 2. If anyone says that those who ascribe any **1629** power to the sacred chrism of confirmation are offending the Holy Spirit, let him be anathema.

**1630** Can. 3. Si quis dixerit, sanctae confirmationis ordinarium ministrum non esse solum episcopum, sed quemvis simplicem sacerdotem: anathema sit [*cf. *1318*].

Can. 3. If anyone says that the ordinary minister of holy confirmation is not the bishop but any simple priest, let him be anathema [*cf. *1318*].

Continuation of the Council of TRENT under JULIUS III

## JULIUS III: February 7, 1550–March 23, 1555

### 1635–1661: Session 13, October 11, 1551: Decree on the Sacrament of the Eucharist

In March 1547, the examination of propositions on the Eucharist suspected of heresy was begun. These were for the most part taken from the works cited in *1600°; other works considered were Johann Oecolampadius' *De genuina verborum Domini "Hoc est corpus meum" iuxta vetustissimos authores expositione liber* (Basel, 1525) [particularly in cann. 1 and 8] and Ulrich Zwingli's *De vera et falsa religione* (1525; CpRef 90:773–820); *Subsidium sive Coronis de eucharistia* (1525; CpRef 91:462–504); and *Eine klare Unterrichtung vom Nachmahl Christi* (1526; CpRef 91:789–862).

After the transfer of the council to Bologna, from May 9 to 31, various drafts of the canons were discussed (SGTr 5:1007–12; 6:123ff. / TheiTr 1:466ff.; the Bologna period is omitted). At Trent, in September 1551, the synodal Fathers resumed the discussion on the chapters (SGTr 7:111ff. / TheiTr 1:488ff.); on October 2 and 9, drafts of the canons were presented (SGTr 7:178f., 187 / TheiTr 1:520, 525).

*Ed.:* SGTr 7:200–204 / RiTr 62–67 / MaC 33:80C–84B / HaC 10:79A–84C / COeD, 3rd ed., 693–98.

*Foreword*

**1635** Sacrosancta oecumenica et generalis Tridentina Synodus ..., etsi in eum finem non absque peculiari Spiritus Sancti ductu et gubernatione convenerit, ut veram et antiquam de fide et sacramentis doctrinam exponeret, et ut haeresibus omnibus et aliis gravissimis incommodis, quibus Dei Ecclesia misere nunc exagitatur et in multas ac varias partes scinditur, remedium afferret, hoc praesertim iam inde a principio in votis habuit, ut stirpitus, convelleret zizania exsecrabilium errorum et schismatum, quae inimicus homo his nostris calamitosis temporibus in doctrina fidei, usu et cultu sacrosanctae Eucharistiae superseminavit [*cf. Mt 13:25*], quam alioqui Salvator noster in Ecclesia sua tamquam symbolum reliquit eius unitatis et caritatis, qua Christianos omnes inter se coniunctos et copulatos esse voluit.

The most holy, ecumenical, and general Council of Trent ..., although it is assembled under the special guidance and direction of the Holy Spirit for the purpose of setting forth the true and ancient doctrine of the faith and sacraments and supplying a remedy for all the heresies and other most grave injuries by which the Church of God is now deeply afflicted and divided into many and diverse parts; nevertheless, from the beginning, it has had, in particular, the desire to uproot completely the cockle of damnable errors and schisms that, in these turbulent times of ours, the enemy has sown [*cf. Mt 13:25*] in the doctrine of the faith, use, and worship of the most Holy Eucharist: that very Eucharist which our Savior left in his Church precisely as a symbol of the unity and charity with which he wished all Christians to be joined together and united with each other.

Itaque eadem sacrosancta Synodus,
sanam et sinceram illam de venerabili hoc et divino Eucharistiae sacramento doctrinam tradens, quam semper catholica Ecclesia ab ipso Iesu Christo Domino nostro et eius Apostolis erudita, atque a Spiritu Sancto illi omnem veritatem in dies suggerente [*cf. Io 14:26*] edocta retinuit et ad finem usque saeculi conservabit,
omnibus Christi fidelibus interdicit, ne posthac de sanctissima Eucharistia aliter credere, docere aut praedicare audeant, quam ut est hoc praesenti decreto explicatum atque definitum.

And so this most holy Council,
handing on the sound and genuine doctrine regarding this venerable and divine sacrament of the Eucharist, which the Catholic Church—instructed by our Lord Jesus Christ himself and his apostles and by the Holy Spirit, who continually reminds her of all truth [*cf. Jn 14:26*]—has always held and will preserve until the end of the world,
forbids all the faithful of Christ henceforth from daring to believe, teach, or preach anything about the most Holy Eucharist that is different from what is explained and defined in this present decree.

*Cap. 1. De reali praesentia Domini nostri Iesu Christi in sanctissimo Eucharistiae sacramento*

*Chapter 1. The Real Presence of Our Lord Jesus Christ in the Most Holy Sacrament of the Eucharist*

**1636** Principio docet sancta Synodus et aperte ac simpliciter profitetur, in almo sanctae Eucharistiae sacramento post

To begin with, the holy council teaches and openly and straightforwardly professes that in the Blessed

panis et vini consecrationem Dominum nostrum Iesum Christum verum Deum atque hominem vere, realiter ac substantialiter [*can. 1*] sub specie illarum rerum sensibilium contineri. Neque enim haec inter se pugnant, ut ipse Salvator noster semper ad dextram Patris in caelis assideat iuxta modum exsistendi naturalem, et ut multis nihilominus aliis in locis sacramentaliter praesens sua substantia nobis adsit, ea exsistendi ratione, quam etsi verbis exprimere vix possumus, possibilem tamen esse Deo [*cf. Mt 19:26; Lc 18:27*], cogitatione per fidem illustrata assequi possumus et constantissime credere debemus.

Sacrament of the Holy Eucharist, after the consecration of the bread and wine, our Lord Jesus Christ, true God and man, is truly, really, and substantially contained under the appearances of those perceptible realities [*can. 1*]. For, there is no contradiction in the fact that our Savior always sits at the right hand of the Father in heaven according to his natural way of existing and that, nevertheless, in his substance he is sacramentally present to us in many other places. We can hardly find words to express this way of existing; but our reason, enlightened through faith, can nevertheless recognize it as possible for God [*cf. Mt 19:26; Lk 18:27*], and we must always believe it unhesitatingly.

Ita enim maiores nostri omnes, quotquot in vera Christi Ecclesia fuerunt, qui de sanctissimo hoc sacramento disseruerunt, apertissime professi sunt, hoc tam admirabile sacramentum in ultima Coena Redemptorem nostrum instituisse, cum post panis vinique benedictionem se suum ipsius corpus illis praebere ac suum sanguinem disertis ac perspicuis verbis testatus est; quae verba a sanctis Evangelistis commemorata [*cf. Mt 26:26–29; Mc 14:22–25; Lc 22:19s*], et a divo Paulo postea repetita [*1 Cor 11:24s*], cum propriam illam et apertissimam significationem prae se ferant, secundum quam a Patribus intellecta sunt, indignissimum sane flagitium est, ea a quibusdam contentiosis et pravis hominibus ad fictitios et imaginarios tropos, quibus veritas carnis et sanguinis Christi negatur, contra universum Ecclesiae sensum detorqueri, quae, tamquam "columna et firmamentum veritatis" [*1 Tim 3:15*], haec ab impiis hominibus excogitata commenta velut satanica detestata est, grato semper et memori animo praestantissimum hoc Christi beneficium agnoscens. **1637**

For all our predecessors in the true Church of Christ who treated of this most holy sacrament very clearly professed that our Redeemer instituted this wonderful sacrament at the Last Supper, when, after he had blessed bread and wine, he declared in plain, unmistakable words that he was giving to them his own body and his own blood. These words, recorded by the evangelists [*cf. Mt 26:26–29; Mk 14:22–25; Lk 22:19f.*] and afterward repeated by St. Paul [*cf. 1 Cor 11:24f.*], have this proper and most obvious meaning and were so understood by the Fathers. Consequently, it is indeed the greatest infamy that some contentious, evil men distort these words into fanciful, imaginary figures of speech where the truth about the Body and Blood of Christ is denied, contrary to the universal understanding of the Church. The Church, which is "the pillar and bulwark of the truth" [*1 Tim 3:15*], has detested as satanical these interpretations invented by impious men, and she acknowledges in a spirit of unfailing gratitude this most precious gift of Christ.

### *Cap. 2. De ratione institutionis sanctissimi huius sacramenti*

### *Chapter 2. The Reason for the Institution of This Most Holy Sacrament*

Ergo Salvator noster, discessurus ex hoc mundo ad Patrem, sacramentum hoc instituit, in quo divitias divini sui erga homines amoris velut effudit, "memoriam faciens mirabilium suorum" [*Ps 110:4*], et in illius sumptione colere nos sui memoriam [*cf. Lc 22:19; 1 Cor 11:24*] praecepit suamque annuntiare mortem, donec ipse ad iudicandum mundum veniat [*cf. 1 Cor 11:26*]. **1638**

Our Savior, therefore, instituted this sacrament before leaving this world to go to the Father. He poured out, as it were, in this sacrament the riches of his divine love for human beings, "causing his wonderful works to be remembered" [*cf. Ps 111:4*], and he wanted us when receiving it to celebrate his memory [*cf. Lk 22:19; 1 Cor 11:24*] and to proclaim his death until he comes to judge the world [*cf. 1 Cor 11:26*].

Sumi autem voluit sacramentum hoc tamquam spiritualem animarum cibum [*cf. Mt 26:26*], quo alantur et confortentur [*can. 5*] viventes vita illius, qui dixit: "Qui manducat me, et ipse vivet propter me" [*Io 6:57*], et tamquam antidotum, quo liberemur a culpis quotidianis et a peccatis mortalibus praeservemur.

He wished, however, that this sacrament be received as the soul's spiritual food [*cf. Mt 26:26*], which would nourish and strengthen [*can. 5*] those who live by the life of him who said: "He who eats me will live because of me" [*Jn 6:57*]; and that it be also a remedy to free us from our daily faults and to preserve us from mortal sin.

Pignus praeterea id esse voluit futurae nostrae gloriae et perpetuae felicitatis, adeoque symbolum unius illius corporis, cuius ipse caput [*cf. 1 Cor 11:3; Eph 5:23*] exsistit, cuique nos, tamquam membra, arctissima fidei, spei et caritatis conexione adstrictos esse voluit, ut idipsum omnes diceremus, nec essent in nobis schismata [*cf. 1 Cor 1:10*].

Christ willed, moreover, that this sacrament be a pledge of our future glory and our everlasting happiness and, likewise, a symbol of that one "body" of which he himself is "the head" [*cf. 1 Cor 11:3; Eph 5:23*] and to which he willed that we, as members, should be linked by the closest bonds of faith, hope, and love, so that we might all say the same thing and that there might be no dissensions among us [*cf. 1 Cor 1:10*].

*Cap. 3. De excellentia sanctissimae Eucharistiae super reliqua sacramenta*

*Chapter 3. The Preeminence of the Most Holy Eucharist over the Other Sacraments*

**1639** Commune hoc quidem est sanctissimae Eucharistiae cum ceteris sacramentis, "symbolum esse rei sacrae et invisibilis gratiae formam visibilem";[1] verum illud in ea excellens et singulare reperitur, quod reliqua sacramenta tunc primum sanctificandi vim habent, cum quis illis utitur: at in Eucharistia ipse sanctitatis auctor ante usum est [*can. 4*].

In common with the other sacraments, the most Holy Eucharist is "a symbol of a sacred thing and a visible form of invisible grace".[1] But the Eucharist also has this unique mark of distinction that, whereas the other sacraments have the power of sanctifying only when someone makes use of them, in the Eucharist the Author of sanctity himself is present before the sacrament is used [*can. 4*].

**1640** Nondum enim Eucharistiam de manu Domini Apostoli susceperant [*cf. Mt 26:26; Mc 14:22*], cum vere tamen ipse affirmaret corpus suum esse, quod praebebat; et semper haec fides in Ecclesia Dei fuit, statim post consecrationem verum Domini nostri corpus verumque eius sanguinem sub panis et vini specie una cum ipsius anima et divinitate exsistere: sed corpus quidem sub specie panis et sanguinem sub vini specie ex vi verborum, ipsum autem corpus sub specie vini et sanguinem sub specie panis animamque sub utraque, vi naturalis illius conexionis et concomitantiae, qua partes Christi Domini, qui iam ex mortuis resurrexit non amplius moriturus [*cf. Rm 6:9*], inter se copulantur, divinitatem porro propter admirabilem illam eius cum corpore et anima hypostaticam unionem [*cann. 1 et 3*].

For the apostles had not yet received the Eucharist from the hands of the Lord [*cf. Mt 26:26; Mk 14:22*] when he himself told them that it was truly his body that he was giving them. This has always been the belief of the Church of God that immediately after the consecration the true body and blood of our Lord, together with his soul and divinity, exist under the species of bread and wine. The body exists under the species of bread and the blood under the species of wine by virtue of the words. But the body, too, exists under the species of wine, the blood under the species of bread, and the soul under both species in virtue of the natural connection and concomitance by which the parts of Christ the Lord, who has already risen from the dead to die no more [*cf. Rom 6:9*], are united together. Moreover, the divinity is present because of its admirable hypostatic union with the body and the soul [*cann. 1 and 3*].

**1641** Quapropter verissimum est, tantundem sub alterutra specie atque sub utraque contineri. Totus enim et integer Christus sub panis specie et sub quavis ipsius speciei parte, totus item sub vini specie et sub eius partibus exsistit [*can. 3*].

It is, therefore, perfectly true that just as much is present under either of the two species as is present under both. For Christ, whole and entire, exists under the species of bread and under any part of that species, and similarly the whole Christ exists under the species of wine and under its parts [*can. 3*].

*Cap. 4. De Transsubstantiatione*

*Chapter 4. Transubstantiation*

**1642** Quoniam autem Christus redemptor noster corpus suum id, quod sub specie panis offerebat [*cf. Mt 26:26–29; Mc 14:22–25; Lc 22:19s; 1 Cor 11:24–26*], vere esse dixit, ideo persuasum semper in Ecclesia Dei fuit,

Because Christ our Redeemer said that it was truly his body that he was offering under the species of bread [*cf. Mt 26:26–29; Mk 14:22–25; Lk 22:19f.; 1 Cor 11:24–26*], it has always been the conviction of the Church

*1639 [1] Cf. Gratian, *Decretum*, p. III, dist. 2, c. 32 (Frdb 1:1324); cf. Augustine, *Quaestiones in Heptateuchum* III, 84 [on *Lev 21*] (J. Fraipont: CpChL 33 [1958]: 228 / CSEL 28/II:305 / PL 34:712); likewise in *De civitate Dei* X, 5 (B. Dombart and A. Kalb: CpChL 47 [1955]: 277 / CSEL 40/I:452$_{18f.}$ / PL 41:282).

idque nunc denuo sancta haec Synodus declarat: per consecrationem panis et vini conversionem fieri totius substantiae panis in substantiam corporis Christi Domini nostri, et totius substantiae vini in substantiam sanguinis eius. Quae conversio convenienter et proprie a sancta catholica Ecclesia transsubstantiatio est appellata [*can. 2*].

of God, and this holy council now again declares, that, by the consecration of the bread and wine, there takes place a change of the whole substance of bread into the substance of the body of Christ our Lord and of the whole substance of wine into the substance of his blood. This change the holy Catholic Church has fittingly and properly named transubstantiation [*can. 2*].

### *Cap. 5. De cultu et veneratione huic sanctissimo sacramento exhibenda*

Nullus itaque dubitandi locus relinquitur, quin omnes Christi fideles pro more in catholica Ecclesia semper recepto latriae cultum, qui vero Deo debetur, huic sanctissimo sacramento in veneratione exhibeant [*can. 6*]. Neque enim ideo minus est adorandum, quod fuerit a Christo Domino, ut sumatur [*cf. Mt 26:26–29*], institutum. Nam illum eundem Deum praesentem in eo adesse credimus, quem Pater aeternus introducens in orbem terrarum dicit: "Et adorent eum omnes Angeli Dei" [*Hbr 1:6; ex Ps 96:7*], quem Magi procidentes adoraverunt [*cf. Mt 2:11*], quem denique in Galilaea ab Apostolis adoratum fuisse Scriptura testatur [*cf. Mt 28:17; Lc 24:52*].

### *Chapter 5. The Worship and Veneration to Be Shown to This Most Holy Sacrament*

There remains, therefore, no room for doubting that **1643**
all the faithful of Christ, in accordance with the perpetual custom of the Catholic Church, must venerate this most holy Sacrament with the worship of *latria* that is due to the true God [*can. 6*]. Nor is it to be less adored because it was instituted by Christ the Lord to be received [*cf. Mt 26:26–29*]. For in it we believe that the same God is present whom the eternal Father brought into the world, saying: "Let all God's angels worship him" [*Heb 1:6; from Ps 97:7*], whom the Magi fell down to worship [*cf. Mt 2:11*], and whom, finally, the apostles adored in Galilee, as Scripture testifies [*cf. Mt 28:17; Lk 24:52*].

Declarat praeterea sancta Synodus, pie et religiose admodum im Dei Ecclesiam inductum fuisse hunc morem, ut singulis annis peculiari quodam et festo die praecelsum hoc et venerabile sacramentum singulari veneratione ac solemnitate celebraretur, utque in processionibus reverenter et honorifice illud per vias et loca publica circumferretur.[1]

The holy council further declares that it was with true **1644**
religious devotion that the custom was introduced into the Church of God whereby every year, on a special fixed day of festival, this sublime and venerable Sacrament should be hailed with particular veneration and solemnity and carried with reverence and honor in processions through streets and public places.[1]

Aequissimum est enim, sacros aliquos statutos esse dies, cum Christiani omnes singulari ac rara quadam significatione gratos et memores testentur animos erga communem Dominum et Redemptorem pro tam ineffabili et plane divino beneficio, quo mortis eius victoria et triumphus repraesentatur. Atque sic quidem oportuit victricem veritatem de mendacio et haeresi triumphum agere, ut eius adversarii, in conspectu tanti splendoris et in tanta universae Ecclesiae laetitia positi, vel debilitati et fracti tabescant, vel pudore affecti et confusi aliquando resipiscant.

For it is most reasonable that some days have been set aside on which all Christians may manifest, with some noteworthy and unusual tokens, their thoughts of gratitude and remembrance toward the Lord and Redeemer they share for a favor so much beyond words and clearly divine by which his victory and triumph over death are represented. And thus indeed must truth, the victor, celebrate a triumph over falsehood and heresy so that, confronted with so much splendor and such great joy of the universal Church, her enemies weakened and broken may fall into decline or, touched by shame and confounded, may in time come to their senses.

### *Cap. 6. De asservando sacrae Eucharistiae sacramento et ad infirmos deferendo*

Consuetudo asservandi in sacrario sanctam Eucharistiam adeo antiqua est, ut eam saeculum etiam Nicaeni Concilii agnoverit. Porro deferri ipsam sacram Eucharistiam ad infirmos, et in hunc usum diligenter in ecclesiis conservari, praeterquam quod

### *Chapter 6. The Reservation of the Sacrament of the Holy Eucharist and Taking It to the Sick*

The custom of reserving the Holy Eucharist in a **1645**
sacred place is so ancient that it was recognized already in the century of the Council of Nicaea. That the Holy Eucharist should be taken to the sick and that it should be carefully kept in the churches for this purpose is right and

***1644** [1] The feast of Corpus Christi was introduced in A.D. 1264; cf. *846°.

cum summa aequitate et ratione coniunctum est, tum multis in conciliis praeceptum invenitur, et vetustissimo catholicae Ecclesiae more est observatum. Quare sancta haec Synodus retinendum omnino salutarem hunc et necessarium morem statuit [*can. 7*].

very reasonable. Moreover, this is prescribed by many councils and goes back to the most ancient custom in the Catholic Church. Consequently, this holy council has decreed that this most salutary and necessary custom be entirely retained [*can. 7*].

*Cap. 7. De praeparatione, quae adhibenda est, ut digne quis sacram Eucharistiam percipiat*

*Chapter 7. The Preparation to Be Made to Receive the Holy Eucharist Worthily*

**1646** Si non decet ad sacras ullas functiones quempiam accedere nisi sancte, certe, quo magis sanctitas et divinitas caelestis huius sacramenti viro christiano comperta est, eo diligentius cavere ille debet, ne absque magna reverentia et sanctitate [*can. 11*] ad id percipiendum accedat, praesertim cum illa plena formidinis verba apud Apostolum legamus: "Qui manducat et bibit indigne, iudicium sibi manducat et bibit, non diiudicans corpus Domini" [*1 Cor 11:29*]. Quare communicare volenti revocandum est in memoriam eius praeceptum: "Probet autem seipsum homo" [*1 Cor 11:28*].

It is not right that anyone should participate in any sacred functions except in a holy manner. Certainly, then, the more a Christian is aware of the holiness and the divinity of this heavenly Sacrament, the more careful he should be not to receive it without great reverence and sanctity [*can. 11*], especially since we read in the apostle the fearful words: "Anyone who eats and drinks unworthily, without discerning the body of the Lord, eats and drinks judgment upon himself" [*1 Cor 11:29, Vulg.*]. Therefore, whoever desires to communicate must be reminded of the precept "Let a man examine himself" [*1 Cor 11:28*].

**1647** Ecclesiastica autem consuetudo declarat, eam probationem necessariam esse, ut nullus sibi conscius peccati mortalis, quamtumvis sibi contritus videatur, absque praemissa sacramentali confessione ad sacram Eucharistiam accedere debeat.

Quod a Christianis omnibus, etiam ab iis sacerdotibus, quibus ex officio incubuerit celebrare, haec sancta Synodus perpetuo servandum esse decrevit, modo non desit illis copia confessoris. Quod si necessitate urgente sacerdos absque praevia confessione celebraverit, quam primum [*cf. *2058*] confiteatur.

The practice of the Church declares that examination necessary, so that no one who is aware of personal mortal sin, however contrite he may feel, should approach the Holy Eucharist without first having made a sacramental confession.

The holy council has decreed that this practice should always be retained by all Christians, even by those priests who may have the obligation to celebrate Mass, so long as they do not lack an available confessor. But if a priest should celebrate in urgent need without previous confession, let him confess at the first opportunity [*cf. *2058*].

*Cap. 8. De usu admirabilis huius sacramenti*

*Chapter 8. The Use of This Wonderful Sacrament*

**1648** Quoad usum autem recte et sapienter Patres nostri tres rationes hoc sanctum sacramentum accipiendi distinxerunt. Quosdam enim docuerunt *sacramentaliter* dumtaxat id sumere, ut peccatores; alios tantum *spiritualiier,* illos nimirum, qui voto propositum illum caelestem panem edentes, fide viva, "quae per dilectionem operatur" [*Gal 5:6*], fructum eius et utilitatem sentiunt; tertios porro *sacramentaliter simul et spiritualiter* [*can. 8*]; ii autem sunt, qui ita se prius probant et instruunt, ut vestem nuptialem induti ad divinam hanc mensam accedant [*cf. Mt 22:11s*].

In sacramentali autem sumptione semper in Ecclesia Dei mos fuit, ut laici a sacerdotibus communionem acciperent, sacerdotes autem celebrantes se ipsos communicarent [*can. 10*]; qui mos tamquam ex traditione apostolica descendens iure ac merito retineri debet.

As regards the use, our Fathers have correctly and appropriately distinguished three ways of receiving this holy Sacrament. They teach that some receive it only *sacramentally* because they are sinners. Others receive it only *spiritually*; they are the ones who, receiving in desire the heavenly bread put before them, with a living faith "working through love" [*Gal 5:6*], experience its fruit and benefit from it. The third group receive it *both sacramentally and spiritually* [*can. 8*]; they are the ones who examine and prepare themselves beforehand to approach this divine table, clothed in the wedding garment [*cf. Mt 22:11f.*].

In the reception of the Sacrament, there has always been a custom in the Church of God that the laity receive communion from priests, but that priests, when celebrating, administer communion to themselves [*can. 10*]. This custom, as coming from apostolic tradition, should rightly and deservedly be retained.

Demum autem paterno affectu admonet sancta Synodus, hortatur, rogat et obsecrat "per viscera misericordiae Dei nostri" [*Lc 1:78*], ut omnes et singuli, qui christiano nomine censentur, in hoc "unitatis signo", in hoc "vinculo caritatis",[1] in hoc concordiae symbolo iam tandem aliquando conveniant et concordent, memoresque tantae maiestatis et tam eximii amoris Iesu Christi Domini nostri, qui dilectam animam suam in nostrae salutis pretium, et carnem suam nobis dedit ad manducandum [*cf. Io 6:48–58*], haec sacra mysteria corporis et sanguinis eius ea fidei constantia et firmitate, ea animi devotione, ea pietate et cultu credant et venerentur, ut panem illum supersubstantialem [*cf. Mt 6:11*] frequenter suscipere possint, et is vere eis sit animae vita et perpetua sanitas mentis, cuius vigore confortati [*cf. 3 Rg 19:8*] ex huius miserae peregrinationis itinere ad caelestem patriam pervenire valeant, eundem "panem Angelorum" [*Ps 77:25*], quem modo sub sacris velaminibus edunt, absque ullo velamine manducaturi.

Finally, with fatherly affection the holy council **1649** warns, exhorts, asks, and pleads, "through the tender mercy of our God" [*Lk 1:78*], that each and all who bear the name of Christians meet at last in this "sign of unity", in this "bond of charity",[1] in this symbol of concord, to be finally of one heart. Keeping in mind the great majesty and the most excellent love of our Lord Jesus Christ, who laid down his precious life as the price of our salvation and who gave us his flesh to eat [*cf. Jn 6:48–58*], may all Christians have so firm and strong a faith in the sacred mystery of his Body and Blood, may they worship it with such devotion and pious veneration, that they will be able to receive frequently their super-substantial bread [*cf. Mt 6:11, Vulg.*]. May it truly be the life of their souls and continual health for their minds; strengthened by its power [*cf. 1 Kings 19:8*], may they, after journeying through this sorrowful pilgrimage, reach their home in heaven, where they will eat without any veil the same "bread of the angels" [*Ps 78:25*] that they eat now under sacred veils.

Quoniam autem non est satis veritatem dicere, nisi detegantur et refellantur errores: placuit sanctae Synodo hos canones subiungere, ut omnes, iam agnita doctrina catholica, intelligant quoque, quae ab illis haereses caveri vitarique debeant.

But, since it is not enough to state the truth without **1650** pointing out and refuting errors, it has pleased the holy council to add the following canons so that all, already knowing the Catholic doctrine, may also realize what are the heresies that they must beware of and avoid.

*Canons on the Most Holy Sacrament of the Eucharist*

Can. 1. Si quis negaverit, in sanctissimae Eucharistiae sacramento contineri vere, realiter et substantialiter, corpus et sanguinem una cum anima et divinitate Domini nostri Iesu Christi ac proinde totum Christum; sed dixerit, tantummodo esse in eo ut in signo vel figura, aut virtute: anathema sit [*cf. *1636, 1640*].

Can. 1. If anyone denies that in the sacrament of **1651** the most Holy Eucharist the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, the whole Christ is truly, really, and substantially contained, but says that he is in it only as in a sign or figure or by his power, let him be anathema [*cf. *1636, 1640*].

Can. 2. Si quis dixerit, in sacrosancto Eucharistiae sacramento remanere substantiam panis et vini una cum corpore et sanguine Domini nostri Iesu Christi, negaveritque mirabilem illam et singularem conversionem totius substantiae panis in corpus et totius substantiae vini in sanguinem, manentibus dumtaxat speciebus panis et vini, quam quidem conversionem catholica Ecclesia aptissime transsubstantiationem appellat: anathema sit [*cf. *1642*].

Can. 2. If anyone says that in the most holy sacrament **1652** of the Eucharist the substance of bread and wine remains together with the body and blood of our Lord Jesus Christ and denies that wonderful and unique change of the whole substance of the bread into his body and of the whole substance of the wine into his blood while only the species of bread and wine remain, a change which the Catholic Church very fittingly calls transubstantiation, let him be anathema [*cf. *1642*].

Can. 3. Si quis negaverit, in venerabili sacramento Eucharistiae sub unaquaque specie et sub singulis cuiusque speciei partibus separatione facta totum Christum contineri: anathema sit [*cf. *1641*].

Can. 3. If anyone denies that in the venerable **1653** sacrament of the Eucharist the whole Christ is contained under each species and under each part of either species when separated, let him be anathema [*cf. *1641*].

Can. 4. Si quis dixerit, peracta consecratione in admirabili Eucharistiae sacramento non esse corpus et

Can. 4. If anyone says that after the consecration **1654** the body and blood of our Lord Jesus Christ are not in

*1649 [1] Cf. Augustine, *In Evangelium Iohannis*, tract. 26, 13 (R. Willems: CpChL 36 [1954]: $266_{27}$ / PL 35:1613).

sanguinem Domini nostri Iesu Christi, sed tantum in usu, dum sumitur, non autem ante vel post, et in hostiis seu particulis consecratis, quae post communionem reservantur vel supersunt, non remanere verum corpus Domini: anathema sit [*cf.* *1639*s*].

the marvelous sacrament of the Eucharist but that they are there only in the use of the sacrament, while it is being received, and not before or after, and that in the consecrated hosts or particles that are preserved or are left over after communion the true body of the Lord does not remain, let him be anathema [*cf.* *1639*f.*].

**1655** Can. 5. Si quis dixerit, vel praecipuum fructum sanctissimae Eucharistiae esse remissionem peccatorum, vel ex ea non alios effectus provenire: anathema sit [*cf.* *1638*].

Can. 5. If anyone says that the principal fruit of the most Holy Eucharist is the forgiveness of sins or that no other effects come from it, let him be anathema [*cf.* *1638*].

**1656** Can. 6. Si quis dixerit, in sancto Eucharistiae sacramento Christum unigenitum Dei Filium non esse cultu latriae etiam externo adorandum, atque ideo nec festiva peculiari celebritate venerandum, neque in processionibus secundum laudabilem et universalem Ecclesiae sanctae ritum et consuetudinem solemniter circumgestandum, vel non publice, ut adoretur, populo proponendum, et eius adoratores esse idololatras: anathema sit [*cf.* *1643*s*].

Can. 6. If anyone says that Christ, the only begotten Son of God, is not to be adored in the holy sacrament of the Eucharist with the worship of *latria*, including external worship, and that the Sacrament therefore is not to be honored with special festive celebrations or solemnly carried in processions according to the praiseworthy universal rite and custom of the holy Church; or that it is not to be publicly exposed for the people's adoration and that those who adore it are idolaters, let him be anathema [*cf.* *1643*f.*].

**1657** Can. 7. Si quis dixerit, non licere sacram Eucharistiam in sacrario reservari, sed statim post consecrationem adstantibus necessario distribuendam; aut non licere, ut illa ad infirmos honorifice deferatur: anathema sit [*cf.* *1645*].

Can. 7. If anyone says that it is not lawful to keep the sacred Eucharist in a sacred place but that it must necessarily be distributed immediately after the consecration to those who are present; or that it is not lawful to carry it with honor to the sick, let him be anathema [*cf.* *1645*].

**1658** Can. 8. Si quis dixerit, Christum in Eucharistia exhibitum spiritualiter tantum manducari, et non etiam sacramentaliter ac realiter: anathema sit [*cf.* *1648*].

Can. 8. If anyone says that Christ presented in the Eucharist is only spiritually eaten and not sacramentally and really as well, let him be anathema [*cf.* *1648*].

**1659** Can. 9. Si quis negaverit, omnes et singulos Christi fideles utriusque sexus, cum ad annos discretionis pervenerint, teneri singulis annis saltem in Paschate ad communicandum iuxta praeceptum sanctae matris Ecclesiae: anathema sit [*cf.* *812*].

Can. 9. If anyone denies that each and all of Christ's faithful of both sexes are bound, when they reach the age of reason, to receive communion every year, at least during the Paschal Season, according to the precept of Holy Mother Church, let him be anathema [*cf.* *812*].

**1660** Can. 10. Si quis dixerit, non licere sacerdoti celebranti se ipsum communicare: anathema sit [*cf.* *1648*].

Can. 10. If anyone says that it is not lawful for the celebrating priest to communicate himself, let him be anathema [*cf.* *1648*].

**1661** Can. 11. Si quis dixerit, solam fidem esse sufficientem praeparationem ad sumendum sanctissimae Eucharistiae sacramentum [*cf.* *1646*]: anathema sit.

Et, ne tantum Sacramentum indigne atque ideo in mortem et condemnationem sumatur, statuit atque declarat ipsa sancta Synodus, illis, quos conscientia peccati mortalis gravat, quantumcumque etiam se contritos existiment, habita copia confessoris necessario praemittendam esse confessionem sacramentalem.

Si quis autem contrarium docere, praedicare vel pertinaciter asserere, seu etiam publice disputando defendere praesumpserit, eo ipso excommunicatus exsistat [*cf.* *1647*].

Can. 11. If anyone says that faith alone is a sufficient preparation for receiving the sacrament of the most Holy Eucharist, let him be anathema [*cf.* *1646*].

And, lest so great a sacrament be received unworthily and hence unto death and condemnation, this holy council determines and decrees that those whose conscience is burdened with mortal sin, no matter how contrite they may think they are, first must necessarily make a sacramental confession if a confessor is available.

If anyone presumes to teach or preach or obstinately maintain or defend in public disputation the opposite of this, he shall by the very fact be excommunicated [*cf.* *1647*].

## 1667–1719: Session 14, November 25, 1551

At Bologna, the synodal Fathers had already prepared numerous drafts for decrees on the sacraments of penance and extreme unction (SGTr 6:7–90, 192–288, 307–21). At Trent on October 15, 1551, they resumed the discussion about this (SGTr 7:233–87 / TheiTr 1:531–81), and in mid-November, they drew up a draft of the doctrine and the canons (SGTr 7:324–27 / TheiTr 1:582–90), which several days later was put in the form of the definitive decree.

*Ed.:* SGTr 7:343–57 [= *doctrine*]; 357–59 [= *canons*] / RiTr 75–87 / MaC 33:91C–99B; 99C–102C / HaC 10:89D–97D; 97D–100D / COeD, 3rd ed., 703–11; 711–13.

### a. Doctrine on the Sacrament of Penance

*Foreword*

Sacrosancta oecumenica et generalis Tridentina Synodus ... , quamvis in decreto de iustificatione [*cf. *1542s, 1579*] multus fuerit de paenitentiae sacramento propter locorum cognationem necessaria quadam ratione sermo interpositus: tanta nihilominus circa illud nostra hac aetate diversorum errorum est multitudo, ut non parum publicae utilitatis retulerit, de eo exactiorem et pleniorem definitionem tradidisse, inqua, demonstratis et convulsis Spiritus Sancti praesidio universis erroribus, catholica veritas perspicua et illustris fieret; quam nunc sancta haec synodus Christianis omnibus perpetuo servandam proponit.

The holy, ecumenical, and general Council of Trent **1667**
... realizes that in the decree on justification [*cf. *1542f., 1579*] a good deal about the sacrament of penance was introduced for a reason that seemed necessary, namely, the close connection between the two subjects. Nevertheless, so great is the accumulation of errors about that sacrament during our time that no small public advantage will come from giving a more detailed and full definition concerning this sacrament in which, once the widespread errors have been disclosed and uprooted with the assistance of the Holy Spirit, the Catholic truth will become more clear and distinct. This holy council now lays before all Christians this truth to be forever observed.

*Cap. 1. De necessitate et institutione sacramenti paenitentiae*

Si ea in regeneratis omnibus gratitudo erga Deum esset, ut iustitiam in baptismo ipsius beneficio et gratia susceptam constanter tuerentur, non fuisset opus, aliud ab ipso baptismo sacramentum ad peccatorum remissionem esse institutum [*can. 2*]. Quoniam autem "Deus, dives in misericordia" [*Eph 2:4*], "cognovit figmentum nostrum" [*Ps 102:14*], illis etiam vitae remedium contulit, qui sese postea in peccati servitutem et daemonis potestatem tradidissent, sacramentum videlicet paenitentiae [*can. 1*], quo lapsis post baptismum beneficium mortis Christi applicatur.

*Chapter 1. The Necessity and the Institution of the Sacrament of Penance*

If in all those who are regenerated there were such **1668**
gratitude toward God that through his bounty and grace they constantly preserved the justice they had received in baptism, there would have been no need to institute another sacrament for the forgiveness of sins besides baptism itself [*can. 2*]. But since God, who is "rich in mercy" [*Eph 2:4*], "knows our frame" [*Ps 103:14*], he has given a remedy of life also to those who after baptism have delivered themselves up to the bondage of sin and the devil's power, namely, the sacrament of penance [*can. 1*], whereby the benefit of Christ's death is applied to those who have fallen after baptism.

Fuit quidem paenitentia universis hominibus, qui se mortali aliquo peccato inquinassent, quovis tempore ad gratiam et iustitiam assequendam necessaria, illis etiam, qui baptismi sacramento ablui petivissent, ut perversitate abiecta et emendata tantam Dei offensionem cum peccati odio et pio animi dolore detestarentur. Unde Propheta ait: "Convertimini et agite paenitentiam ab omnibus iniquitatibus vestris; et non erit vobis in ruinam iniquitas" [*Ez 18:30*]. Dominus etiam dixit: "Nisi paenitentiam egeritis, omnes similiter peribitis" [*Lc 13:3*]. Et princeps Apostolorum Petrus peccatoribus baptismo initiandis paenitentiam commendans dicebat: "Paenitentiam agite, et baptizetur unusquisque vestrum" [*Act 2:38*].

Penance was indeed at all times necessary for all men **1669**
who had stained themselves by any mortal sin in order to obtain grace and justice—not excepting those who desired to be cleansed by the sacrament of baptism—so that they might turn from their perversion, make amendment, and detest so great an offense of God with hatred of sin and a sincere and heartfelt sorrow. Therefore the prophet says: "Be converted and do penance for all your iniquities, and iniquity shall not be your ruin" [*Ezek 18:30, Vulg.*]. The Lord also said: "Unless you do penance, you will all likewise perish" [*Lk 13:3*]. And Peter, prince of the apostles, recommended penance to sinners who were about to receive baptism with the words: "Repent, and be baptized every one of you" [*Acts 2:38f.*].

**1670** Porro nec ante adventum Christi paenitentia erat sacramentum, nec est post adventum illius cuiquam ante baptismum. Dominus autem sacramentum paenitentiae tunc praecipue instituit, cum a mortuis excitatus insufflavit in discipulos suos, dicens: "Accipite Spiritum Sanctum; quorum remiseritis peccata, remittuntur eis, et quorum retinueritis, retenta sunt" [*Io 20:22s*].

Quo tam insigni facto et verbis tam perspicuis potestatem remittendi et retinendi peccata, ad reconciliandos fideles post baptismum lapsos, Apostolis et eorum legitimis successoribus fuisse communicatam, universorum Patrum consensus semper intellexit [*can. 3*], et Novatianos remittendi potestatem olim pertinaciter negantes, magna ratione Ecclesia catholica tamquam haereticos explosit atque condemnavit.

Quare verissimum hunc illorum verborum Domini sensum sancta haec Synodus probans et recipiens, damnat eorum commentitias interpretationes, qui verba illa ad potestatem praedicandi verbum Dei et Christi Evangelium annuntiandi contra huiusmodi sacramenti institutionem falso detorquent.

Yet, before the coming of Christ, penance was not a sacrament; nor is it one after his coming for anyone who has not been baptized. But the Lord instituted the sacrament of penance, principally when after his Resurrection he breathed upon his disciples and said: "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained" [*Jn 20:22f.*].

The universal consensus of the Fathers has always acknowledged that by so sublime an action and such clear words the power of forgiving and retaining sins was given to the apostles and their lawful successors for reconciling the faithful who have fallen after baptism [*can. 3*], and with good reason the Catholic Church denounced and condemned as heretics the Novatianists, who in the past stubbornly denied the power of forgiveness.

Therefore this holy council approves and accepts the words of the Lord in their full and true meaning and condemns the fictitious interpretations of those who, in contradiction with the institution of this sacrament, distort these words to make them refer to the power of preaching the word of God and of proclaiming the Gospel of Christ.

### *Cap. 2. De differentia sacramenti paenitentiae et baptismi*

### *Chapter 2. The Difference between the Sacraments of Penance and Baptism*

**1671** Ceterum hoc sacramentum multis rationibus a baptismo differre dignoscitur [*can. 2*]. Nam praeterquam quod materia et forma, quibus sacramenti essentia perficitur, longissime dissidet: constat certe, baptismi ministrum iudicem esse non oportere, cum Ecclesia in neminem iudicium exerceat, qui non prius in ipsam per baptismi ianuam fuerit ingressus. "Quid enim mihi", inquit Apostolus, "de iis, qui foris sunt, iudicare?" [*1 Cor 5:12*].

Secus est de domesticis fidei [*cf. Gal 6:10*], quos Christus Dominus lavacro baptismi sui corporis membra [*cf. 1 Cor 12:13*] semel effecit. Nam hos, si se postea crimine aliquo contaminaverint, non iam repetito baptismo ablui, cum id in Ecclesia catholica nulla ratione liceat, sed ante hoc tribunal tamquam reos sisti voluit, ut per sacerdotum sententiam non semel, sed quoties ab admissis peccatis ad ipsum paenitentes confugerint, possent liberari.

Besides, it is clear that this sacrament differs in many ways from baptism [*can. 2*]. Apart from the fact that it differs very widely in matter and form, which constitute the essence of a sacrament, it is beyond question that the minister of baptism need not be a judge since the Church does not exercise judgment on anyone who has not first entered her through the gate of baptism. "For what have I to do", the apostle asks, "with judging outsiders?" [*1 Cor 5:12*].

It is otherwise with those who are of the household of the faith [*cf. Gal 6:10*], whom Christ the Lord has once made members of his body by the bath of baptism [*cf. 1 Cor 12:13*]. For, it was his will that, if afterward they should defile themselves by some crime, they would not be cleansed by receiving baptism again—this is not allowed under any condition in the Catholic Church—but that they would present themselves before this tribunal in order that they might be set free through the sentence of the priest; and this not once only, but as often as, repentant of the sins committed, they turn to that tribunal.

**1672** Alius praeterea est baptismi, et alius paenitentiae fructus. Per baptismum enim Christum induentes [*cf. Gal 3:27*] nova prorsus in illo efficimur creatura, plenam et integram peccatorum omnium remissionem consequentes; ad quam tamen novitatem et integritatem per sacramentum paenitentiae, sine magnis nostris fletibus et laboribus, divina id exigente iustitia,

Moreover, the effect of baptism is different from that of penance. For by baptism we "put on Christ" [*Gal 3:27*] and are made an entirely new creature in him, receiving full and integral remission of all sins. To this newness and integrity, however, we are by no means able to arrive by the sacrament of penance without many tears and labors on our part, as divine justice demands. Hence

pervenire nequaquam possumus, ut merito paenitentia "laboriosus quidam baptismus" a sanctis Patribus dictus fuerit.[1] Est autem hoc sacramentum paenitentiae lapsis post baptismum ad salutem necessarium, ut nondum regeneratis ipse baptismus [*can. 6*].

penance has rightly been called by the holy Fathers "a laborious kind of baptism".[1] This sacrament of penance is necessary for salvation for those who have fallen after baptism, just as baptism itself is for those who have not yet been regenerated [*can. 6*].

*Cap. 3. De partibus et fructu huius paenitentiae*

Docet praeterea sancta Synodus, sacramenti paenitentiae formam, in qua praecipue ipsius vis sita est, in illis ministri verbis positam esse: Ego te absolvo, etc.; quibus quidem de Ecclesiae sanctae more preces quaedam laudabiliter adiunguntur, ad ipsius tamen formae essentiam nequaquam spectant, neque ad ipsius sacramenti administrationem sunt necessariae.

Sunt autem quasi materia huius sacramenti ipsius paenitentis actus, nempe contritio, confessio et satisfactio [*can. 4*]. Qui quatenus in paenitente ad integritatem sacramenti, ad plenamque et perfectam peccatorum remissionem ex Dei institutione requiruntur, hac ratione paenitentiae partes dicuntur.

Sane vero res et effectus huius sacramenti, quantum ad eius vim et efficaciam pertinet, reconciliatio est cum Deo, quam interdum in viris piis et cum devotione hoc sacramentum percipientibus conscientiae pax ac serenitas cum vehementi spiritus consolatione consequi solet.

Haec de partibus et effectu huius sacramenti sancta Synodus tradens simul eorum sententias damnat, qui paenitentiae partes incussos conscientiae terrores et fidem esse contendunt [*can. 4*].

*Chapter 3. The Parts of Penance and Its Effect*

The holy council teaches, moreover, that the form of **1673** the sacrament of penance, in which its power principally resides, consists in these words of the minister: I absolve you, etc. In accordance with a custom of the holy Church, certain prayers are laudably added to these ⟨words⟩; they do not, however, in any way belong to the essence of the form, nor are they necessary for the administration of the sacrament.

The "quasi-matter" of this sacrament is the acts of the penitent himself, viz., contrition, confession, and satisfaction [*can. 4*]. Inasmuch as these acts are by divine institution required in the penitent for the integrity of the sacrament and for the full and complete forgiveness of sins, they are called parts of penance.

As to the reality and the effect of this sacrament, **1674** so far as concerns its power and efficacy, it consists in reconciliation with God. In persons who are pious and receive this sacrament with devotion, it is likely to be followed at times by peace and serenity of conscience with an overwhelming consolation of spirit.

In declaring this doctrine on the parts and the effect **1675** of this sacrament, the holy council at the same time condemns the view of those who maintain that the parts of penance consist in the terrors of a stricken conscience and in faith [*can. 4*].

*Cap. 4. De contritione*

Contritio, quae primum locum inter dictos paenitentis actus habet, animi dolor ac detestatio est de peccato commisso, cum proposito non peccandi de cetero. Fuit autem quovis tempore ad impetrandam veniam peccatorum hic contritionis motus necessarius, et in homine post baptismum lapso ita demum praeparat ad remissionem peccatorum, si cum fiducia divinae misericordiae et voto praestandi reliqua coniunctus sit, quae ad rite suscipiendum hoc sacramentum requiruntur.

Declarat igitur sancta Synodus, hanc contritionem non solum cessationem a peccato et vitae novae propositum et inchoationem, sed veteris etiam odium continere, iuxta illud: "Proicite a vobis omnes iniquitates vestras,

*Chapter 4. Contrition*

Contrition holds the first place among the acts of the **1676** penitent mentioned above. It consists in the sorrow of the soul and the detestation of the sin committed, together with the resolve not to sin any more. This disposition of contrition was necessary at all times for the attainment of the remission of sins. In a person who has fallen after baptism, it prepares for the forgiveness of sins if it is joined with trust in the divine mercy and the intention to fulfill whatever else is required for the right reception of this sacrament.

Therefore the holy council declares that this contrition implies not only cessation from sin and the resolve and beginning of a new life, but also the hatred of the old according to the word: "Cast away from you all the

*1672 [1] Gregory Nazianzen, *Oratio* 39, 17 (PG 36:356A); John Damascene, *De fide orthodoxa* IV, 9 (PG 94:1124C / B. Kotter: PTS 12 (Schriften 2], 185), chap. $82_{90f.}$ (in the edition of E. M. Buytaert, *S. John Damascene: De fide orthodoxa, Versions of Burgundio and Cerbanus* [New York, 1955]).

in quibus praevaricati estis, et facite vobis cor novum et spiritum novum" [*Ez 18:31*].

Et certe, qui illos Sanctorum clamores consideraverit: "Tibi soli peccavi, et malum coram te feci" [*Ps 50:6*]; "Laboravi in gemitu meo; lavabo per singulas noctes lectum meum" [*Ps 6:7*]; "Recogitabo tibi omnes annos meos in amaritudine animae meae" [*Is 38:15*], et alios huius generis, facile intelliget, eos ex vehementi quodam anteactae vitae odio et ingenti peccatorum detestatione manasse.

**1677** Docet praeterea, etsi contritionem hanc aliquando caritate perfectam esse contingat hominemque Deo reconciliare, priusquam hoc sacramentum actu suscipiatur, ipsam nihilominus reconciliationem ipsi contritioni sine sacramenti voto, quod in illa includitur, non esse adscribendam.

**1678** Illam vero contritionem imperfectam [*can. 5*], quae attritio dicitur, quoniam vel ex turpitudinis peccati consideratione vel ex gehennae et poenarum metu communiter concipitur, si voluntatem peccandi excludat cum spe veniae, declarat non solum non facere hominem hypocritam et magis peccatorem [*cf. *1456*], verum etiam donum Dei esse et Spiritus Sancti impulsum, non adhuc quidem inhabitantis, sed tantum moventis, quo paenitens adiutus viam sibi ad iustitiam parat. Et quamvis sine sacramento paenitentiae per se ad iustificationem perducere peccatorem nequeat, tamen eum ad Dei gratiam in sacramento paenitentiae impetrandam disponit. Hoc enim timore utiliter concussi Ninivitae ad Ionae praedicationem plenam terroribus paenitentiam egerunt et misericordiam a Domino impetrarunt [*cf. Ion 3*].

Quamobrem falso quidam calumniantur catholicos scriptores, quasi tradiderint, sacramentum paenitentiae absque bono motu suscipientium gratiam conferre, quod numquam Ecclesia Dei docuit nec sensit. Sed et falso docent contritionem esse extortam et coactam, non liberam et voluntariam [*can. 5*].

### *Cap. 5. De confessione*

**1679** Ex institutione sacramenti paenitentiae iam explicata universa Ecclesia semper intellexit, institutam etiam esse a Domino integram peccatorum confessionem [*cf. Iac 5:16; 1 Io 1:9; Lc 5:14; 17:14*], et omnibus post baptismum lapsis iure divino necessariam exsistere [*can. 7*], quia Dominus noster Iesus Christus, e terris ascensurus ad caelos, sacerdotes sui ipsius vicarios reliquit [*cf. Mt 16:19; 18:18; Io 20:23*], tamquam praesides et iudices, ad quos omnia mortalia crimina deferantur, in quae Christi fideles ceciderint, quo pro potestate clavium remissionis aut retentionis peccatorum sententiam pronuntient.

transgressions which you have committed against me, and get yourselves a new heart and a new spirit" [*Ezek 18:31*].

And certainly one who has pondered those exclamations of the saints, "Against you only have I sinned and done what is evil in your sight" [*Ps 51:4*]; "I am weary with my moaning; every night I flood my bed with tears" [*Ps 6:6*]; "in my bitterness of soul I recall all my years before you" [*Is 38:15*]; and others like them, will easily understand that they have sprung from an intense hatred of the past life and a very deep hatred of sins.

Moreover, the council teaches that, although it sometimes happens that this contrition is perfect through charity and reconciles man to God before this sacrament is actually received, this reconciliation, nevertheless, is not to be ascribed to contrition itself without the desire of the sacrament, a desire that is included in it.

As to imperfect contrition [*can. 5*], which is called attrition, since it commonly arises either from the consideration of the heinousness of sin or from the fear of hell and of punishment, the council declares: If it excludes the will to sin and implies the hope for pardon, it not only does not make one a hypocrite and a greater sinner [*cf. *1456*] but is a gift of God and a prompting of the Holy Spirit, not indeed as already dwelling in the penitent, but only moving him—an impulse by which the penitent is helped to prepare for himself a way unto justice. Though without the sacrament of penance it cannot of itself lead the sinner to justification, it nevertheless disposes him to obtain the grace of God in the sacrament of penance. For, it is thanks to this salutary fear that the Ninevites, after the terrifying preaching of Jonah, did penance and obtained mercy from the Lord [*cf. Jon 3*].

Falsely, therefore, do some accuse Catholic writers as if they maintained that the sacrament of penance confers grace without any good disposition on the part of those receiving it; this is something that the Church of God never taught or accepted. Falsely also do they assert that contrition is extorted or forced, not free and voluntary [*can. 5*].

### *Chapter 5. Confession*

From the institution of the sacrament of penance as already explained, the whole Church has always understood that the complete confession of sins was also instituted by the Lord [*cf. Jas 5:16; 1 Jn 1:9; Lk 5:14; 17:14*] and is by divine law necessary for all who have fallen after baptism [*can. 7*]. For, when he was about to ascend from earth to heaven, our Lord Jesus Christ left priests to represent him [*cf. Mt 16:19; 18:18; Jn 20:23*] as presiding judges to whom all mortal sins into which the faithful of Christ would have fallen should be brought that they, in virtue of the power of the keys, might

Constat enim, sacerdotes iudicium hoc incognita causa exercere non potuisse, neque aequitatem quidem illos in poenis iniungendis servare potuisse, si in genere dumtaxat, et non potius in specie ac singillatim sua ipsi peccata declarassent.

pronounce the sentence of remission or retention of sins. For it is clear that without knowledge of the case priests could not exercise this judgment, nor could they observe equity in the imposition of penances if ⟨the penitents⟩ declared their sins only in general and not specifically and in particular.

Ex his colligitur, oportere a paenitentibus omnia peccata mortalia, quorum post diligentem sui discussionem conscientiam habent, in confessione recenseri, etiamsi occultissima illa sint et tantum adversus duo ultima decalogi praecepta commissa [*cf. Ex 20:17; Dt 5:21; Mt 5:28*], quae nonnumquam animum gravius sauciant, et periculosiora sunt iis, quae in manifesto admittuntur. Nam venialia, quibus a gratia Dei non excludimur et in quae frequentius labimur, quamquam recte et utiliter citraque omnem praesumptionem in confessione dicantur [*can. 7*], quod piorum hominum usus demonstrat: taceri tamen citra culpam multisque aliis remediis expiari possunt. Verum, cum universa mortalia peccata, etiam cogitationis, homines "irae filios" [*Eph 2:3*] et Dei inimicos reddant, necessum est omnium etiam veniam cum aperta et verecunda confessione a Deo quaerere.

**1680** Thus it follows that all mortal sins of which penitents after a diligent self-examination are conscious must be recounted by them in confession, though they may be most secret and may have been committed only against the last two precepts of the Decalogue [*cf. Ex 20:17; Deut 5:21; Mt 5:28*]; for these sins sometimes wound the soul more grievously and are more dangerous than those that are committed openly. As regards venial sins by which we are not excluded from the grace of God and into which we fall more frequently, it is right and profitable and implies no presumption whatever to declare them in confession [*can. 7*], as can be seen from the practice of devout people; yet, they may be omitted without guilt and can be expiated by many other remedies. But since all mortal sins, even those of thought, make of men "children of wrath" [*Eph 2:3*] and enemies of God, there is need to seek God's pardon equally for them all through an open and humble confession.

Itaque dum omnia, quae memoriae occurrunt, peccata Christi fideles confiteri student, procul dubio omnia divinae misericordiae ignoscenda exponunt [*can. 7*]. Qui vero secus faciunt et scienter aliqua retinent, nihil divinae bonitati per sacerdotem remittendum proponunt. "Si enim erubescat aegrotus vulnus medico detegere, quod ignorat medicina non curat."[1]

Hence when Christ's faithful strive to confess all sins that occur to their memory, they undoubtedly place all of them before the divine mercy for pardon [*can. 7*]. But those who fail to do so and knowingly withhold some, place nothing before the divine goodness for remission, "for if the sick is ashamed to lay open his wound before the physician, the medicine does not heal what it does not know."[1]

Colligitur praeterea, etiam eas circumstantias in confessione explicandas esse, quae speciem peccati mutant [*can. 7*], quod sine illis peccata ipsa nec a paenitentibus integre exponantur, nec iudicibus innotescant, et fieri nequeat, ut de gravitate criminum recte censere possint et poenam, quam oportet, pro illis paenitentibus imponere. Unde alienum a ratione est docere, circumstantias has ab hominibus otiosis excogitatas fuisse, aut unam tantum circumstantiam confitendam esse, nempe peccasse in fratrem.[1]

**1681** It further follows that the circumstances that change the sin's nature [*can. 7*] must also be explained in confession because, without them, the sins themselves are not being completely revealed by the penitents or made known to the judges, and it is impossible for the latter rightly to estimate the gravity of the faults and to impose on the penitents the penance appropriate to them. Hence it is completely unreasonable to teach that these circumstances have been thought out by idle minds or that only one circumstance need be confessed, namely, a sin against a brother.[1]

Sed et impium est, confessionem, quae hac ratione fieri praecipitur, impossibilem dicere [*can. 8*], aut carnificinam illam conscientiarum appellare;[1] constat enim, nihil aliud in Ecclesia a paenitentibus exigi,

**1682** And it is impious to say that confession according to these rules is impossible [*can. 8*]; or to call it a tormentor of consciences;[1] for it is clear that the Church requires nothing more of penitents than that, after each has

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***1680** [1] Jerome of Stridon, *Commentarii in Ecclesiasten* [on chap. 10:11] (M. Adriaen: CpChL 72 [1959]: $338_{195f.}$ / PL 23 [1865]: 1152A).

***1681** [1] Cf. M. Luther, *De captivitate Babylonica Ecclesiae: De sacramento paenitentia* (Weimar ed. $6:548_{10}$).

***1682** [1] Cf. M. Luther, *Sermon for Palm Sunday, 1524* (Weimar ed. $15:484_{10}$–$485_2$). P. Melanchthon, *Apologia Confessionis Augustanae* (1531), art. 11, no. 7 (BekSchELK $251_{18, 51f.}$ / CpRef 27:536); Melanchthon, *Loci communes theologici*, aetas II[a] (CpRef 21:493); J. Calvin, *Institutio Christianae religionis* (1536), chap. 5 (CpRef 29:158).

quam ut, postquam quisque diligentius se excusserit et conscientiae suae sinus omnes et latebras exploraverit, ea peccata confiteatur, quibus se Dominum et Deum suum mortaliter offendisse meminerit; reliqua autem peccata, quae diligenter cogitanti non occurrunt, in universum eadem confessione inclusa esse intelliguntur; pro quibus fideliter cum Propheta dicimus: "Ab occultis meis munda me, Domine" [*Ps 18:13*]. Ipsa vero huiusmodi confessionis difficultas ac peccata detegendi verecundia gravis quidem videri posset, nisi tot tantisque commodis et consolationibus levaretur, quae omnibus digne ad hoc sacramentum accedentibus per absolutionem certissime conferuntur.

examined himself diligently and explored all the nooks and crannies of his conscience, he confess those sins by which he recalls that he has mortally offended his Lord and God; but the other sins, which do not come to mind when he is carefully examining himself, are understood to have been included in a general form in the same confession; for those we say confidently with the prophet, "Lord, clear me from hidden faults" [*Ps 19:12*]. The difficulty of this kind of confession and the shame at uncovering sins could seem to be burdensome were it not lightened by so many advantages and consolations that will most certainly be granted through the absolution to all who approach the sacrament worthily.

**1683** Ceterum, quoad modum confitendi secreto apud solum sacerdotem, etsi Christus non vetuerit, quin aliquis in vindictam suorum scelerum et sui humiliationem, cum ob aliorum exemplum tum ob Ecclesiae offensae aedificationem, delicta sua publice confiteri possit: non est tamen hoc divino praecepto mandatum, nec satis consulte humana aliqua lege praeciperetur, ut delicta, praesertim secreta, publica essent confessione aperienda [*can. 6*].

Unde cum a sanctissimis et antiquissimis Patribus magno unanimique consensu secreta confessio sacramentalis, qua ab initio Ecclesia sancta usa est et modo etiam utitur, fuerit semper commendata, manifeste refellitur inanis eorum calumnia, qui eam a divino mandato alienam et inventum humanum esse, atque a Patribus in Concilio Lateranensi [*IV*] congregatis initium habuisse, docere non verentur [*can. 8*]; neque enim per Lateranense Concilium Ecclesia statuit, ut Christi fideles confiterentur, quod iure divino necessarium et institutum esse intellexerat, sed ut praeceptum confessionis saltem semel in anno ab omnibus et singulis, cum ad annos discretionis pervenissent, impleretur. Unde iam in universa Ecclesia cum ingenti animarum fidelium fructu observatur mos ille salutaris confitendi sacro illo et maxime acceptabili tempore Quadragesimae, quem morem haec sancta Synodus maxime probat et amplectitur tamquam pium et merito retinendum [*can. 8; cf. *812*].

For the rest, with regard to the manner of confessing secretly to a priest alone, though Christ has not forbidden anyone to confess his sins publicly—in expiation for his offenses and in self-humiliation, both as an example to others and for the edification of the Church that has been offended—yet this is not commanded by divine precept, nor would it be really well-considered to enjoin by human law that sins, especially secret ones, must be revealed by public confession [*can. 6*].

The fact that secret sacramental confession, which Holy Church has used from her beginning and still uses, has always been commended by the most venerable and most ancient Fathers with great and unanimous agreement clearly refutes that empty calumny of those who do not fear to teach that it is a human invention foreign to the divine command, originating from the Fathers assembled in the [*Fourth*] Lateran Council [*can. 8*]; for the Church did not establish through the Lateran Council that Christ's faithful should confess, which she had understood to be a necessary institution of divine law, but that the precept of confession should be discharged by one and all at least once a year on their reaching the age of discretion. Hence, throughout the whole Church, at that sacred and most acceptable season of Lent, the salutary custom of confessing is observed with very great fruit for the souls of the faithful; and this custom the present holy council thoroughly approves and cherishes as holy and deserving to be retained [*can. 8; cf. *812*].

*Cap. 6. De ministro huius sacramenti et absolutione*

*Chapter 6. The Minister of the Sacrament and Absolution*

**1684** Circa ministrum autem huius sacramenti declarat sancta Synodus, falsas esse et a veritate Evangelii penitus alienas doctrinas omnes, quae ad alios quosvis homines praeter episcopos et sacerdotes [*can. 10*] clavium ministerium perniciose extendunt, putantes verba illa Domini: "Quaecumque alligaveritis super terram, erunt ligata et in caelo, et quaecumque solveritis super terram, erunt soluta et in caelo" [*Mt 18:18*], et:

With regard to the minister of this sacrament, the holy council declares: False and totally foreign to the truth of the Gospel are all doctrines that in a very destructive manner extend the ministry of the keys to any other men besides bishops and priests [*can. 10*]. They do so in the belief that the words of the Lord: "Whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven" [*Mt 18:18*], and: "If

"Quorum remiseritis peccata, remittuntur eis, et quorum retinueritis, retenta sunt" [*Io 20:23*], ad omnes Christi fideles indifferenter et promiscue contra institutionem huius sacramenti ita fuisse dicta, ut quivis potestatem habeat remittendi peccata, publica quidem per correptionem, si correptus acquieverit, secreta vero per spontaneam confessionem cuicumque factam.

Docet quoque, etiam sacerdotes, qui peccato mortali tenentur, per virtutem Spiritus Sancti in ordinatione collatam tamquam Christi ministros functionem remittendi peccata exercere, eosque prave sentire, qui in malis sacerdotibus hanc potestatem non esse contendunt.

Quamvis autem absolutio sacerdotis alieni beneficii sit dispensatio, tamen non est solum nudum ministerium vel annuntiandi Evangelium vel declarandi remissa esse peccata, sed ad instar actus iudicialis, quo ab ipso velut a iudice sententia pronuntiatur [*can. 9*].

Atque ideo non debet paenitens adeo sibi de sua ipsius fide blandiri, ut, etiamsi nulla illi adsit contritio, aut sacerdoti animus serio agendi et vere absolvendi desit, putet tamen se propter suam solam fidem vere et coram Deo esse absolutum. Nec enim fides sine paenitentia remissionem ullam peccatorum praestaret, nec is esset nisi salutis suae negligentissimus, qui sacerdotem ioco se absolventem cognosceret, et non alium serio agentem sedulo requireret [*cf. *1462*].

*Cap. 7. De casuum reservatione*

Quoniam igitur natura et ratio iudicii illud exposcit, ut sententia in subditos dumtaxat feratur, persuasum semper in Ecclesia Dei fuit et verissimum esse Synodus haec confirmat, nullius momenti absolutionem eam esse debere, quam sacerdos in eum profert, in quem ordinariam aut subdelegatam non habet iurisdictionem.

Magnopere vero ad christiani populi disciplinam pertinere sanctissimis Patribus nostris visum est, ut atrociora quaedam et graviora crimina non a quibusvis, sed a summis dumtaxat sacerdotibus absolverentur. Unde merito Pontifices Maximi, pro suprema potestate sibi in Ecclesia universa tradita, causas aliquas criminum graviores suo potuerunt peculiari iudicio reservare.

Neque dubitandum est, quando omnia, quae a Deo sunt, ordinata sunt [*cf. Rm 13:1*], quin hoc idem episcopis omnibus in sua cuique dioecesi, in aedificationem tamen, non in destructionem [*cf. 2 Cor 10:8; 13:10*] liceat pro illis in subditos tradita supra reliquos inferiores sacerdotes auctoritate, praesertim quoad illa, quibus excommunicationis censura annexa est. Hanc autem delictorum

you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained" [*Jn 20:23*], were, in contradiction with the institution of this sacrament, addressed to all the faithful of Christ without difference or distinction, with the result that everyone has the power to forgive sins, public ones by public correction, if the sinner complies, and secret ones by spontaneous confession to anyone.

The council likewise teaches that even priests who are in mortal sin exercise the office of forgiving sins as ministers of Christ through the power of the Holy Spirit conferred in ordination and that the opinion of those who maintain that bad priests do not possess this power is wrong.

**1685** It is true that priestly absolution is the dispensation of another's bounty; yet, it does not consist in the mere ministry of proclaiming the Gospel or of declaring that the sins have been forgiven, but it has the pattern of a judicial act in which the priest pronounces sentence as judge [*can. 9*].

Hence the penitent should not be so complacent about his faith as to consider himself truly absolved before God on account of his faith alone, even if he has no contrition or if the priest has no mind to act seriously and to absolve truly. For faith without penance would effect no remission of sins, and one would be most negligent about his salvation if, knowing that a priest absolved him jokingly, he would not diligently seek another who would act seriously [*cf. *1462*].

*Chapter 7. Jurisdiction and Reservation of Cases*

**1686** It is in the nature and meaning of a judgment that the sentence be pronounced only over one's subjects. Hence the Church of God has always been convinced, and this council confirms as fully true, that absolution is of no value if it is pronounced by a priest on one over whom he has neither ordinary nor delegated jurisdiction.

**1687** Our most holy Fathers judged that it was very important for the discipline of the Christian people that certain more heinous and more serious offenses should be absolved, not by any priest whatever, but only by those of highest rank; hence popes, in virtue of the supreme power committed to them in the universal Church, could rightly reserve to their own particular decision some more serious classes of offense.

And (since all that is from God is well ordered [*cf. Rom 13:1*]) there can be no doubt that this same procedure is lawful for all bishops, each in his own diocese, for building up, however, not for destroying [*cf. 2 Cor 10:8; 13:10*], in virtue of that greater authority committed to them over their subjects than that of other priests of lesser rank, especially with regard to those offenses to

reservationem consonum est divinae auctoritati non tantum in externa politia,[1] sed etiam coram Deo vim habere [*can. 11*].

**1688** Verumtamen pie admodum, ne hac ipsa occasione aliquis pereat, in eadem Ecclesia Dei custoditum semper fuit, ut nulla sit reservatio in articulo mortis, atque ideo omnes sacerdotes quoslibet paenitentes a quibusvis peccatis et censuris absolvere possunt; extra quem articulum sacerdotes cum nihil possint in casibus reservatis, id unum paenitentibus persuadere nitantur, ut ad superiores et legitimos iudices pro beneficio absolutionis accedant.

*Cap. 8. De satisfactionis necessitate et fructu*

**1689** Demum quoad satisfactionem, quae ex omnibus paenitentiae partibus, quemadmodum a Patribus nostris christiano populo fuit perpetuo tempore commendata, ita una maxime nostra aetate summo pietatis praetextu impugnatur ab iis, qui speciem pietatis habent, virtutem autem eius abnegarunt [*cf. 2 Tim 3:5*], sancta Synodus declarat, falsum omnino esse et a verbo Dei alienum, culpam a Domino numquam remitti, quin universa etiam poena condonetur [*cann. 12 et 15*]. Perspicua enim et illustria in sacris Litteris exempla [*cf. Gn 3:16–19; Nm 12:14s; 20:11s; 2 Sm 12:13s*] reperiuntur, quibus praeter divinam traditionem hic error quam manifestissime revincitur.

**1690** Sane et divinae iustitiae ratio exigere videtur, ut aliter ab eo in gratiam recipiantur, qui ante baptismum per ignorantiam deliquerint; aliter vero, qui semel a peccati et daemonis servitute liberati, et accepto Spiritus Sancti dono, scientes templum Dei violare [*cf. 1 Cor 3:17*] et Spiritum Sanctum contristare [*cf. Eph 4:30*] non formidaverint.

Et divinam clementiam decet, ne ita nobis absque ulla satisfactione peccata dimittantur, ut, occasione accepta, peccata leviora putantes, velut iniurii et contumeliosi Spiritui Sancto [*cf. Hbr 10:29*], in graviora labamur, thesaurizantes nobis iram in die irae [*cf. Rm 2:5; Iac 5:3*]. Procul dubio enim magnopere a peccato revocant, et quasi freno quodam coercent hae satisfactoriae poenae, cautioresque et vigilantiores in futurum paenitentes efficiunt; medentur quoque peccatorum reliquiis, et vitiosos habitus male vivendo comparatos contrariis virtutum actionibus tollunt.

which the penalty of excommunication is attached. It is in harmony with divine authority that this reservation of sins has force not only in external administration[1] but also in the sight of God [*can. 11*].

Nevertheless, lest anyone perish on that account, it has always been most devoutly observed in the same Church of God that there be no reservation in immediate danger of death, and so all priests may then absolve all penitents without distinction from every kind of sin and censure; outside this particular case, since priests have no power in reserved cases, their one endeavor should be to persuade the penitents to approach judges of higher rank who have legal power to grant absolution.

*Chapter 8. The Necessity and Fruit of Satisfaction*

Finally, as regards satisfaction: it is among the parts of penance the one that, though at all times recommended to the Christian people by our Fathers, yet in our age has become the main target of attack under the pretext of piety by those who hold the form of religion but deny the power of it [*cf. 2 Tim 3:5*]. The holy council declares: It is utterly false and contrary to the word of God that the guilt is never pardoned by the Lord without the entire punishment also being remitted [*cann. 12 and 15*]. For, apart from the divine tradition, clear and striking examples are found in Holy Scripture by which this error is refuted in the plainest possible manner [*cf. Gen 3:16–19; Num 12:14f.; 20:11f.; 2 Sam 12:13f.*].

Indeed, the nature of divine justice seems to demand that those who have sinned through ignorance before baptism be received in grace in one manner, and in another manner those who have already once been liberated from the slavery of sin and the devil, who have received the gift of the Holy Spirit, and yet have not feared knowingly to violate the temple of God [*cf. 1 Cor 3:17*] and to grieve the Holy Spirit [*cf. Eph 4:30*].

It is also in keeping with the divine clemency that sins should not be pardoned to us without any satisfaction, with the consequence that we would consider sin as trivial and, when the occasion arises, would fall into more grievous sins, insulting, as it were, and outraging the Holy Spirit [*cf. Heb 10:29*], storing up wrath for ourselves on the day of wrath [*cf. Rom 2:5; Jas 5:3*]. For without doubt these satisfactory penances greatly detach penitents from sin; they act as a bridle to keep them in check and make them more cautious and vigilant in the future. They also heal the after-effects of sin and destroy evil habits, acquired through a bad life, by acts of virtues opposed to them.

*1687 [1] Cf. P. Melanchthon, *Apologia Confessionis Augustanae* 13 (BekSchELK 291 / CpRef 27:569).

Neque vero securior ulla via in Ecclesia Dei umquam existimata fuit ad amovendam imminentem a Domino poenam, quam ut haec paenitentiae opera [*cf. Mt 3:2, 8; 4:17; 11:21*] homines cum vero animi dolore frequentent.

Accedit ad haec, quod, dum satisfaciendo patimur pro peccatis, Christo Iesu, qui pro peccatis nostris satisfecit [*cf. Rm 5:10; 1 Io 2:1s*], ex quo omnis nostra sufficientia est [*cf. 2 Cor 3:5*], conformes efficimur, certissimam quoque inde arrham habentes, quod, si compatimur, et conglorificabimur [*cf. Rm 8:17*].

Neque vero ita nostra est satisfactio haec, quam pro peccatis nostris exsolvimus, ut non sit per Christum Iesum; nam qui ex nobis tamquam ex nobis nihil possumus, eo cooperante, qui nos confortat, omnia possumus [*cf. Phil 4:13*]. Ita non habet homo, unde glorietur; sed omnis gloriatio [*cf. 1 Cor 1:31; 2 Cor 10:17; Gal 6:14*] nostra in Christo est, in quo vivimus [*cf. Act 17:28*], in quo meremur, in quo satisfacimus, facientes "fructus dignos paenitentiae" [*Lc 3:8; Mt 3:8*], qui ex illo vim habent, ab illo offeruntur Patri, et per illum acceptantur a Patre [*cann. 13s*].

Debent ergo sacerdotes Domini, quantum spiritus et prudentia suggesserit, pro qualitate criminum et paenitentium facultate, salutares et convenientes satisfactiones iniungere, ne, si forte peccatis conniveant et indulgentius cum paenitentibus agant, levissima quaedam opera pro gravissimis delictis iniungendo, alienorum peccatorum participes efficiantur [*cf. 1 Tim 5:22*]. Habeant autem prae oculis, ut satisfactio, quam imponunt, non sit tantum ad novae vitae custodiam et infirmitatis medicamentum, sed etiam ad praeteritorum peccatorum vindictam et castigationem: nam claves sacerdotum non ad solvendum dumtaxat, sed et ad ligandum concessas [*cf. Mt 16:19; 18:18; Io 20:23; can. 15*] etiam antiqui Patres et credunt et docent.

Nec propterea existimarunt, sacramentum paenitentiae esse forum irae vel poenarum; sicut nemo umquam catholicus sensit, ex huiusmodi nostris satisfactionibus vim meriti et satisfactionis Domini nostri Iesu Christi vel obscurari vel aliqua ex parte imminui; quod dum Novatores intelligere volunt, ita optimam paenitentiam novam vitam esse docent [*cf. *1457*], ut omnem satisfactionis vim et usum tollant [*can. 13*].

*Cap. 9. De operibus satisfactionis*

Docet praeterea, tantam esse divinae munificentiae largitatem, ut non solum poenis sponte a nobis pro vindicando peccato susceptis, aut sacerdotis arbitrio pro

And no way of averting the punishments that threaten us from the Lord was ever held in the Church of God more secure than the practice of the works of penance done with a sorrowful heart [*cf. Mt 3:2, 8; 4:17; cf. 11:21*].

Besides, when we suffer in satisfaction for our sins, we conform ourselves to Christ Jesus, who made satisfaction for our sins [*cf. Rom 5:10; 1 Jn 2:1f.*], from whom comes all our sufficiency [*cf. 2 Cor 3:5*]; this gives us the surest pledge that, while suffering with him, we shall also be glorified with him [*cf. Rom 8:17*].

**1691** However, this satisfaction that we make for our sins is not ours in such a way that it be not through Christ Jesus. For, while we can do nothing of ourselves as of ourselves, we can do everything with the cooperation of him who strengthens us [*cf. Phil 4:13*]. Thus man has nothing wherein to glory, but all our glorying is in Christ [*cf. 1 Cor 1:31; 2 Cor 10:17; Gal 6:14*], in whom we live [*cf. Acts 17:28*], in whom we merit, in whom we make satisfaction, bringing forth worthy fruits of penance [*cf. Lk 3:8; Mt 3:8*]; these fruits have their efficacy from him, by him they are offered to the Father, and through him they are accepted by the Father [*cann. 13f.*].

**1692** Hence the priests of the Lord have the duty to impose salutary and proportionate satisfactions as suggested by spiritual prudence, in accordance with the nature of the crime and the ability of the penitents, lest they become partakers of the sins of others [*cf. 1 Tim 5:22*] if they connive at their sins and deal too leniently with them by imposing only some sort of slight penance for very grave delicts. Let them keep in mind that the satisfaction imposed by them is meant not merely as a safeguard for the new life and as a remedy to weakness, but also for the retribution and chastisement of former sins. For the early Fathers also believe and teach that the keys of the priests are given not only to loose but also to bind [*cf. Mt 16:19; 18:18; Jn 20:23; can. 15*].

They did not for that reason consider the sacrament of penance as a tribunal of wrath and punishment; similarly, no Catholic ever thought that through these satisfactions of ours the value of the merit and satisfaction of our Lord Jesus Christ is obscured or to some extent diminished. This is the interpretation of the innovators when they teach that a new life is the best penance [*cf. *1457*], with the result that they do away with all efficacy and practice of satisfaction [*can. 13*].

*Chapter 9. The Works of Satisfaction*

**1693** Moreover, ⟨this council⟩ teaches that the generosity of the divine bounty is so great that we are able to make satisfaction before God the Father through Christ Jesus,

mensura delicti impositis, sed etiam (quod maximum amoris argumentum est) temporalibus flagellis a Deo inflictis et a nobis patienter toleratis apud Deum Patrem per Christum Iesum satisfacere valeamus [*can. 13*].

not only by the penances that we voluntarily undertake for the expiation of sin or that are imposed on us by the priest's judgment according to the measure of the sin, but also—and this is the most forceful proof of love—by the temporal afflictions imposed on us by God, if we bear them with patience [*can. 13*].

## b. Doctrine on the Sacrament of Extreme Unction

*Foreword*

**1694** Visum est autem sanctae Synodo, praecedenti doctrinae de paenitentia adiungere ea, quae sequuntur de sacramento extremae unctionis, quod non modo paenitentiae, sed et totius christianae vitae, quae perpetua paenitentia esse debet, consummativum existimatum est a Patribus.[1]

Primum itaque circa illius institutionem declarat et docet, quod clementissimus Redemptor noster, qui servis suis quovis tempore voluit de salutaribus remediis adversus omnia omnium hostium tela esse prospectum, quemadmodum auxilia maxima in sacramentis aliis praeparavit, quibus Christiani conservare se integros, dum viverent, ab omni graviore spiritus incommodo possint, ita extremae unctionis sacramento finem vitae tamquam firmissimo quodam praesidio munivit [*can. 1*]. Nam etsi adversarius noster occasiones per omnem vitam quaerat et captet, ut devorare [*cf. 1 Pt 5:8*] animas nostras quoquo modo possit, nullum tamen tempus est, quo vehementius ille omnes suae versutiae nervos intendat ad perdendos nos penitus, et a fiducia etiam, si possit, divinae misericordiae deturbandos, quam cum impendere nobis exitum vitae prospicit.

It seemed good to the holy council to add to the preceding doctrine on penance the following concerning the sacrament of extreme unction, which was considered by the Fathers as the consummation not only of penance but also of the whole Christian life, which ought to be a continual penance.[1]

First, therefore, with regard to its institution, it declares and teaches the following: Our most merciful Redeemer wished his servants to be provided at all times with salutary remedies against all weapons of all enemies; as in the other sacraments he prepared the greatest aids for Christians to keep themselves, during their lifetime, free from every grave spiritual evil, so did he protect the end of life with the sacrament of extreme unction as with a very strong safeguard [*can. 1*]. For, though throughout our whole life, our adversary seeks and seizes upon occasions to devour our souls in any possible way [*cf. 1 Pet 5:8*], yet there is no time when he strains more vehemently all the powers of his cunning to ruin us utterly and, if possible, to make us lose even faith in the divine mercy than when he perceives that the end of our life is near.

*Cap. 1. De institutione sacramenti extremae unctionis*

*Chapter 1: The Institution of the Sacrament of Extreme Unction*

**1695** Instituta est autem sacra haec unctio infirmorum tamquam vere et proprie sacramentum Novi Testamenti a Christo Domino nostro, apud Marcum quidem insinuatum [*cf. Mc 6:13*], per Iacobum autem Apostolum ac Domini fratrem fidelibus commendatum ac promulgatum [*can. 1*], "Infirmatur", inquit, "quis in vobis? Inducat presbyteros Ecclesiae, et orent super eum, ungentes eum oleo in nomine Domini; et oratio fidei salvabit infirmum, et alleviabit eum Dominus; et, si in peccatis sit, dimittentur ei" [*Iac 5:14s*].

Quibus verbis, ut ex apostolica traditione per manus accepta Ecclesia didicit, docet materiam, formam, proprium ministrum et effectum huius salutaris sacramenti. Intellexit enim Ecclesia, materiam esse oleum ab

This sacred anointing of the sick was instituted by Christ our Lord as a true and proper sacrament of the New Testament. It is alluded to indeed by Mark [*cf. Mk 6:13*], but it is recommended to the faithful and promulgated by James the apostle and brother of the Lord [*can. 1*]: "Is any among you sick?" he says, "let him call for the elders [*presbyteros*] of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven" [*Jas 5:14f.*].

By these words, as the Church has learned from the apostolic tradition handed down and received by her, he teaches the matter, the form, the proper minister, and the effect of this salutary sacrament. For the Church has

*1694 [1] Cf. Thomas Aquinas, *Summa contra gentiles* IV, 73 (Editio Leonina 15:234a$_{18}$; Parma ed. 5:365b).

episcopo benedictum; nam unctio aptissime Spiritus Sancti gratiam, qua invisibiliter anima aegrotantis inungitur, repraesentat; formam deinde esse illa verba: "Per istam unctionem" etc.

understood that the matter is oil blessed by the bishop, because the anointing very aptly represents the grace of the Holy Spirit with which the soul of the sick is invisibly anointed. And the form consists of these words: "By this unction", etc.

*Cap. 2. De effectu huius sacramenti*

*Chapter 2. The Effect of This Sacrament*

Res porro et effectus huius sacramenti illis verbis explicatur: "Et oratio fidei salvabit infirmum, et alleviabit eum Dominus; et, si in peccatis sit, dimittentur ei" [*Iac 5:15*]. Res etenim haec gratia est Spiritus Sancti, cuius unctio delicta, si qua sint adhuc expianda, ac peccati reliquias abstergit, et aegroti animam alleviat et confirmat [*can. 2*], magnam in eo divinae misericordiae fiduciam excitando, qua infirmus sublevatus et morbi incommoda ac labores levius fert, et tentationibus daemonis calcaneo insidiantis [*cf. Gn 3:15*] facilius resistit, et sanitatem corporis interdum, ubi saluti animae expedierit, consequitur. **1696**

Further, the reality and effect of this sacrament are explained in the words: "and the prayer of faith will save the sick man, and the Lord will raise him up; and if he be in sins, they will be forgiven him" [*Jas 5:15*]. For the reality is the grace of the Holy Spirit, whose anointing takes away the sins, if there be any still to be expiated, and also the remains of sin; it comforts and strengthens the soul of the sick person [*can. 2*] by awakening in him great confidence in the divine mercy; supported by this, the sick bears more lightly the inconveniences and trials of his illness and resists more easily the temptations of the devil, who lies in wait for his heel [*cf. Gen 3:15*]; at times it also restores bodily health when it is expedient for the salvation of the soul.

*Cap. 3. De ministro huius sacramenti et tempore, quo dari debeat*

*Chapter 3. The Minister of This Sacrament and the Time of Its Administration*

Iam vero, quod attinet ad praescriptionem eorum, qui et suscipere et ministrare hoc sacramentum debent, haud obscure fuit illud etiam in verbis praedictis traditum. Nam et ostenditur illic, proprios huius sacramenti ministros esse Ecclesiae presbyteros [*can. 4*], quo nomine eo loco non aetate seniores aut primores in populo intelligendi veniunt, sed aut episcopi aut sacerdotes ab ipsis rite ordinati per "impositionem manuum presbyterii" [*1 Tim 4:14; can. 4*]. **1697**

The directives as to who must receive and administer this sacrament are also clearly transmitted in the words already quoted. They indicate that the proper ministers of this sacrament are the presbyters of the Church [*can. 4*]. In this text this word does not refer to those who are senior in age or more influential among the people, but either to bishops or to priests duly ordained by them through the laying on of hands of the presbyterium [*cf. 1 Tim 4:14; can. 4*].

Declaratur etiam, esse hanc unctionem infirmis adhibendam, illis vero praesertim, qui tam periculose decumbunt, ut in exitu vitae constituti videantur, unde et sacramentum exeuntium nuncupatur. Quod si infirmi post susceptam hanc unctionem convaluerint, iterum huius sacramenti subsidio iuvari poterunt, cum in aliud simile vitae discrimen inciderint. **1698**

It is also declared that this anointing is to be administered to the sick, especially to those who are so dangerously ill that they seem near to death; hence it is also called the sacrament of the dying. If, however, the sick recover after receiving this anointing, they can again receive the help and assistance of this sacrament if they fall into another similar critical condition.

Quare nulla ratione audiendi sunt, qui contra tam apertam et dilucidam Apostoli Iacobi sententiam [*cf. Iac 5:14s*] docent, hanc unctionem vel figmentum esse humanum vel ritum a Patribus acceptum, nec mandatum Dei nec promissionem gratiae habentem [*can. 1*]; et qui illam iam cessasse asserunt, quasi ad gratiam curationum dumtaxat in primitiva Ecclesia referenda esset; et qui dicunt, ritum et usum, quem sancta Romana Ecclesia in huius sacramenti administratione observat, Iacobi Apostoli sententiae repugnare atque ideo in alium commutandum esse; et denique, qui hanc extremam **1699**

On no account, then, should any attention be paid to those who, contradicting this plain and lucid doctrine of the apostle James [*cf. Jas 5:14f.*], teach that this anointing is a human invention or a rite received from the Fathers that has no mandate from God and no promise of grace [*can. 1*]; or to those who assert that this anointing has already ceased, as if it referred only to the gift of healing in the primitive Church; or to those who maintain that the rite and usage observed in the holy Roman Church in the administration of this sacrament are contrary to the doctrine of the apostle James and, therefore, must be

unctionem a fidelibus sine peccato contemni posse affirmant [*can. 3*].

Haec enim omnia manifestissime pugnant cum perspicuis tanti Apostoli verbis. Nec profecto Ecclesia Romana, aliarum omnium mater et magistra, aliud in hac administranda unctione, quantum ad ea, quae huius sacramenti substantiam perficiunt, observat, quam quod beatus Iacobus praescripsit. Neque vero tanti sacramenti contemptus absque ingenti scelere et ipsius Spiritus Sancti iniuria esse posset.

**1700** Haec sunt, quae de paenitentiae et extremae unctionis sacramentis haec sancta oecumenica Synodus profitetur et docet, atque omnibus Christi fidelibus credenda et tenenda proponit. Sequentes autem canones inviolabiliter servandos esse tradit, et asserentes contrarium perpetuo damnat et anathematizat.

changed; or finally to those who say that this extreme unction can, without sin, be held in contempt by the faithful [*can. 3*].

For all this is very plainly contrary to the clear words of this great apostle. Indeed, in the administration of this anointing, as far as what constitutes the substance of this sacrament is concerned, the Roman Church, the mother and teacher of all others, observes nothing different from what blessed James has prescribed. No contempt of so great a sacrament is then possible without a great sin and without offense to the Holy Spirit himself.

These are the points concerning the sacraments of penance and extreme unction that this holy, ecumenical council professes and teaches and proposes to all the faithful to be believed and held. Besides, it submits the following canons to be observed without violation; those who affirm the contrary it condemns and anathematizes forever.

### c. Canons on Both Doctrines

*Canons on the Sacrament of Penance*

**1701** Can. 1. Si quis dixerit, in catholica Ecclesia paenitentiam non esse vere et proprie sacramentum pro fidelibus, quoties post baptismum in peccata labuntur, ipsi Deo reconciliandis, a Christo Domino nostro institutum: anathema sit [*cf. *1668–1670*].

Can. 1. If anyone says that in the Catholic Church penance is not truly and properly a sacrament, instituted by Christ our Lord to reconcile the faithful with God himself as they fall into sin after baptism, let him be anathema [*cf. *1668–1670*].

**1702** Can. 2. Si quis sacramenta confundens, ipsum baptismum paenitentiae sacramentum esse dixerit, quasi haec duo sacramenta distincta non sint, atque ideo paenitentiam non recte "secundam post naufragium tabulam" appellari:[1] anathema sit [*cf. *1671s, 1542*].

Can. 2. If anyone confuses the sacraments and says that baptism itself is the sacrament of penance, as though these two sacraments were not distinct, and that, therefore, penance is not correctly called "the second plank after shipwreck",[1] let him be anathema [*cf. *1671f., 1542*].

**1703** Can. 3. Si quis dixerit, verba illa Domini Salvatoris: "Accipite Spiritum Sanctum; quorum remiseritis peccata, remittuntur eis; et quorum retinueritis, retenta sunt" [*Io 20:22s*], non esse intelligenda de potestate remittendi et retinendi peccata in sacramento paenitentiae, sicut Ecclesia catholica ab initio semper intellexit; detorserit autem, contra institutionem huius sacramenti, ad auctoritatem praedicandi Evangelium: anathema sit [*cf. *1670*].

Can. 3. If anyone says that these words of the Lord Savior: "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained" [*Jn 20:22f.*] are not to be understood as referring to the power of forgiving and retaining sins in the sacrament of penance, as the Catholic Church has always understood them from the beginning; but if he distorts them, in contradiction with the institution of this sacrament, to make them refer to the authority of preaching the gospel, let him be anathema [*cf. *1670*].

**1704** Can. 4. Si quis negaverit[1], ad integram et perfectam peccatorum remissionem requiri tres actus in paenitente quasi materiam sacramenti paenitentiae, videlicet contritionem, confessionem et satisfactionem, quae tres paenitentiae partes dicuntur; aut dixerit, duas tantum esse

Can. 4. If anyone denies[1] that for the full and perfect remission of sins three acts are required of the penitent, constituting, as it were, the matter of the sacrament of penance, namely, contrition, confession, and satisfaction, which are called the three parts of penance; or says that

*1702 [1] Against J. Calvin: cf. his *Institutio religionis christianae*, 2nd ed. (1539), 19, no. 17 (CpRef 29:1078).

*1704 [1] Thus according to the *Confessio Augustana*, art. 12 (BekSchELK 66f. / CpRef 26:279); P. Melanchthon, *Apologia Confessionis Augustanae*, art. 12 (BekSchELK 257f. / CpRef 27:540); Melanchthon, *Disputatio de partibus paenitentiae*, nos. 3–6 (CpRef 12:506), and *Loci communes*, aetas II[a], chapter on the sin against the Holy Spirit (CpRef 21:489f.).

paenitentiae partes, terrores scilicet incussos conscientiae agnito peccato, et fidem conceptam ex Evangelio vel absolutione, qua credit quis sibi per Christum remissa peccata: anathema sit [*cf. *1673, 1675*].

there are only two parts of penance, namely, the terrors of a conscience stricken by the realization of sin and the faith derived from the Gospel or from absolution, by which one believes that his sins are forgiven him through Christ, let him be anathema [*cf. *1673, 1675*].

Can. 5. Si quis dixerit, eam contritionem, quae paratur per discussionem, collectionem et detestationem peccatorum, qua quis recogitat annos suos in amaritudine animae suae [*Is 38:15*], ponderando peccatorum suorum gravitatem, multitudinem, foeditatem, amissionem aeternae beatitudinis, et aeternae damnationis incursum, cum proposito melioris vitae, non esse verum et utilem dolorem, nec praeparare ad gratiam, sed facere hominem hypocritam et magis peccatorem; demum illam esse dolorem coactum et non liberum ac voluntarium: anathema sit [*cf. *1676, 1456*].

Can. 5. If anyone says that the contrition that is **1705** evoked by examination, consideration, and hatred of sins, whereby one recounts his years in the bitterness of his soul [*cf. Is 38:15*], reflecting on the grievousness, the multitude, and baseness of his sins, the loss of eternal happiness and the incurring of eternal damnation, along with the resolve of amendment, is not a true and beneficial sorrow and does not prepare for grace, but makes a man a hypocrite and a greater sinner; or finally that this sorrow is forced and not free and voluntary, let him be anathema [*cf. *1676, 1456*].

Can. 6. Si quis negaverit, confessionem sacramentalem vel institutam vel ad salutem necessariam esse iure divino;[1] aut dixerit, modum secrete confitendi soli sacerdoti, quem Ecclesia catholica ab initio semper observavit et observat, alienum esse ab institutione et mandato Christi, et inventum esse humanum: anathema sit [*cf. *1679–1684*].

Can. 6. If anyone denies that sacramental confession **1706** was instituted and is necessary for salvation[1] by divine law; or says that the manner of confessing secretly to a priest alone, which the Catholic Church has always observed from the beginning and still observes, is at variance with the institution and command of Christ and is a human invention, let him be anathema [*cf. *1679–1684*].

Can. 7. Si quis dixerit, in sacramento paenitentiae ad remissionem peccatorum necessarium non esse iure divino confiteri omnia et singula peccata mortalia, quorum memoria cum debita et diligenti praemeditatione habeatur, etiam occulta, et quae sunt contra duo ultima decalogi praecepta, et circumstantias, quae peccati speciem mutant; sed eam confessionem tantum esse utilem ad erudiendum et consolandum paenitentem, et olim observatam fuisse tantum ad satisfactionem canonicam imponendam; aut dixerit, eos, qui omnia peccata confiteri student, nihil relinquere velle divinae misericordiae ignoscendum; aut demum non licere confiteri peccata venialia:[1] anathema sit [*cf. ut supra*].

Can. 7. If anyone says that for the remission of sins in **1707** the sacrament of penance it is not necessary by divine law to confess each and all mortal sins that one remembers after a due and diligent examination, also secret ones and those against the last two precepts of the Decalogue, as also the circumstances that change the species of a sin; but says that such a confession is useful only to instruct and console the penitent and that in olden times it was observed only in order to impose a canonical penance; or says that those who endeavor to confess all sins want to leave nothing to the divine mercy to pardon; or finally that it is not allowed to confess venial sins,[1] let him be anathema [*cf. as above*].

Can. 8. Si quis dixerit, confessionem omnium peccatorum, qualem Ecclesia servat, esse impossibilem, et traditionem humanam a piis abolendam; aut ad eam non teneri omnes et singulos utriusque sexus Christi fideles iuxta magni Concilii Lateranensis constitutionem, semel in anno, et ob id suadendum esse Christi fidelibus, ut non confiteantur tempore Quadragesimae: anathema sit [*cf. *1682s*].

Can. 8. If anyone says that confession of all sins as it **1708** is observed in the Church is impossible and is a human tradition that pious people must abolish; or that it is not binding on each and all of the faithful of Christ of either sex once a year in accordance with the constitution of the great Lateran Council and that for this reason the faithful of Christ are to be persuaded not to confess during Lent, let him be anathema [*cf. *1682f.*].

Can. 9. Si quis dixerit, absolutionem sacramentalem sacerdotis non esse actum iudicialem, sed nudum

Can. 9. If anyone says that the sacramental absolution **1709** of the priest is not a judicial act but a mere ministry of

*1706 [1] Cf. M. Luther, *Contra malignum Ecci iudicium ... defensio* (1519), art 7 (Weimar ed. 2:645); J. Calvin, *Institutio religionis Christianae*, 2nd ed. (1539), 9, no. 22 (CpRef 29:700).

*1707 [1] Cf. M. Luther, *Confitendi ratio* (1520), 9 (Weimar ed. 6:163f.). Cf. also the Parisian censure of the articles of Luther (1521), tit. III on confession, props. 5–6 (Weimar ed. 8:278f.).

ministerium pronuntiandi et declarandi, remissa esse peccata confitenti, modo tantum credat se esse absolutum, aut[1] sacerdos non serio, sed ioco absolvat; aut dixerit non requiri confessionem paenitentis, ut sacerdos ipsum absolvere possit: anathema sit [*cf. *1685, 1462*].

pronouncing and declaring to him who confesses that his sins are forgiven, provided only he believes himself absolved,[1] even if the priest does not absolve seriously but in jest; or says that the confession of the penitent is not required in order that the priest be able to absolve him, let him be anathema [*cf. *1685, 1462*].

**1710** Can. 10. Si quis dixerit, sacerdotes, qui in peccato mortali sunt, potestatem ligandi et solvendi non habere; aut non solos sacerdotes esse ministros absolutionis, sed omnibus et singulis Christi fidelibus esse dictum: "Quaecumque ligaveritis super terram, erunt ligata et in caelo, et quaecumque solveritis super terram, erunt soluta et in caelo" [*Mt 18:18*]; et "Quorum remiseritis peccata, remittuntur eis, et quorum retinueritis, retenta sunt" [*Io 20:23*], quorum verborum virtute quilibet[1] absolvere possit peccata, publica quidem per correptionem dumtaxat, si correptus acquieverit, secreta vero per spontaneam confessionem: anathema sit [*cf. *1684*].

Can. 10. If anyone says that priests who are in mortal sin do not have the power of binding and loosing or that priests are not the only ministers of absolution, but that to each and all of the faithful it was said: "Whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven" [*Mt 18:18*]; and "If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained" [*Jn 20:23*], so that by virtue of these words everyone could absolve ⟨from⟩ sins,[1] ⟨from⟩ public ones merely by correction, if the sinner complies, and ⟨from⟩ secret ones by voluntary confession, let him be anathema [*cf. *1684*].

**1711** Can. 11. Si quis dixerit, episcopos non habere ius reservandi sibi casus, nisi quoad externam politiam, atque ideo casuum reservationem non prohibere, quominus sacerdos a reservatis vere absolvat: anathema sit [*cf. *1687*].

Can. 11. If anyone says that bishops do not have the right to reserve cases to themselves, except such as pertain to external government, and that, therefore, the reservation of cases does not prevent a priest from truly absolving from such reserved sins, let him be anathema [*cf. *1687*].

**1712** Can. 12. Si quis dixerit, totam poenam simul cum culpa remitti semper a Deo, satisfactionemque paenitentium non esse aliam quam fidem, qua apprehendunt Christum pro eis satisfecisse: anathema sit [*cf *1689*].

Can. 12. If anyone says that the whole punishment is always remitted by God together with the guilt and that the satisfaction of penitents is nothing else but the faith by which they realize that Christ has satisfied for them, let him be anathema [*cf. *1689*].

**1713** Can. 13. Si quis dixerit, pro peccatis, quoad poenam temporalem, minime Deo per Christi merita satisfieri poenis ab eo inflictis et patienter toleratis vel a sacerdote iniunctis, sed neque sponte susceptis, ut ieiuniis, orationibus, eleemosynis vel aliis etiam pietatis operibus, atque ideo optimam paenitentiam esse tantum novam vitam: anathema sit [*cf. *1690–1692*].

Can. 13. If anyone says, concerning temporal punishment, that no satisfaction is made to God through the merits of Christ by means of the punishments inflicted by him and patiently borne, or of those imposed by the priest, or finally of those voluntarily undertaken, as fasts, prayers, almsgiving, or other works of piety; and that, therefore, the best penance is merely a new life, let him be anathema [*cf. *1690–1692*].

**1714** Can. 14. Si quis dixerit, satisfactiones, quibus paenitentes per Christum Iesum peccata redimunt, non esse cultus Dei, sed traditiones hominum, doctrinam de gratia et verum Dei cultum atque ipsum beneficium mortis Christi obscurantes: anathema sit [*cf. *1692*].

Can. 14. If anyone says that the satisfactions by which penitents atone for their sins through Christ Jesus are not worship of God but traditions of men that obscure the doctrine of grace, the true worship of God, and the benefit of Christ's death itself, let him be anathema [*cf. *1692*].

**1715** Can. 15. Si quis dixerit, claves Ecclesiae esse datas tantum ad solvendum, non etiam ad ligandum, et propterea sacerdotes, dum imponunt poenas confitentibus, agere

Can. 15. If anyone says that the keys have been given to the Church only to loose and not also to bind and that, therefore, the priests, when imposing penances on those

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***1709** [1] Read also *etiamsi* (even if); cf. E. David, in RömQ 34 (1926): 75–82; SGTr 7:358, n. 3); in the schema (chap. 10, TheiTr 1:592a) it is: "... credat, se esse absolutum, *etiam si contritus non sit* aut sacerdos non serio, sed ioco absolvat" (... he believes that he is absolved, *even if he is not contrite* or the priest does not absolve him seriously but in jest).

***1710** [1] Cf. M. Luther, *Grund und Ursach aller Artikel D. Martin Luthers* (Weimar ed. 7:380–85); *De captivitate Babylonica Ecclesiae: De sacramento paenitentiae* (Weimar ed. 6:547).

contra finem clavium et contra institutionem Christi; et fictionem esse, quod, virtute clavium sublata poena aeterna, poena temporalis plerumque exsolvenda remaneat: anathema sit [*cf.* *1692].

who confess, act contrary to the purpose of the keys and to the institution of Christ; and that it is a fiction that, after the eternal punishment has been removed by virtue of the keys, there often remains a temporal punishment to be expiated, let him be anathema [*cf.* *1692].

*Canons concerning Extreme Unction*

Can. 1. Si quis dixerit, extremam unctionem non esse vere et proprie sacramentum a Christo Domino nostro institutum [*cf.* *Mc* 6:13] et a beato Iacobo Apostolo promulgatum [*cf.* *Iac* 5:14*s*], sed ritum tantum acceptum a Patribus,[1] aut figmentum humanum: anathema sit [*cf.* *1695, 1699].

Can. 1. If anyone says that extreme unction is not truly and properly a sacrament instituted by Christ our Lord [*cf.* *Mk* 6:13] and promulgated by the blessed apostle James [*cf.* *Jas* 5:14*f.*] but only a rite received from the Fathers[1] or a human invention, let him be anathema [*cf.* *1695, 1699]. **1716**

Can. 2. Si quis dixerit, sacram infirmorum unctionem non conferre gratiam, nec remittere peccata, nec alleviare infirmos, sed iam cessasse, quasi olim tantum fuerit gratia curationum: anathema sit [*cf.* *1699, 1696].

Can. 2. If anyone says that the sacred anointing of the sick neither confers grace nor remits sins nor comforts the sick; but that it does no longer exist, as if it consisted only in the grace of healing of olden days, let him be anathema [*cf.* *1699, 1696]. **1717**

Can. 3. Si quis dixerit, extremae unctionis ritum et usum, quem observat sancta Romana Ecclesia, repugnare sententiae beati Iacobi Apostoli, ideoque eum mutandum, posseque a Christianis absque peccato contemni: anathema sit [*cf.* *1699].

Can. 3. If anyone says that the rite and usage of extreme unction that the holy Roman Church observes is contrary to the doctrine of the blessed apostle James and, therefore, must be changed; and that it can without sin be held in contempt by Christians, let him be anathema [*cf.* *1699]. **1718**

Can. 4. Si quis dixerit, presbyteros Ecclesiae, quos beatus Iacobus adducendos esse ad infirmum inungendum hortatur, non esse sacerdotes ab episcopo ordinatos, sed aetate seniores in quavis communitate, ob idque proprium extremae unctionis ministrum non esse solum sacerdotem: anathema sit [*cf.* *1697].

Can. 4. If anyone says that the presbyters of the Church who, as blessed James exhorts, should be brought to anoint the sick are not priests ordained by a bishop but the senior members of each community and that, for this reason, the proper minister of extreme unction is not only the priest, let him be anathema [*cf.* *1697]. **1719**

MARCELLUS II: April 9–May 1, 1555
PAUL IV: May 23, 1555–August 18, 1559
(In order not to interrupt the series of Tridentine documents, a document external to the council by this pope is reported in *1880.)

Continuation and conclusion of the Council of TRENT under PIUS IV:

## PIUS IV: December 25, 1559–December 9, 1565

### 1725–1734: Session 21, July 16, 1562: Doctrine and Canons on Communion under Both Species and the Communion of Young Children

On June 6, 1562, the discussion began on the articles concerning the reception of communion: that is, communion under only one species and the communion of children (SGTr 8:528ff. / TheiTr 2:7ff.); see a summary of the votes in SGTr 8:614ff. and TheiTr 2:35ff. On June 24 a draft of four canons was presented on the manner of receiving the Eucharist and two articles on the concession of the chalice to the laity (SGTr 8:618 / TheiTr 2:39). A draft on the doctrine was added (SGTr 8:653f. / TheiTr 2:45f.), which was

*1716 [1] Cf. P. Melanchthon, *Apologia Confessionis Augustana* 13 (BekSchELK 293 / CpRef 27:570): J. Calvin, *Institutio religionis Christianae* 19, nos. 18–21 (CpRef 29:1078–81).

later reworked (SGTr 8:685). The canons also were reformulated. At session 21, a decree was brought forth in which the question of granting the chalice to the laity remained undecided. After the question was once again discussed, the synodal Fathers finally decided to abandon any clarification, and in session 22 (September 17, 1562), they approved the decree on the concession of the chalice (*1760) in which the decision was left up to the pope.

*Ed.:* SGTr 8:698–700 / RiTr 109–11 / MaC 33:121E–123E / COeD, 3rd ed., 726f.

*Foreword*

**1725** Sacrosancta oecumenica et generalis Tridentina Synodus ..., cum de tremendo et sanctissimo Eucharistiae sacramento varia diversis in locis errorum monstra nequissimi daemonis artibus circumferantur, ob quae in nonnullis provinciis multi a catholicae Ecclesiae fide atque obedientia videantur discessisse: censuit, ea, quae ad communionem sub utraque specie et parvulorum pertinent, hoc loco exponenda esse. Quapropter cunctis Christifidelibus interdicit, ne posthac de iis aliter vel credere vel docere vel praedicare audeant, quam est iis decretis explicatum atque definitum.

The holy, ecumenical, and general Council of Trent, ... seeing that various horrifying errors about the most awesome and holy sacrament of the Eucharist are being spread in different places by the tricks of the most evil spirit, because of which many people in some provinces seem to have fallen away from the faith and obedience of the Catholic Church, has judged that the subjects of communion under both kinds and that of children should be set out here. It therefore forbids all the Christian faithful to presume to believe or teach or preach on these matters otherwise than is explained and defined in these decrees.

*Cap. 1. Laicos et clericos non conficientes non adstringi iure divino ad communionem sub utraque specie*

*Chapter 1. Laity and Nonconsecrating Clergy Are Not Bound by Divine Command to Communion under Both Kinds*

**1726** Itaque sancta ipsa Synodus a Spiritu Sancto, qui Spiritus est sapientiae et intellectus, Spiritus consilii et pietatis [*cf. Is 11:2*], edocta atque ipsius Ecclesiae iudicium et consuetudinem secuta, declarat ac docet, nullo divino praecepto laicos et clericos non conficientes obligari ad Eucharistiae sacramentum sub utraque specie sumendum, neque ullo pacto salva fide dubitari posse, quin illis alterius speciei communio ad salutem sufficiat.

Hence this holy council, taught by the Holy Spirit, who is the Spirit of wisdom and understanding, the Spirit of counsel and piety [*cf. Is 11:2*], and following the judgment and custom of the Church herself, declares and teaches that laity and clergy who are not consecrating are under no divine command to receive the sacrament of the Eucharist under both kinds; and that it can in no way be doubted (with integrity in faith) that communion under either kind is sufficient for their salvation.

**1727** Nam etsi Christus Dominus in ultima Coena venerabile hoc sacramentum in panis et vini speciebus instituit et Apostolis tradidit [*cf. Mt 26:26–29; Mc 14:22–25; Lc 22:19s; 1 Cor 11:24s*]: non tamen illa institutio et traditio eo tendunt, ut omnes Christi fideles statuto Domini ad utramque speciem accipiendam adstringantur [*cann. 1 et 2*].

Sed neque ex sermone illo apud Ioannem sexto recte colligitur, utriusque speciei communionem a Domino praeceptam esse [*can. 3*], utcumque iuxta varias sanctorum Patrum et Doctorum interpretationes intelligatur. Namque qui dixit: "Nisi manducaveritis carnem Filii hominis, et biberitis eius sanguinem, non habebitis vitam in vobis" [*Io 6:54*], dixit quoque: "Si quis manducaverit ex hoc pane, vivet in aeternum" [*Io 6:52*]. Et qui dixit: "Qui manducat meam carnem, et bibit meum sanguinem, habet vitam aeternam" [*Io 6:55*], dixit etiam: "Panis, quem ego dabo, caro mea est pro mundi vita" [*Io 6:52*]; et denique qui dixit: "Qui manducat meam carnem, et bibit meum sanguinem, in me manet, et ego in

For, though Christ the Lord instituted this revered sacrament at the Last Supper and gave it to the apostles in the species of bread and wine [*cf. Mt 26:26–29; Mk 14:22–25; Lk 22:19f.; 1 Cor 11:24f.*], this institution and gift do not mean that all the faithful are bound by a precept of the Lord to receive both species [*cann. 1 and 2*].

Nor is it correct to deduce from that saying in the sixth chapter of John that communion in both species was commanded by the Lord [*can. 3*], however it may be understood from different interpretations of the holy Fathers and Doctors. For he who said, "Unless you eat the flesh of the Son of man and drink his blood, you have no life in you" [*Jn 6:53*], also said, "if anyone eats of this bread, he will live for ever" [*Jn 6:51*]. And he who said, "he who eats my flesh and drinks my blood has eternal life" [*Jn 6:54*], also said, "the bread which I shall give for the life of the world is my flesh" [*Jn 6:51*]. And finally, he who said, "he who eats my flesh and drinks my blood abides in me, and I in him"

illo" [*Io 6:57*], dixit nihilominus: "Qui manducat hunc panem, vivet in aeternum" [*Io 6:58*].

*Cap. 2. Ecclesiae potestas circa dispensationem sacramenti Eucharistiae*

Praeterea declarat, hanc potestatem perpetuo in Ecclesia fuisse, ut in sacramentorum dispensatione, salva illorum substantia, ea statueret vel mutaret, quae suscipientium utilitati seu ipsorum sacramentorum venerationi, pro rerum, temporum et locorum varietate, magis expedire iudicaret. Id autem Apostolus non obscure visus est innuisse, cum ait: "Sic nos existimet homo ut ministros Christi et dispensatores mysteriorum Dei" [*1 Cor 4:1*]; atque ipsum quidem hac potestate usum esse, satis constat, cum in multis aliis, tum in hoc ipso sacramento, cum ordinatis nonnullis circa eius usum, "Cetera", inquit, "cum venero, disponam" [*1 Cor 11:34*].

Quare agnoscens sancta mater Ecclesia hanc suam in administratione sacramentorum auctoritatem, licet ab initio christianae religionis non infrequens utriusque speciei usus fuisset, tamen progressu temporis latissime iam mutata illa consuetudine, gravibus et iustis causis adducta, hanc consuetudinem sub altera specie communicandi approbavit et pro lege habendam decrevit, quam reprobare aut sine ipsius Ecclesiae auctoritate pro libito mutare non licet [*can. 2*].

*Cap. 3. Totum et integrum Christum ac verum sacramentum sub qualibet specie sumi*

Insuper declarat, quamvis Redemptor noster, ut antea dictum est, in suprema illa Coena hoc sacramentum in duabus speciebus instituerit et Apostolis tradiderit: tamen fatendum esse, etiam sub altera tantum specie totum atque integrum Christum verumque sacramentum sumi, ac propterea, quod ad fructum attinet, nulla gratia necessaria ad salutem eos defraudari, qui unam speciem solam accipiunt [*can. 3*].

*Cap. 4. Parvulos non obligari ad communionem sacramentalem*

Denique eadem sancta Synodus docet, parvulos usu rationis carentes nulla obligari necessitate ad sacramentalem Eucharistiae communionem [*can. 4*], siquidem per baptismi lavacrum regenerati [*cf. Tit 3:5*] et [*Jn 6:56*], said as well, "he who eats this bread will live for ever" [*Jn 6:58*].

*Chapter 2. The Power of the Church in Administering the Sacrament of the Eucharist*

Furthermore, ⟨the holy council⟩ declares that, in **1728**
the administration of the sacraments—provided their substance is preserved—there has always been in the Church that power to determine or modify what she judged more expedient for the benefit of those receiving the sacraments or for the reverence due to the sacraments themselves—according to the diversity of circumstances, times, and places. This, moreover, is what the apostle seems to have indicated rather clearly when he said: "This is how one should regard us, as servants of Christ and stewards of the mysteries of God" [*1 Cor 4:1*]. And it is sufficiently evident that he himself used this power, not only in many other matters, but also for this sacrament itself, when, after providing several directives for its use, he said: "About the other things I will give directions when I come" [*1 Cor 11:34*].

This is why, although from the beginning of the Christian religion the use of both species was not infrequent, nevertheless, as that custom very widely changed over the course of time, our holy Mother Church, knowing her authority in the administration of the sacraments and led by just and serious reasons, approved this custom of receiving communion under one of the two species and decreed this to be the rule, which is not to be condemned or changed at will without the authority of the Church herself [*can. 2*].

*Chapter 3. Christ Is Received Whole and Entire under Either Kind, the True Sacrament*

Moreover, ⟨the council⟩ declares that, although **1729**
our Redeemer at the Last Supper, as was said above, instituted and distributed this sacrament to the apostles under two species: nevertheless, it must be confessed that even under only one of the two species the whole and entire Christ and the true sacrament is received; and, therefore, with respect to the fruit of the sacrament, those who receive under only one species are not deprived of any grace necessary for salvation [*can. 3*].

*Chapter 4. Children Are Not Bound to Sacramental Communion*

Finally, the same holy council teaches that children **1730**
under the age of discernment are not bound by an obligation to sacramental holy communion [*can. 4*], seeing that after rebirth by the water of baptism [*cf. Tit 3:5*] and

Christo incorporati adeptam iam filiorum Dei gratiam in illa aetate amittere non possunt.

Neque ideo tamen damnanda est antiquitas, si eum morem in quibusdam locis aliquando servavit. Ut enim sanctissimi illi Patres sui facti probabilem causam pro illius temporis ratione habuerunt, ita certe eos nulla salutis necessitate id fecisse sine controversia credendum est.

incorporation in Christ, they are not at that age able to lose the grace they have received of being children of God.

Nor are times past to be condemned if they sometimes observed that custom in some places. For those holy Fathers had good reason for their practice in the situation of their time, and we must certainly believe without dispute that they did not do this for any necessity of salvation.

*Canons on Communion under Both Kinds and of Young Children*

**1731** Can. 1. Si quis dixerit, ex Dei praecepto vel ex necessitate salutis omnes et singulos Christi fideles utramque speciem sanctissimi Eucharistiae sacramenti sumere debere: anathema sit [*cf. *1726s*].

Can. 1: If anyone says that, by reason of God's command or out of necessity for salvation, each and every one of Christ's faithful must receive both species of the most holy sacrament of the Eucharist: let him be anathema [*cf. 1726f.*].

**1732** Can. 2. Si quis dixerit, sanctam Ecclesiam catholicam non iustis causis et rationibus adductam fuisse, ut laicos atque etiam clericos non conficientes sub una panis tantummodo specie communicaret, aut in eo errasse: anathema sit [*cf. *1728*].

Can. 2. If anyone says the holy Catholic Church was not led by proper causes and reasons to communicate laity, and even clergy who are not consecrating, in the one species of bread alone and has erred in the matter, let him be anathema [*cf. *1728*].

**1733** Can. 3. Si quis negaverit, totum et integrum Christum, omnium gratiarum fontem et auctorem, sub una panis specie sumi, quia, ut quidam falso asserunt, non secundum ipsius Christi institutionem sub utraque specie sumatur: anathema sit [*cf. *1726s*].

Can. 3. If anyone says that Christ, the source and author of all graces, is not received whole and entire under the one species of bread, on the grounds that he is not then received under both species according to Christ's institution, as some would falsely assert, let him be anathema [*cf. *1726f.*].

**1734** Can. 4. Si quis dixerit, parvulis, antequam ad annos discretionis pervenerint, necessariam esse Eucharistiae communionem: anathema sit [*cf. *1730*].

Can. 4. If anyone says that eucharistic communion is necessary for children before they reach the age of discernment, let him be anathema [*cf. *1730*].

## 1738–1760: Session 22, September 17, 1562

### a. Doctrine and Canons on the Sacrifice of the Mass

The theologians of the council began to examine heretical assertions about the Mass and about the sacrament of orders in August 1547 at Bologna (SGTr 6:321–91); the principal sources were the works reported in *1600°. At Trent in December 1551, the theologians continued this work (SGTr 7:375ff.). In January 1552, drafts of the canons and the doctrine on the Mass and the sacrament of orders were drawn up (SGTr 7:460f., 483–89); discussions on them, however, could not be brought to conclusion since the council was interrupted. Only on July 19, 1562, was this theme taken up again with the presentation of thirteen articles on the Mass (SGTr 8:719 / TheiTr 2:58). On August 6 and September 5, respectively, new drafts were set forth (SGTr 8:751–55, 909–12 / TheiTr 2:74–76, 116–18).

*Ed.:* SGTr 8:959–62 / RiTr 124–27 / MaC 33:128C–132B / HaC 10:126A–129E / COeD, 3rd ed., 732–36.

*Foreword*

**1738** Sacrosancta oecumenica et generalis Tridentina Synodus ..., ut vetus, absoluta atque omni ex parte perfecta de magno Eucharistiae mysterio in sancta catholica Ecclesia fides atque doctrina retineatur et in sua puritate, propulsatis erroribus atque haeresibus, conservetur: de ea, quatenus verum et singulare sacrificium est, Spiritus Sancti illustratione edocta, haec, quae sequuntur, docet, declarat et fidelibus populis praedicanda decernit.

In order to retain the holy Catholic Church and to preserve in its purity the ancient, absolute, and completely perfect faith and doctrine about the great mystery of the Eucharist and to avert heresies and errors, the holy, ecumenical, and general Council of Trent ... teaches and lays down, under the guidance and light of the Holy Spirit, the following doctrine about the Eucharist as true and unique sacrifice and declares that this doctrine is to be preached to the faithful.

*Chapter 1. The Institution of the Most Holy Sacrifice of the Mass*

Quoniam sub priori Testamento (teste Apostolo Paulo) propter Levitici sacerdotii imbecillitatem consummatio non erat, oportuit (Deo Patre misericordiarum ita ordinante) sacerdotem alium "secundum ordinem Melchisedech" [*Ps 109:4; Hbr 5:6, 10; 7:11, 17; cf. Gn 14:18*] surgere, Dominum nostrum Iesum Christum, qui posset omnes, quotquot sanctificandi essent, consummare [*cf. Hbr 10:14*] et ad perfectum adducere.

**1739** As the apostle testifies, there was no perfection under the former covenant because of the insufficiency of the levitical priesthood. It was, therefore, necessary (according to the merciful ordination of God the Father) that another priest arise "according to the order of Melchizedek" [*Ps 110:4; Heb 5:6, 10; 7:11, 17; cf. Gen 14:18*], our Lord Jesus Christ, who could make perfect all who were to be sanctified [*cf. Heb 10:14*] and bring them to fulfillment.

Is igitur Deus et Dominus noster, etsi semel se ipsum in ara crucis, morte intercedente, Deo Patri oblaturus erat [*cf. Hbr 7:27*], ut aeternam *illis* [illic] redemptionem operaretur: quia tamen per mortem sacerdotium eius exstinguendum non erat [*cf. Hbr 7:24*],
in Coena novissima, "qua nocte tradebatur" [*1 Cor 11:23*],
ut dilectae sponsae suae Ecclesiae visibile (sicut hominum natura exigit) relinqueret sacrificium, quo cruentum illud semel in cruce peragendum repraesentaretur eiusque memoria in finem usque saeculi permaneret, atque illius salutaris virtus in remissionem eorum, quae a nobis quotidie committuntur, peccatorum applicaretur:
sacerdotem secundum ordinem Melchisedech se in aeternum [*cf. Ps 109:4; Hbr 5:6; 7:17*] constitutum declarans,
corpus et sanguinem suum sub speciebus panis et vini Deo Patri obtulit ac sub earundem rerum symbolis Apostolis (quos tunc Novi Testamenti sacerdotes constituebat), ut sumerent, tradidit, et eisdem eorumque in sacerdotio successoribus, ut offerrent, praecepit per haec verba: "Hoc facite in meam commemorationem" [*Lc 22:19; 1 Cor 11:24*], etc., uti semper catholica Ecclesia intellexit et docuit [*can. 2*].

**1740** He, then, our Lord and God, was once and for all to offer himself to God the Father by his death on the altar of the Cross [*cf. Heb 7:27*] to accomplish *for them* [there] an everlasting redemption. But, because his priesthood was not to end with his death [*cf. Heb 7:24*],
at the Last Supper, "on the night when he was betrayed" [*1 Cor 11:23*],
in order to leave to his beloved Spouse the Church a visible sacrifice (as the nature of man demands)—by which the bloody ⟨sacrifice⟩ that he was once for all to accomplish on the Cross would be re-presented, its memory perpetuated until the end of the world, and its salutary power applied for the forgiveness of the sins that we daily commit—declaring himself constituted a priest forever according to the order of Melchizedek [*cf. Ps 110:4; Heb 5:6; 7:17*],
he offered his body and blood under the species of bread and wine to God the Father, and, under the same signs, gave them to partake of to the disciples (whom he then established as priests of the New Covenant) and ordered them and their successors in the priesthood to offer, saying: "Do this in remembrance of me", etc. [*Lk 22:19; 1 Cor 11:24*], as the Catholic Church has always understood and taught [*can. 2*].

Nam celebrato veteri Pascha, quod in memoriam exitus de Aegypto multitudo filiorum Israel immolabat [*cf. Ex 12*], novum instituit Pascha, se ipsum ab Ecclesia per sacerdotes sub signis visibilibus immolandum in memoriam transitus sui ex hoc mundo ad Patrem, quando per sui sanguinis effusionem nos redemit "eripuitque de potestate tenebrarum et in regnum suum transtulit" [*Col 1:13*].

**1741** For, after he celebrated the old Pasch, which the multitude of the children of Israel offered to celebrate the memory of the departure from Egypt [*cf. Ex 12*], Christ instituted a new Pasch, namely, himself, to be offered by the Church through her priests under visible signs in memory of his passage from this world to the Father when by the shedding of his blood he redeemed us, "delivered us from the dominion of darkness, and transferred us to his kingdom" [*Col 1:13*].

Et haec quidem illa munda oblatio est, quae nulla indignitate aut malitia offerentium inquinari potest, quam Dominus per Malachiam nomini suo, quod magnum futurum esset in gentibus, in omni loco mundam offerendam praedixit [*cf. Mal 1:11*], et quam non obscure innuit Apostolus Paulus Corinthiis scribens, cum dicit, non posse eos, qui participatione mensae daemoniorum polluti sint, mensae Domini participes fieri [*cf. 1 Cor*

**1742** This is the clean oblation that cannot be defiled by any unworthiness or malice on the part of those who offer it and that the Lord foretold through Malachi would be offered in all places as a clean oblation to his name [*cf. Mal 1:11*]. The apostle Paul also refers clearly to it when, writing to the Corinthians, he says that those who have been defiled by partaking of the table of devils cannot be partakers of the table of the Lord. By "table"

*10:21*], per mensam altare utrobique intelligens. Haec denique illa est, quae per varias sacrificiorum, naturae et Legis tempore [*cf. Gn 4:4; 8:20; 12:8; 22:1–19; Ex: passim*], similitudines figurabatur, utpote quae bona omnia per illa significata veluti illorum omnium consummatio et perfectio complectitur.

he understands "altar" in both cases [*cf. 1 Cor 10:21*]. Finally, this is the ⟨oblation⟩ that was prefigured by various types of sacrifices under the regime of nature and of the law [*cf. Gen 4:4; 8:20; 12:8; 22:1–19; Ex: passim*]. For it includes all the good that was signified by those former sacrifices; it is their fulfillment and perfection.

*Chapter 2. The Visible Sacrifice Is Propitiatory for the Living and the Dead*

**1743** Et quoniam in divino hoc sacrificio, quod in Missa peragitur, idem ille Christus continetur et incruente immolatur, qui in ara crucis semel se ipsum cruente obtulit [*cf. Hbr 9:14, 27*]: docet sancta Synodus, sacrificium istud vere propitiatorium esse [*can. 3*], per ipsumque fieri, ut, si cum vero corde et recta fide, cum metu ac reverentia, contriti ac paenitentes ad Deum accedamus, "misericordiam consequamur et gratiam inveniamus in auxilio opportuno" [*Hbr 4:16*]. Huius quippe oblatione placatus Dominus, gratiam et donum paenitentiae concedens, crimina et peccata etiam ingentia dimittit. Una enim eademque est hostia, idem nunc offerens sacerdotum ministerio, qui se ipsum tunc in cruce obtulit, sola offerendi ratione diversa.

Cuius quidem oblationis (cruentae, inquam) fructus per hanc incruentam uberrime percipiuntur: tantum abest, ut illi per hanc quovis modo derogetur [*can. 4*]. Quare non solum pro fidelium vivorum peccatis, poenis, satisfactionibus et aliis necessitatibus, sed et pro defunctis in Christo, nondum ad plenum purgatis, rite iuxta Apostolorum traditionem offertur [*can. 3*].

In this divine sacrifice that is celebrated in the Mass, the same Christ who offered himself once in a bloody manner [*cf. Heb 9:14, 27f.*] on the altar of the Cross is contained and is offered in an unbloody manner. Therefore, the holy council teaches that this sacrifice is truly propitiatory [*can. 3*], so that, if we draw near to God with an upright heart and true faith, with fear and reverence, with sorrow and repentance, through it "we may receive mercy and find grace to help in time of need" [*Heb 4:16*]. For the Lord, appeased by this oblation, grants grace and the gift of repentance, and he pardons wrongdoings and sins, even great ones. For, the victim is one and the same: the same now offers himself through the ministry of priests who then offered himself on the Cross; only the manner of offering is different.

The fruits of this oblation (the bloody one, that is) are received in abundance through this unbloody ⟨oblation⟩. By no means, then, does the latter detract from the former [*can. 4*]. Therefore, it is rightly offered according to apostolic tradition, not only for the sins, punishments, satisfaction, and other necessities of the faithful who are alive, but also for those who have died in Christ but are not wholly purified [*can. 3*].

*Chapter 3. Masses in Honor of the Saints*

**1744** Et quamvis in honorem et memoriam Sanctorum nonnullas interdum Missas Ecclesia celebrare consueverit, non tamen illis sacrificium offerri docet, sed Deo soli, qui illos coronavit [*can. 5*]. Unde "nec sacerdos dicere solet: Offero tibi sacrificium, Petre et Paule",[1] sed, Deo de illorum victoriis gratias agens, eorum patrocinia implorat, "ut ipsi pro nobis intercedere dignentur in caelis, quorum memoriam facimus in terris".[2]

And, although it is the custom of the Church occasionally to celebrate some Masses in honor and in remembrance of the saints, the Church teaches that sacrifice is offered, not to the saints, but to God alone, who has given them their crown [*can. 5*]. Therefore, "the priest does not say: 'I offer the sacrifice to you, Peter and Paul' ";[1] but, giving thanks to God for the victory of the saints, he implores their protection "in order that those whose remembrance we celebrate on earth may intercede for us in heaven".[2]

*Chapter 4. The Canon of the Mass*

**1745** Et cum sancta sancte administrari conveniat, sitque hoc omnium sanctissimum sacrificium: Ecclesia catholica, ut digne reverenterque offerretur ac perciperetur, sacrum canonem multis ante saeculis instituit, ita ab omni

Holy things must be treated in a holy way, and this sacrifice is the most holy of all things. And so, that this sacrifice might be worthily and reverently offered and received, the Catholic Church many centuries ago

*1744 [1] Cf. Augustine, *Contra Faustum Manichaeum* XX, 21 (CSEL, 25:562$_{14}$ / PL 42:384).
[2] *Missale Romanum* (1962), Order of the Mass, after the washing of hands.

errore purum [*can. 6*], ut nihil in eo contineatur, quod non maxime sanctitatem ac pietatem quandam redoleat mentesque offerentium in Deum erigat. Is enim constat cum ex ipsis Domini verbis, tum ex Apostolorum traditionibus ac sanctorum quoque Pontificum piis institutionibus.

instituted the sacred canon. It is so free from all error [*can. 6*] that it contains nothing that does not savor strongly of holiness and piety and nothing that does not raise to God the minds of those who offer. For it is made up of the words of our Lord himself, of apostolic traditions, and of devout instructions of the holy pontiffs.

### *Chapter 5. The Solemn Ceremonies of the Sacrifice of the Mass*

Cumque natura hominum ea sit, ut non facile queat sine adminiculis exterioribus ad rerum divinarum meditationem sustolli, propterea pia mater Ecclesia ritus quosdam, ut scilicet quaedam submissa voce [*can. 9*], alia vero elatiore in Missa pronuntiarentur, instituit; caeremonias item adhibuit [*can. 7*], ut mysticas benedictiones, lumina, thymiamata, vestes aliaque id genus multa ex apostolica disciplina et traditione, quo et maiestas tanti sacrificii commendaretur, et mentes fidelium per haec visibilia religionis et pietatis signa ad rerum altissimarum, quae in hoc sacrificio latent, contemplationem excitarentur.

**1746** And as human nature is such that it cannot easily raise itself up to the meditation of divine realities without external aids, Holy Mother Church has for that reason duly established certain rites, such as that some parts of the Mass should be said in quieter tones [*can. 9*] and others in louder; and she has provided ceremonial [*can. 7*] such as mystical blessings, lights, incense, vestments, and many other rituals of that kind from apostolic order and tradition, by which the majesty of this great sacrifice is enhanced and the minds of the faithful are aroused by those visible signs of religious devotion to contemplation of the high mysteries hidden in this sacrifice.

### *Chapter 6. The Mass in Which the Priest Alone Communicates*

Optaret quidem sacrosancta Synodus, ut in singulis Missis fideles adstantes non solum spirituali affectu, sed sacramentali etiam Eucharistiae perceptione communicarent, quo ad eos sanctissimi huius sacrificii fructus uberior proveniret; nec tamen, si id non semper fiat, propterea Missas illas, in quibus solus sacerdos sacramentaliter communicat, ut privatas et illicitas damnat [*can. 8*], sed probat atque commendat, si quidem illae quoque Missae vere communes censeri debent, partim quod in eis populus spiritualiter communicet, partim vero, quod a publico Ecclesiae ministro non pro se tantum, sed pro omnibus fidelibus qui ad Corpus Christi pertinent, celebrentur.

**1747** The holy council would certainly like the faithful present at every Mass to communicate in it not only by spiritual devotion but also by sacramental reception of the Eucharist, so that the fruits of this most holy sacrifice could be theirs more fully. But, if this does not always happen, the council does not for that reason condemn as private and illicit Masses [*can. 8*] in which only the priest communicates. Rather, it approves and commends them, for they too should be considered truly communal Masses, partly because the people communicate spiritually in them and partly because they are celebrated by a public minister of the Church, not for his own good alone, but for all the faithful who belong to the body of Christ.

### *Chapter 7. Water Mixed with the Wine to Be Offered in the Chalice*

Monet deinde sancta Synodus, praeceptum esse ab Ecclesia sacerdotibus, ut aquam vino in calice offerendo miscerent [*can. 9*], tum quod Christum Dominum ita fecisse credatur, tum etiam quia e latere eius aqua simul cum sanguine exierit [*cf. Io 19:34*], quod sacramentum hac mixtione recolitur. Et cum "aquae" in Apocalypsi beati Ioannis populi dicantur [*cf. Apc 17:1, 15*], ipsius populi fidelis cum capite Christo unio repraesentatur.

**1748** The holy council draws the attention of priests to the rule of the Church that they should mix water with the wine to be offered in the chalice [*can. 9*], both because Christ the Lord is believed to have done so and because water came from his side together with blood [*cf. Jn 19:34*], and this sacred sign is recalled by this mixing. Further, when in the Revelation of blessed John the peoples are said to be waters [*cf. Rev 17:1, 15*], the union of Christ the head with his faithful people is signified.

### *Chapter 8. Mass Should Not Be Celebrated in the Vernacular Indiscriminately; the Mysteries of the Mass Are to Be Explained to the People*

Etsi Missa magnam contineat populi fidelis eruditionem, non tamen expedire visum est Patribus, ut vulgari

**1749** Although the Mass contains much instruction for the faithful, the Fathers did not think that it should be

passim lingua celebraretur [*can. 9*]. Quamobrem, retento ubique cuiusque ecclesiae antiquo et a sancta Romana Ecclesia, omnium ecclesiarum matre et magistra, probato ritu, ne oves Christi esuriant, neve parvuli panem petant et non sit, qui frangat eis [*cf. Lam 4:4*]: mandat sancta Synodus pastoribus et singulis curam animarum gerentibus, ut frequenter inter Missarum celebrationem vel per se vel per alios, ex his, quae in Missa leguntur, exponant atque inter cetera sanctissimi huius sacrificii mysterium aliquod declarent, diebus praesertim Dominicis et festis.

celebrated in the vernacular indiscriminately [*can. 9*]. Therefore, the ancient rite of each Church, approved by the holy Roman Church, the mother and teacher of all the Churches, being everywhere maintained, the holy council, in order that the sheep of Christ may not go unfed, lest the children beg for food but no one gives to them [*cf. Lam 4:4*], orders that pastors and all who have the care of souls must frequently, either by themselves or through others, explain during the celebration of Masses some of the readings of the Mass and, among other things, give some instruction about the mystery of this most holy sacrifice, especially on Sundays and feast days.

*Chapter 9. Prologue to the Canons that Follow*

**1750** Quia vero adversus veterem hanc in sacrosancto Evangelio, Apostolorum traditionibus sanctorumque Patrum doctrina fundatam fidem hoc tempore multi disseminati sunt errores, multaque a multis docentur et disputantur: sacrosancta Synodus, post multos gravesque his de rebus mature habitos tractatus, unanimi patrum omnium consensu, quae huic purissimae fidei sacraeque doctrinae adversantur, damnare et a sancta Ecclesia eliminare per subiectos hos canones constituit.

But as in these days many errors are being spread abroad, and much is being taught or argued by many people against this ancient faith founded on the holy Gospel, the traditions of the apostles, and the teaching of the holy Fathers; this holy council, after holding many weighty and mature discussions of these matters, has decided by unanimous agreement of the Fathers to condemn and banish from holy Church all that is contrary to this most pure faith and sacred teaching by the canons that follow.

*Canons on the Most Holy Sacrifice of the Mass*

**1751** Can. 1. Si quis dixerit, in Missa non offerri Deo verum et proprium sacrificium, aut quod offerri non sit aliud quam nobis Christum ad manducandum dari: anathema sit.

Can. 1. If anyone says that in the Mass a true and proper sacrifice is not offered to God or that the offering consists merely in the fact that Christ is given to us to eat, let him be anathema.

**1752** Can. 2. Si quis dixerit, illis verbis: "Hoc facite in meam commemorationem" [*Lc 22:19; 1 Cor 11:24*], Christum non instituisse Apostolos sacerdotes, aut non ordinasse, ut ipsi aliique sacerdotes offerrent corpus et sanguinem suum: anathema sit [*cf. *1740*].

Can. 2. If anyone says that by the words "Do this in remembrance of me" [*Lk 22:19; 1 Cor 11:24*] Christ did not establish the apostles as priests or that he did not order that they and other priests should offer his body and blood, let him be anathema [*cf. *1740*].

**1753** Can. 3. Si quis dixerit, Missae sacrificium tantum esse laudis et gratiarum actionis, aut nudam commemorationem sacrificii in cruce peracti, non autem propitiatorium; vel soli prodesse sumenti; neque pro vivis et defunctis, pro peccatis, poenis, satisfactionibus et aliis necessitatibus offerri debere: anathema sit [*cf. *1743*].

Can. 3. If anyone says that the sacrifice of the Mass is merely offering of praise and thanksgiving or that it is a simple commemoration of the sacrifice accomplished on the Cross, but not a propitiatory sacrifice, or that it benefits only those who communicate; and that it should not be offered for the living and the dead, for sins, punishments, satisfaction, and other necessities, let him be anathema [*cf. *1743*].

**1754** Can. 4. Si quis dixerit,[1] blasphemiam irrogari sanctissimo Christi sacrificio in cruce peracto per Missae sacrificium, aut illi per hoc derogari: anathema sit [*cf. *1743*].

Can. 4. If anyone says[1] that the sacrifice of the Mass constitutes a blasphemy against the most holy sacrifice that Christ accomplished on the Cross or that it detracts from that sacrifice, let him be anathema [*cf. *1743*].

**1755** Can. 5. Si quis dixerit, imposturam esse, Missas celebrari in honorem Sanctorum et pro illorum intercessione apud Deum obtinenda, sicut Ecclesia intendit: anathema sit [*cf. *1744*].

Can. 5. If anyone says that it is an imposture to celebrate Masses in honor of the saints and in order to obtain their intercession with God as the Church intends, let him be anathema [*cf. *1744*].

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*1754 [1] Cf. Urban Rieger, *Responsio ad duos libros primum et tertium de Missa Iohannis Eccii* (Augsburg, 1529), fol. H, 8v.

Can. 6. Si quis dixerit, canonem Missae errores continere ideoque abrogandum esse: anathema sit [*cf.* *1745].

Can. 6. If anyone says that the canon of the Mass contains errors and therefore should be abolished, let him be anathema [*cf.* *1745]. 1756

Can. 7. Si quis dixerit, caeremonias, vestes et externa signa, quibus in Missarum celebratione Ecclesia catholica utitur, irritabula impietatis esse magis quam officia pietatis: anathema sit [*cf.* *1746].

Can. 7. If anyone says that the ceremonies, vestments, and external signs that the Catholic Church uses in the celebration of Masses are incentives to impiety rather than works of piety, let him be anathema [*cf.* *1746]. 1757

Can. 8. Si quis dixerit, Missas, in quibus solus sacerdos sacramentaliter communicat, illicitas esse ideoque abrogandas: anathema sit [*cf.* *1747].

Can. 8. If anyone says that Masses in which the priest alone communicates sacramentally are illicit and therefore should be abolished, let him be anathema [*cf.* *1747]. 1758

Can. 9. Si quis dixerit, Ecclesiae Romanae ritum, quo submissa voce pars canonis et verba consecrationis proferuntur, damnandum esse; aut lingua tantum vulgari Missam celebrari debere; aut aquam non miscendam esse vino in calice offerendo, eo quod sit contra Christi institutionem: anathema sit [*cf.* *1746, 1748s].

Can. 9. If anyone says that the rite of the Roman Church prescribing that part of the canon and the words of consecration be recited in a low voice must be condemned; or that Mass should be celebrated only in the vernacular; or that water should not be mixed with the wine to be offered in the chalice because this would be contrary to Christ's institution, let him be anathema [*cf.* *1746, 1748f.]. 1759

### b. Decree on the Request for the Granting of the Chalice

Cf. *1725°.

*Ed.:* SGTr 8:968 and 925f. / RiTr 172 / MaC 33:137CD / COeD, 3rd ed., 717 / TheiTr 2:128b.

Insuper cum eadem sacrosancta Synodus superiori sessione duos articulos alias propositos et tum nondum discussos, videlicet:

> An rationes, quibus sancta catholica Ecclesia adducta fuit, ut communicaret laicos atque etiam non celebrantes sacerdotes sub una panis specie, ita sint retinendae, ut nulla ratione calicis usus cuiquam sit permittendus,—et:
>
> An, si honestis et christianae caritati consentaneis rationibus concedendus alicui vel nationi vel regno calicis usus videatur, sub aliquibus condicionibus concedendus sit, et quaenam illae sint,

in aliud tempus, oblata sibi occasione, examinandos atque diffiniendos reservaverit: nunc eorum, pro quibus petitur, saluti optimum consultum volens, decrevit, integrum negotium ad Sanctissimum Dominum esse referendum, prout praesenti decreto refert; qui pro sua singulari prudentia id efficiat, quod utile rei publicae christianae et salutare petentibus usum calicis fore iudicaverit.

Furthermore, since the same holy council has in a previous session reserved for its examination and definition, at another time when it should have opportunity, two articles put forward on another occasion and not yet discussed, namely: 1760

> Whether the reasons for which the holy Catholic Church has been led to give communion to lay people and also to noncelebrating priests under the species of bread alone are to be adhered to in such wise that the use of the chalice is not to be permitted to anyone for any reason, and:
>
> Whether, if it seems that the use of the chalice should be conceded to any nation or kingdom for worthy reasons compatible with Christian charity, it should be conceded under certain conditions, and what those conditions should be,

it has now decreed, wishing the best counsel to be taken for the salvation of those for whom the request is made, that the whole matter is to be referred to the Most Holy Lord ⟨the pope⟩, and so refers it by the present decree; who, by his own particular prudence, should ensure that there shall be such use of the chalice as he shall judge profitable for the welfare of the Christian republic and beneficial for those making the request.

## 1763–1778: Session 23, July 15, 1563: Doctrine and Canons on the Sacrament of Orders

The examination of the corresponding heretical propositions (cf. the works cited in *1600°) and the redaction of the first preliminary drafts of the canons had already begun at Bologna on April 26, 1547 (SGTr 6:97, 308) and once again at Trent from December 3, 1551, to January 21, 1552 (SGTr 7:375–489; preliminary drafts, ibid., 460f., 483–89). The synodal Fathers on September 18, 1562, resumed their preliminary work (SGTr 9:5 / TheiTr 2:133) and drew up new drafts for the canons. On October 13 and November

3, 1562, the doctrine of the sacrament of orders was placed before the canons (SGTr 9:38–41, 105–7; additional versions, SGTr 9:226–41 / TheiTr 2:151–53, 155f.).

*Ed.:* SGTr 9:620–22 / RiTr 172–74 / MaC 33:138B–140D / HaC 10:135D–138A / COeD, 3rd ed., 742–44.

**1763** Vera et catholica doctrina de sacramento ordinis ad condemnandos errores nostri temporis, a sancta Synodo Tridentina decreta et publicata sessione [*sub Pio IV*] septima.

This is the true and Catholic doctrine on the sacrament of orders. It is decreed and published by the holy Tridentine Council in its seventh session [*under Pius IV*] to condemn the errors of our time.

*Chapter 1: The Institution of the Priesthood of the New Law*

**1764** Sacrificium et sacerdotium ita Dei ordinatione coniuncta sunt, ut utrumque in omni lege exstiterit. Cum igitur in Novo Testamento sanctum Eucharistiae sacrificium visibile ex Domini institutione catholica Ecclesia acceperit: fateri etiam oportet, in ea novum esse visibile et externum sacerdotium [*can. 1*], in quod vetus translatum est [*cf. Hbr 7:12*]. Hoc autem ab eodem Domino Salvatore nostro institutum esse [*can. 3*], atque Apostolis eorumque successoribus in sacerdotio potestatem traditam consecrandi, offerendi et ministrandi corpus et sanguinem eius, nec non et peccata dimittendi et retinendi, sacrae Litterae ostendunt, et catholicae Ecclesiae traditio semper docuit [*can. 1*].

Sacrifice and priesthood are by the ordinance of God so united that both have existed under every law. Since, therefore, in the New Testament the Catholic Church has received from the institution of Christ the holy, visible sacrifice of the Eucharist, it must also be acknowledged that there exists in the Church a new, visible, and external priesthood [*can. 1*] into which the old one was changed [*cf. Heb 7:12*]. Moreover, the Sacred Scriptures make it clear and the tradition of the Catholic Church has always taught that this priesthood was instituted by the same Lord our Savior [*can. 3*] and that the power of consecrating, offering, and administering his Body and Blood, and likewise of remitting and retaining sins, was given to the apostles and to their successors in the priesthood [*can. 1*].

*Chapter 2. The Seven Orders*

**1765** Cum autem divina res sit tam sancti sacerdotii ministerium, consentaneum fuit, quo dignius et maiore cum veneratione exerceri posset, ut in Ecclesiae ordinatissima dispositione plures et diversi essent ministrorum ordines, qui sacerdotio ex officio deservirent, ita distributi, ut, qui iam clericali tonsura insigniti essent, per minores ad maiores ascenderent [*can. 2*].

Nam non solum de sacerdotibus, sed et de diaconis sacrae Litterae apertam mentionem faciunt [*cf. Act 6:5; 21:8; 1 Tim 3:8–13; Phil 1:1*] et, quae maxime in illorum ordinatione attendenda sunt, gravissimis verbis docent; et ab ipso Ecclesiae initio sequentium ordinum nomina atque uniuscuiusque eorum propria ministeria, subdiaconi scilicet, acolythi, exorcistae, lectoris et ostiarii in usu fuisse cognoscuntur, quamvis non pari gradu. Nam subdiaconatus ad maiores ordines a Patribus et sacris Conciliis refertur, in quibus et de aliis inferioribus frequentissime legimus.

But since the ministry of so holy a priesthood is something divine, in order that it might be exercised in a more worthy manner and with greater veneration, it was fitting that in the perfectly ordered disposition of the Church there should be several distinct orders of ministers serving in the priesthood by virtue of their office and that they be so distributed that those already having the clerical tonsure should ascend through the minor to the major orders [*can. 2*].

For the Sacred Scriptures mention unmistakably not only the priests but also the deacons [*cf. Acts 6:5; 21:8; 1 Tim 3:8–13; Phil 1:1*] and teach in the most authoritative words what is chiefly to be observed in their ordination. And from the very beginning of the Church, the names of the following orders and the ministries proper to each one, namely, those of subdeacon, acolyte, exorcist, lector, and porter, are known to have been in use, though they were not of equal rank. For the subdiaconate is counted among the major orders by the Fathers and the holy councils, in which very frequently we also read about the other, lower ⟨orders⟩.

*Chapter 3: Orders Is Truly a Sacrament*

**1766** Cum Scripturae testimonio, apostolica traditione et Patrum unanimi consensu perspicuum sit, per sacram ordinationem, quae verbis et signis exterioribus perficitur, gratiam conferri: dubitare nemo debet, ordinem esse vere

Since from the testimony of Scripture, apostolic tradition, and the unanimous agreement of the Fathers it is clear that grace is conferred by sacred ordination, which is performed by words and outward signs, no one

et proprie unum ex septem sanctae Ecclesiae sacramentis [*can. 3*]. Inquit enim Apostolus: "Admoneo te, ut resuscites gratiam Dei, quae est in te per impositionem manuum mearum. Non enim dedit nobis Deus spiritum timoris, sed virtutis et dilectionis et sobrietatis" [*2 Tim 1:6s; cf. 1 Tim 4:14*].

ought to doubt that orders is truly and properly one of the seven sacraments of Holy Church [*can. 3*]. For the apostle says: "I remind you to rekindle the gift of God that is within you through the laying on of my hands: for God did not give us a spirit of timidity but a spirit of power and love and self-control" [*2 Tim 1:6f.; cf. 1 Tim 4:14*].

*Chapter 4. The Ecclesiastical Hierarchy and Ordination*

Quoniam vero in sacramento ordinis, sicut et in baptismo et confirmatione, character imprimitur [*can. 4*], qui nec deleri nec auferri potest: merito sancta Synodus damnat eorum sententiam, qui asserunt, Novi Testamenti sacerdotes temporariam tantummodo potestatem habere, et semel rite ordinatos iterum laicos effici posse, si verbi Dei ministerium non exerceant [*can. 1*].

**1767** But since in the sacrament of orders, as also in baptism and confirmation, a character is imprinted [*can. 4*] that can be neither erased nor taken away, the holy council justly condemns the opinion of those who say that priests of the New Testament have only a temporary power and that those who have once been rightly ordained can again become lay persons if they do not exercise the ministry of the word of God [*can. 1*].

Quod si quis omnes Christianos promiscue Novi Testamenti sacerdotes esse, aut omnes pari inter se potestate spirituali praeditos affirmet: nihil aliud facere videtur quam ecclesiasticam hierarchiam, quae est "ut castrorum acies ordinata" [*cf. Ct 6:3, 9*], confundere [*can. 6*], perinde ac si, contra beati Pauli doctrinam, omnes Apostoli, omnes Prophetae, omnes Evangelistae, omnes Pastores, omnes sint Doctores [*cf. 1 Cor 12:29; Eph 4:11*].

And if Christians should assert that all Christians are without distinction priests of the New Testament or that all are equally endowed with the same spiritual power, they seem to be doing nothing else than upsetting the Church's hierarchy [*can. 6*], which is like "an army set in array" [*Song 6:3, 9*], as if, contrary to the teaching of St. Paul, all were apostles, all prophets, all evangelists, all pastors, all doctors [*cf. 1 Cor 12:29; Eph 4:11*].

Proinde sancta Synodus declarat, praeter ceteros ecclesiasticos gradus episcopos, qui in Apostolorum locum successerunt, ad hunc hierarchicum ordinem praecipue pertinere, et positos (sicut idem Apostolus ait) a Spiritu Sancto "regere Ecclesiam Dei" [*Act 20:28*], eosque presbyteris superiores esse, ac sacramentum confirmationis conferre, ministros Ecclesiae ordinare, atque alia pleraque peragere ipsos posse, quarum functionum potestatem reliqui inferioris ordinis nullam habent [*can. 7*].

**1768** Therefore the holy council declares that, besides the other ecclesiastical grades, the bishops, who have succeeded the apostles, principally belong to this hierarchical order and have been, as the same apostle says, established by the Holy Spirit "to govern the Church of God" [*Acts 20:28, Vulg.*]; that they are superior to priests, confer the sacrament of confirmation, ordain ministers of the Church, and can perform many other functions over which those of a lower order have no power [*can. 7*].

Docet insuper sancta Synodus, in ordinatione episcoporum, sacerdotum et ceterorum ordinum nec populi nec cuiusvis saecularis potestatis et magistratus consensum sive vocationem sive auctoritatem ita requiri, ut sine ea irrita sit ordinatio; quin potius decernit, eos, qui tantummodo a populo aut saeculari potestate ac magistratu vocati et instituti ad haec ministeria exercenda ascendunt, et qui ea propria temeritate sibi sumunt, omnes non Ecclesiae ministros, sed fures et latrones, per ostium non ingressos [*cf. Io 10:1*], habendos esse [*can. 8*].

**1769** The holy council teaches, furthermore, that in the ordination of bishops, of priests, and of other grades, neither the consent, call, nor mandate, either of the people or of any civil power or authority, is necessary to the extent that without it the ordination would be invalid. Rather, it decrees that all those who ascend to the exercise of these ministries being called and installed only by the people or by the civil power or authority, and those who in their rashness assume them on their own, are to be regarded, not as ministers of the Church [*can. 8*], but as thieves and robbers, who have not entered by the door [*cf. Jn 10:1*].

Haec sunt, quae generatim sacrae Synodo visum est Christifideles de sacramento ordinis docere. His autem contraria certis et propriis canonibus in hunc, qui sequitur, modum damnare constituit, ut omnes, adiuvante Christo, fidei regula utentes, in tot errorum tenebris catholicam veritatem facilius agnoscere et tenere possint.

**1770** Such are the main points that the council wanted to teach the faithful regarding the sacrament of orders. It was decided to condemn the contrary propositions with definite and special canons in the way that follows, so that all those who with Christ's help observe the rule of faith may more easily discern and hold the Catholic truth amid the darkness of so many errors.

*Canons on the Sacrament of Orders*

**1771** Can. 1. Si quis dixerit, non esse in Novo Testamento sacerdotium visibile et externum, vel non esse potestatem aliquam consecrandi et offerendi verum corpus et sanguinem Domini, et peccata remittendi et retinendi, sed officium tantum et nudum ministerium praedicandi Evangelium, vel eos, qui non praedicant, prorsus non esse sacerdotes: anathema sit [*cf.* *1764, 1767].

Can. 1. If anyone says that there is in the New Testament no visible and external priesthood or that there is no power of consecrating and offering the true Body and Blood of the Lord and of remitting and retaining sins, but only the office and bare ministry of preaching the gospel; or that those who do not preach are not priests at all, let him be anathema [*cf.* *1764, 1767].

**1772** Can. 2. Si quis dixerit, praeter sacerdotium non esse in Ecclesia catholica alios ordines, et maiores et minores, per quos velut per gradus quosdam in sacerdotium tendatur: anathema sit [*cf.* *1765].

Can. 2. If anyone says that besides the priesthood there are in the Catholic Church no others orders, major and minor, by which, as by various steps, one advances toward the priesthood, let him be anathema [*cf.* *1765].

**1773** Can. 3. Si quis dixerit, ordinem sive sacram ordinationem non esse vere et proprie sacramentum a Christo Domino institutum, vel esse figmentum quoddam humanum, excogitatum a viris rerum ecclesiasticarum imperitis, aut esse tantum ritum quendam eligendi ministros verbi Dei et sacramentorum: anathema sit [*cf.* *1766].

Can. 3. If anyone says that orders or sacred ordination is not truly and properly a sacrament instituted by Christ the Lord or that it is a kind of human invention devised by men inexperienced in ecclesiastical matters or that it is only a kind of rite by which are chosen the ministers of the word of God and of the sacraments, let him be anathema [*cf.* *1766].

**1774** Can. 4. Si quis dixerit, per sacram ordinationem non dari Spiritum Sanctum, ac proinde frustra episcopos dicere: "Accipe Spiritum Sanctum"; aut per eam non imprimi characterem; vel eum, qui sacerdos semel fuit, laicum rursus fieri posse: anathema sit [*cf.* *1767].

Can. 4. If anyone says that by sacred ordination the Holy Spirit is not given and that, therefore, the bishops say in vain: "Receive the Holy Spirit"; or if he says that no character is imprinted by ordination; or that he who has once been a priest can again become a layman, let him be anathema [*cf.* *1767].

**1775** Can. 5. Si quis dixerit, sacram unctionem, qua Ecclesia in sancta ordinatione utitur, non tantum non requiri, sed contemnendam et perniciosam esse, similiter et alias ceremonias: anathema sit.

Can. 5. If anyone says that the sacred anointing that the Church uses at holy ordination not only is not required but is despicable and pernicious, and so are also the other ceremonies, let him be anathema.

**1776** Can. 6. Si quis dixerit, in Ecclesia catholica non esse hierarchiam, divina ordinatione institutam, quae constat ex episcopis, presbyteris et[1] ministris: anathema sit [*cf.* *1768].

Can. 6. If anyone says that in the Catholic Church there is no hierarchy instituted by divine ordinance that consists of bishops, priests, and[1] ministers, let him be anathema [*cf.* *1768].

**1777** Can. 7. Si quis dixerit, episcopos non esse presbyteris superiores; vel non habere potestatem confirmandi et ordinandi, vel eam, quam habent, illis esse cum presbyteris communem; vel ordines ab ipsis collatos sine populi vel potestatis saecularis consensu aut vocatione irritos esse; aut eos, qui nec ab ecclesiastica et canonica potestate rite ordinati nec missi sunt, sed aliunde veniunt, legitimos esse verbi et sacramentorum ministros: anathema sit [*cf.* *1768s].

Can. 7. If anyone says that bishops are not superior to priests; or that they do not have the power to confirm and ordain, or that the power they have is common both to them and to priests; or ⟨if anyone says⟩ that orders conferred by them without the consent or call of the people or of the civil power are invalid; or that those who have neither been rightly ordained by ecclesiastical and canonical authority nor sent by it, but come from some other source, are lawful ministers of the word and of the sacraments, let him be anathema [*cf.* *1768f.].

**1778** Can. 8. Si quis dixerit, episcopos, qui auctoritate Romani Pontificis assumuntur, non esse legitimos et veros episcopos, sed figmentum humanum: anathema sit.

Can. 8. If anyone says that bishops chosen by the authority of the Roman pontiff are not true and legitimate bishops but a human invention, let him be anathema.

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*1776 [1] The day before the session, the word *aliis* (other) before *ministris* (ministers) was suppressed; cf. SGTr 9:622, n. 1; $3:690_{27}$, $691_{33}$ (Journal of Gabriel Paleotti).

## 1797–1816: Session 24, November 11, 1563

The preparation for the decrees of this session was begun at Bologna. From April 26, 1547, the synodal Fathers deliberated on the doctrine of matrimony and, from August 29 to September 6, 1547, on clandestine marriages (SGTr 6:98, 407–35). A preliminary draft of the canons (SGTr 6:445–47) was discussed beginning on September 9. Finally, at Trent fourteen years later, on December 6, 1562, propositions suspected of heresy were subjected to examination. For the most part, these were taken from books already cited several times: M. Luther, *De captivitate Babylonica ecclesiae praeludium: De matrimonio* (Weimar ed., 6:550–60); *Confessio Augustana*, art. 23 (BekSchELK 86–91 / CpRef 26:294–97); P. Melanchthon, *Apologia Confessionis Augustanae*, art. 13 (BekSchELK 291–96 / CpRef 26:570f.). The drafts for the canons and the decree of reform *Tametsi* were presented on July 20, August 7, and September 5, 1563 (SGTr 9:639, 682–85, 760–65 / TheiTr 2:313, 335, 387). For the validity of the decree *Tametsi* in Germany, cf. *3385.

*Ed.:* SGTr 9:966–68 (the decree *Tametsi* immediately follows the canons) / RiTr 214–17 / MaC 33:149E–151E / HaC 10:147A–150A / COeD, 3rd ed., 753–56.

### a. Doctrine and Canons on the Sacrament of Marriage

Matrimonii perpetuum indissolubilemque nexum primus humani generis parens divini Spiritus instinctu pronuntiavit, cum dixit: "Hoc nunc os ex ossibus meis, et caro de carne mea. Quamobrem relinquet homo patrem suum et matrem, et adhaerebit uxori suae, et erunt duo in carne una" [*Gn 2:23s; cf. Mt 19:5; Eph 5:31*].

**1797** The first father of the human race, inspired by the divine Spirit, proclaimed the perpetual and indissoluble bond of matrimony when he explained: "This at last is bone of my bones and flesh of my flesh. Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh" [*Gen 2:23f.; Mt 19:5; Eph 5:31*].

Hoc autem vinculo duos tantummodo copulari et coniungi, Christus Dominus apertius docuit, cum postrema illa verba, tamquam a Deo prolata, referens dixit: "Itaque iam non sunt duo, sed una caro" [*Mt 19:6*], statimque eiusdem nexus firmitatem, ab Adamo tanto ante pronuntiatam, his verbis confirmavit: "Quod ergo Deus coniunxit, homo non separet" [*Mt 19:6; Mc 10:9*].

**1798** But that only two are united and joined together by this bond, Christ the Lord taught more clearly when, referring to these words as having been uttered by God, he said: "So they are no longer two but one" [*Mt 19:6*], and immediately confirmed the stability of the bond that was proclaimed long ago by Adam in these words: "What therefore God has joined together, let no man put asunder" [*Mt 19:6; Mk 10:9*].

Gratiam vero, quae naturalem illum amorem perficeret, et indissolubilem unitatem confirmaret, coniugesque sanctificaret, ipse Christus, venerabilium sacramentorum institutor atque perfector, sua nobis passione promeruit. Quod Paulus Apostolus innuit, dicens: "Viri, diligite uxores vestras, sicut Christus dilexit Ecclesiam, et se ipsum tradidit pro ea" [*Eph 5:25*], mox subiungens: "Sacramentum hoc magnum est; ego autem dico, in Christo et in Ecclesia" [*Eph 5:32*].

**1799** Christ himself, who instituted the holy sacraments and brought them to perfection, merited for us by his Passion the grace that perfects that natural love, confirms the indissoluble union, and sanctifies the spouses. St. Paul suggests this when he says: "Husbands, love your wives, as Christ loved the Church and gave himself up for her" [*Eph 5:25*], adding immediately: "This is a great mystery, and I mean in reference to Christ and the Church" [*Eph 5:32*].

Cum igitur matrimonium in lege evangelica veteribus connubiis per Christum gratia praestet: merito inter Novae Legis sacramenta annumerandum sancti Patres nostri, Concilia et universalis Ecclesiae traditio semper docuerunt; adversus quam impii homines huius saeculi insanientes, non solum perperam de hoc venerabili sacramento senserunt, sed de more suo, praetextu Evangelii libertatem carnis introducentes, multa ab Ecclesiae catholicae sensu et ab Apostolorum temporibus probata consuetudine aliena, scripto et verbo asseruerunt, non sine magna Christifidelium iactura.

**1800** Since, through Christ, matrimony in the evangelical law surpasses marital unions of the Old Law in grace, our holy Fathers, the councils, and the tradition of the universal Church have with good reason always taught that it is to be numbered among the sacraments of the New Law. Contrary to this teaching, impious men of this age, in their foolishness, not only have entertained false ideas about this venerable sacrament, but, as is their custom, they have given freedom to the flesh under the pretext of the Gospel, and, by writing and word, they have asserted—not without great harm to Christ's faithful—many things alien to the understanding of the Catholic Church and to customs approved since apostolic times.

Quorum temeritati sancta et universalis Synodus cupiens occurrere, insigniores praedictorum schismaticorum

Wishing to oppose their temerity, this holy and universal council has decided to remove the more notable

haereses et errores, ne plures ad se trahat perniciosa eorum contagio, exterminandos duxit, hos in ipsos haereticos eorumque errores decernens anathematismos.

heresies and errors of the above-mentioned schismatics by decreeing the following anathemas against the heretics themselves and their errors, so that their pernicious contagion may not attract more to them.

*Canons on the Sacrament of Marriage*

**1801** Can. 1. Si quis dixerit, matrimonium non esse vere et proprie unum ex septem Legis evangelicae sacramentis, a Christo Domino institutum, sed ab hominibus in Ecclesia inventum, neque gratiam conferre: anathema sit [*cf. *1800*].

Can. 1. If anyone says that matrimony is not truly and properly one of the seven sacraments of the law of the Gospel, instituted by Christ the Lord, but that it was devised in the Church by men and does not confer grace, let him be anathema [*cf. *1800*].

**1802** Can. 2. Si quis dixerit, licere Christianis plures simul habere uxores, et hoc nulla lege divina esse prohibitum [*cf. Mt 19:9*]: anathema sit [*cf. *1798*].

Can. 2. If anyone says that it is lawful for Christians to have several wives at the same time and that this is not forbidden by any divine law [*cf. Mt 19:9*], let him be anathema [*cf. *1798*].

**1803** Can. 3. Si quis dixerit, eos tantum consanguinitatis et affinitatis gradus, qui Levitico [*18:6–18*] exprimuntur, posse impedire matrimonium contrahendum, et dirimere contractum; nec posse Ecclesiam in nonnullis illorum dispensare, aut constituere, ut plures impediant et dirimant: anathema sit [*cf. *2659*].

Can. 3. If anyone says that only those degrees of consanguinity and affinity that are mentioned in Leviticus [*18:6–18*] can impede contracting marriage and invalidate the contract; and that the Church cannot dispense from some of them or declare other degrees impedient and diriment, let him be anathema [*cf. *2659*].

**1804** Can. 4. Si quis dixerit, Ecclesiam non potuisse constituere impedimenta matrimonium dirimentia vel in iis constituendis errasse: anathema sit.

Can. 4. If anyone says that the Church did not have the power to establish diriment impediments for marriage or that she has erred in establishing them, let him be anathema.

**1805** Can. 5. Si quis dixerit, propter haeresim, aut molestam cohabitationem, aut affectatam absentiam a coniuge dissolvi posse matrimonii vinculum: anathema sit.

Can. 5. If anyone says that the marriage bond can be dissolved because of heresy or difficulties in cohabitation or because of the willful absence of one of the spouses, let him be anathema.

**1806** Can. 6. Si quis dixerit, matrimonium ratum, non consummatum, per solemnem religionis professionem alterius coniugum non dirimi: anathema sit.

Can. 6. If anyone says that marriage contracted but not consummated is not dissolved by the solemn religious profession of one of the spouses, let him be anathema.

**1807** Can. 7. Si quis dixerit, Ecclesiam errare,[1] cum docuit et docet, iuxta evangelicam et apostolicam doctrinam [*cf. Mt 5:32; 19:9; Mc 10:11s; Lc 16:18; 1 Cor 7:11*], propter adulterium alterius coniugum matrimonii vinculum non posse dissolvi, et utrumque, vel etiam innocentem, qui causam adulterio non dedit, non posse, altero coniuge vivente, aliud matrimonium contrahere, moecharique eum, qui dimissa adultera aliam duxerit, et eam, quae dimisso adultero alii nupserit: anathema sit.

Can. 7. If anyone says that the Church is in error[1] for having taught and for still teaching that in accordance with the evangelical and apostolic doctrine [*cf. Mt 5:32; 19:9; Mk 10:11f.; Lk 16:18; 1 Cor 7:11*], the marriage bond cannot be dissolved because of adultery on the part of one of the spouses and that neither of the two, not even the innocent one who has given no cause for infidelity, can contract another marriage during the lifetime of the other; and that the husband who dismisses an adulterous wife and marries again and the wife who dismisses an adulterous husband and marries again are both guilty of adultery, let him be anathema.

*1807 [1] This milder form of condemnation was chosen with respect to the Greeks, who follow an opposite practice but do not reject the teaching of the Latin Church. Pius XI alludes to this canon in the encyclical *Casti connubii* of December 31, 1930: "But if the Church has not erred and does not err when she has taught and teaches this, and it is therefore completely certain that marriage cannot be dissolved even for the cause of adultery, it is clear that other weaker reasons for divorce that are usually presented count for even less and must be considered as completely baseless" (Quod si non erravit neque errat Ecclesia, cum haec docuit ac docet, ideoque certum omnino est, matrimonium ne ob adulterium quidem dissolvi posse, in comperto est, reliquas tanto debiliores, quae afferri solent, divortiorum causas multo minus valere nihilque prorsus esse faciendas; AAS 22 [1930]: 574).

Can. 8. Si quis dixerit, Ecclesiam errare, cum ob multas causas separationem inter coniuges quoad thorum, seu quoad cohabitationem, ad certum incertumve tempus, fieri posse decernit: anathema sit.

Can. 8. If anyone says that the Church errs when she declares that for many reasons separation with regard to bed and board may take place between the spouses for a determinate or indeterminate time, let him be anathema. **1808**

Can. 9. Si quis dixerit, clericos in sacris ordinibus constitutos, vel regulares castitatem solemniter professos, posse matrimonium contrahere, contractumque validum esse, non obstante lege Ecclesiastica vel voto, et oppositum nil aliud esse, quam damnare matrimonium; posseque omnes contrahere matrimonium, qui non sentiunt se castitatis (etiamsi eam voverint) habere donum: anathema sit. Cum Deus id recte petentibus non deneget, nec patiatur, nos supra id, quod possumus, tentari [*cf. 1 Cor 10:13*].

Can. 9. If anyone says that clerics in sacred orders or regulars who have made solemn profession of chastity can contract marriage and that one so contracted is valid despite the ecclesiastical law or the vow; and that the contrary opinion is nothing but a condemnation of marriage; and that all those who feel that they do not have the gift of chastity, even though they have vowed it, can contract marriage, let him be anathema. For God does not refuse that gift to those who ask for it rightly, and he "will not let you be tempted beyond your strength" [*1 Cor 10:13*]. **1809**

Can. 10. Si quis dixerit, statum coniugalem anteponendum esse statui virginitatis vel caelibatus, et non esse melius ac beatius, manere in virginitate aut caelibatu, quam iungi matrimonio [*cf. Mt 19:11s; 1 Cor 7:25s, 38, 40*]: anathema sit.

Can. 10. If anyone says that the married state surpasses that of virginity or celibacy and that it is not better and happier to remain in virginity or celibacy than to be united in matrimony [*cf. Mt 19:11f.; 1 Cor 7:25f., 38, 40*], let him be anathema. **1810**

Can. 11. Si quis dixerit, prohibitionem solemnitatis nuptiarum certis anni temporibus superstitionem esse tyrannicam, ab ethnicorum superstitione profectam; aut benedictiones et alias ceremonias, quibus Ecclesia in illis utitur, damnaverit: anathema sit.

Can. 11. If anyone says that the prohibition of the solemnization of marriages at certain times of the year is a tyrannical superstition derived from pagan superstition; or condemns the blessing and other ceremonies that the Church uses in solemn nuptials, let him be anathema. **1811**

Can. 12. Si quis dixerit, causas matrimoniales non spectare ad iudices ecclesiasticos: anathema sit [*cf. *2598, 2659*].

Can. 12. If anyone says that matrimonial cases do not belong to ecclesiastical judges, let him be anathema [*cf. *2598, 2659*]. **1812**

### b. Canons on a Reform of Marriage: The Decree *Tametsi*

Cap. 1. [*Motivum et tenor legis*] Tametsi dubitandum non est, clandestina matrimonia, libero contrahentium consensu facta, rata et vera esse matrimonia, quamdiu Ecclesia ea irrita non fecit, et proinde iure damnandi sint illi, ut eos sancta Synodus anathemate damnat, qui ea vera ac rata esse negant, quique falso affirmant, matrimonia a filiis familias sine consensu parentum contracta irrita esse, et parentes ea rata vel irrita facere posse:[1] nihilominus sancta Dei Ecclesia ex iustissimis causis illa semper detestata est atque prohibuit.

Chap. 1 [*Motive and sense of the law*] There is no doubt that secret marriages, entered by free consent of the parties, are true and valid marriages as long as the Church has not made them null. Hence those are worthy of condemnation, and the holy council condemns them under anathema, who deny that they are true and valid and falsely assert that marriages contracted by children still at home without the consent of their parents are null and that the parents can make them either valid or invalid.[1] Nevertheless, the holy Church of God has always detested and prohibited such marriages for the best of reasons. **1813**

Verum, cum sancta Synodus animadvertat, prohibitiones illas propter hominum inoboedientiam iam non prodesse, et gravia peccata perpendat, quae ex eisdem clandestinis coniugiis ortum habent, praesertim vero eorum, qui in statu damnationis permanent, dum priore uxore, cum qua clam contraxerant, relicta, cum alia palam contrahunt, et cum ea in perpetuo adulterio vivunt;

Now, the holy council recognizes that such prohibitions have been ineffective owing to human disobedience and weighs up the serious sins that arise from these secret marriages, especially on the part of those who persist in a state of damnation in that they have deserted a first wife married in secrecy and have publicly contracted marriage with another woman and live **1814**

*1813 [1] Thus, for example, M. Luther, *De abroganda missa privata* III (Weimar ed. 8:466$_{9-13}$).

cui malo cum ab Ecclesia, quae de occultis non iudicat, succurri non possit, nisi efficacius aliquod remedium adhibeatur, idcirco sacri Lateranensis Concilii [*IV*] sub Innocentio III celebrati [*cf. *817*] vestigiis inhaerendo praecipit, ut in posterum, antequam matrimonium contrahatur, ter a proprio contrahentium parocho tribus continuis diebus festivis in ecclesia inter Missarum solemnia publice denuntietur, inter quos matrimonium sit contrahendum; quibus denuntiationibus factis, si nullum legitimum opponatur impedimentum, ad celebrationem matrimonii in facie Ecclesiae procedatur, ubi parochus, viro et muliere interrogatis, et eorum mutuo consensu intellecto, vel dicat: "Ego vos in matrimonium coniungo, in nomine Patris et Filii et Spiritus Sancti", vel aliis utatur verbis, iuxta receptum uniuscuiusque provinciae ritum.

with her in a permanent state of adultery. The Church, in that she does not judge about what is not public, is unable to treat this evil unless she uses a more effective remedy. Hence, following in the footsteps of the holy [*Fourth*] Council of the Lateran held under Innocent III [*cf. *817*], this council orders that henceforth, before a marriage is contracted, an announcement of those intending to marry shall be made publicly during Mass by the parish priest of the contracting parties on three successive feast days. After these announcements have been made, and if no legitimate impediment is raised in objection, the celebration of the marriage must then take place in open church, during which the parish priest will, by questioning the man and woman, make sure of their consent and then say, I join you together in marriage, in the name of the Father and the Son and the Holy Spirit, or use other words according to the accepted rite of each province.

**1815** [*Restrictio legis*] Quod si aliquando probabilis fuerit suspicio, matrimonium malitiose impediri posse, si tot praecesserint denuntiationes: tunc vel una tantum denuntiatio fiat, vel saltem parocho et duobus vel tribus testibus praesentibus matrimonium celebretur; deinde ante illius consummationem denuntiationes in ecclesia fiant, ut, si aliqua subsunt impedimenta, facilius detegantur, nisi Ordinarius ipse expedire iudicaverit, ut praedictae denuntiationes remittantur, quod illius prudentiae et iudicio sancta Synodus relinquit.

[*Restriction of the law*] But if in some cases there are grounds for suspecting that the marriage will be maliciously obstructed if that number of announcements are made, then let there be only one announcement, or let the parish priest at least celebrate the marriage in the presence of two or three witnesses; then before its consummation the announcements are to be made in the church, so that any underlying impediments may more easily be detected, unless the Ordinary considers it better for them to be omitted, which the holy council leaves to his wise judgment.

**1816** [*Sanctio*] Qui aliter quam praesente parocho, vel alio sacerdote de ipsius parochi seu Ordinarii licentia, et duobus vel tribus testibus matrimonium contrahere attentabunt: eos sancta Synodus ad sic contrahendum omnino inhabiles reddit, et huiusmodi contractus irritos et nullos esse decernit, prout eos praesenti decreto irritos facit et annullat.

[*Sanction*] The holy council now renders incapable of marriage any who may attempt to contract marriage otherwise than in the presence of the parish priest or another priest, with the permission of the parish priest or the Ordinary, and two or three witnesses; and it decrees that such contracts are null and invalid and renders them so by this decree.

## 1820–1835: Session 25, December 3 and 4, 1563

### a. Decree on Purgatory, December 3, 1563

The question of purgatory—along with that of indulgences—was treated initially at Bologna from June 19 to July 25, 1547 (SGTr 6:223–99). At the end of November 1563, the council Fathers took it up again and formulated this decree with great speed in order to terminate the council as soon as possible (SGTr 9:1069–76 / TheiTr 2:499–501).

*Ed.*: SGTr 9:1077 / RiTr 391 / MaC 33:170D–171A / HaC 10:167CD / COeD, 3rd ed., 774.

**1820** Cum catholica Ecclesia, Spiritu Sancto edocta, ex sacris Litteris et antiqua Patrum traditione in sacris Conciliis et novissime in hac oecumenica Synodo docuerit, purgatorium esse [*cf. *1580*], animasque ibi detentas fidelium suffragiis, potissimum vero acceptabili altaris sacrificio iuvari [*cf. *1743, 1753*]: praecipit sancta Synodus episcopis, ut sanam de purgatorio doctrinam, a sanctis Patribus et sacris Conciliis traditam, a

The Catholic Church, instructed by the Holy Spirit and in accordance with Sacred Scripture and the ancient tradition of the Fathers, has taught in the holy councils and most recently in this ecumenical council that there is a purgatory [*cf. *1580*] and that the souls detained there are helped by the acts of intercession of the faithful, and especially by the acceptable Sacrifice of the Altar [*cf. *1743, 1753*]. Therefore, this holy council commands

Christifidelibus credi, teneri, doceri et ubique praedicari diligenter studeant.

Apud rudem vero plebem difficiliores ac subtiliores quaestiones, quaeque ad aedificationem non faciunt, et ex quibus plerumque nulla fit pietatis accessio, a popularibus concionibus secludantur. Incerta item, vel quae specie falsi laborant, evulgari ac tractari non permittant. Ea vero, quae ad curiositatem quandam aut superstitionem spectant, vel turpe lucrum sapiunt, tamquam scandala et fidelium offendicula prohibeant....

the bishops to strive diligently that the sound doctrine of purgatory, handed down by the holy Fathers and the sacred councils, be believed by the faithful and that it be adhered to, taught, and preached everywhere.

But let the more difficult and subtle questions that do not make for edification and, for the most part, are not conducive to an increase of piety be excluded from the popular sermons to uneducated people. Likewise they should not permit opinions that are doubtful and tainted with error to be spread and exposed. As for those things that belong to the realm of curiosity or superstition or smack of dishonorable gain, they should forbid them as scandalous and injurious to the faithful....

### b. Decree on the Invocation, Veneration, and Relics of the Saints and on Sacred Images, December 3, 1563

*Ed.:* SGTr 9:1077–79 / RiTr 392f. / MaC 33:171A–172C / COeD, 3rd ed., 774–76.

Mandat sancta Synodus omnibus episcopis et ceteris docendi munus curamque sustinentibus, ut iuxta catholicae et apostolicae Ecclesiae usum, a primaevis christianae religionis temporibus receptum, sanctorumque Patrum consensionem et sacrorum conciliorum decreta: imprimis de Sanctorum intercessione, invocatione, reliquiarum honore, et legitimo imaginum usu fideles diligenter instruant, docentes eos, Sanctos, una cum Christo regnantes, orationes suas pro hominibus Deo offerre; bonum atque utile esse, suppliciter eos invocare et ob beneficia impetranda a Deo per Filium eius Iesum Christum Dominum nostrum, qui solus noster Redemptor et Salvator est, ad eorum orationes, opem auxiliumque confugere; illos vero, qui negant, Sanctos, aeterna felicitate in caelo fruentes, invocandos esse; aut qui asserunt, vel illos pro hominibus non orare, vel eorum, ut pro nobis etiam singulis orent, invocationem esse idololatriam, vel pugnare cum verbo Dei, adversarique honori unius mediatoris Dei et hominum Iesu Christi [*cf. 1 Tim 2:5*]; vel stultum esse, in caelo regnantibus voce vel mente supplicare: impie sentire.

The holy council, in accordance with the practice of **1821**
the Catholic and apostolic Church from the early years of the Christian religion, and in accordance with the common teaching of the holy Fathers and the decrees of the sacred councils, orders all bishops and others who have the official charge of teaching to instruct the faithful diligently, in particular as regards the intercession and the invocation of the saints, the honor due to their relics, and the lawful use of images. Let them teach the faithful that the saints, reigning together with Christ, pray to God for men; that it is good and useful to invoke them humbly and to have recourse to their prayers, to their help and assistance, in order to obtain favors from God through his Son, our Lord Jesus Christ, who alone is our Redeemer and Savior. Those, however, think in an impious way who deny that the saints enjoying eternal happiness in heaven are to be invoked; or who claim that saints do not pray for men or that calling upon them to pray for each of us is idolatry or is opposed to the word of God and is prejudicial to the honor of Jesus Christ, the one Mediator between God and men [*cf. 1 Tim 2:5*]; or who say that it is foolish to make supplication orally or mentally to those who are reigning in heaven.

Sanctorum quoque martyrum et aliorum cum Christo viventium sancta corpora, quae viva membra fuerunt Christi et templum Spiritus Sancti [*cf. 1 Cor 3:16; 6:15, 19; 2 Cor 6:16*], ab ipso ad aeternam vitam suscitanda et glorificanda, a fidelibus veneranda esse, per quae multa beneficia a Deo hominibus praestantur: ita ut affirmantes, Sanctorum reliquiis venerationem atque honorem non deberi, vel eas aliaque sacra monumenta a fidelibus inutiliter honorari, atque eorum opis impetrandae causa Sanctorum memorias frustra frequentari: omnino damnandos esse, prout iampridem eos damnavit et nunc etiam damnat Ecclesia.

The sacred bodies of the holy martyrs and of the **1822**
other saints living with Christ, which have been living members of Christ and the temple of the Holy Spirit [*cf. 1 Cor 3:16; 6:15, 19; 2 Cor 6:16*] and which are destined to be raised and glorified by him unto life eternal, should also be venerated by the faithful. Through them many benefits are granted to men by God. For this reason, those who say that veneration and honor are not due to the relics of the saints or that these relics and other sacred memorials are honored in vain by the faithful and that it is futile to visit the places where the martyrs have died to implore their assistance are to be condemned absolutely, just as the Church has already condemned them and even now condemns them.

**1823** Imagines porro Christi, Deiparae Virginis et aliorum Sanctorum, in templis praesertim habendas et retinendas, eisque debitum honorem et venerationem impertiendam, non quod credatur inesse aliqua in iis divinitas vel virtus, propter quam sint colendae, vel quod ab eis sit aliquid petendum, vel quod fiducia in imaginibus sit figenda, veluti olim fiebat a gentibus, quae in idolis spem suam collocabant [*cf. Ps 134:15–17*]: sed quoniam honos, qui eis exhibetur, refertur ad prototypa, quae illae repraesentant: ita ut per imagines, quas osculamur et coram quibus caput aperimus et procumbimus, Christum adoremus, et Sanctos, quorum illae similitudinem gerunt, veneremur. Id quod Conciliorum, praesertim vero secundae Nicaenae Synodi, decretis contra imaginum oppugnatores est sancitum [*cf. *600–603*].

Further, the images of Christ, of the Virgin Mother of God, and of other saints are to be kept and preserved, in places of worship especially; and to them due honor and veneration is to be given, not because it is believed that there is in them anything divine or any power for which they are revered or in the sense that something is sought from them or that a blind trust is put in images as once was done by the Gentiles who placed their hope in idols [*cf. Ps 135:15–17*], but because the honor that is shown to them is referred to the original subjects they represent. Thus, through these images that we kiss and before which we kneel and uncover our heads, we are adoring Christ and venerating the saints whose likeness these images bear. That is what was defined by the decrees of the councils, especially the Second Council of Nicaea, against the opponents of images [*cf. *600–603*].

**1824** Illud vero diligenter doceant episcopi, per historias mysteriorum nostrae redemptionis, picturis vel aliis similitudinibus expressas, erudiri et confirmari populum in articulis fidei commemorandis et assidue recolendis; tum vero ex omnibus sacris imaginibus magnum fructum percipi, non solum quia admonetur populus beneficiorum et munerum, quae a Christo sibi collata sunt, sed etiam, quia Dei per Sanctos miracula et salutaria exempla oculis fidelium subiciuntur, ut pro iis Deo gratias agant, ad Sanctorumque imitationem vitam moresque suos componant, excitenturque ad adorandum ac diligendum Deum, et ad pietatem colendam. Si quis autem his decretis contraria docuerit aut senserit: anathema sit.

Bishops should teach with care that the faithful are instructed and strengthened by commemorating and frequently recalling the articles of our faith through the expression in pictures or other likenesses of the stories of the mysteries of our redemption; and that great benefits flow from all sacred images, not only because people are reminded of the gifts and blessings conferred on us by Christ, but because the miracles of God through the saints and their salutary example is put before the eyes of the faithful, who can thank God for them, shape their own lives and conduct in imitation of the saints, and be aroused to adore and love God and to practice devotion. If anyone teaches or holds what is contrary to these decrees: let him be anathema.

**1825** In has autem sanctas et salutares observationes si qui abusus irrepserint: eos prorsus aboleri sancta Synodus vehementer cupit, ita ut nullae falsi dogmatis imagines et rudibus periculosi erroris occasionem praebentes statuantur.

Quod si aliquando historias et narrationes sacrae Scripturae, cum id indoctae plebi expediet, exprimi et figurari contigerit: doceatur populus, non propterea divinitatem figurari, quasi corporeis oculis conspici, vel coloribus aut figuris exprimi possit. Omnis porro superstitio in Sanctorum invocatione, reliquiarum veneratione et imaginum sacro usu tollatur, omnis turpis quaestus eliminetur, omnis denique lascivia vitetur....

Haec ut fidelius observentur, statuit sancta Synodus, nemini licere, ullo in loco ... ullam insolitam ponere vel ponendam curare imaginem, nisi ab episcopo approbata fuerit. Nulla etiam admittenda esse nova miracula, nec novas reliquias recipiendas nisi eodem recognoscente et approbante episcopo.

The holy council earnestly desires to root out utterly any abuses that may have crept into these holy and saving practices, so that no representations of false doctrine should be set up that give occasion of dangerous error to the unlettered.

So if accounts and stories from Holy Scripture are sometimes etched and pictured, which is a help to uneducated people, they must be taught that the Godhead is not pictured as if it can be seen with human eyes or expressed in figures and colors. All superstition must be removed from invocation of the saints, veneration of relics, and use of sacred images; all aiming at base profit must be eliminated; all sensual appeal must be avoided....

That these points may be carried out more faithfully, the holy council lays down that no one in any place ... may erect or see to the erection of any unusual image unless it has been approved by the bishop. Nor are any new miracles to be accepted or new relics recognized without the bishop similarly examining and approving them.

### c. Decree on a General Reform, December 3, 1563

*Ed.:* SGTr 9:1093 / RiTr 467 / MaC 33:192B–D / HaC 10:188E–189A / COeD, 3rd ed., 795.

*Duels*

Cap. 19. Detestabilis duellorum usus, fabricante diabolo introductus, ut cruenta corporum morte animarum etiam perniciem lucretur, ex christiano orbe penitus exterminetur. Imperator, reges ... et quocumque alio nomine domini temporales, qui locum ad monomachiam in terris suis inter Christianos concesserint, eo ipso sint excommunicati....

Qui vero pugnam commiserint, et qui eorum patrini vocantur, excommunicationis ... ac perpetuae infamiae poenam incurrant et ut homicidae iuxta sacros canones puniri debeant, et, si in ipso conflictu decesserint, perpetuo careant ecclesiastica sepultura.[1]

Chap. 19. The detestable practice of dueling, **1830** introduced by the doing of the devil so that, by the bloody death of the body, he should also gain damage to souls, is to be wholly driven from the Christian world. The emperor, kings,... and temporal lords of any other title who shall make allowance for single combat between Christians in their territories should be excommunicated by that very fact....

Those who engage in fighting and those who are called their seconds should incur the penalty of excommunication ... and perpetual infamy and ought to be punished as murderers in accordance with the sacred canons, and, if they die in the conflict, they should be denied Christian burial in perpetuity.[1]

### d. Decree on Indulgences, December 4, 1563

Cf. *1820°.

*Ed.:* SGTr 9:1105 / RiTr 468 / MaC 33:193E–194A / HaC 10:190C–D / COeD, 3rd ed., 796f.

Cum potestas conferendi indulgentias a Christo Ecclesiae concessa sit, atque huiusmodi potestate divinitus sibi tradita [*cf. Mt 16:19; 18:18*] antiquissimis etiam temporibus illa usa fuerit: sacrosancta Synodus indulgentiarum usum, christiano populo maxime salutarem et sacrorum conciliorum auctoritate probatum, in Ecclesia retinendum esse docet et praecipit, eosque anathemate damnat, qui aut inutiles esse asserunt, vel eas concedendi in Ecclesia potestatem esse negant.

In his tamen concedendis moderationem ... adhiberi cupit, ne nimia facilitate ecclesiastica disciplina enervetur. Abusus vero, qui in his irrepserunt et quorum occasione hoc indulgentiarum nomen ab haereticis blasphematur, emendatos et correctos cupiens: praesenti decreto generaliter statuit, pravos quaestus omnes pro his consequendis ... omnino abolendos esse.

Since the power of granting indulgences was **1835** conferred on the Church by Christ, and as she made use of this power divinely given to her [*cf. Mt 16:19; 18:18*] even in the early times, the holy council teaches and commands that the use of indulgences, most salutary to the Christian people and approved by the authority of the holy councils, is to be retained in the Church; and it condemns with anathema those who assert that they are useless or who deny that the Church has the power to grant them.

In granting them, however, it desires that moderation be observed ... lest too much relaxation should weaken the ecclesiastical discipline. Desiring, too, to correct and punish the abuses that have crept in and are the occasion for heretics to blaspheme this distinguished name of indulgences, it enacts in general by this present decree that all base gain for securing indulgences ... should be totally abolished.

### 1847–1850: Bull of Confirmation of the Council of Trent *Benedictus Deus*, January 26, 1564 (1563 in the curial style)

In addition to this definitive text of the bull of confirmation, other forms also exist: cf. SGTr 9:1156–59.

*Ed.:* SGTr 9:1152–54 / TheiTr 2:515a–516a / BullTau 7:244b–246a / BullCocq 4/II, 168a–169a / RiTr 481f. / MaC 33:216B–217E / HaC 10:195A–196D.

*The Dependence of a General Council upon the Supreme Pontiff*

Tandem consecuti sumus, quod nec diurnis nec nocturnis curis elaborare destitimus quodque "a Patre

We have at last attained that for which We have not **1847** ceased to labor, by day and night, and for which We have

*1830 [1] Cf. Gregory IX, *Decretales*, l. 5, tit. 13, c. 1–2 (Frdb 2:804).

luminum" [*Iac 1:17*] assidue precati sumus. Cum enim eam in urbem undique ex christiani nominis nationibus convenisset—Nostris convocata litteris et sua etiam ipsorum pietate excitata—episcoporum et aliorum insignium praelatorum maxima et oecumenico concilio digna frequentia,... Nobis adeo concilii libertati faventibus, ut etiam de rebus Sedi Apostolicae proprie reservatis liberum ipsi Concilio arbitrium per litteras ad legatos Nostros scriptas[1] ultro permiserimus, quae de sacramentis et aliis rebus, quae quidem necessariae visae sint, tractanda, diffinienda et statuenda restabant ad confutandas haereses, ad tollendos abusus et emendandos mores, a sacrosancta Synodo summa libertate diligentiaque tractata et accurate ac mature admodum definita, explicata, statuta sunt....

assiduously prayed "the Father of lights" [*Jas 1:17*]. For when a great gathering worthy of an ecumenical council, consisting of bishops and other major prelates, had come together in that city from all regions, from nations bearing the Christian name, drawn by Our letters and aroused by their own piety,... We showed ourselves to be so well-disposed toward the freedom of the council that, of Our own free will, We permitted the council itself, by letters written to Our legates,[1] the free determination even over things properly reserved to the Apostolic See; and thus, what still seemed necessary to treat, define, and determine concerning the sacraments and other matters in order to confute heresies, remove abuses, and improve morals, have now been treated and defined and expounded fully, carefully, and considerately by the holy council with the greatest freedom and diligence....

**1848** Cum autem ipsa sancta Synodus, pro sua erga Sedem Apostolicam reverentia, antiquorum etiam conciliorum vestigiis inhaerens, decretorum suorum omnium, quae Nostro et praedecessorum Nostrorum tempore facta sunt, confirmationem a Nobis petierit, decreto de ea re in publica sessione facto,[1] Nos

... postulatione ipsius Synodi cognita, habita super hac re cum venerabilibus Fratribus Nostris sanctae Romanae ecclesiae cardinalibus deliberatione matura, Sanctique Spiritus in primis auxilio invocato,
cum ea decreta omnia catholica et populo christiano utilia ac salutaria esse cognovissemus,

ad Dei omnipotentis laudem, de eorumdem Fratrum Nostrorum consilio et assensu, in consistorio Nostro secreto illa omnia et singula auctoritate Apostolica hodie confirmavimus et ab omnibus Christifidelibus suscipienda ac servanda esse decrevimus....

Since the holy council itself, out of its reverence for the Apostolic See and following in the footsteps of the ancient councils, has, by a decree on the matter made in public session, sought confirmation from Us of all its decrees made in Our time and in that of Our predecessors,[1] We have,

... being aware of the request of the said council, after mature deliberation on the matter with Our venerable brothers the cardinals of the Holy Roman Church, above all having invoked the help of the Holy Spirit, and after having ascertained that all those decrees are catholic and useful and salutary to the Christian people,

for the praise of almighty God, with the advice and assent of Our same brothers, in Our secret consistory, today confirmed by apostolic authority each and all of them and have decreed that they are to be received and observed by all the Christian faithful....

**1849** Ad vitandum praeterea perversionem et confusionem, quae oriri posset, si unicuique liceret, prout ei liberet, in decreta Concilii commentarios et interpretationes suas edere, Apostolica auctoritate inhibemus omnibus ..., ne quis sine auctoritate Nostra audeat ullos commentarios, glossas, annotationes, scholia ullumve omnino interpretationis genus super ipsius Concilii decretis quocumque modo edere aut quidquam quocumque nomine, etiam sub praetextu maioris decretorum corroborationis aut exsecutionis aliove quaesito colore statuere.

Furthermore, in order to avoid the distortion and confusion that could arise if it were permitted to every individual, as he pleased, to publish his own interpretations and commentaries on the decrees of the council: by apostolic authority We order to all ... that none, without Our authorization, should dare to publish any commentaries, glosses, notes, explanations, or any kind of interpretation at all concerning the decrees of the said council or to stipulate anything, by any authority whatsoever, even on the pretext of greater confirmation or execution of the decrees, or for any other exalted reason.

**1850** Si cui vero in eis aliquid obscurius dictum et statutum fuisse eamque ob causam interpretatione aut decisione aliqua egere visum fuerit: ascendat ad locum, quem Dominus elegit, ad Sedem videlicet Apostolicam,

If, however, anything in the decrees should seem to anyone to have been expressed or laid down with too much ambiguity and, for that reason, to stand in need of some interpretation or decision: then let him go up to the

*1847 [1] Pius IV, letters to the legates, June 16, 1563, and August 14, 1563.
*1848 [1] Session 25, December 4, 1563 (SGTr 9:1108f.).

omnium fidelium magistram, cuius auctoritatem etiam ipsa sancta Synodus tam reverenter agnovit.[1] Nos enim difficultates et controversias, si quae ex eis decretis ortae fuerint, nobis declarandas et decidendas, quemadmodum ipsa quoque sancta Synodus decrevit, reservamus....

place that the Lord has chosen, namely, to the Apostolic See, the teacher of all the faithful, whose authority the holy council itself has so reverently acknowledged.[1] For We reserve to Ourselves the clarification of and decision about any difficulties and controversies that might arise from the decrees, as the holy council itself has laid down....

## 1851–1861: The "Tridentine Rules" for the Prohibition of Books, Confirmed in the Constitution *Dominici gregis custodiae*, March 24, 1564

These rules are the work of twenty-two Fathers of the Council of Trent, delegated to draw up a new index of forbidden books. Pius IV had ordered the compilation of such an index through the brief *Cum magnus iam* of January 14, 1562 (SGTr 8:306ff.). After a discussion in the general congregation on January 30, 1562, the Fathers decided it would be sufficient to update the Index of Paul IV (decrees of February 17 and 26, 1562). The bishops in charge of revising the Index had not yet been able to complete their work by the time the council ended. That is why neither the Tridentine Index nor the following rules appear in the synodal acts. They were first promulgated by the bull *Dominci gregis custodiae* (BullTau 7:281f.).

*Ed.:* RiTr 609–12 / MaC 33:228E–231A / HaC 10:207D–210E / many editions of the Index before the revision of Leo XIII in 1900, of which the first is: *Index librorum prohibitorum, cum Regulis confectis per Patres a Tridentina Synodo delectos, auctoritate Sanctissimi Domini Nostri Pii IV Pontificis Maximi comprobatus* (Rome, 1564).

Regula I: Libri omnes, quos ante annum MDXV aut Summi Pontifices aut Concilia oecumenica damnarunt, et in hoc Indice non sunt, eodem modo damnati esse censeantur, sicut olim damnati fuerunt.

Rule 1: All books that the supreme pontiffs or ecumenical councils condemned before the year 1515 and that are not in this Index are to be deemed to be condemned as they were condemned in the past. **1851**

Regula II: Haeresiarcharum libri, tam eorum, qui post praedictum annum haereses invenerunt vel suscitarunt, quam qui haereticorum capita aut duces sunt vel fuerunt ..., omnino prohibentur. Aliorum autem haereticorum libri, qui de religione quidem ex professo tractant, omnino damnantur. Qui vero de religione non tractant, a theologis catholicis iussu episcoporum et inquisitorum examinati et approbati permittuntur....

Rule 2: Books by heresiarchs, both those who devised or stirred up heresies after the aforesaid year ⟨1515⟩ and those who are or were the heads or leaders of heretics ... are altogether forbidden. Books by other heretics that expressly treat of religion are altogether condemned. Those, however, that do not treat of religion are permitted if examined and approved by Catholic theologians at the request of bishops and inquisitors.... **1852**

Regula III: Versiones scriptorum etiam ecclesiasticorum, quae hactenus editae sunt a damnatis auctoribus, modo nihil contra sanam doctrinam contineant, permittuntur.

Librorum autem Veteris Testamenti versiones viris tantum doctis et piis iudicio episcopi concedi poterunt, modo huiusmodi versionibus tamquam elucidationibus vulgatae editionis ad intelligendam sacram Scripturam, non autem tamquam sano textu utantur.

Versiones vero Novi Testamenti ab auctoribus primae classis[1] huius indicis factae nemini concedantur, quia utilitatis parum, periculi vero plurimum lectoribus ex earum lectione manare solet. Si quae vero annotationes cum huiusmodi quae permittuntur versionibus vel cum vulgata editione circumferuntur, expunctis locis suspectis a facultate theologica alicuius Universitatis catholicae aut Inquisitione generali, permitti eisdem poterunt, quibus et versiones....

Rule 3: Translations of even ecclesiastical writers that have been published hitherto by condemned authors are permitted provided they contain nothing contrary to sound doctrine. **1853**

Translations of the books of the Old Testament can be permitted, by the judgment of the bishop, only to learned and pious men, provided these translations are used as elucidations of the Vulgate edition for understanding Sacred Scripture and not as a sound text.

Translations of the New Testament made by authors in the first class[1] in this Index are not to be permitted to anybody, since from the reading of them little use and much danger usually accrue to the readers. If, however, there are notes in circulation with such translations that are permitted, or with editions of the Vulgate, their use can be permitted to the same persons as are permitted the translations, if suspect passages have been removed by the theological faculty of any Catholic university or by the general Inquisition....

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***1850** [1] Session 7, Decree on Reform, preface; sess. 25, Decree on Reform, chap. 21 (SGTr $5:997_{15}$; $9:1094_{30}$).

***1853** [1] In the Index of Pius IV, the works and the authors are divided into three classes corresponding to the greater or lesser danger of seduction; in the first class, while only the names of the authors are enumerated, all their works are prohibited as suspect.

**1854** Regula IV: Cum experimenta manifestum sit, si sacra Biblia vulgari lingua passim sine discrimine permittantur, plus inde ob hominum temeritatem detrimenti quam utilitatis oriri, hac in parte iudicio episcopi aut inquisitoris stetur, ut cum consilio parochi vel confessarii Bibliorum a catholicis auctoribus versorum lectionem in vulgari lingua eis concedere possint, quos intellexerint ex huiusmodi lectione non damnum, sed fidei atque pietatis augmentum capere posse....

Rule 4: Since experience has shown that if the Holy Bible in the vernacular is permitted generally and indiscriminately, more harm than good arises thanks to the temerity of mankind, in this case the judgment of the bishop or the inquisitor is to determine whether they can, after consultation with the parish priest or confessor, allow the reading of translations of the Bible into the vernacular made by Catholic authors to those whom they know to be able to draw an increase in faith and piety rather than harm from such reading....

**1855** Regula V: Libri illi, qui haereticorum auctorum opera interdum prodeunt, in quibus nulla vel pauca de suo apponunt, sed aliorum dicta colligunt, cuiusmodi sunt lexica, concordantiae, apophthegmata ..., si quae habeant, quae purgatione indigeant, illis episcopi ... consilio sublatis aut emendatis, permittantur.

Rule 5: Those books that are published from time to time by heretical authors in which they include little or nothing of their own but rather put together the sayings of others, such as dictionaries, concordances, books of sayings,... if they contain things that require expurgation ... are permitted, once such things have been removed or amended by the judgment of the bishop.

**1856** Regula VI: Libri vulgari idiomate de controversiis inter catholicos et haereticos nostri temporis disserentes non passim permittantur, sed idem de iis servetur, quod de bibliis vulgari lingua scriptis statutum est.

Qui vero de ratione bene vivendi, contemplandi, confitendi ac similibus argumentis vulgari sermone conscripti sunt, si sanam doctrinam contineant, non est, cur prohibeantur....

Rule 6: Books in the vernacular concerning controversies between Catholics and the heretics of our time should not be permitted generally; rather, the same thing is to be done with them as has been laid down regarding Bibles written in the vernacular.

There is, however, no reason why those that are written in the vernacular and concern matters of right living, contemplating, confessing, and similar subjects should be prohibited if they contain sound doctrine....

**1857** Regula VII: Libri, qui res lascivas seu obscoenas ex professo tractant, narrant aut docent, cum non solum fidei, sed et morum, qui huiusmodi librorum lectione facile corrumpi solent, ratio habenda sit, omnino prohibentur....

Antiqui vero ab ethnicis conscripti propter sermonis elegantiam et proprietatem permittuntur: nulla tamen ratione pueris praelegendi erunt.

Rule 7: Books that expressly treat, narrate, or teach lascivious or obscene things are altogether prohibited, since consideration must be given not only to faith but to morals, which are usually easily corrupted by the reading of books of this kind....

Ancient works written by pagan authors are, however, permitted for the sake of the elegance and correctness of their diction: but in no case must they be read to youths.

**1858** Regula VIII: Libri, quorum principale argumentum bonum est, in quibus tamen obiter aliqua inserta sunt, quae ad haeresim seu impietatem, divinationem seu superstitionem spectant, a catholicis theologis expurgati concedi possunt....

Rule 8: Books whose main subject is good but in which some things are occasionally included that tend toward heresy or impiety, divination or superstition ... can be allowed if they have been expurgated by Catholic theologians....

**1859** Regula IX: Libri omnes et scripta geomantiae, hydromantiae, aëromantiae, pyromantiae, oneiromantiae, chiromantiae, necromantiae, sive inquibus continentur sortilegia, veneficia, auguria, auspicia, incantationes artis magicae, prorsus reiiciuntur.

Episcopi vero diligenter provideant, ne astrologiae iudiciariae libri, tractatus, indices legantur vel habeantur, qui de futuris contingentibus successibus, fortuitisve casibus aut iis actionibus, quae ab humana voluntate pendent, certi aliquid eventurum affirmare audent....

Rule 9: All books and writings concerning geomancy, hydromancy, aeromancy, pyromancy, oneiromancy, chiromancy, necromancy, or which contain sortilege, potions, auguries, omens, or magic spells are altogether condemned.

Bishops should also diligently take care that books, treatises, or indexes of astrological forecasts are not read or possessed that dare to affirm that something is certainly going to take place relating to future contingent happenings or to fortuitous events or to actions that depend upon the human will....

Regula X: In librorum aliarumve scripturarum impressione servetur, quod in Concilio Lateranensi [*V*] sub Leone X, sessione X, statutum est.[1]

Rule 10: In the printing of books or other writings, those things are to be observed that have been laid down by the [*Fifth*] Lateran Council under Leo X, session 10.[1] **1860**

[*There follow the detailed disciplinary regulations for authors, publishers, and librarians.*]

Ad extremum vero omnibus fidelibus praecipitur, ne quis audeat contra harum regularum praescriptum aut huius indicis prohibitionem libros aliquos legere aut habere. Quod si quis libros haereticorum vel cuiusvis auctoris scripta, ob haeresim vel ob falsi dogmatis suspicionem damnata atque prohibita, legerit sive habuerit, statim in excommunicationis sententiam incurrat....

Lastly, all the faithful are commanded that none should dare to read or possess any books contravening what is laid down in these rules or the prohibition of this Index. But if anyone shall read or possess books by heretics or the writings of any author that are condemned or prohibited because of heresy or because of suspicion of false doctrine, let him at once incur the sentence of excommunication.... **1861**

## 1862–1870: Bull *Iniunctum nobis*, November 13, 1564

In compliance with chapter 2 of the decree for the general reform (SGTr 9:1086), Pius IV presented in the constitutions *Iniunctum nobis* and *In sacrosancta beati Petri* (both issued on the same day) the text of an extensive profession of faith. By virtue of the decree of the Congregation of the Council of January 20, 1877 (ASS 10 [1877]: 74), there were added some words of the First Vatican Council: cf.*1869 [shown in brackets].

*Ed.:* RiTr 575f. / MaC 33:220B–222C / HaC 10:199D–201B / BullTau 7:327b–328b / BullCocq 4/II, 204b–205a.

### *Tridentine Profession of Faith*

Ego N. firma fide credo et profiteor omnia et singula, quae continentur in Symbolo fidei [*Constantinopolitano: cf. *150*], quo sancta Romana Ecclesia utitur, videlicet:

I, N., with firm faith believe and profess each and every article contained in the profession of faith [*of Constantinople, cf. *150*] that the Holy Roman Church uses: **1862**

Credo in unum Deum Patrem omnipotentem, factorem caeli et terrae, visibilium omnium et invisibilium; et in unum Dominum Iesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia saecula, Deum de Deo, lumen de lumine, Deum verum de Deo vero, genitum non factum, consubstantialem Patri; per quem omnia facta sunt; qui propter nos homines et propter nostram salutem descendit de caelis, et incarnatus est de Spiritu Sancto ex Maria Virgine, et homo factus est; crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est; et resurrexit tertia die secundum Scripturas, et ascendit in caelum, sedet ad dexteram Patris, et iterum venturus est cum gloria iudicare vivos et mortuos, cuius regni non erit finis; et in Spiritum Sanctum Dominum et vivificantem, qui ex Patre Filioque procedit; qui cum Patre et Filio simul adoratur et conglorificatur; qui locutus est per Prophetas; et unam sanctam catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum, et exspecto resurrectionem mortuorum, et vitam venturi saeculi. Amen.

I believe in one God, the Father almighty, creator of heaven and earth, of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, born of the Father before all ages, God from God, light from light, true God from true God, generated, not made, one in being with the Father, through whom all things were made; who for us men and for our salvation came down from heaven and by the power of the Holy Spirit was incarnate from the Virgin Mary and became man; he was also crucified for us under Pontius Pilate, suffered, and was buried; and he rose again on the third day according to the Scriptures and ascended into heaven; he is seated at the right hand of the Father and will come again in glory to judge the living and the dead; to his kingdom there will be no end. And in the Holy Spirit, the Lord and Giver of life, who proceeds from the Father and the Son, who together with the Father and the Son is likewise worshipped and glorified, who has spoken through the prophets. And in one, holy, catholic, and apostolic Church. I acknowledge one baptism for the forgiveness of sins. And I await the resurrection of the dead and the life of the world to come. Amen.

Apostolicas et ecclesiasticas traditiones reliquasque eiusdem Ecclesiae observationes et constitutiones

I most firmly accept and embrace the apostolic and ecclesiastical traditions and all other observances **1863**

*1860 [1] Leo X, *Inter sollicitudines*, May 4, 1515 (BullTau 5:625–28).

firmissime admitto et amplector. Item sacram Scripturam iuxta eum sensum, quem tenuit et tenet sancta mater Ecclesia, cuius est iudicare de vero sensu et interpretatione sacrarum Scripturarum, admitto, nec eam umquam, nisi iuxta unanimem consensum Patrum accipiam et interpretabor.

and constitutions of the same Church. I likewise accept Holy Scripture according to that sense which Holy Mother Church has held and does hold, to whom it belongs to judge of the true meaning and interpretation of the Sacred Scriptures; I shall never accept or interpret them otherwise than according to the unanimous consent of the Fathers.

**1864** Profiteor quoque septem esse vere et proprie sacramenta Novae Legis a Iesu Christo Domino nostro instituta atque ad salutem humani generis, licet non omnia singulis, necessaria, scilicet baptismum, confirmationem, Eucharistiam, paenitentiam, extremam unctionem, ordinem et matrimonium, illaque gratiam conferre, et ex his baptismum, confirmationem et ordinem sine sacrilegio reiterari non posse. Receptos quoque et approbatos Ecclesiae catholicae ritus in supradictorum omnium sacramentorum solemni administratione recipio et admitto.

I also profess that there are truly and properly speaking seven sacraments of the New Law, instituted by Jesus Christ our Lord and necessary for the salvation of the human race, though not all are necessary for each individual person: ⟨they are⟩ baptism, confirmation, the Eucharist, penance, extreme unction, orders, and matrimony. And ⟨I profess⟩ that they confer grace and that of these, baptism, confirmation, and orders cannot be repeated without sacrilege. I also admit and accept the rites received and approved in the Catholic Church for the solemn administration of all the sacraments mentioned above.

**1865** Omnia et singula, quae de peccato originali et de iustificatione in sacrosancta Tridentina Synodo definita et declarata fuerunt, amplector et recipio.

I embrace and accept each and all the articles defined and declared by the most Holy Council of Trent concerning original sin and justification.

**1866** Profiteor pariter in Missa offerri Deo verum, proprium et propitiatorium sacrificium pro vivis et defunctis, atque in sanctissimo Eucharistiae sacramento esse vere, realiter et substantialiter corpus et sanguinem una cum anima et divinitate Domini nostri Iesu Christi, fierique conversionem totius substantiae panis in corpus, et totius substiantiae vini in sanguinem, quam conversionem catholica Ecclesia transsubstantiationem appellat. Fateor etiam sub altera tantum specie totum atque integrum Christum verumque sacramentum sumi.

I also profess that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead and that in the most Holy Sacrament of the Eucharist the body and blood together with the soul and the divinity of our Lord Jesus Christ are truly, really, and substantially present and that there takes place a change of the whole substance of bread into the body and of the whole substance of wine into the blood; and this change the Catholic Church calls transubstantiation. I also confess that under each species alone the whole and entire Christ and the true sacrament is received.

**1867** Constanter teneo purgatorium esse, animasque ibi detentas fidelium suffragiis iuvari; similiter et Sanctos una cum Christo regnantes venerandos atque invocandos esse, eosque orationes Deo pro nobis offerre, atque eorum reliquias esse venerandas.

Firmiter assero, imagines Christi ac Deiparae semper Virginis, nec non aliorum Sanctorum, habendas et retinendas esse, atque eis debitum honorem ac venerationem impertiendam; indulgentiarum etiam potestatem a Christo in Ecclesia relictam fuisse, illarumque usum christiano populo maxime salutarem esse affirmo.

I steadfastly hold that there is a purgatory and that the souls detained there are helped by the acts of intercession of the faithful; likewise, that the saints reigning together with Christ should be venerated and invoked, that they offer prayers to God for us, and that their relics should be venerated.

I firmly declare that the images of Christ and of the Mother of God ever Virgin and of the other saints as well are to be kept and preserved and that due honor and veneration should be given to them. I also affirm that the power of indulgences has been left by Christ to the Church and that their use is very beneficial to the Christian people.

**1868** Sanctam catholicam et apostolicam Romanam Ecclesiam omnium ecclesiarum matrem et magistram agnosco; Romanoque Pontifici, beati Petri Apostolorum principis successori ac Iesu Christi vicario, veram oboedientiam spondeo ac iuro.

I acknowledge the holy, catholic, and apostolic Roman Church as the mother and the teacher of all the Churches, and I promise and swear true obedience to the Roman pontiff, successor of blessed Peter, chief of the apostles, and vicar of Christ.

Cetera item omnia a sacris canonibus et oecumenicis Conciliis, ac praecipue a sacrosancta Tridentina Synodo [et ab oecumenico Concilio Vaticano], tradita, definita ac declarata [praesertim de Romani Pontificis Primatu et infallibili magisterio], indubitanter recipio atque profiteor; simulque contraria omnia, atque haereses quascumque ab Ecclesia damnatas et reiectas et anathematizatas ego pariter damno, reicio et anathematizo.

I unhesitatingly accept and profess also all other things **1869** transmitted, defined, and declared by the sacred canons and the ecumenical councils, especially by the most holy Council of Trent [and by the ecumenical Vatican Council, mostly as regards the primacy of the Roman pontiff and his infallible teaching authority]. At the same time, all contrary propositions and whatever heresies have been condemned, rejected, and anathematized by the Church, I too condemn, reject, and anathematize.

Hanc veram catholicam fidem, extra quam nemo salvus esse potest, quam in praesenti sponte profiteor et veraciter teneo, eandem integram et immaculatam usque ad extremum vitae spiritum constantissime, Deo adiuvante, retinere et confiteri atque a meis subditis vel illis, quorum cura ad me in munere meo spectabit, teneri, doceri et praedicari, quantum in me erit, curaturum, ego idem N. spondeo, voveo ac iuro: sic me Deus adiuvet, et haec sancta Dei Evangelia.

This true Catholic faith, outside of which no one can **1870** be saved, which of my own accord I now profess and truly hold, I, N., do promise, vow, and swear that, with the help of God, I shall most faithfully keep and confess entire and inviolate, to my last breath, and that I shall take care, as far as it lies in my power, that it be held, taught, and preached by those under me or those over whom I have charge by virtue of my office. So help me God and these his holy Gospels.

[*Doctrinal text of PAUL IV that was not part of the council and for that reason is first placed here.*]

### 1880: Constitution *Cum quorumdam hominum*, August 7, 1555

The bull is directed against the Unitarian sect that originated in Italy. Pius V (constitution *Romanus Pontifiex*, October 1, 1568: BullTau 7:222f.) and Clement VIII (brief *Dominici gregis divina*, February 3, 1603: BullTau 11:1a–2b) confirmed this bull.
*Ed.:* BullTau 6:500b–501a / BullCocq 4/I, 322b.

*The Trinity and the Incarnation*

[*Cupientes*] admonere omnes et singulos, qui hactenus asseruerunt, dogmatizarunt vel crediderunt, Deum omnipotentem non esse trinum in personis et incomposita omnino indivisaque unitate substantiae et unum unamet simplici divinitatis essentia; aut Dominum nostrum non esse Deum verum eiusdem substantiae per omnia cum Patre et Spiritu Sancto; aut eundem secundum carnem non esse conceptum in utero beatissimae semperque Virginis Mariae de Spiritu Sancto, sed sicut ceteros homines ex semine Ioseph; aut eundem Dominum ac Deum nostrum Iesum Christum non subiisse acerbissimam crucis mortem, ut nos a peccatis et ab aeterna morte redimeret et Patri ad vitam aeternam reconciliaret; aut eandem beatissimam Virginem Mariam non esse veram Dei matrem, nec perstitisse semper in virginitatis integritate, ante partum scilicet, in partu et perpetuo post partum, ex parte omnipotentis Dei Patris et Filii et Spiritus Sancti Apostolica auctoritate requirimus et monemus....

[*Desiring*] to warn all those and each individually **1880** who have up until now asserted, taught, or believed that the almighty God is not three in Persons and entirely simple and undivided in the unity of substance and one in the unique simple essence of divinity; or that our Lord is not true God and of the same substance in every way with the Father and the Holy Spirit; or that the same ⟨Lord⟩ was not, according to the flesh, conceived in the womb of the most blessed and ever Virgin Mary by ⟨the power of⟩ the Holy Spirit but, like other men, from the seed of Joseph; or that our same Lord and God, Jesus Christ, did not submit to the most bitter death of the Cross in order to redeem us from sins and from eternal death and to reconcile us with the Father for eternal life; or that the same most blessed Virgin Mary is not the true Mother of God and did not always persist in the integrity of virginity, namely, before giving birth, in giving birth, and perpetually after giving birth; We demand and warn on behalf of the Almighty God, Father, Son, and Holy Spirit, and by apostolic authority....

## PIUS V: January 7, 1566–May 1, 1572

### 1901–1980: Bull *Ex omnibus afflictionibus*, October 1, 1567

Michael Baius (de Bay), along with Jan Hessels and Antoine Sablons, O.F.M., upheld Augustinian theses that displeased other Franciscans and were sent to the Sorbonne for a judgment. On June 27, 1560, the Sorbonne censured the eighteen propositions

submitted to them. Baius defended them in his *Annotationes* (cf. what is indicated below under letter A'). When the dispute expanded, Pius IV tried unsuccessfully to impose silence on both sides. In 1563, Baius published a work that contained, among others, three writings indicated by letters B', C', and D'. In November 1564, there followed another work, which included the writings indicated by letters E', Fa', and Fb'. From these writings and others no longer in existence were taken various propositions that, in 1565, were censured both in Alcalá de Henares and in Salamanca. The University of Louvain thereupon appealed to Rome. In the meantime, Baius had published an expanded edition of his 1563 volume and thus gave occasion for numerous other examinations. The new treatises are indicated in the following by letters G', H', J', and K'. The University of Alcalá, on June 20, 1567, censured forty propositions extracted from this work. The texts of the condemnations of Alcalá and Salamanca of the years 1565 and 1567 are given by É. van Eijl in RHE 48 [1953]: 733–39, 755–63, and 742–49.

Pius V inserted a portion of these propositions into his bull, which he communicated privately to the University of Louvain and to Baius. In December 1567, Baius made a retraction, but soon afterward, he pressed for a revision and sent a defense of his doctrine to the pope. In a brief of May 13, 1569, Pius V repeated the condemnation of the propositions. On June 20, 1569, Baius again renounced his errors. Since the arguments did not abate, in 1579 a process was begun in Rome against the Baianists. On January 29, 1580 (1579, according to the dating of the curia), Gregory XIII issued the bull *Provisionis nostrae*, in which he cited large portions of the bull *Ex omnibus afflictionibus* of Pius V. Finally, in 1586, at the instigation of the apostolic nuncio, Giovanni Bonomini, Johannes Lensaeus, professor at Louvain, composed the *Doctrina eius quam certorum articulorum damnatio postulare visa est, brevis ... explicatio* (ed. by G. Gerberon, cited below, pars 2, 161–81 / H. Lennerz, in TD ser. theol. 24:42–72), which presented acknowledged positive doctrinal foundations for the subsequent examinations by the faculty of Louvain.

*Ed.:* É. van Eijl, "Les Censures des Universités d'Alcalá et de Salamanque et la censure du pape Pie V contre Michel Baius (1565–1567)", RHE 48 (1953): 767–75; cf. some emandations communicated by the same editor in RHE 50 (1955): 499, n. 1; this is the only critical edition based on the original bull conserved at Mechelen, *Archives de l'archevêché,* section *Documenta pontificia*, for the year 1567 / [G. Gerberon,] *Michaelis Baii celeberrimi in Lovaniensi Academia theologi opera,... studio A. P. Theologi* [pseudonym] (Cologne [= pseudo-location, in reality Amsterdam], 1696), pars 2: *Baiana* 49–57 / DuPlA 3/II (1728): 109b–114b.

The propositions in the original bull are not numbered: the theologians have subdivided them into 76 or 79 propositions. The numbering of 76 was adopted by Baius, Lensaeus, and Robert Bellarmine (who refuted Baius). The numbering of 79 is, however, more common and is, therefore, indicated here as the principal one, while that of Baius is added [in brackets].

The indication of the sources in the notes for the individual propositions is based on the research of Édouard van Eijl in which he explains the text of the bull: RHE 48 (1953): 719–76. There are, nevertheless, some propositions whose source Eijl was not able to specify either because it had not yet been published in written form (props. 65–79) or because it was a matter of freely formulated conclusions drawn from the premises of Baius (props. 61–64).

A' = Baius, *Annotationes in Sorbonae censuram* (ed. by G. Gerberon, *Michaelis Baii ... opera* [as above for the edition of the bull], pars 2: *Baiana* 8–32 / H. Lennerz, *Opuscula duo de doctrina Baiana*, in TD ser. theol. 24 [Rome, 1938], 4–41 [for props. 66–67, 72–73; cf. also 18, 25, 27f., 32f., 39].
B' = *De libero hominis arbitrio eiusque potestate liber I* (Louvain, 1563) (as with all other works of Baius, ed. by G. Gerberon, as cited above, pars 1), 74–88 [for 39–41; cf. 37, 66].
Ca', Cb' = *De iustitia* [Ca'] *et justificatione* [Cb'] *libri 2* (Louvain, 1563), 103–46, 147–52 [for 42f.; 44].
D' = *De sacrificio liber I* (Louvain, 1563), 153–67 [for 45].
E' = *De operum meritis libri 2* (Louvain, 1564/1565), 25–44 [for 1–20].
Fa', Fb' = *De prima hominis iustitia* [Fa'] *et virtutibus impiorum* [Fb'] *libri 2* (Louvain, 1564/1565), 45–73 [for 21–24, 26; 25, 27–30].
G' = *De charitate* (Louvain, 1566), 89–102 [for 31–38].
H' = *De peccato originis* (Louvain, 1566), 1–24 [for 46–58].
J' = *De indulgentiis* (Louvain, 1566), 196–204 [for 59f.].
K' = *De oratione pro defunctis* (Louvain, 1566), 205–11 [for 56–58].

### *Errors of Michael Baius on the Nature of Man and Grace*

**1901** 1. Nec angeli nec primi hominis adhuc integri merita recte vocantur gratia.[1]

1. Neither the merits of an angel nor those of the first man still in the state of integrity are correctly called grace.[1]

**1902** 2. Sicut opus malum ex natura sua est mortis aeternae meritorium, sic bonum opus ex natura sua est vitae aeternae meritorium.[1]

2. Just as the evil act by its nature merits eternal death, just so the good act by its nature merits eternal life.[1]

**1903** 3. Et bonis angelis et primo homini, si in statu illo perseverasset usque ad ultimum vitae, felicitas esset merces, et non gratia.[1]

3. If the first man had persevered up to the end of his life in a state of innocence, just like the good angels, the felicity would have been a reward and not a grace.[1]

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***1901** [1] E' I, 4.
***1902** [1] E' II, 2, title.
***1903** [1] E' I, 1, 3, 4.

4. Vita aeterna homini integro et angelo promissa fuit intuitu bonorum operum, et bona opera ex lege naturae ad illam consequendam per se sufficiunt.[1]

4. Eternal life was promised to man in ⟨original⟩ integrity and to the angel in view of their good works, and, by virtue of the natural law, good works are sufficient in themselves for obtaining it.[1] **1904**

5. In promissione facta angelo et primo homini continetur naturalis iustitiae constitutio, qua pro bonis operibus, sine alio respectu, vita aeterna iustis promittitur.[1]

5. In the promise made to the angel and the first man is contained what constitutes natural justice, according to which eternal life is promised to the just for good works without any other consideration.[1] **1905**

6. Naturali lege constitutum fuit homini, ut, si in oboedientia perseveraret, ad eam vitam pertransiret, in qua mori non posset.[1]

6. By the natural law it was established for man that, if he would persevere in obedience, he would pass unto that life in which he could not die.[1] **1906**

7. Primi hominis integri merita fuerunt primae creationis munera; sed iuxta modum loquendi Scripturae sacrae non recte vocantur gratia; quo fit, ut tantum merita, non etiam gratia, debeant nuncupari.[1]

7. The merits of the first man in the state of integrity were the gifts of the first creation; but, according to the language of Sacred Scripture, they are not properly called grace; therefore, they should only be called merits and not also grace.[1] **1907**

8. In redemptis per gratiam Christi nullum inveniri potest bonum meritum, quod non sit gratis indigno collatum.[1]

8. In those redeemed by the grace of Christ no good merit can be found that would not have been bestowed freely upon one who is unworthy.[1] **1908**

9. Dona concessa homini integro et angelo, forsitan non improbanda ratione, possunt dici gratia; sed quia, secundum usum Scripturae, nomine gratiae ea tantum munera intelliguntur, quae per Iesum male merentibus et indignis conferuntur, ideo neque merita neque merces, quae illis redditur, gratia dici debet.[1]

9. The gifts bestowed upon man in the state of integrity and the angel could perhaps be called grace for a reason that is not to be rejected; but since, according to the use of Sacred Scripture, the name "grace" is understood only for the gifts bestowed by Jesus on those who do not merit it and are unworthy, it follows that neither the merits nor the recompense given to them should be called grace.[1] **1909**

10. Solutionem poenae temporalis, quae peccato dimisso saepe remanet, et corporis resurrectionem proprie nonnisi meritis Christi adscribendam esse.[1]

10. The remission of temporal punishment, which often remains after the forgiveness of sins, and the resurrection of the body should be ascribed properly only to the merits of Jesus Christ.[1] **1910**

11. Quod pie et iuste in hac vita mortali usque in finem vitae conversati vitam consequimur aeternam, id non proprie gratiae Dei, sed ordinationi naturali statim initio creationis constitutae iusto Dei iudicio deputandum est; neque in hac retributione bonorum ad Christi meritum respicitur, sed tantum ad primam institutionem generis humani, in qua lege naturali constitutum est, ut iusto Dei iudicio oboedientiae mandatorum vita aeterna reddatur.[1]

11. If, after having persevered in this mortal life up to the end of life in piety and justice, we obtain eternal life, this is properly attributed, not to the grace of God, but to the natural order established right from the beginning of creation by the just judgment of God; and in this recompense of good, the merit of Christ is not considered but only the first institution of the human race, in which, following the natural law, it was established by the just judgment of God that eternal life should be accorded for the observance of the commandments.[1] **1911**

12. Pelagii sententia est: opus bonum, citra gratiam adoptionis factum, non est regni caelestis meritorium.[1]

12. The opinion is Pelagian: that a good work done without the grace of adoption does not merit the kingdom of heaven.[1] **1912**

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*1904 [1] E' I, 2.
*1905 [1] E' I, 2.
*1906 [1] E' I, 3; cf. 2, 9.
*1907 [1] E' I, 4.
*1908 [1] E' I, 4.
*1909 [1] E' I, 4.
*1910 [1] E' I, 9.
*1911 [1] E' I, 9.
*1912 [1] E' II, 4, title.

**1913** 13. Opera bona, a filiis adoptionis facta, non accipiunt rationem meriti ex eo, quod fiunt per spiritum adoptionis inhabitantem corda filiorum Dei, sed tantum ex eo, quod sunt conformia legi, quodque per ea praestatur oboedientia legi.[1]

13. The good works done by the adopted sons do not receive the nature of merit because they are done by the spirit of adoption that lives in the hearts of the sons of God but only because they are in conformity with the law and through them obedience to the law is achieved.[1]

**1914** 14. Opera bona iustorum non accipiunt in die iudicii extremi ampliorem mercedem, quam iusto Dei iudicio mererentur accipere.[1]

14. The good works of the just do not receive on the day of the Last Judgment a fuller reward than they deserve to receive by the just judgment of God.[1]

**1915** 15. Docet rationem meriti non consistere in eo, quod, qui bene operatur, habeat gratiam et inhabitantem Spiritum Sanctum, sed in eo solum, quod oboedit divinae legi, quam sententiam saepius repetit et multis rationibus probat fere toto libro.[1]

15. He teaches that the nature of merit does not consist in the fact that whoever acts well has grace and the indwelling of the Holy Spirit but only in that he is obeying the divine law, and this opinion he often repeats, and with many arguments he demonstrates this in almost the entire book.[1]

**1916** 16. In eodem libro saepius repetit quod non est vera legis oboedientia, quae fit sine caritate.[1]

16. In the same book, he often repeats that whatever is done without charity is not true obedience to the law.[1]

**1917** 17. Dicit sentire cum Pelagio, qui dicunt, esse necessarium ad rationem meriti, ut homo per gratiam adoptionis sublimetur ad statum deificum.[1]

17. He says they are thinking with Pelagius who say that it necessarily belongs to the nature of merit for man, through the grace of adoption, to be elevated to a divine state.[1]

**1918** 18. Dicit opera catechumenorum, ut fidem et paenitentiam ante remissionem peccatorum factam, esse vitae aeternae merita; quam vitam non consequentur catechumeni, nisi prius praecedentium delictorum impedimenta tollantur.[1]

18. He says that the works of the catechumens, like faith and penance performed before the remission of sins, are merits for eternal life; and catechumens will not attain this life unless the obstacles of preceding faults are not first taken away.[1]

**1919** 19. Videtur insinuare quod opera iustitiae et temperantiae, quae Christus fecit, ex dignitate personae operantis non traxerunt maiorem valorem.[1]

19. He seems to suggest that the works of justice and temperance that Christ performed did not attain a greater value from the dignity of the person doing them.[1]

**1920** 20. Nullum est peccatum ex natura sua veniale, sed omne peccatum meretur poenam aeternam.[1]

20. No sin is of its nature venial, but every sin deserves eternal punishment.[1]

**1921** 21. Humanae naturae sublimatio et exaltatio in consortium divinae naturae debita fuit integritati primae condicionis, et proinde naturalis dicenda est, et non supernaturalis.[1]

21. The sublimation of human nature and its elevation to participation in the divine nature were due to the integrity of man in his first state and are therefore to be called natural, not supernatural.[1]

**1922** 22. Cum Pelagio sentiunt, qui textum Apostoli ad Romanos secundo: "Gentes, quae legem non habent, naturaliter ea, quae legis sunt, faciunt" [*Rm 2:14*] intelligunt de gentibus fidei gratiam non habentibus.[1]

22. They think like Pelagius who understand the text of the apostle to the Romans in the second ⟨chapter⟩: "The Gentiles who do not have the law by nature do the things that are of the law" [*Rom 2:14*] as referring to the Gentiles who do not have the grace of faith.[1]

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***1913** [1] E' II, 1; cf. 7.
***1914** [1] E' II, 9.
***1915** [1] E' II, 1.
***1916** [1] E' II, 1.
***1917** [1] E' II, 4.
***1918** [1] E' II, 6; cf. A', prop. 11.
***1919** [1] E' II, 7.
***1920** [1] E' II, 8.
***1921** [1] Fa' 1, 4, 5, 6.
***1922** [1] Fa' 6.

23. Absurda est sententia eorum, qui dicunt, hominem ab initio, dono quodam supernaturali et gratuito, supra condicionem naturae suae fuisse exaltatum, ut fide, spe et caritate Deum supernaturaliter coleret.[1]

23. It is absurd to hold that from the beginning man was raised above his own natural condition through a certain supernatural and gratuitous gift so that he might worship God supernaturally with faith, hope, and charity.[1] **1923**

24. A vanis et otiosis hominibus, secundum insipientiam philosophorum, excogitata est sententia, hominem ab initio sic constitutum, ut per dona naturae superaddita fuerit largitate conditoris sublimatus et ad Dei filium adoptatus, et ad Pelagianismum reicienda est illa sententia.[1]

24. By vain and idle men, in keeping with the folly of philosophers, is the opinion devised which must be referred to Pelagianism, that man was so constituted from the beginning that through gifts added upon nature by the bounty of the Creator he was raised and adopted into the sonship of God.[1] **1924**

25. Omnia opera infidelium sunt peccata, [26.] et philosophorum virtutes sunt vitia.[1]

25. All the works of the unbelievers are sins, [26] and the virtues of the philosophers are vices.[1] **1925**

26. [27.] Integritas primae creationis non fuit indebita humanae naturae exaltatio, sed naturalis eius condicio, quam sententiam repetit et probat per plura capitula.[1]

26. [27.] The integrity of the first creation was not the undeserved exaltation of human nature but its natural condition, and this opinion is repeated and demonstrated in numerous chapters.[1] **1926**

27. [28.] Liberum arbitrium, sine gratiae Dei adiutorio, nonnisi ad peccandum valet.[1]

27. [28.] Without the help of God's grace, free will can do nothing but sin.[1] **1927**

28. [29.] Pelagianus est error, dicere, quod liberum arbitrium valet ad ullum peccatum vitandum.[1]

28. [29.] It is a Pelagian error to say that free will is capable of avoiding any sin.[1] **1928**

29. [30A.] Non solum "fures" ii sunt et "latrones", qui Christum viam et "ostium" veritatis et vitae negant, sed etiam quicunque "aliunde" quam per ipsum in viam iustitiae (hoc est ad aliquam iustitiam) "conscendi" [*cf. Io 10:1*] posse dicunt.[1]

29. [30A.] Not only are those "thieves" and "robbers" who deny that Christ is the way and "the door" of the truth and the life, but also those who say that one can "ascend" to the way of justice (that is, to any justice) "by another way" than through him [*cf. Jn 10:1*],[1] **1929**

30. [30B.] aut tentationi ulli, sine gratiae ipsius adiutorio, resistere hominem posse, sic ut in eam non inducatur aut ab ea non superetur.[1]

30. [30B.] or that man can resist any temptation without the help of his grace, so that he may not be led into it and not be overcome by it.[1] **1930**

31. Caritas perfecta et sincera, quae est ex "corde puro et conscientia bona et fide non ficta" [*1 Tim 1:5*], tam in catechumenis quam in paenitentibus potest esse sine remissione peccatorum.[1]

31. Perfect and sincere charity, which is from a "pure heart and a good conscience and sincere faith" [*1 Tim 1:5*], can be in catechumens as well as in penitents without the remission of sins.[1] **1931**

32. Caritas illa, quae est plenitudo legis, non est semper coniuncta cum remissione peccatorum.[1]

32. That charity which is the fullness of the law is not always joined with the remission of sins.[1] **1932**

33. Catechumenus iuste, recte et sancte vivit, et mandata Dei observat, ac legem implet per caritatem, ante obtentam remissionem peccatorum, quae in baptismi lavacro demum percipitur.[1]

33. A catechumen lives in a just, upright, and holy manner, observes the commandments of God, and fulfills the law through charity before having obtained the remission of sins, which is received only in the bath of baptism.[1] **1933**

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***1923** [1] Fa' 7.
***1924** [1] Fa' c. 8.
***1925** [1] Fb' c. 5:6; A', prop. 7.
***1926** [1] Fa' c. 4, title.
***1927** [1] Fb' c. 8, title; A', prop. 4, pt. 1; prop. 7.
***1928** [1] Fb' c. 8; A', prop. 7.
***1929** [1] Fb' c. 9.
***1930** [1] Fb' c. 9.
***1931** [1] G' c. 7.
***1932** [1] G' 7; cf. A', prop. 10.
***1933** [1] G' 7; cf. A', prop. 11.

**1934** 34. Distinctio illa duplicis amoris, naturalis videlicet, quo Deus amatur ut auctor naturae, et gratuiti, quo Deus amatur ut beatificator, vana est et commentitia et ad illudendum sacris Litteris et plurimis veterum testimoniis excogitata.[1]

34. The distinction of a twofold love of God, namely, a natural love whose object is God as the author of nature and a gratuitous love whose object is God as beatifying, is meaningless and imaginary; it has been devised as a mockery of the Sacred Scriptures and of the numerous testimonies of ancient authors.[1]

**1935** 35. Omne, quod agit peccator vel servus peccati, peccatum est.[1]

35. Every action that a sinner or a slave of sin performs is a sin.[1]

**1936** 36. Amor naturalis, qui ex viribus naturae exoritur, ex sola philosophia per elationem praesumptionis humanae, cum iniuria crucis Christi defenditur a nonnullis doctoribus.[1]

36. Natural love that arises from the force of nature is defended by some Doctors according to philosophy alone through the pride of human presumption with injury to the Cross of Christ.[1]

**1937** 37. Cum Pelagio sentit, qui boni aliquid naturalis, hoc est, quod ex naturae solis viribus ortum ducit, agnoscit.[1]

37. He agrees with Pelagius, who acknowledges anything as a natural good, that is, whatever he thinks has arisen from the forces of nature alone.[1]

**1938** 38. Omnis amor creaturae rationalis aut vitiosa est cupiditas, qua mundus diligitur, quae a Iohanne prohibetur, aut laudabilis illa caritas, qua per Spiritum Sanctum in corde diffusa [*cf. Rm 5:5*] Deus amatur.[1]

38. All love of a rational creature is either vicious cupidity, by which the world is loved, which is forbidden by John, or that praiseworthy charity which, "poured into the hearts by the Holy Spirit" [*cf. Rom 5:5*], makes them love God.[1]

**1939** 39. Quod voluntarie fit, etiam si necessario fiat, libere tamen fit.[1]

39. What is done voluntarily, even if done of necessity, is nevertheless done freely.[1]

**1940** 40. In omnibus suis actibus peccator servit dominanti cupiditati.[1]

40. In all his actions a sinner is the slave of a passion that overpowers him.[1]

**1941** 41. Is libertatis modus, qui est a necessitate, sub libertatis nomine non reperitur in Scripturis, sed solum nomen libertatis a peccato.[1]

41. That type of freedom which is ⟨a freedom⟩ from necessity is not found under the name of freedom in the Scriptures, but only freedom from sin.[1]

**1942** 42. Iustitia, qua iustificatur per fidem impius, consistit formaliter in oboedientia mandatorum, quae est operum iustitia, non autem in gratia aliqua animae infusa, qua adoptatur homo in filium Dei et secundum interiorem hominem renovatur ac divinae naturae consors efficitur, ut, sic per Spiritum Sanctum renovatus, deinceps bene vivere et Dei mandatis oboedire possit.[1]

42. The justice by which the sinner is justified through faith consists formally in the observance of the commandments; it is the justice of works. It does not consist in any sort of grace infused in the soul by which man becomes God's adopted son, is internally renewed, and is made a sharer in the divine nature so that, renewed in this way through the Holy Spirit, he may henceforward lead a good life and obey the commandments of God.[1]

**1943** 43. In hominibus paenitentibus ante sacramentum absolutionis et in catechumenis ante baptismum est vera iustificatio, separata tamen a remissione peccatorum.[1]

43. In persons who are penitent before the sacrament of absolution and in catechumens before baptism, there is true justification, yet separated from the remission of sin.[1]

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*1934 [1] G' 4.
*1935 [1] Following from G' 5; Bellarmine reports that Baius never recognized this proposition as his.
*1936 [1] G' 5.
*1937 [1] Only insofar as the sense: G' 5; cf. B' 10.
*1938 [1] G' 6.
*1939 [1] B' 7; cf. A' prop. 8.
*1940 [1] B' 6. According to Bellarmine, Baius likewise denied this as his proposition.
*1941 [1] B' 7.
*1942 [1] Ca' 5.
*1943 [1] Ca' 7; cf. 6.

44. Operibus plerisque, quae a fidelibus fiunt, ut mandatis Dei pareant, cuiusmodi sunt oboedire parentibus, depositum reddere, ab homicidio, a furto, a fornicatione abstinere, iustificantur quidem homines, quia sunt legis oboedientia et vera legis iustitia; non tamen iis obtinent incrementa virtutum.[1]

44. By the majority of the works carried out by the faithful to fulfill the commandments of God, such as obedience to parents, the return of a deposit, abstinence from homicide, theft, and fornication, men are indeed justified, because these are obedience to the law and a true justice of the law; nevertheless, ⟨men⟩ do not obtain by these any increase of the virtues.[1] **1944**

45. Sacrificium Missae non alia ratione est sacrificium, quam generali illa, qua "omne opus, quod fit, ut sancta societate Deo homo inhaereat."[1]

45. The sacrifice of the Mass is a sacrifice for no other reason than for that general one by which "every work is performed that man may be closely connected with God in holy association."[1] **1945**

46. [46A.] Ad rationem et definitionem peccati non pertinet voluntarium, nec definitionis quaestio est, sed causae et originis, utrum omne peccatum debeat esse voluntarium.[1]

46. [46A.] Willfulness does not pertain to the essence and definition of sin, and it is not a question of definition but of cause and origin whether every sin must be voluntary.[1] **1946**

47. [46B.] Unde peccatum originis vere habet rationem peccati sine ulla relatione ac respectu ad voluntatem, a qua originem habuit.[1]

47. [46B.] Therefore original sin has truly the nature of sin, irrespective and independently of the will from which it took its origin.[1] **1947**

48. [47A.] Peccatum originis est habituali parvuli voluntate voluntarium, et habitualiter dominatur parvulo eo quod non gerit contrarium voluntatis arbitrium.[1]

48. [47A.] Original sin is voluntary through the habitual will of the child, and it habitually dominates the child because he does not countenance any opposing choice of his will.[1] **1948**

49. [47B.] Et ex habituali voluntate dominante fit, ut parvulus decedens sine regenerationis sacramento, quando usum rationis consecutus erit, actualiter Deum odio habeat, Deum blasphemet et legi Dei repugnet.[1]

49. [47B.] And through this habitually dominating will it happens that a child dying without the sacrament of regeneration, when he reaches the use of reason, actually hates God, blasphemes him, and resists the law of God.[1] **1949**

50. [48.] Prava desideria, quibus ratio non consentit, et quae homo invitus patitur, sunt prohibita praecepto: "Non concupisces" [*Ex 20:17*].[1]

50. [48.] Evil desires to which reason does not consent and that man experiences against his will are forbidden by the commandment: "You shall not covet" [*Ex 20:17*].[1] **1950**

51. [49.] Concupiscentia sive lex membrorum, et prava eius desideria, quae inviti sentiunt homines, sunt vera legis inoboedientia.[1]

51. [49.] Concupiscence, or the law of the members, and its depraved desires that men experience against their will are the true disobediences of the law.[1] **1951**

52. [50.] Omne scelus eius est condicionis, ut suum auctorem et omnes posteros eo modo inficere possit, quo infecit prima transgressio.[1]

52. [50.] Every crime is of this nature, that it can corrupt its author and all posterity in the way in which the first transgression corrupted.[1] **1952**

53. [51.] Quantum est ex vi transgressionis, tantum meritorum malorum a generante contrahunt, qui cum minoribus nascuntur vitiis, quam qui cum maioribus.[1]

53. [51.] Those who are born with lesser faults as well as those who are born with greater ones contract as much of the merited evils from the one generating as arises from the fault of the transgression.[1] **1953**

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***1944** [1] Cb' 5.
***1945** [1] D' 5; cf. 2 and 6. Cited in Augustine, *De civitate Dei* X, 6 (B. Dombart and A. Kalb: CpChL 47 [1955]: $278_{1f.}$ / CSEL 40:$454_{25f.}$ / PL 41:283).
***1946** [1] H' 7.
***1947** [1] H' 7.
***1948** [1] H' 7; cf. 10.
***1949** [1] H' 7.
***1950** [1] H' 11.
***1951** [1] H' 15; cf. 11, 16.
***1952** [1] H' 13.
***1953** [1] H' 6.

**1954** 54. [52.] Definitiva haec sententia, Deum homini nihil impossibile praecepisse, falso tribuitur Augustino, cum Pelagii sit.[1]

54. [52.] The proposition that God has not commanded man to do the impossible is falsely attributed to Augustine, since it belongs to Pelagius.[1]

**1955** 55. [53.] Deus non potuisset ab initio talem creare hominem, qualis nunc nascitur.[1]

55. [53.] God could not have created man from the beginning in the condition in which now he is born.[1]

**1956** 56. [54A.] In peccato duo sunt, actus et reatus; transeunte autem actu, nihil manet, nisi reatus sive obligatio ad poenam.[1]

56. [54A.] There are two things in sin: the act and the culpability; but when the act has passed, nothing remains except the culpability or the obligation of punishment.[1]

**1957** 57. [54B.] Unde in sacramento baptismi aut sacerdotis absolutione proprie reatus peccati dumtaxat tollitur, et ministerium sacerdotum solum liberat a reatu.[1]

57. [54 B.] Therefore, in the sacrament of baptism or in the priest's absolution, only the culpability of the sin is taken away, and the ministry of the priest absolves only from the culpability.[1]

**1958** 58. [55.] Peccator paenitens non vivificatur ministerio sacerdotis absolventis, sed a solo Deo, qui, paenitentiam suggerens et inspirans, vivificat eum et resuscitat: ministerio autem sacerdotis solum reatus tollitur.[1]

58. [55.] The penitent sinner is not vivified by the ministry of the priest who absolves, but only by God, who, by suggesting and inspiring penance, vivifies and restores him to life; the ministry of the priest, however, only takes away the culpability.[1]

**1959** 59. [56.] Quando per eleemosynas aliaque paenitentiae opera Deo satisfacimus pro poenis temporalibus, non dignum pretium Deo pro peccatis nostris offerimus, sicut quidam errantes autumant (nam alioqui essemus, saltem aliqua ex parte, redemptores); sed aliquid facimus, cuius intuitu Christi satisfactio nobis applicatur et communicatur.[1]

59. [56.] When by almsgiving and other works of penance we make satisfaction to God for temporal punishments, we do not offer a worthy price to God for our sins, as some erring persons affirm (for otherwise, at least in some part, we should be redeemers); but we do something, in view of which the satisfaction of Christ is applied and communicated to us.[1]

**1960** 60. [57.] Per passiones Sanctorum in indulgentiis communicatas non proprie redimuntur nostra delicta; sed per communionem caritatis nobis eorum passiones impertiuntur, ut digni simus, qui pretio sanguinis Christi a poenis pro peccatis debitis liberemur.[1]

60. [57.] Through the sufferings of the saints communicated in indulgences, our offenses are not properly redeemed; but their sufferings are applied to us by the communion of charity so that we may be worthy to be liberated by the price of Christ's blood from the punishments due to sins.[1]

**1961** 61. [58.] Celebris illa doctorum distinctio, divinae legis mandata bifariam impleri, altero modo, quantum

61. [58.] The well-known distinction of the Doctors of a double manner of fulfilling the commandments of

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***1954** [1] H' 12. This phrase is found in Augustine, *De peccatorum meritis et remissione et de baptismo parvulorum* II, 6, no. 7: "By reason of these and other innumerable testimonies, I cannot doubt that neither has God commanded the impossible of man nor is there a case when it is impossible for God to aid and contribute to the fulfillment of what he has commanded. And, for this reason, man can, by the assistance of God, be without sin if he so wishes" (His atque huismodi aliis innumerabilibus testimoniis dubitare non possum, nec Deum aliquid impossibile homini praecepisse nec Deo ad opitulandum et adiuvandum, quo fiat quod iubet, impossibile aliquid esse. Ac per hoc potest homo, si velit, esse sine peccato adiutus a Deo: CSEL 60:78$_{14-18}$ / PL 44:155). A little later, in c. 7, no. 8, Augustine adds: "If one, however, asks whether what I have posed in the *second* place (actually) exists, I do not believe it to be" (Si autem, quod *secundo* loco posueram, quaeratur, utrum sit, esse non credo). Baius believed that the entire phrase cited above (and not only the final part) to be a matter of doubt for Augustine, and it was said, therefore, in a Pelagian sense. There exists, however, another passage in Augustine that the Council of Trent itself (sess. 6, chap. 11; cf. *1536) interpreted in a sense opposed to that of Baius, namely, *De natura et gratia* 43, no. 50: "God, therefore, does not command impossible things, but in commanding he advises to do what you can and to ask for what you cannot " (Non igitur Deus impossibilia iubet, sed iubendo admonet et facere quod possis et petere quod non possis: CSEL 60:270$_{20-22}$ / PL 44:271).

***1955** [1] H' 5.

***1956** [1] H' 14; K' 4.

***1957** [1] H' 16; cf. K' 4.

***1958** [1] H' 16; cf. K' 4.

***1959** [1] J' 8.

***1960** [1] J' 8.

ad praeceptorum operum substantiam tantum, altero, quantum ad certum quendam modum, videlicet, secundum quem valeant operantem perducere ad regnum aeternum (hoc est ad modum meritorium), commentitia est et explodenda.

the divine law, the one pertaining only to the substance of the works commanded and the other pertaining to a certain way that renders the works capable of leading the one who does the works to the eternal kingdom (that is, the way of merit), is false and should be rejected.

62. [59.] Illa quoque distinctio, qua opus dicitur bifariam bonum, vel quia ex obiecto et omnibus circumstantiis rectum est et bonum (quod moraliter bonum appellari consuevit), vel quia est meritorium regni aeterni, eo quod fit a vivo Christi membro per Spiritum caritatis, reicienda putatur.

62. [59.] Likewise is that distinction to be rejected **1962** whereby a work is said to be good in two ways, either because it is right and good with respect to the object and all the circumstances (which, according to custom, is called morally good) or because it is meritorious of the eternal kingdom inasmuch as it is done by a living member of Christ through the Spirit of charity.

63. [60.] Similiter et illa distinctio duplicis iustitiae, alterius, quae fit per Spiritum caritatis inhabitantem, alterius, quae fit ex inspiratione quidem Spiritus Sancti cor ad paenitentiam excitantis, sed nondum cor inhabitantis et in eo caritatem diffundentis, qua divinae legis iustificatio impleatur, odiosissime et pertinacissime reicitur.

63 [60]. Likewise, that distinction of a twofold **1963** justice—the one that takes place by the indwelling of the Spirit of charity and the other, in fact, as a result of the inspiration of the Holy Spirit, who excites the heart to repentance but does not yet dwell in the heart and diffuse in it the charity by which the justification of the divine law is fulfilled—must be rejected with the greatest repugnance and firmness.

64. [61.] Denique et illa distinctio duplicis vivificationis, alterius, qua vivificatur peccator, dum ei paenitentia et vitae novae propositum et inchoatio per Dei gratiam inspiratur, alterius, qua vivificatur, qui vere iustificatur et palmes vivus in vite Christo efficitur, pariter commentitia est et Scripturis minime congruens.

64. [61.] Finally, false and in no way consonant **1964** with the Scriptures is also that distinction of a twofold vivification, the one by which the sinner is vivified when, through the grace of God, penance and the resolution and start of a new life are inspired in him, and the other by which is vivified the one who is truly justified and becomes a living branch of the vine that is Jesus Christ.

65. [62.] Non nisi Pelagiano errore admitti potest usus aliquis liberi arbitrii bonus sive non malus, et gratiae Christi iniuriam facit, qui ita sentit et docet.[1]

65. [62.] Only by means of a Pelagian error is it **1965** possible to admit any use of the free will that is good, or not bad, and he who thinks and teaches in this way does injury to the grace of Christ.[1]

66. [63.] Sola violentia repugnat libertati hominis naturali.[1]

66. [63.] Only violence is incompatible with the **1966** natural liberty of man.[1]

67. [64.] Homo peccat etiam damnabiliter in eo, quod necessario facit.[1]

67. [64.] Man sins and even merits damnation in that **1967** which he does of necessity.[1]

68. [65.] Infidelitas pure negativa in his, in quibus Christus non est praedicatus, peccatum est.

68. [65.] Purely negative infidelity in those among **1968** whom Christ has been preached is a sin.

69. [66.] Iustificatio impii fit formaliter per oboedientiam legis, non autem per occultam communicationem et inspirationem gratiae, quae per eam iustificatos faciat implere legem.[1]

69. [66.] The justification of a wicked man takes place **1969** formally through obedience to the law, not, however, through the hidden communication and the inspiration of grace, which makes those justified by it fulfill the law.[1]

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***1965** [1] Cf. B' 1, 10, 11; Fb' 8.
***1966** [1] A', prop. 2, pt. 2; cf. B' 4–7.
***1967** [1] Cf. A', prop. 5.
***1969** [1] Cf. Fa' 5.

**1970** 70. [67.] Homo exsistens in peccato mortali, sive in reatu aeternae damnationis, potest habere veram caritatem; et caritas etiam perfecta potest consistere cum reatu aeternae damnationis.

70. [67.] Man existing in the state of mortal sin or under the penalty of eternal damnation can have true charity; and even perfect charity can exist along with the guilt of eternal damnation.

**1971** 71. [68.] Per contritionem, etiam caritate perfectam et cum voto suscipiendi sacramentum coniunctam, non remittitur crimen, extra casum necessitatis aut martyrii, sine actuali susceptione sacramenti.

71. [68.] Through contrition even when joined with perfect charity and with the desire to receive the sacrament, guilt is not remitted without the actual reception of the sacrament, except in case of necessity or of martyrdom.

**1972** 72. [69.] Omnes omnino iustorum afflictiones sunt ultiones peccatorum ipsorum; unde et Iob et martyres, quae passi sunt, propter peccata sua passi sunt.[1]

72. [69.] All afflictions of the just are punishments for sins themselves; therefore, both Job and the martyrs suffered what they suffered on account of sins.[1]

**1973** 73. [70.] Nemo, praeter Christum, est absque peccato originali; hinc Beata Virgo mortua est propter peccatum ex Adam contractum, omnesque eius afflictiones in hac vita sicut et aliorum iustorum fuerunt ultiones peccati actualis vel originalis.[1]

73. [70.] No one except Christ is free from original sin; hence, the Blessed Virgin died because of sin contracted from Adam, and all of her afflictions in this life as well as those of other just persons were the punishments for actual sin or for original sin.[1]

**1974** 74. [71.] Concupiscentia in renatis relapsis in peccatum mortale, in quibus iam dominatur, peccatum est, sicut et alii habitus pravi.[1]

74. [71.] In baptized persons who have fallen back into mortal sin and in whom concupiscence holds sway, concupiscence, like the other evil habits, is sin.[1]

**1975** 75. [72.] Motus pravi concupiscentiae sunt, pro statu hominis vitiati, prohibiti praecepto: "Non concupisces" [*Ex 20:17*]; unde homo eos sentiens, et non consentiens, transgreditur praeceptum: "Non concupisces", quamvis transgressio in peccatum non deputetur.[1]

75. [72.] The bad impulses of concupiscence in the state of depraved man are prohibited by the precept: "You shall not covet" [*Ex 20:17*]; hence, a man aware of these and not consenting transgresses the precept: "You shall not covet", although the transgression is not to be imputed as a sin.[1]

**1976** 76. [73.] Quamdiu aliquid concupiscentiae carnalis in diligente est, non facit praeceptum: "Diliges Dominum Deum tuum ex toto corde tuo" [*Dt 6:5; Mt 22:37*].[1]

76. [73.] As long as there is something of carnal concupiscence in one who loves, he does not fulfill the precept: "You shall love the Lord your God with all your heart" [*Deut 6:5; Mt 22:37*].[1]

**1977** 77. [74.] Satisfactiones laboriosae iustificatorum non valent expiare de condigno poenam temporalem restantem post culpam condonatam.[1]

77. [74.] Laborious satisfactions of those who are justified are of no avail to expiate in a condign manner the temporal punishments remaining after the fault has been remitted.[1]

**1978** 78. [75.] Immortalitas primi hominis non erat gratiae beneficium, sed naturalis condicio.

78. [75.] The immortality of the first man was not a gift of grace but a natural condition.

**1979** 79. [76.] Falsa est doctorum sententia, primum hominem potuisse a Deo creari et institui sine iustitia naturali.

79. [76.] The opinion of those Doctors is wrong who hold that God could have created and constituted man without natural justice.

**1980** [*Censura:*] Quas quidem sententias stricto coram Nobis examine ponderatas, quamquam nonnullae aliquo pacto sustineri possent

[*Censure:*] These propositions have been evaluated in Our presence with a rigorous examination; although some of them might be sustained in a certain manner,

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***1972** [1] A', prop. 16.
***1973** [1] A', prop. 16.
***1974** [1] Cf. H' 17; *Baiana* 122.
***1975** [1] Cf. H' 2, 12.
***1976** [1] Cf. *Baiana* 122, 146.
***1977** [1] Cf. J' 8; *Baiana* 123.

in rigore et proprio verborum sensu ab assertoribus intento[1]
haereticas, erroneas, suspectas, temerarias, scandalosas et in pias aures offensionem immittentes respective, ac quaecumque super iis verbo scriptoque emissa, praesentium auctoritate damnamus, circumscribimus et abolemus.

according to the proper and rigorous sense of the words intended by those asserting them,[1]
We, by the authority of this present ⟨writing⟩, condemn, reject, and repudiate them as respectively heretical, erroneous, suspicious, bold, scandalous, and as offensive to pious ears in addition to whatever, by word or in writing, is said concerning them.

## 1981–1982: Constitution *In eam pro nostro*, January 28, 1571

By the term *cambia* was understood an exchange with a monetary profit attached to letters of debit. In these exchanges, called "dry" or "fictitious", a covert form of usury was seen.

*Ed.:* Clement VIII, *Decretales, quae vulgo nuncupantur Liber Septimus Decretalium Clementis VIII* [a work completed in 1598 that never attained juridical validity, ed. by F. Sentis (Freiburg im Breisgau, 1870), 170f. (= lib. V, tit. 13) / BullTau 7:884b / BullCocq 4/III, 145b.

*Monetary Exchanges*

Primum igitur damnamus ea omnia cambia, quae *ficta* [sicca] nominantur et ita confinguntur, ut contrahentes ad certas nundinas seu ad alia loca cambia celebrare simulent, ad quae loca ii, qui pecuniam recipiunt, litteras quidem suas cambii tradunt, sed non mittuntur, vel ita mittuntur, ut transacto tempore, unde processerant, inanes referantur, aut etiam nullis huiusmodi litteris traditis, pecunia ibi denique cum interesse reposcitur, ubi contractus fuerat celebratus: nam inter dantes et recipientes usque a principio ita convenerat, vel certe talis intentio erat, neque quisquam est, qui in nundinis, aut locis supradictis, huiusmodi litteris receptis solutionem faciat.

Cui malo simile etiam illud est, cum pecuniae sive depositi sive alio nomine ficti cambii traduntur, ut postea eodem in loco vel alibi cum lucro restituantur.

First ⟨then⟩ We condemn all those exchanges that **1981**
are called *fictitious* [dry] and are so devised that the contracting parties at certain marketplaces or at other localities pretend to solemnize exchanges; at which places those who receive money actually hand over their letters of exchange, but they are not sent, or they are so sent that, when the time has passed, they are brought back void, whence they had set out; or, even when no letters of this kind were handed over, the money is finally demanded with interest, where the contract had been solemnized; for between givers and receivers even from the beginning it had been so decided, or surely such was the intention, and there is no one who in the marketplaces or the above-mentioned places makes payment, when such letters are received.

And similar to this evil is also that when money or deposits or by another name fictitious exchanges are handed over so that afterward in the same place or elsewhere they are paid back with interest.

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***1980** [1] The original bull indicates neither by punctuation nor by another manner whether the series of words (detached from the rest for greater emphasis) "in rigore ... intento" (according to the ... rigorous sense of the words) should be connected to the preceding phrase "quamquam ... substineri possent" (while some of them might be sustained) [=*first interpretation*] or with what follows "haereticas ... damnamus" (We condemn ... as ... heretical) [= *second interpretation*]; in other words, whether one should place a comma of separation after "intento" [=*first interpretation*] or after "sustineri possent" [= *second interpretation*]. Since the sense in which the propositions of Baius have been condemned revolves around this question, there emerged a controversy regarding the so-called *comma pianum*. If the *first interpretation* is correct, the propositions are condemned *just as they are presented*, namely, *in themselves*: this is the interpretation that the Bainists themselves uphold; if the *second interpretation* is correct, the propositions are condemned *in the sense of the author*, as is said, for example, with regard to the explicit sense of Jansen's propositions (cf. *2012, 2020); this interpretation is clearly the preference of the adversaries of the Bainists, among whom the most renowned is Juan Martínez de Ripalda, who wrote a major work against Baius: in his *Adversus articulos olim a Pio V et Gregorio XII et novissime ab Urbano VIII P.P. damnatos libri 2; Ad disputationes de ente supernaturali Appendix et tomus III* (Cologne, 1648); ibid., pp. 7f. (sec. II, no. 11), Ripalda maintains that Cardinal de Lugo had found, in an autograph of the cardinal who had drafted the bull requested by Pius V, punctuation corresponding to the second interpretation. At least since the time of Jansen, who repeats the errors of Baius, the *second interpretation* has become the common one; there are, however, good reasons for thinking that originally the *first interpretation* was intended; cf. É. van Eijl, in RHE 50 (1955): 499–542. One likewise will compare the censure of the propositions of Eckhart by John XXII (*979): "licet cum multis expositionibus ..." (even if with many explanations ...).

**1982** Sed et in ipsis cambiis, quae realia appellantur, interdum, ut ad nos perfertur, campsores praestitutum solutionis terminum, lucro ex tacita vel expressa conventione recepto seu etiam tantummodo promisso, differunt. Quae omnia nos usuraria esse declaramus et, ne fiant, districtius prohibemus.

But even in the exchanges that are called real, sometimes, as it is reported to Us, bankers put off the prescribed term of payment when a profit has been received according to tacit or expressed agreement or even only a promise. All these things We declare to be usurious and strictly prohibit their being done.

### 1983: Constitution *Romani Pontificis*, August 2, 1571

*Ed.:* CollPF, 2nd ed., 1:493f., n. 1 to no. 848.

*Privilegium fidei*

**1983** Cum ... Indis in sua infidelitate manentibus plures permittantur uxores, quas ipsi etiam levissimis de causis repudiant, hinc factum est quod recipientibus baptismum permissum sit permanere cum ea uxore, quae simul cum marito baptizata exsistit; et quia saepenumero contingit illam non esse primam coniugem, unde tam ministri [*sacramentorum*] quam episcopi gravissimis scrupulis torquentur, existimantes illud non esse verum matrimonium; sed quia durissimum est separare eos ab uxoribus, cum quibus ipsi Indi baptismum susceperunt, maxime quia difficillimum foret primam coniugem reperire: ideo Nos,

statui dictorum Indorum paterno affectu benigne consulere atque ipsos episcopos et ministros ab huiusmodi scrupulis eximere volentes,

motu proprio et ex certa scientia Nostra ac Apostolicae potestatis plenitudine, ut Indi, sicut praemittitur, baptizati et in futurum baptizandi cum uxore, quae cum ipsis fuerit baptizata et baptizabitur, remanere valeant, tamquam cum uxore legitima, aliis dimissis, Apostolica auctoritate, tenore praesentium, declaramus, matrimoniumque huiusmodi inter eos legitime consistere.

Since ... the Indians remaining in their unbelief are permitted several wives, whom they repudiate even for the most trivial reasons, it comes about that those receiving baptism are permitted to stay with the wife who is baptized at the same time as the husband; and since it frequently happens that she is not the first spouse, both ministers [*of the sacraments*] and bishops are tormented by very serious scruples, thinking that such is not a true marriage: but since it is very harsh to separate them from the wives with whom the said Indians received baptism, and especially since it may be very difficult to find the first spouse: We therefore,

wishing graciously and with paternal affection to take care for the state of the said Indians and to relieve the bishops and ministers of this kind of scruple,

declare with apostolic authority, by the tenor of these present ⟨writings⟩, of Our own initiative, from Our certain knowledge, and with the fullness of apostolic power, that Indians, as previously stated, who have been baptized or shall in the future be baptized may remain with the wife who was, or shall be, baptized with them as with a legitimate wife, the others being put aside, and that in this way a marriage legitimately exists between them.

## GREGORY XIII: May 13, 1572–April 10, 1585

### 1985–1987: Decree for the Greco-Russian Church, 1575

This was issued on the occasion of the negotiations for union with the Greco-Russian Church.
*Ed.:* BullTau 8:133a–134a / BullCocq 4/III, 311ab.

*Profession of Faith Prescribed for the Greeks*

**1985** Ego N. firma fide credo et profiteor omnia et singula, quae continentur in Symbolo fidei, quo sancta Romana Ecclesia utitur, videlicet: Credo in unum Deum ... [*ut in Symbolo Constantinopolitano, *150*].

I, N., with firm faith believe and profess each and every thing that is contained in the profession of faith that the holy Roman Church uses, namely: I believe in one God ... [*as in the Niceno-Constantinopolitan Creed *150*].

**1986** Credo etiam, suscipio atque profiteor ea omnia, quae sacra oecumenica Synodus Florentina super unione occidentalis et orientalis Ecclesiae definivit et declaravit, videlicet quod Spiritus Sanctus a Patre et Filio aeternaliter est; et essentiam suam suumque esse subsistens habet ex

I likewise believe, accept, and profess all that the holy ecumenical Council of Florence defined and declared on the union of the Western and the Eastern Church, namely, that the Holy Spirit is eternally from the Father and the Son, and he has his essence and his subsistent being at once

Patre simul et Filio, et ex utroque aeternaliter, tamquam ab uno principio et unica spiratione procedit; cum id, quod sancti Doctores et Patres dicunt, ex Patre per Filium procedere Spiritum Sanctum, ad hanc intelligentiam tendat, ut per hoc significetur, Filium quoque esse secundum Graecos quidem causam, secundum Latinos vero principium subsistentiae Spiritus Sancti, sicut et Patrem. Cumque omnia quae Patris sunt, ipse Pater unigenito Filio suo gignendo dederit, praeter esse Patrem, hoc ipsum quod Spiritus Sanctus procedit ex Filio, ipse Filius a Patre aeternaliter habet, a quo aeternaliter etiam genitus est.

Illamque verborum illorum "Filioque" explicationem, veritatis declarandae gratia, et imminente tunc necessitate, licite ac rationabiliter Symbolo fuisse appositam....

from the Father and the Son, and he proceeds eternally from both as from one principle and one spiration; for when the holy Doctors and Fathers say that the Holy Spirit proceeds from the Father through the Son, this tends toward that understanding which signifies that the Son, like the Father, is also what the Greeks call "cause" and the Latins "principle" of the subsistence of the Holy Spirit. And since the Father himself has given to his only begotten Son, in generating him, all that the Father has except being the Father; the Son himself eternally has from the Father, from whom he is eternally generated, precisely this: that the Holy Spirit proceeds from the Son.

And ⟨I believe that⟩ the explanation of these words "and the Son" [*Filioque*] has been added to the profession of faith legitimately and with good reason for the sake of clarifying the truth and because of urgent necessity at the time....

[*There follows the text from the decree of union for the Greeks from the Council of Florence, *1303, 1307.*]

Insuper profiteor ac recipio alia omnia, quae ex decretis sacrae oecumenicae generalis Synodi Tridentinae sacrosancta Romana et Apostolica Ecclesia, etiam ultra contenta in supradictis fidei Symbolis, profitenda ac recipienda proposuit atque praescripsit, ut sequitur. Apostolicas ... [*et cetera omnia, ut in Professione fidei Tridentina *1863–1870*].

Moreover, I profess and accept all the other things that **1987**
the most holy Roman and Apostolic Church has proposed and prescribed to be professed and accepted, according to the decrees of the holy, ecumenical, general Council of Trent as well as what is contained in the above-mentioned professions of faith, as follows: the Apostles' ... [*and all the others, as in the Tridentine Profession of Faith *1863–1870*].

## 1988: Constitution *Populis ac nationibus*, January 25, 1585

*Ed.:* CollPF, 2nd ed., 1:256, n. 1 to no. 400.

*The Pauline Privilege*

Populis ac nationibus nuper ex gentilitatis errore ad fidem catholicam conversis expedit indulgere circa libertatem contrahendi matrimonia, ne homines, continentiae servandae minime assueti, propterea minus libenter in fide persistant, et alios illorum exemplo ab eius perceptione deterreant.

Quoniam igitur saepe contingit multos utriusque sed praecipue virilis sexus infideles, post contracta gentili ritu matrimonia, ... ab hostibus captos, a patriis finibus et propriis coniugibus in remotissimas regiones exterminari, adeo ut tam ipsi, captivique, qui in patria remanent, si postea ad fidem convertantur, coniuges infideles tam longo locorum intervallo disiunctos, an sine contumelia Creatoris secum cohabitare velint, ut par est, monere nequeant, vel quia interdum ad hostiles et barbaras provincias ne nuntiis quidem accessus pateat, vel quia ignorent prorsus in quas regiones fuerint transvecti, vel quia itineris longitudo magnam afferat difficultatem: idcirco Nos,

In the matter of freedom in contracting marriages, it is **1988**
appropriate to indulge those peoples and nations recently converted to the Catholic faith from pagan error, lest men who are by no means used to observing continence should persevere in the faith less willingly and lest others should be deterred from embracing it because of their example.

Therefore, since it often happens that many infidels of both sexes, but particularly of the male sex, after having contracted a marriage by a pagan rite,... are captured by enemies and driven away from their homeland and their own spouses into remote regions, so that both the captives themselves and those who remain in their homeland, if subsequently converted to the faith, are unable to consider, as is right, whether their infidel spouses, who are separated from them by such great distances, are willing to live with them without disrespect to the Creator; either because access to hostile and barbarous provinces is from time to time not available to messengers or because they are completely ignorant of where they have been taken or because the length of the journey involves great difficulties: We therefore,

attendentes huiusmodi connubia inter infideles contracta, vera quidem, non tamen adeo rata censeri, ut necessitate suadente dissolvi non possint,

... locorum Ordinariis et parochis ... concedimus facultatem dispensandi [*super interpellatione*] cum quibuscumque utriusque sexus Christifidelibus incolis dictarum regionum et serius ad fidem conversis, qui ante baptisma susceptum matrimonium contraxerunt, ut eorum quilibet, superstite coniuge infideli, et eius consensu minime requisito, aut responso non exspectato, matrimonia cum quovis fideli alterius etiam ritus contrahere et in facie Ecclesiae sollemnizare et in eis postea carnali copula consummatis quoad vixerint remanere licite valeant: dummodo constet etiam summarie et extraiudicialiter, coniugem, ut praefertur, absentem moneri legitime non posse, aut monitum intra tempus in eadem monitione praefixum suam voluntatem non significasse; quae quidem matrimonia, etiamsi postea innotuerit coniuges priores infideles suam voluntatem iuste impeditos declarare non potuisse, et ad fidem etiam tempore transacti secundi matrimonii conversos fuisse, nihilominus rescindi numquam debere, sed valida et firma prolemque inde suscipiendam legitimam fore decernimus.

considering the fact that marriages of this kind contracted among infidels are genuine, but are not to be deemed so settled that they cannot be dissolved when some necessity suggests it,

... concede the faculty ... to local ordinaries and parish priests of dispensing [*on interpellation*] any of the Christian faithful of either sex who inhabit the said regions and have been lately converted to the faith and who contracted a marriage prior to baptism, so that, even if the infidel spouse is still living, and without his consent being in any way sought or an answer awaited, any of them may be able licitly to contract a marriage with any other member of the faithful, even of another rite, and to solemnize it in the face of the Church and to remain in it as long as they live, having consummated it subsequently by bodily union: provided it is clear, even in a summary and extrajudicial way, that the absent spouse, as mentioned, is legitimately not able to be advised, or that, having been advised, has not signified his will within the time fixed in the advisory message; and even if it later becomes known that the previous infidel spouses were not able to declare their will because they were impeded by some just reason and that they had been converted to the faith by the time of the contracting of the second marriage, such marriages should nonetheless never be rescinded, but We decree that they are to be valid and firm, and the offspring arising from them legitimate.

SIXTUS V: April 24, 1585–August 27, 1590
URBAN VII: September 15–27, 1590
GREGORY XIV: December 5, 1590–October 17, 1591
INNOCENT IX: October 29–December 30, 1591

## CLEMENT VIII: January 30, 1592–March 3, 1605

### 1989: Decree to All Religious Superiors, May 26, 1593

*Ed.:* Viva 3:174b.

*Protection of the Seal of Confession*

**1989** (c. 4) Tam Superiores pro tempore exsistentes quam confessarii, qui postea ad superioritatis gradum fuerint promoti, caveant diligentissime, ne ea notitia, quam de aliorum peccatis in confessione habuerunt, ad exteriorem gubernationem utantur. Atque ita per quoscumque Regularium Superiores, quicumque illi sint, observari mandamus.

(Chap. 4) Both superiors acting at the time and confessors who are subsequently promoted to the rank of superior should take the greatest care not to make use in external government of the knowledge of the sins of others that they have gained in confession. And We command that this is to be observed by all religious superiors whatsoever, whoever they may be.

### 1990–1992: Instruction *Presbyteri Graeci*, August 30, 1595

In this instruction on the rites of the Italo-Greeks, it is prohibited for priests to administer confirmation in connection with baptism. Benedict XIV, in the constitution *Etsi pastorales* (*2522), did not recognize confirmation administered in this way immediately after baptism. In his work *De synodo dioecesana* (VII, 8, no. 7), he explained his decision in the following manner: "However it may be

in other respects concerning this difficult and truly complex controversy, it is for all beyond doubt that confirmation administered by a simple Latin priest through the sole mandate from the bishop will henceforth be invalid since the Apostolic See has reserved this by right solely to itself" (Ceterum quidquid sit de hac difficili et valde implexa controversia, omnibus in confesso est, irritam nunc fore confirmationem a simplici presbytero Latino ex sola episcopi delegatione collatam, quia Sedes Apostolica id iuris sibi unice reservavit). Clement XIV, however, granted such an authorization to priests on the condition that they use only chrism blessed by a bishop (cf. *2588).

*Ed.:* BullTau 10:211b–212a / BullLux 3:52ab.

*The Faculty of Blessing Chrism and of Confirming*

Presbyteri Graeci baptizatos chrismate in fronte non consignent, et ideo ab ipsis in ordine baptismi apud eorum Euchologium praetermittantur, quae sequuntur post illa verba ... "Et post orationem", etc., ubi habetur forma huius consignationis....

Greek priests should not mark the foreheads of the baptized with chrism, and, therefore, they should omit from the baptismal rite in their Eucholgion what follows these words ... "and after the prayer", etc., where the form of this marking is found.... **1990**

§ 1. Episcopi Latini infantes seu alios baptizatos a presbyteris Graecis de facto chrismate in fronte consignatos confirment, et tutius videtur, ut cum cautela et sub condicione id faciant, videlicet: N., si es confirmatus, ego te non confirmo; sed si non es confirmatus, ego consigno te signo crucis et confirmo te chrismate salutis in nomine Patris et Filii et Spiritus Sancti; praesertim vero, cum verisimiliter dubitari potest, quod ab episcopis Graecis fuerint baptizati.

§ 1. Latin bishops should anoint with chrism children or other baptized who have in fact been signed on the forehead with chrism by Greek priests, and it seems safer for them to do this with caution and conditionally, as follows: N., if you are confirmed, I do not confirm you, but if you are not confirmed, I mark you with the sign of the cross, and I confirm you with the chrism of salvation in the name of the Father and of the Son and of the Holy Spirit; this is especially the case when, with some probability, it can be doubted that they were baptized by Greek bishops. **1991**

§ 3. ... Non sunt cogendi presbyteri Graeci, olea sancta praeter chrisma ab episcopis Latinis dioecesanis accipere, cum huiusmodi olea ab eis in ipsa oleorum et sacramentorum exhibitione, ex vetere ritu, conficiantur seu benedicantur. Chrisma autem quod non nisi ab episcopo, etiam iuxta eorum ritum, benedici potest, cogantur accipere.

§ 3. ... Greek priests should not be obliged to receive holy oils, with the exception of chrism, from Latin diocesan bishops, since such oils, according to the ancient rite, are prepared and blessed by them during the administration of the oils and the sacraments themselves. But they should be obliged to receive the chrism, which, even according to their rite, can be blessed only by the bishop. **1992**

## 1994: Decree of the Holy Office, June 20, 1602

Before the Council of Trent, the thesis was widespread that sacramental absolution, following a confession of sins transmitted to an absent priest by letter or some other means, was valid. Robert Bellarmine refers to a number of supporters of this opinion: cf. X.-M. Bachelet, *Auctarium Bellarminianum* (Paris, 1913), 113. Later, this thesis was contested, especially on the basis of Thomas, *Summa theologiae III*. Until 1586, the *Ratio studiorum* of the Society of Jesus upheld the liberty of teaching on this point: "Ours are not to be compelled to teach ... that the sacrament of penance conferred on one absent by means of a messenger or by letter is not valid" (Non cogantur Nostri docere ... Paenitentiae sacramentum absenti per nuntium seu per litteras collatum non est validum; *Monumenta Germaniae paedogogica* 5: *Ratio studiorum* ..., ed. by G. M. Pachtler, vol. 2 [Berlin, 1887], 205, 210).

*Ed.:* DuPlA 3/II, 171b / F. Sentis, *Clementis VIII Decretales* [see *1981], 184 (= l. V, tit. 18) / BullTau 10:855b.

*Confession and Absolution of an Absent Person*

Sanctissimus Dominus ... hanc propositionem, scilicet

> "licere per litteras seu internuntium confessario absenti peccata sacramentaliter confiteri et ab eodem absente absolutionem obtinere",

uti falsam, temerariam et scandalosam damnavit ac prohibuit, praecepitque, ne deinceps ista propositio publicis privatisve lectionibus, concionibus et

The most holy Lord ... has condemned and forbade the following proposition: namely, **1994**

> "that it is permitted to confess sins sacramentally to an absent confessor by letter or through a messenger and to receive absolution from this same absent confessor",

as false, rash, and scandalous, and he has ordered that from now on this proposition not be taught in public or private lectures, assemblies, and conferences: and that it

congressibus doceatur, neve umquam tamquam aliquo casu probabilis defendatur, imprimatur aut ad praxim quovis modo deducatur.

may never in any circumstances be defended as probable, published, or in any way put in practice.

### 1995: Decree of the Holy Office, June 7, 1603

Cf.*1994°. Francisco Suárez wanted to preserve the validity of confession *ex distanti* (from a distance) by interpreting the copula "et" between the part regarding the confession and that regarding absolution in Clement VIII's decree (shown in *1994) "not as disjunctive, but as conjunctive" (non divisive, sed complexive) (*De sacramento paenitentiae*, disp. XXI, sec. 4, no. 10, ed. by C. Berton, vol. 22 [Paris, 1877], 465; cf. also disp. XIX, sec. 3, no. 10, in the same Berton edition, 418f.). In this case, only the administration of the sacrament in which both the confession of sins *and* the absolution occurred in absence would be condemned. Suárez appealed in particular to a case treated by Leo the Great in his letter to Bishop Theodore of Fréjus (*310). The Holy Office rejected this argument. The decision was confirmed on January 24, 1622, when the Grand Inquisitor of Portugal directed a question to the Holy Office in favor of the Suárezian distinction (AnIP, series 6 = vol. 3/II [Rome, 1863], 2186).

*Ed.:* R. de Scorraille, *François Suárez de la Compagnie de Jésus* 2 (Paris, 1913), 111 (from a manuscript of Suárez conserved at the Bibliotheca Angelica in Rome, manuscript 862, fol. 433); ibid., 110–14, other decrees on the same matter. Cf. also the *Defensio* of Suárez: I. von Döllinger and F. H. Reusch, *Geschichte der Moralstreitigkeiten* ... 2 (Nördlingen, 1889), 266–74.

*On Confession and Absolution of an Absent Person*

**1995** *Qu.:* An doctrina Patris Suárez, contenta in tomo IV *Commentariorum* suorum *in 3am Partem D. Thomae* disp. 21, sect. 4, ubi post publicationem decreti a Sanctissimo Domino nostro anno elapso de mense Iunii emanati, circa materiam confessionis sacramentalis, de eadem materia ac de sensu dicti decreti disputat, sit aperte contraria dispositioni eiusdem decreti?

*Question*: Whether the doctrine of Father Suárez, found in volume 4 of his *Commentaria in 3am Partem D. Thomae*, disp. 21, sec. 4, where, following the publication of the decree of His Holiness our Lord ⟨pope⟩ in the month of June last year on the matter of sacramental confession, he discusses the same matter and the meaning of this decision, is to be considered openly contrary to the disposition of this same decree ⟨of the pope⟩?

*Resp.:* Cum verba praecitati decreti clare ac ex ipsorum forma ostendant, Sanctissimum damnasse non solum sententiam asserentem licere ab absente sacerdote absolutionem obtinere, sed etiam licere confessario absenti peccata sacramentaliter confiteri,

*Response*: Since from the words of this above-mentioned decree and from their form it is clearly shown that His Holiness has condemned not only the proposition that affirms that it is licit to obtain absolution from an absent priest but also ⟨the proposition that affirms⟩ that it is licit to confess sins sacramentally to an absent confessor,

verbumque "licere" ex adiunctis aliis dilucide contrahatur ad significandum illicitum quod est contra institutionem et essentiam sacramenti (ut ipsemet Suárez veritate coactus fatetur),

And ⟨since⟩ the words "it is licit", as is evident from other related elements, are clearly used to designate as illicit what is contrary to the institution and essence of the sacrament (as Suárez himself is forced by the truth to admit),

merumque figmentum sit, nullum habens in verbis decreti verisimile fundamentum, dicere quod ibi damnatur tota illa hypothetica solum copulatim, videlicet per modum unius, debueritque eadem hypothetica damnanda concipi cum particula copulativa, et non disiunctiva, ut ex proprietate sermonis utrumque membrum subiiceret censurae ac damnationi, et non tantum unum vel aliud,

And ⟨since⟩ it is a pure invention, without any realisitc foundation in the words of the decree, to say that what is condemned there is only this whole, conjunctive hypothesis, that is, as a single ⟨hypothesis⟩, and that this same condemned hypothesis must be conceived as a copulative particle, and not a disjunctive one, so that, from the strict sense of the words, both members fall under the censure and the condemnation, and not one or the other as such,

et inanis sit praetextus arguere ab eo casu, dum super solis signis datis paenitentiae, relatis sacerdoti advenienti, datur iamiam morituro absolutio, ad confessionem peccatorum absenti sacerdoti factam, cum omnino diversam contineat difficultatem:

And ⟨since⟩ it is a vain pretext to argue from this case in which, based solely on the signs of penitence given and reported to a priest who is in the process of coming, absolution is given to one at the point of dying to ⟨the case of⟩ confession of sins made to an absent priest, since this involves a completely different difficulty:

ideo praefati domini censuerunt praedictam P. Suárez doctrinam aperte pugnare cum definitione Sanctissimi.

therefore, the aforesaid authorities have judged that the above-mentioned doctrine of Father Suárez openly contradicts the definition of His Holiness.

LEO XI: April 1–27, 1605

## PAUL V: May 16, 1605–January 28, 1621

### 1997: Formula for Ending the Controversies on the Aids of Grace Sent to the General Superiors of the Order of Preachers and the Society of Jesus, September 5, 1607

What is called the "controversy on grace" constitutes the most important internal Catholic discussion concerning grace in the sixteenth and seventeenth centuries. The theologians of the Order of Preachers understood grace not only as a condition but also as the cause of the human assent in the sense of a "physical predetermination" (praedeterminatio physica). The theologians of the Society of Jesus in general taught that grace is always given to man in equal measure, with God, in so doing, knowing by means of a *scientia media* the free decisions of man. An important role was played in this regard by the work of Luis de Molina, S.J., *Liberi arbitrii cum gratiae donis, divina praescientia, providentia, praedestinatione et reprobatione concordia* (critical edition by J. Rabeneck [Oña-Madrid, 1953]). It was first published in Lisbon in 1588 and then in Amsterdam in 1595. Molina's opponents attacked it harshly. In November 1597, Clement VIII established a commission to examine it, and the *Concordia* came close to being censured, but it was not condemned. Paul V permitted, first of all, disputation on physical predetermination, but he also maintained contact with the Molinists (e.g., Francis de Sales). After more than 120 congregations and sessions held between 1598 and 1607, he finally ended the dispute. He imposed silence regarding the results achieved. He ordered the general superiors of the Order of Preachers and the Society of Jesus to make known within their order the formula given below. In a decree of the Holy Office of December 1, 1611, the pope prohibited the publication of treatises concerned with the aids of grace, even in the form of commentaries on Thomas, without prior examination of the Holy Inquisition. Urban VIII confirmed this decree (Holy Office decrees of May 22, 1625, and August 1, 1641), with a warning of possible removal of teaching and preaching faculties as well as an excommunication reserved to the pope. —Cf. also *1997a.

*Ed.:* Theodorus Eleutherus (pseudonym = L. Meyer, S.J.), *Historia controversiarum de divinae gratiae auxiliis* (Antwerp, 1705), 724a / A. Le Blanc (pseudonym = Jacques-Hyacinthe Serry, O.P.), *Historia Congregationum de auxiliis divinae gratiae* (Louvain, 1700), addenda, pp. 166–706; (Antwerp, 1709), 587f. / G. Schneemann, S.J., *Controversiarum de divinae gratiae liberique arbitrii Concordia initia et progressus* (Freiburg, 1881), 292f.

*On Freedom of Teaching in Questions concerning Grace*

In negotio de auxiliis facta est potestas a Summo Pontifice cum disputantibus tum consultoribus redeundi in patrias aut domus suas: additumque est, fore, ut Sua Sanctitas declarationem et determinationem, quae exspectabatur, opportune promulgaret. Verum ab eodem Sanctissimo Domino serio admodum vetitum est, in quaestione hac pertractanda ne quis partem suae oppositam aut qualificaret aut censura quapiam notaret.... Quin optat etiam, ut verbis asperioribus amaritiem animi significantibus invicem abstineant.

In the affair concerning the aids ⟨of grace⟩, the supreme pontiff has granted to both the disputants and their consultants permission to return to their countries or houses: it is also added that His Holiness will promulgate, at an opportune time, the anticipated declaration and decision. Nevertheless, it is most strictly forbidden by the same Most Holy Lord that, in treating this subject, anyone should judge or censure in any way his opposing party.... Rather, he wishes that ⟨both sides⟩ mutually abstain from harsh words expressing bitterness of spirit. **1997**

### 1997a: Address to the Legate of King Philip III of Spain, July 26, 1611

Together with the report on the closure of the congregation occupied with the controversy on grace was also found the manuscript of a discourse of Paul V addressed to the envoy of King Philip III of Spain; in this he treats in detail the freedom of teaching with respect to the question concerning the aids of grace. In the text below, the form of old Italian mixed sometimes with Latin is preserved.

*Ed.:* G. Schneemann, S.J., *Controversiarum de divinae gratiae liberique arbitrii Concordia initia et progressus* (Freiburg, 1881), 295f.

*Liberty of Teaching in Questions concerning the Aids of Grace*

... Che si è sopraseduto in esso per tre ragioni:

La prima per accertare bene et perchè il tempo insegna et mostra la verità delle cose, come quello che è gran giudice et censore delle cose.

La seconda perchè si l'una et l'altra parte conviene nella sostanza con la verità cattolica, cioè che Dio con la

... In this affair [*i.e., in making a decision on the question of the aids of grace*], the matter was deferred for three reasons: **1997a**

The first, in order to gain greater certitude and because time teaches and manifests the truth of things, since it is a great judge and censor of things.

The second, because both parties agree in substance with Catholic truth, namely, that God causes us to act

efficacia della sua grazia ci fa fare et facit de nolentibus volentes et flectit et immutat hominum voluntates, del che ci è questione, ma solo sono discrepanti nel modo, perchè i Dominicani dicono che predetermina la nostra volontà fisice, hoc est realiter et efficienter, et i Gesuiti tengono che lo fa congrue et moraliter, opinioni che l'una et l'altera si possono defendere.

La terza perchè in questi tempi in che ci sono tante heresie conviene molto conservare et mantenere la riputazione et credito di queste due religioni, e con discreditare una può seguire gran danno.

Se si dicesse che converra sapere qual fede si ha da tenere in questa materia, si risponde che sia da seguitare et tenere la dottrina del Concilio Tridentino nella sessione VI de iustificatione che è chiara et dilucida et in che consiste l'errore et heresia dei Pelagiani et Semipelagiani et quello di Calvino et insegna la dottrina cattolica che è necessario che il libero arbitrio sia mosso, eccitato et adjuvato dalla gratia di Iddio et può liberamente assentire et dissentire et non entra in questa questione del modo che opera la gratia, la quale fu tocca dal Concilio et fu lasciata come inutile et non necessaria, imitando in ciò Celestino primo, che avendo difinito alcuni questioni o proposizioni in questa materia disse, che alcune altre difficilioris et subtilioris [*naturae*] sicuti non audebat condemnare ita et nolebat adstruere [*cf.* *249].

with the efficacy of his grace, that he makes those to will who are unwilling, and he bends and changes the wills of men, and about this there is question; but they disagree only as to the manner; because the Dominicans say he predetermines our will physically, that is, really and efficiently, while the Jesuits maintain that he does so congruently and morally: opinions that can both be defended.

The third, because in these times, in which there are so many heresies, it is quite appropriate to preserve and maintain the reputation and credibility of these two religious orders, and by discrediting one, great harm may follow.

If it should be said that it would be good to know what faith is to be held in this matter, the reply is that the teaching of the Council of Trent in session 6 on justification is to be followed; it is clear and lucid on what constitutes the error and heresy of the Pelagians and the Semipelagians as well as that of Calvin, and it teaches the Catholic doctrine according to which it is necessary that the free will be moved, stirred up, and assisted by the grace of God and that it can freely assent and dissent; and it does not enter into this question of the way grace works, which was touched on by the council but put aside as useless and unnecessary, imitating in this Celestine I, who, after having defined some questions and propositions on this subject, said that he dared not condemn certain other matters of a more difficult and more subtle [*nature*], just as he did not wish to affirm them [*cf.* *249].

GREGORY XV: February 9, 1621–July 8, 1623

## URBAN VIII: August 6, 1623–July 29, 1644

### 1998: Decree of the Holy Office, July 23, 1639

*Ed.:* AnE 2 (1894), 408, no. 120. —Cf. *2552f.

*On the Baptism of Children Given against the Wishes of the Parents*

**1998** Circa baptismum datum Alegretae annorum trium circiter filiae hebraeae ... invitis parentibus, ... [*cardinales*] censuerunt parvulam puellam esse vere baptizatam, concurrente materia, forma et intentione, baptismum probari unico teste, et quamvis filii Hebraeorum non possint invitis parentibus baptizari, si tamen de facto baptizentur, valet baptismus et character imprimitur; filiam baptizatam penes Christianos alendam; mulierem baptizantem acriter monendam, ut in posterum caveat a similibus; notificandum vero populo, non licere invitis parentibus filios Hebraeorum baptizare, quia, licet finis sit bonus, media autem non licita, potissimum stante Bulla Iulii III imponente poenam 1000 ducatorum

Concerning the baptism conferred upon Alegreta, the Hebrew daughter around three years old,... against the parents' wishes,... [*the cardinals*] have decreed the little girl to be truly baptized if the matter, form, and intention were present together and if the baptism is certified by one witness; and although the children of Hebrews should not be baptized against their parents' wishes, if nevertheless they are in fact baptized, the baptism is valid and the character is imprinted; the baptized daughter ⟨therefore⟩ should be brought up with Christians; ⟨but⟩ the woman who performed the baptism is to be sharply warned that in the future she should take care not to do such things; and certainly the people are to be informed that it is not

et suspensionis baptizantibus filios Hebraeorum invitis parentibus.

right to baptize the children of Hebrews against their parents' wishes, since, even if the end is good, the means, however, are not licit, especially since the bull of Julius III remains in force, which imposes a penalty of 1000 ducats and suspension on those who baptize the children of Hebrews against their parents' wishes.

## INNOCENT X: September 15, 1644–January 7, 1655

### 1999: Decree of the Holy Office, January 24, 1647

With this decree an error of the Jansenist Martin de Barcos was condemned that the latter had advanced in the preface to the book *De la fréquente communion* (French ed., 1644; Latin ed., 1647) by his friend Antoine Arnauld. Martin de Barcos wrote two other works also condemned in which he defended his position: *Traité de l'autorité de Saint Pierre et S. Paul qui réside dans le pape, successeur de ces deux apôtres* (Paris, 1645); *La Grandeur de l'Église Romaine établie sur l'autorité de S. Pierre et Paul* (1646).

*Ed.:* DuPlA 3/II, 248ab.

*Errors on the Dual Head of the Church*

Sanctissimus Dominus ... propositionem hanc:
"S. Petrus et S. Paulus sunt duo Ecclesiae principes, qui unicum efficiunt", vel: "sunt duo Ecclesiae catholicae coryphaei ac supremi duces summa inter se unitate coniuncti", vel: "sunt geminus universalis Ecclesiae vertex, qui in unum divinissime coaluerunt", vel: "sunt duo Ecclesiae summi pastores ac praesides, qui unicum caput constituunt",

ita explicatam, ut ponat omnimodam aequalitatem inter S. Petrum et S. Paulum sine subordinatione et subiectione S. Pauli ad S. Petrum in potestate suprema et regimine universalis Ecclesiae,
haereticam censuit et declaravit.

This proposition: **1999**
"St. Peter and St. Paul are the two princes of the Church who amount to one", or: "they are the two leaders and supreme heads of the Catholic Church united with each other in the greatest unity", or: "they are the twofold summit of the universal Church joined together as one in a most sublime manner", or: "they are two supreme pastors and governors of the Church who constitute a single head",
interpreted in such a way as to imply a complete equality between St. Peter and St. Paul without the subordination and subjection of St. Paul to St. Peter in the supreme power and governance of the universal Church,
the most holy Lord ⟨pope⟩ has decreed and declared heretical.

### 2001–2007: Constitution *Cum occasione* to All the Faithful, May 31, 1653

The errors mentioned in the bull are taken from the principal work of Cornelius Jansen (Bishop of Ypres), *Augustinus, seu doctrina sancti Augustini de humanae naturae sanitate, aegritudine, medicina adversus Pelagianos et Massilienses*, on which he had worked for twenty-two years and which was published at Louvain in 1640 (two years after his death). It was prohibited by Urban VIII in the bull *In eminenti ecclesiae* (signed on March 6, 1642, and made public on June 19, 1643) primarily because this work had been published in opposition to the decrees of Paul V and Urban VIII (cf. *1997°) and, moreover, says the bull, because it was found that "in the same book there are contained many propositions formerly condemned by Our predecessors ... that are defended with great scandal for Catholics and with contempt toward the authority of the aforementioned See in opposition to the previously expressed condemnations and prohibitions" (in eodem libro multas ex propositionibus a praedecessoribus Nostris olim ... damnatas contineri et magno cum catholicorum scandalo et auctoritatis dictae Sedis contemptu contra praefatas damnationes et prohibitiones defendi) (DuPlA 3/II, 245b).

The Jansenists maintained that the bull was obtained by deceit (cf. *2331). In the controversy that ensued, the book of Jansen was examined by a Roman tribunal (April 1651–May 1653). The report of the Holy Office was published by A. Schill in Katholik 63/II [1883, II]: 287–99, 472–94. Five propositions that had already emerged in Paris were condemned. These propositions—with the exception of the first—are not taken literally from the *Augustinus* but are derived from its principles. For the constitutions against the Jansenists, cf. *2010–2012, 2020, 2390, 2400–2502.

*Ed.:* BullTau 15:720a–721a / BullCocq 6/III, 248b–249a / DuPlA 3/II, 261b–262a.

*Errors of Cornelius Jansen on Grace*

1. Aliqua Dei praecepta hominibus iustis volentibus et conantibus, secundum praesentes quas habent vires,

1. Some of God's commandments cannot be observed **2001**
by just men with the strength they have in the present

sunt impossibilia; deest quoque illis gratia, qua possibilia fiant [*cf.* *1954].[1]

state, even if they wish and strive to observe them; nor do they have the grace that would make their observance possible [*cf.* *1954].[1]

**2002** 2. Interiori gratiae in statu naturae lapsae numquam resistitur.[1]

2. In the state of fallen nature interior grace is never resisted.[1]

**2003** 3. Ad merendum et demerendum in statu naturae lapsae non requiritur in homine libertas a necessitate, sed sufficit libertas a coactione.[1]

3. In order to merit or demerit in the state of fallen nature, it is not necessary for man to have freedom from necessity, but freedom from coercion suffices.[1]

**2004** 4. Semipelagiani admittebant praevenientis gratiae interioris necessitatem ad singulos actus, etiam ad initium fidei; et in hoc erant haeretici, quod vellent eam gratiam talem esse, cui posset humana voluntas resistere vel obtemperare.[1]

4. The Semipelagians admitted the necessity of a prevenient interior grace for every act, even for the beginning of faith; and their heresy consisted in this, that they held this grace to be such that the human will could either resist it or submit to it.[1]

**2005** 5. Semipelagianum est dicere, Christum pro omnibus omnino hominibus mortuum esse aut sanguinem fudisse.[1]

5. It is Semipelagian to say that Christ died or shed his blood for all men without exception.[1]

**2006** [*Censura:*] *Propos. 1:* temerariam, impiam, blasphemam, anathemate damnatam et haereticam declaramus et uti talem damnamus. —*2:* haereticam ... —*3:* haereticam ... —*4:* falsam et haereticam ... —*5:* falsam, temerariam, scandalosam, et intellectam eo sensu, ut Christus pro salute dumtaxat praedestinatorum mortuus sit, impiam, blasphemam, contumeliosam, divinae pietati derogantem et haereticam....

[*Censure*] *Proposition 1:* We declare to be rash, impious, and blasphemous, condemned by anathema and heretical, and We condemn it as such. —*2:* heretical ... —*3:* heretical ... —*4:* false and heretical ... —*5:* false, rash, scandalous, and, understood in the sense that Christ died only to save the predestined: impious, blasphemous, disgraceful, derogatory to divine piety, and heretical....

**2007** Non intendentes tamen per hanc declarationem et definitionem super praedictis quinque propositionibus factam approbare ullatenus alias opiniones, quae continentur in praedicto libro Cornelii Iansenii.

By this declaration and definition on the five aforementioned propositions, We do not intend, however, to approve in any manner other opinions contained in the above-mentioned book of Cornelius Jansen.

## 2008: Decree of the Holy Office, April 23, 1654

Some adversaries of the Molinists, such as Jacques-Hyancinthe Serry, O.P. (*Historia Congregationum de auxiliis divinae gratiae* [Louvain, 1700], addenda, 159–65; [Antwerp, 1709], addenda, 155–60), alleged that Paul V had prepared a bull (*Gregis dominici*) against the teaching of Molina but did not publish it. In reality, however, it was simply a draft by Peter Lombard of Waterford, the Archbishop of Armagh (Ireland).

*Ed.:* Theodorus Eleutherus (pseudonym = L. Meyer, S.J.), *Historia controversiarum de divinae gratiae auxiliis* (Antwerp, 1705), 707a / A. Le Blanc (pseudonym = Jacques-Hyacinthe Serry, O.P.), *Historia Congregationum de auxiliis divinae gratiae* (Louvain, 1700), XLIII; (Antwerp, 1709), XXXIV.

*Liberty of Teaching in Questions concerning the Aids of Grace*

**2008** ... Cum tam Romae quam alibi circumferantur quaedam asserta, acta, manuscripta et forsitan typis excussa Congregationum habitarum coram felicis recordationis Clemente VIII et Paulo V super quaestione de auxiliis divinae gratiae tam sub nomine Francisci Pegnae, olim Rotae Romanae decani, quam Fratris Thomae de Lemos Ord. Praed. aliorumque praelatorum et theologorum, qui ut asseritur, praedictis interfuerunt Congregationibus, necnon quoddam autographum

... Since there are being circulated, both in Rome and elsewhere, certain assertions, acts, manuscripts, and perhaps printed documents of congregations held under Clement VIII and Paul V, of happy memory, on the question of the aids of divine grace, both under the name of Francisco Pegna, formerly dean of the Roman Rota, and under that of Friar Thomas de Lemos, O.P., and of other prelates and theologians (who, it is claimed, were present at the above-mentioned congregations),

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***2001** [1] Cornelius Jansen, *Augustinus*, vol. 3: *De gratia Christi* III, 13.
***2002** [1] Cf. ibid., II, 4, 24, 25.
***2003** [1] Cf. vol. 2: *De statu naturae lapsae* IV, 24; vol. 3: *De gratia Christi* VI, 24; VIII, 19.
***2004** [1] Cf. vol. 1: *De haeresi Pelagiana* VIII, 6; vol. 3: *De gratia Christi* II, 15.
***2005** [1] Cf. vol. 3: *De gratia Christi* III, 21; cf. also 20.

seu exemplar assertae Constitutionis eiusdem Pauli V super definitione praedictae quaestionis de auxiliis, ac damnationis sententiae seu sententiarum Ludovici Molinae Soc. Iesu: eadem Sanctitas sua praesenti hoc decreto declarat ac decernit, praedictis assertis, actis, tam pro sententia Fratrum Ord. S. Dominici quam Ludovici Molinae aliorumque Soc. Iesu religiosorum, et autographo sive exemplari praedictae assertae Constitutionis Pauli V nullam omnino esse fidem adhibendam; neque ab alterutra parte seu a quocumque alio allegari posse vel debere: sed super quaestione praedicta observanda esse decreta Pauli V et Urbani VIII suorum praedecessorum [*cf.* *1997°].

as well as a certain autograph or original of the alleged constitution of the same Paul V concerning a definition of the aforesaid question on the aids ⟨of grace⟩ and a condemnation of the opinion or opinions of Luis Molina, S.J.: His Holiness, by the present decree, declares and decrees that no faith at all is to be accorded to the above-mentioned assertions and acts—both in favor of the opinion of the friars of the Order of St. Dominic as well as in favor of Luis Molina and the other religious of the Society of Jesus; and ⟨no faith at all is to be accorded to⟩ the autograph or original of the aforesaid alleged constitution of Paul V; and nothing ⟨else⟩ can or ought to be alleged by either of the two sides or by anyone else: on the contrary, concerning the above-mentioned question, the decrees of his predecessors Paul V and Urban VIII are to be observed [*cf.* *1997°].

## ALEXANDER VII: April 7, 1655–May 22, 1667

### 2010–2012: Constitution *Ad sanctam beati Petri sedem*, October 16, 1656

After the five propositions of Jansen were condemned, his followers, under the leadership of Antoine Arnauld, distinguished between the *quaestio facti* (question of fact) and the *quaestio iuris* (question of law), maintaining that the condemnation pertained only to some fictitious heresy but not to Jansen's true opinion. The Sorbonne in Paris protested against this supposition and expelled Arnauld from the body of masters. At the request of the bishops of France, Alexander VII rejected the distinction in the bull quoted below.

*Ed.:* DuPIA 3/II, 281b (445ab) / BullTau 16:247a / BullCocq 6/IV, 151ab.

*Judgment of the Church on the Meaning of the Words of Cornelius Jansen*

§ 5. Cum ... nonnulli iniquitatis filii praedictas quinque propositiones vel in libro praedicto eiusdem Cornelii Iansenii non reperiri, sed ficte et pro arbitrio compositas esse, vel non in sensu ab eodem intento damnatas fuisse asserere magno cum Christi fidelium scandalo non reformident,

§ 5. Since ... some sons of iniquity are not afraid to **2010** assert, with great scandal to Christ's faithful, either that the aforesaid five propositions are not to be found in the aforesaid book of the same Cornelius Jansen but have been drawn up fictitiously and arbitrarily or that they have not been condemned in the sense intended by him,

§ 6. Nos, qui omnia quae hac in re gesta sunt sufficienter et attente perspeximus, utpote qui [*qua cardinalis et commissarius*] ... omnibus illis congressibus interfuimus, in quibus Apostolica auctoritate eadem causa discussa est, ea profecto diligentia, qua maior desiderari non posset, quamcumque dubitationem super praemissis in posterum auferre volentes, ... praeinsertam Innocentii praedecessoris Nostri constitutionem, declarationem et definitionem harum serie confirmamus, approbamus et innovamus,

§ 6. We, having adequately and attentively examined **2011** everything that has been done in this matter, inasmuch as We were present [*as cardinal and commissary*] ... at all those assemblies in which this case was discussed by apostolic authority, ⟨and⟩ indeed ⟨discussed⟩ with a care than which no greater could be desired, and wishing to remove any doubt henceforth on the aforementioned matters, ... confirm, approve, and renew in this order the above-cited constitution, declaration, and definition of Our predecessor Innocent,

et quinque illas propositiones ex libro praememorati Cornelii Iansenii episcopi Iprensis, cui titulus est *Augustinus,* excerptas ac in sensu ab eodem Cornelio Iansenio intento damnatas fuisse, declaramus et definimus, ac uti tales, inusta scilicet eadem singulis nota, quae in praedicta declaratione et definitione unicuique illarum singillatim inuritur, iterum damnamus.

and We declare and define that those five propositions **2012** were drawn from the book of the aforementioned Cornelius Jansen, Bishop of Ypres, of which the title is *Augustinus*, and that they have been condemned in the sense intended by the same Cornelius Jansen; and as such, We once more condemn them, marking each one with the same ⟨censure⟩ with which each of them was individually branded in the aforesaid declaration and definition.

## 2013: Reply of the Holy Office, February 11, 1661

In the constitution *Sacramentum paenitentiae* of June 1, 1741, Benedict XIV refers to this decree.

*Ed.:* F. M. Cappello, *Tractatus canonico-moralis de sacramentis* 2: *De poenitentia*, 6th ed. (Turin and Rome, 1953), 440 (no. 437), n. 39 / NvRTh 8 (1876): 357.

*On the Material Graveness of Sexual Matters*

**2013** *Qu.:* An confessarius sollicitando propter parvitatem materiae sit denuntiandus?

*Resp.:* Cum in rebus venereis non detur parvitas materiae, et, si daretur, in re praesenti non dari [*detur?*], censuerunt esse denuntiandum, et opinionem contrariam non esse probabilem.

*Question*: Should a confessor be denounced for soliciting [*to a sin against chastity*] on account of the lightness of the matter?

*Response*: Since lightness of matter does not exist in sexual matters, or, if it does, it does not exist in the present case, they have decided that he should be denounced and that the contrary opinion is not tenable.

## 2015–2017: Brief *Sollicitudo omnium ecclesiarum*, December 8, 1661

Alexander VII issued this brief at the request of King Philip IV of Spain. Since he wished also to preserve the freedom of the opposite opinion, he confirmed the bull *Grave nimis* of Sixtus IV (*1425f.), the constitution *Regis pacifici* of Paul V of July 6, 1616 (BullTau 12:356–59), and the decree of Gregory XV of May 24, 1622 (BullTau 12:688–90).

*Ed.:* BullTau 16:739b–740b / BullCocq 6/V, 182a–183a.

*On the Immaculate Conception of the Blessed Virgin Mary*

**2015** § 1. Vetus est Christi fidelium erga eius beatissimam matrem Virginem Mariam pietas sentientium, eius animam in primo instanti creationis atque infusionis in corpus fuisse speciali Dei gratia et privilegio, intuitu meritorum Iesu Christi eius filii, humani generis Redemptoris, a macula peccati originalis praeservatam immunem, atque in hoc sensu eius conceptionis festivitatem sollemni ritu colentium et celebrantium; crevitque horum numerus post editas a felicis recordationis Sixto papa IV ... constitutiones [**1400, 1425, a Concilio Tridentino innovatas: *1516*]... . Aucta rursus et propagata fuit pietas haec, ... ita ut, accedentibus quoque plerisque celebrioribus academiis ad hanc sententiam, iam fere omnes catholici eam complectantur.

§ 1. The devotion of the faithful of Christ toward his most blessed mother, the Virgin Mary, is ancient, according to which they believe that her soul, from the first instant of its creation and infusion into the body was, by a special grace and privilege of God, preserved immune from the stain of original sin in view of the merits of her Son Jesus Christ, the Redeemer of the human race, and, in this sense, honor and celebrate, in a solemn manner, the feast of her conception; and their number has grown after the constitutions promulgated ... by Pope Sixtus IV, of happy memory [**1400, 1425, renewed by the Council of Trent: *1516*]... . This devotion has again increased and spread ... to the point that, with most of the more illustrious academies also coming to this view, almost all Catholics already embrace it.

**2016** § 2. Et quia ex occasione contrariae assertionis in contionibus, lectionibus, conclusionibus et actibus publicis, quod nempe eadem beatissima Virgo Maria fuerit concepta cum peccato originali, oriebantur in populo christiano cum magna Dei offensa scandala, iurgia et dissensiones, recolendae memoriae Paulus papa V etiam praedecessor Noster vetuit horum opinionem praefatae sententiae contrariam publice doceri aut praedicari. Quam prohibitionem piae memoriae Gregorius papa XV similiter praedecessor Noster ad privata etiam colloquia extendit, mandans insuper in favorem eiusdem sententiae, ut in sacrosanctae Missae sacrificio ac divino Officio celebrandis tam publice quam privatim non alio quam "conceptionis" nomine uti quicumque debeant.

§ 2. And since there arose among the Christian people, with great offense to God, scandals, quarrels, and discords on the occasion—in discourses, lectures, arguments, and public acts—of the contrary assertion: namely, that the same most blessed Virgin Mary was conceived with original sin, Pope Paul V, of venerable memory and Our predecessor, forbade the public teaching or preaching of the opinion of those opposed to the above-mentioned belief. Pope Gregory XV, of pious memory, likewise Our predecessor, extended this prohibition also to private conferences, ruling, moreover, in favor of the same belief, that in the celebration of the most holy sacrifice of the Mass and the Divine Office, whether in public or private, the term "conception" and no other should be used.

§ 4. Nos, considerantes quod sancta Romana Ecclesia de intemeratae semperque Virginis Mariae Conceptione festum sollemniter celebrat et speciale ac proprium super hoc Officium olim ordinavit ...
volentesque laudabili huic pietati et devotioni et festo ac cultui ... favere, ...
[*Decreta*] edita in favorem sententiae asserentis, animam beatae Mariae Virginis in sui creatione et in corpus infusione Spiritus Sancti gratia donatam et a peccato originali praeservatam fuisse ... innovamus.

§ 4. Considering that the holy Roman Church solemnly **2017**
celebrates the feast of the conception of the spotless and ever-virgin Mary and for a long while has established for this a special and proper Office ...
and wishing to promote ... this praiseworthy piety and devotion as well as the feast and the cult, ...
We renew [*the decrees*] promulgated on behalf of the belief that affirms that the soul of the Blessed Virgin Mary in its creation and its infusion into the body was blessed by the grace of the Holy Spirit and preserved from original sin....

### 2020: Constitution *Regiminis apostolici*, February 15, 1665 (1664 in the dating of the curia)

In order to break the resistance of the Jansenists, King Louis XIV of France requested a formula from the pope that would have to be signed by all ecclesiastical personnel and teachers, after another declaration of submission, presented by the Assembly of Clergy of 1657, had remained without effect. Alexander VII decreed a formula to be signed within three months.

*Ed.:* DuPlA 3/II, 315b (446b) / BullTau 17:336b / BullCocq 6/VI, 52b–53a.

*Formula of Submission for the Jansenists*

"Ego N. Constitutioni Apostolicae Innocentii X, datae die 31. Maii 1653, et Constitutioni Alexandri VII, datae die 16. Octobris 1656, Summorum Pontificum, me subicio, et quinque propositiones ex Cornelii Iansenii libro, cui nomen *Augustinus,* excerptas, et in sensu ab eodem auctore intento, prout illas per dictas Constitutiones Sedes Apostolica damnavit, sincero animo reicio ac damno, et ita iuro: Sic me Deus adiuvet, et haec sancta Dei evangelia."

"I, N., submit to the apostolic constitution of the **2020**
Supreme Pontiff Innocent X dated May 31, 1653, and to the constitution of the Supreme Pontiff Alexander VII dated October 16, 1656, and, with a sincere heart, I reject and condemn the five propositions taken from the book of Cornelius Jansen entitled *Augustinus* and in the sense understood by that same author, just as the Apostolic See has condemned them by the above-mentioned constitutions, and so I swear: So help me God, and these holy Gospels of God."

### 2021–2065: Forty-Five Propositions Condemned in the Decrees of the Holy Office, September 24, 1665, and March 18, 1666

Changes of customs and a more liberal manner of life especially among the nobility led to the formulation of moral doctrines suited to the spirit of the times. Spiritual guides who adopted these doctrines were called "benignists" or "laxists". Attacks against these doctrines were made most of all by the Jansenists. In this, they also had their dogmatic opponents in view. The new doctrines, therefore, were combatted especially in Belgium and France. The University of Louvain pursued a condemnation from Rome, and it twice published a list of censured propositions: on March 30 (at the same time also on April 26), 1653 (DuPlA 3/II, 267a–268a) and on May 4, 1657 (DuPlA 3/II, 285a–288a). These censures were taken up to a large extent word for word in the Roman condemnations of 1665, 1666, and 1679. The University of Paris provided its contribution by assigning censures to the works of prominent "laxists".

The propositions are condemned as they are worded. Within the decrees no authors are named since the propositions are frequently taken out of context and sometimes expanded by elements that are not found in the original, so that most often one must speak of fictitious authors. Not infrequently the author should be excused, since he was using a mode of argumentation that was quite common in earlier times. Therefore, it suffices to indicate the authors to whom a proposition is attributed. By means of the passages cited, a decision can be made as to how justly this was done.

*Ed.:* BullTau 17:387b–389a [= *propositions 1–28*]; 17:427b–428a [= *propositions 29–45*] / BullCocq 6/VI, 85ab; 110ab / DuPlA 3/II, 321a–324a / BullLux 6, appendix 1a–2b / Viva 1 at the beginning (without page numbering).

*Errors of a Doctrine of Moral Laxity*

#### a. Propositions 1–28 of the decree of September 24, 1665

1. Homo nullo umquam vitae suae tempore tenetur elicere actum fidei, spei et caritatis ex vi praeceptorum divinorum ad eas virtutes pertinentium.[1]

1. A man is not bound at any time at all in his life to **2021**
utter an act of faith, hope, and charity by the force of the divine precepts pertaining to these virtues.[1]

*2021 [1] Tommaso Tamburini, S.J., *Explicatio decalogi* (Lyon, 1659, and later eds.), II, 3, § 2, no. 2, and II, 1, § 1, no. 10.

**2022** 2. Vir equestris ad duellum provocatus potest illud acceptare, ne timiditatis notam apud alios incurrat.[1]

2. A man belonging to the orders of Knights when challenged to a duel can accept this, lest he incur the mark of cowardice among others.[1]

**2023** 3. Sententia asserens, Bullam "Coenae"[1] solum prohibere absolutionem haeresis et aliorum criminum, quando publica sunt, et id non derogare facultati Tridentini,[2] in qua de occultis criminibus sermo est, anno 1629, 18. Iulii in Consistorio sacrae Congregationis Eminentissimorum Cardinalium visa et tolerata est.

3. The proposition that maintains that the bull *Coenae*[1] prohibits absolution of heresy and other crimes only when they are public and that this does not derogate from the faculty of Trent,[2] in which secret crimes are discussed, was considered and tolerated in the Consistory of the Sacred Congregation of the Most Eminent Cardinals on July 18, 1629.

**2024** 4. Praelati regulares possunt in foro conscientiae absolvere quoscumque saeculares ab haeresi occulta et ab excommunicatione propter eam incursa.[1]

4. Regular prelates can in the court of conscience absolve any seculars at all of hidden heresy and of excommunication incurred by it.[1]

**2025** 5. Quamvis evidenter tibi constet, Petrum esse haereticum, non teneris denuntiare, si probare non possis.[1]

5. Although it is evidently established by you that Peter is a heretic, you are not bound to denounce ⟨him⟩ if you cannot prove it.[1]

**2026** 6. Confessarius, qui in sacramentali confessione tribuit paenitenti chartam postea legendam, in qua ad venerem incitat, non censetur sollicitasse in confessione, ac proinde non est denuntiandus.[1]

6. A confessor who in sacramental confession gives the penitent a paper to be read afterward in which he incites to lust is not considered to have solicited in the confessional and therefore is not to be denounced.[1]

**2027** 7. Modus evadendi obligationem denuntiandae sollicitationis est, si sollicitatus confiteatur cum sollicitante: hic potest ipsum absolvere absque onere denuntiandi.[1]

7. A way to avoid the obligation of denouncing solicitation exists if the one solicited confesses with the solicitor; the latter can absolve that one without the burden of denouncing.[1]

**2028** 8. Duplicatum stipendium potest sacerdos pro eadem Missa licite accipere, applicando petenti partem etiam specialissimam fructus ipsimet celebranti correspondentem, idque post decretum Urbani VIII.[1]

8. A priest can lawfully accept a double stipend for the same Mass by also applying to the petitioner the most special part of the fruit that corresponds to the celebrant himself, and this according to the decree of Urban VIII.[1]

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***2022** [1] Cf. Mateo de Moya, S.J., who, under the pseudonym Amadeus Guimenius, wrote a book that was vigorously attacked, placed on the Index in 1666, and condemned again on September 16, 1680, by Innocent XI: *Adversus quorumdam expostulationes contra nonnullos Iesuitarum opiniones morales* (Bamberg, 1657), 57: the Parisian censure of A.D. 1665 (DuPlA 3/I, 108–14) has, as its basis, the Lyon edition of 1664 (there 89, no. 5). Given the extreme rarity of the case, Paul Laymann, S.J., in *Theologia moralis* (Lyon, 1643), III, tract. 3, c. 3, no. 3, supplies his consent; a thesis to some extent analogous is found in the authors mentioned in connection with *2130.

***2023** [1] The bull *Coena*, or *In coena Domini*, was so called because usually it was read out publicly each year on Holy Thursday in the principal churches. It contained diverse censures reserved to the pope that had already been collected by Alexander VI (BullTau 5:394–97) and had grown in number over the course of the years; cf., for example, Paul III's constitution *Consueverunt Romani Pontifices* of April 13, 1536 (BullTau 6:218–24).

[2] Cf. Council of Trent, sess. 24, Decree on Reform, can. 6 (SGTr 9:$981_{36–39}$): it explicitly recognizes the power of bishops to absolve from a hidden heresy.

***2024** [1] Cf. Étienne Bauny, S.J., *Theologia moralis* I: *De sacramentis ac personis sacris* (Paris, 1640; placed on the Index), tract. 4: *De absolutione*, q. 32; cf. Bruno Chassaing, O.F.M.Rec., *Privilegia regularium, quibus aperte demonstratur regulares ab omni Ordinariorum potestate exemptos esse* ..., 3rd ed. (Paris, 1654; placed on the Index March 29, 1661), I, tract. 5, c. 3, prop. 3).

***2025** [1] Cf. Étienne Bauny, S.J., *Theologia moralis* II: *De censuris ecclesiasticis* (Paris, 1642), tract. 3, disp. 4, q. 18.

***2026** [1] The obligation to denounce solicitations made in sacramental confession was issued by Gregory XV, *Universi dominici gregis*, August 30, 1662 (BullTau 12:729f.); cf. § 7 in particular. The censured proposition is attributed above all to Thomas Hurtado, C.R.M.: cf. his *Tractatus varii resolutionum moralium* (Lyon, 1651; the work was forbidden "until corrected" on June 10, 1659), I, tract. 4, c. 5, resol. 6; c. 6, resol. 8: also prop. 7 in that place.

***2027** [1] Cf. Thomas Hurtado, *Tractatus varii*.

***2028** [1] Urban VIII, decree *Cum saepe contingat*, June 21, 1625 (BullTau 13:336–40); cf. §§ 2 and 4. This decree, renewed with the approval of the pope on January 25, 1659, by the Congregation of the Holy Council, is likewise found in an enlarged form in Innocent XII's constitution *Nuper a congregatione* of December 23, 1697 (BullTau 20:806–19). Before the decree of Urban VIII, the opinion was sustained (for example, by Cajetan de Vio, Domingo de Soto, and Melchior Cano) according to which a double offering could be accepted from different people each day by the priest for one and the same Mass, provided he had need of this for an honest sustenance of his person. After the decree of Urban VIII, Thomas Hurtado still tried to maintain this thesis; as cited in *Tractatus varii* I, tract. 2, c. 4, resol. 17, nos. 187f.; cf. Moya, *Adversus quorumdam expostulationes* (1657 ed.), 86.

9. Post decretum Urbani potest sacerdos, cui Missae celebrandae traduntur, per alium satisfacere, collato illi minori stipendio, alia pane stipendii sibi retenta.[1]

9. After the decree of Urban, a priest to whom Masses are given to be celebrated can give satisfaction through another by paying a smaller stipend to him and retaining the other part of the stipend for himself.[1] **2029**

10. Non est contra iustitiam, pro pluribus sacrificiis stipendium accipere, et sacrificium unum offerre. Neque etiam est contra fidelitatem, etiamsi promittam promissione, etiam iuramento firmata, danti stipendium, quod pro nullo alio offeram.

10. It is not contrary to justice to accept a stipend for several sacrifices and to offer ⟨only⟩ one sacrifice. Nor is it contrary to fidelity if I should promise to him who gives a stipend, even by a promise confirmed by an oath, what I will offer for no one else. **2030**

11. Peccata in confessione omissa seu oblita ob instans periculum vitae aut ob aliam causam, non tenemur in sequenti confessione exprimere.[1]

11. We are not bound to express in a subsequent confession sins omitted in confession or forgotten because of the imminent danger of death or for some other reason.[1] **2031**

12. Mendicantes possunt absolvere a casibus episcopis reservatis, non obtenta ad id episcoporum facultate.[1]

12. Mendicants can absolve from cases reserved for bishops when the faculty of the bishop was not obtained for this.[1] **2032**

13. Satisfacit praecepto annuae confessionis, qui confitetur regulari episcopo praesentato, sed ab eo iniuste reprobato.[1]

13. He satisfies the precept of an annual confession who confesses to a priest regular, presented to a bishop, but unjustly reproved by him.[1] **2033**

14. Qui facit confessionem voluntarie nullam, satisfacit praecepto Ecclesiae [*cf.* *2155].

14. He who voluntarily makes an invalid confession satisfies the precept of the Church [*cf.* *2155]. **2034**

15. Paenitens propria auctoritate substituere sibi alium potest, qui loco ipsius paenitentiam adimpleat.

15. A penitent by his own authority can substitute another for himself to fulfill the penance in his place. **2035**

16. Qui beneficium curatum habent, possunt sibi eligere in confessarium simplicem sacerdotem non approbatum ab Ordinario.[1]

16. Those who have a curial benefice can select for themselves as confessor a simple priest not approved by the Ordinary.[1] **2036**

17. Est licitum religioso vel clerico, calumniatorem gravia crimina de se vel de sua religione spargere minantem occidere, quando alius modus defendendi non suppetit: uti suppetere non videtur, si calumniator sit paratus vel ipsi religioso, vel eius religioni publice et coram gravissimis viris praedicta impingere, nisi occidatur.[1]

17. It is permitted a religious or a cleric to kill a calumniator who threatens to spread grave crimes about him or his order when no other means of defense is at hand; as it seems not to be, if a calumniator be ready to spread the aforesaid about the religious himself or his order publicly or among people of importance, unless he be killed.[1] **2037**

18. Licet interficere falsum accusatorem, falsos testes ac etiam iudicem, a quo iniqua certo imminet sententia, si alia via non potest innocens damnum evitare.[1]

18. It is permitted to kill a false accuser, false witnesses, and even a judge from whom an unjust sentence threatens with certainty, if the innocent can avoid harm in no other way.[1] **2038**

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***2029** [1] Cf. Moya, *Adversus quorumdam expostulationes* (1664 ed.), 127, no. 3.

***2031** [1] Taken from the 1653 censure of Louvain, prop. 12.

***2032** [1] Cf. Chassaing, *Privilegia regularium* I, tract. 5, c. 3, prop. 6; "probabiliter sustineri posset" (it could probably be sustained).

***2033** [1] This proposition can be deduced from the thesis that a priest regular [i.e., of a religious order] who has been deprived permission from the bishop for unfounded reasons can still absolve validly; this thesis was sustained by Martin de Azpilcueta, called "Navarrus", *Enchiridion sive Manuale confessariorum et paenitentium* (Salamanca, 1657, in Spanish; Rome, 1588, and other eds.), 27, nos. 264f., where it refers to Antonio de Escobar y Mendoza, S.J., *Theologia moralis* (Lyon, 1646, and other eds.), tract. II, lib. 16, sec. 2, c. 17, problema 46.

***2036** [1] Moya, *Adversus quorumdam expostulationes* (1657 ed.), 157.

***2037** [1] This proposition is taken chiefly from the censure of Louvain of A.D. 1653, prop. 7; Francesco Amico, S.J., *Cursus theologicus iuxta scholasticam huius temporis S. I. methodum*, 2nd ed. (Douai, 1640), V, disp. 36, no. 118, presents this as an example for discussion; nevertheless, it was selected for the September 6, 1649, censure of Louvain.

***2038** [1] From the 1657 Louvain censure, prop. 5. Cf. Domingo Báñez, O.P., *De iustitia et iure,* q. 46, art. 7, dub. 4, concl. 2; Cardinal Juan de Lugo, S.J., *De iustitia*, disp. 10, sec. 7, no. 165; Antonio Diana, C.R.M., *Resolutiones morales* VIII, tract. 7, resol. 52; Escobar, *Theologia moralis* IV, lib. 32, sec. 2, c. 5, problema 5, and other authors.

**2039** 19. Non peccat maritus occidens propria auctoritate uxorem in adulterio deprehensam.[1]

19. A husband does not sin by killing on his own authority a wife caught in adultery.[1]

**2040** 20. Restitutio a Pio V[1] imposita beneficiatis non recitantibus non debetur in conscientia ante sententiam declaratoriam iudicis, eo quod sit poena.

20. The restitution imposed by Pius V[1] upon those who have received benefices but not reciting ⟨the Divine Office in fulfillment of their obligation⟩ is not due in conscience before the declaratory sentence of the judge, because it is a penalty.

**2041** 21. Habens capellaniam collativam, aut quodvis aliud beneficium ecclesiasticum, si studio litterarum vacet, satisfacit suae obligationi, si officium per alium recitet.

21. He who has a collective chaplaincy, or any other ecclesiastical benefice, if he is busy with the study of letters, satisfies his obligation if he recites the office through another.

**2042** 22. Non est contra iustitiam, beneficia ecclesiastica non conferre gratis: quia collator conferens illa beneficia ecclesiastica pecunia interveniente non exigit illam pro collatione beneficii, sed veluti pro emolumento temporali, quod tibi conferre non tenebatur.[1]

22. It is not contrary to justice not to confer ecclesiastical benefices gratuitously, because the contributor who contributes those ecclesiastical benefices with money intervening does not exact that money for the contribution of the benefice, but for a temporal profit, which he was not bound to contribute to you.[1]

**2043** 23. Frangens ieiunium Ecclesiae, ad quod tenetur, non peccat mortaliter, nisi ex contemptu vel inoboedientia hoc faciat, puta quia non vult se subicere praecepto.[1]

23. He who breaks a fast of the Church to which he is bound does not sin mortally, unless he does this out of contempt and disobedience, for example, because he does not wish to subject himself to a precept.[1]

**2044** 24. Mollities, sodomia et bestialitas sunt peccata eiusdem speciei infimae; ideoque sufficit dicere in confessione, se procurasse pollutionem.[1]

24. Pederasty, sodomy, and bestiality are sins of the same inferior species; therefore it suffices to say in confession that one has procured a pollution.[1]

**2045** 25. Qui habuit copulam cum soluta, satisfacit confessionis praecepto dicens: Commisi cum soluta grave peccatum contra castitatem, non explicando copulam.[1]

25. He who has had intercourse with an unmarried woman satisfies the precept of confession by saying: "I committed a grievous sin against chastity with an unmarried woman", without mentioning the intercourse.[1]

**2046** 26. Quando litigantes habent pro se opiniones aeque probabiles, potest iudex pecuniam accipere pro ferenda sententia in favorem unius prae alio.[1]

26. When litigants have equally probable opinions in their defense, the judge can accept money to bring a sentence in favor of one over the other.[1]

**2047** 27. Si liber sit alicuius iunioris et moderni, debet opinio censeri probabilis, dum non constet, reiectam esse a Sede Apostolica tamquam improbabilem.[1]

27. If a book is published by a younger or modern person, its opinion should be considered as probable, since it is not established that it has been rejected by the Holy See as improbable.[1]

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***2039** [1] Moya, *Adversus quorumdam expostulationes* (1657 ed.), 68.

***2040** [1] Pius V, constitution *Ex proximo Lateranensi*, September 20, 1571 (BullTau 7:942f.), confirmed the law approved by Lateran Council V in sess. 9. This law was understood by Pedro de Soto, O.P., among others, as a purely penal law.

***2042** [1] Vincenzo Candido, O.P., *Illustriores disquisitiones morales* I, disq. 18, art. 39, dub. 3 to the end (Lyon, 1638), 206; Moya, *Adversus quorumdam expostulationes* (1657 ed.), 79.

***2043** [1] The proposition is attributed to Petrus de Palude, O.P. (d. 1342), *Commentarius in sententias* IV, dist. 15, a. 1, concl. 2, and to Francesco Zabarella (d. 1417), *Commentarius in Decretales*, t. II, tit. 46, c. 2, on the observance of fasting.

***2044** [1] The first part of the proposition was generally accepted by theologians of the time; the foundation was provided by Thomas Aquinas, *Summa theologiae* II–II, q. 154, a. 11–12 (Editio Leonina 10:243f., 247f.); cf. Cajetan de Vio, Commentary on q. 154, a. 11, ad dub. 2 (Editio Leonina 10:245). The second part of the proposition is a conclusion taken from Juan Caramuel de Lobkowicz, O.Cist., though he later retracted it; cf. his work *Theologia moralis fundamentalis* (Frankfurt, 1651, and other eds.), II, fundam. 57, q. 6, and *Theologia moralis ad prima eaque clarissima principia reducta* (Louvain, 1645), IV, no. 1669.

***2045** [1] From the Parisian censure; Moya, *Adversus quorumdam expostulationes* (1664 ed.), 208, prop. 13; Caramuel, *Theologia moralis fundamentalis*, fundam. 25, no. 484 (in the ed. before 1656).

***2046** [1] From the Parisian censure: Moya, *Adversus quorumdam expostulationes* (1664 ed.), 113, prop. 11; cf. the Louvain censure, art. 11, and the censure of the Synod of Namur, 1659, art. 13.

***2047** [1] Cf. Moya, *Adversus quorumdam expostulationes* (1664 ed.), 27, no. 1, and 191, no. 4 (Parisian censure); in the same sense: Vincenzo Figliucci, S.J., *Morales quaestiones de christianis officiis et casibus conscientiae* (Lyon, 1622), II, tract. 21, c. 4, no. 134, restrictio in no. 136.

28. Populus non peccat, etiamsi absque ulla causa non recipiat legem a principe promulgatam.[1]

28. The people do not sin, even if without any cause they do not accept a law promulgated by the ruler.[1] **2048**

### b. Propositions 29–45 of the decree of March 18, 1666

29. In die ieiunii qui saepius modicum quid comedit, etiamsi notabilem quantitatem in fine comederit, non frangit ieiunium.

29. On a day of fasting, he who eats a moderate amount frequently, even if in the end he has eaten a considerable quantity, does not break the fast. **2049**

30. Omnes officiales, qui in republica corporaliter laborant, sunt excusati ab obligatione ieiunii, nec debent se certificare, an labor sit compatibilis cum ieiunio.[1]

30. All officials who labor physically in the state are excused from the obligation of fasting and need not make certain whether the labor is compatible with fasting.[1] **2050**

31. Excusantur absolute a praecepto ieiunii omnes illi, qui iter agunt equitando, utcumque iter agunt, etiamsi iter necessarium non sit, et etiamsi iter unius diei conficiant.[1]

31. All those are entirely excused from fasting who make a journey by horse, in whatever way they make it, even if it is not necessary and even if they complete a journey of a single day.[1] **2051**

32. Non est evidens, quod consuetudo non comedendi ova et lacticinia in Quadragesima obliget.[1]

32. It is not evident that the custom of not eating eggs and dairy products in Lent is binding.[1] **2052**

33. Restitutio fructuum ob omissionem Horarum suppleri potest per quascumque eleemosynas, quas antea beneficiarius de fructibus sui beneficii fecerit.[1]

33. Restitution of benefits ⟨lost⟩ because of the omission of ⟨praying⟩ the Hours can be supplied through any alms that a beneficiary has previously made from the income of his benefice.[1] **2053**

34. In die Palmarum recitans officium paschale satisfacit praecepto.[1]

34. By reciting the paschal office on the day of Palms one satisfies the precept.[1] **2054**

35. Unico officio potest quis satisfacere duplici praecepto pro die praesenti et crastino.[1]

35. By a single office anyone can satisfy a twofold precept, for the present day and tomorrow.[1] **2055**

36. Regulares possunt in foro conscientiae uti privilegiis suis, quae sunt expresse revocata per Concilium Tridentinum.

36. Regulars can in the forum of conscience use their privileges which were expressly revoked by the Council of Trent. **2056**

37. Indulgentiae concessae regularibus et revocatae a Paulo V hodie sunt revalidatae.[1]

37. Indulgences conceded to regulars and revoked by Paul V are today revalidated.[1] **2057**

38. Mandatum Tridentini, factum sacerdoti sacrificanti ex necessitate cum peccato mortali, confitendi "quamprimum" [*cf.* *1647], est consilium, non praeceptum.[1]

38. The mandate of the Council of Trent, made for the priest who of necessity carries out the Sacrifice while in mortal sin, to confess as soon as possible [*cf.* *1647] is a recommendation, not a precept.[1] **2058**

39. Illa particula "quamprimum" intelligitur, cum sacerdos suo tempore confitebitur.

39. The expression "as soon as possible" is understood to be when the priest will confess in his ⟨usual⟩ time. **2059**

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*2048 [1] Escobar, *Theologia moralis* I, l. 5, sec. 2, c. 14, problema 13.

*2050 [1] Diana, *Resolutiones morales* VIII, tract. 7, resol. 56, and IV, tract. 4, resol. 130; Juan Machado de Chaves, *Perfecto confesor y cura de almas* (Barcelona, 1641), II, l. 6, pt. 8, doc. 5.

*2051 [1] Diana, *Resolutiones morales* XI, tract. 2, resol. 57 and 21, § 3.

*2052 [1] Cf. Moya, *Adversus quorumdam expostulationes* (1657 ed.), 105. This usage derives from an inauthentic letter of Gregory I the Great that was included in Gratian, *Decretum*, pt. I, dist. 4, c. 6, § 2 (Frdb 1:6).

*2053 [1] Cf. Diana, *Resolutiones morales* IX, tract. 9, resol. 23.

*2054 [1] Caramuel, *Theologia moralis fundamentalis* (Frankfurt, 1651), fundam. 53, no. 1100; but he soon retracted the proposition: cf. the Lyon ed. of the same work from A.D. 1657f., fundam. 53, no. 2491.

*2055 [1] Brought up for discussion in Caramuel, *Theologia moralis*, fundam. 31, no. 502; later, though (Lyon ed., no. 764), the correct resolution was added.

*2057 [1] In order to eliminate the excessive number of indulgences that had been conceded to religious orders, Paul V, in the constitution *Romanus Pontifex* of May 23, 1606 (BullTau 11:315–18), annulled all previous indulgences and replaced them with a reduced number of new ones.

*2058 [1] Cf. Enrique de Villalobos, O.Min., *Summa de la teologia moral y canonica* (Salamanca, 1623), I, tract. 7, diffic. 37, no. 7.

**2060** 40. Est probabilis opinio, quae dicit, esse tantum veniale osculum habitum ob delectationem carnalem et sensibilem, quae ex osculo oritur, secluso periculo consensus ulterioris et pollutionis.

40. It is a probable opinion that states that a kiss is only venial when performed for the sake of the carnal and sensible delight that arises from the kiss, if danger of further consent and pollution is excluded.

**2061** 41. Non est obligandus concubinarius ad eiciendam concubinam, si haec nimis utilis esset ad oblectamentum concubinarii, vulgo "regalo", dum, deficiente illa nimis aegre ageret vitam, et aliae epulae taedio magno concubinarium afficerent, et alia famula nimis difficile inveniretur.[1]

41. A keeper of a concubine is not bound to dismiss the concubine if she is very useful for the pleasure of the keeper (commonly called *regalo*), provided that if she were missing, he would carry on life with very great difficulty and other feasts would affect the keeper with great disgust, and another maidservant would be found with very great difficulty.[1]

**2062** 42. Licitum est mutuanti, aliquid ultra sortem exigere, si se obliget ad non repetendam sortem usque ad certum tempus.[1]

42. It is permitted one who borrows money to exact something beyond the principal if he obligates himself not to seek the principal until a certain time.[1]

**2063** 43. Annuum legatum pro anima relictum non durat plus quam per decem annos.

43. An annual legacy left for the soul ⟨of one deceased⟩ does not bind for more than ten years.

**2064** 44. Quoad forum conscientiae, reo correcto eiusque contumacia cessante, cessant censurae.[1]

44. So far as the forum of conscience is concerned, when the guilty has been corrected and the contumacy ceases, the censures cease.[1]

**2065** 45. Libri prohibiti "donec expurgentur", possunt retineri usque dum adhibita diligentia corrigantur.[1]

45. Books prohibited "until they are expurgated" can be retained up to the point when, with due diligence, they are corrected.[1]

[*Censura:*] ut minimum scandalosae.

[*Censure:*] at the very least scandalous.

### 2070: Decree of the Holy Office, May 5, 1667

The archbishop of Mechelen (1637) and the bishop of Namur (1659), by means of pastoral instructions, had exhorted confessors not to be satisfied with the attrition of penitents that is spoken of in chapter 4 of session 14 of the Council of Trent (*1678). When in 1661 there was published in Ghent a catechism by an anonymous Jesuit upholding attritionism, the pastors of Ghent, with the approval of the University of Louvain, requested an intervention by Alexander VII and by Cardinal Pietro Sforza Pallavicini, S.J. (who was known to be a contritionist). The decree asked for moderation in this dispute.

*Ed.:* DuPIA 3/II, 324b–325a.

*On the Liberty of Teaching with Regard to Attrition*

**2070** Cum acceperit non sine gravi animi moerore Scholasticos quosdam acrius nec absque fidelium scandalo inter se contendere, an illa attritio, quae concipitur ex metu gehennae, excludens voluntatem peccandi, cum spe veniae, ad impetrandam gratiam in sacramento paenitentiae requirat insuper aliquem actum dilectionis Dei, asserentibus quibusdam, negantibus aliis, et invicem adversam sententiam censurantibus,

Since it has come to be known, and not without great sadness of soul, that certain scholastics dispute in a violent manner among themselves, and not without scandal to the faithful, whether that attrition which is conceived through the fear of hell, excludes the will to sin, and is accompanied by the hope of pardon requires in addition some act of the love of God in order to obtain the grace of the sacrament of penance; ⟨and since⟩ some affirm this and others deny it, and they censure each other's opposing opinion,

Sanctitas Sua ... praecipit ... ut, si deinceps de materia attritionis praefatae scribent vel libros aut scripturas edent vel docebunt vel praedicabunt vel alio quovis

His Holiness ... orders ... that if in the future they write about the matter of the aforementioned attrition or publish books or writings or teach or preach or, in any

*2061 [1] Juan Sánchez, *Selectae et practicae disputationes de rebus in administratione sacramentorum praesertim eucharistiae et paenitentiae passim occurentibus* (Madrid, 1624; placed on the Index December 3, 1642), disp. 10, no. 20; likewise the Louvain censure of 1657, prop. 2.

*2062 [1] Cf. Moya, *Adversus quorumdam expostulationes* (1664 ed.), 160, no. 7; 158, prop. 1 (Parisian censure).

*2064 [1] Cf. Diana, *Resolutiones morales*, tract. 10, resol. 25.

*2065 [1] Pierre Marchant O.F.M.Rec., *Tribunal sacramentale et invisibile animarum in hac vita mortali* (Ghent, 1642, and later eds.), II, tract. 2, tit. 2, sec. 4, q. 3, dub. 5.

modo paenitentes aut scholares ceterosve erudient, non audeant alicuius theologicae censurae alteriusve iniuriae aut contumeliae nota taxare alterutram sententiam, sive negantem necessitatem aliqualis dilectionis Dei in praefata attritione ex metu gehennae concepta, quae hodie inter scholasticos communior videtur, sive asserentem dictae dilectionis necessitatem, donec ab hac Sancta Sede fuerit aliquid hac in re definitum.

manner, instruct penitents, students, or others, let them dare not reproach with any theological censure or any other insult or abuse either one of the two opinions: whether that which denies the necessity of any ⟨act of the⟩ love of God, ⟨as⟩ in the aforementioned attrition, conceived through the fear of hell—which seems to be the more common opinion among scholastics today—or that which affirms the necessity of this aforesaid love, until the Holy See has defined something on this subject.

CLEMENT IX: June 20, 1667–December 9, 1669
CLEMENT X: April 29, 1670–July 22, 1676

## INNOCENT XI: September 21, 1676–August 12, 1689

### 2090–2095: Decree of the Sacred Congregation of the Council *Cum ad aures*, February 12, 1679

The first part of this decree repeats the response of the Congregation of the Council *Etsi frequens* to the bishop of Brescia of June 24, 1587. The latter had attempted to limit communion by the laity to two days per week. Some laity asserted, to the contrary, the divine right of being able to receive holy communion daily. Jean Pichon, S.J., upheld a position opposed to the rigorism of the Jansenists whereby the faithful living in the state of grace are obligated to receive holy communion frequently. His book *L'Ésprit de Jésus-Christ et de l'Église sur la fréquente communion* (Paris, 1745) was opposed by the majority of French bishops. He retracted his teaching in January 1748.

*Ed.:* CollPF, 2nd ed., no. 219 / DuPlA 3/II, 346b–347a.

*On Frequent and Daily Communion*

Etsi frequens quotidianusque sacrosanctae Eucharistiae usus a sanctissimis Patribus fuerit semper in Ecclesia probatus: numquam tamen aut saepius illam percipiendi aut ab ea abstinendi certos singulis mensibus aut hebdomadis dies statuerunt, quos nec Concilium Tridentinum praescripsit, sed, quasi humanam infirmitatem secum reputaret, nihil praecipiens, quid cuperet tantum indicavit, cum inquit: "Optaret quidem sacrosancta Synodus, ut in singulis Missis fideles adstantes sacramentali Eucharistiae perceptione communicarent" [**1747*]. Idque non immerito: multiplices enim sunt conscientiarum recessus, variae ob negotia spiritus alienationes; multae contra gratiae et Dei dona parvulis concessa; quae cum humanis oculis scrutari non possimus, nihil certe de cuiusque dignitate atque integritate et consequenter de frequentiore aut quotidiano vitalis panis esu potest constitui.

Although the daily and frequent use of the most **2090**
Holy Eucharist has always been approved by the holy Fathers of the Church, yet never have they appointed certain days either for receiving it more often or certain days of the weeks and months for abstaining from it, which the Council of Trent did not prescribe; but, as if it considered the frailty of human nature, although making no command, it merely indicated what it would prefer when it said: "The holy council would certainly like the faithful present at every Mass to communicate by the sacramental reception of the Eucharist" [**1747*]. And this not without cause, for there are very many secret recesses of conscience, various diversions because of the occupations of the spirit, likewise many graces and gifts of God granted to children, and since we cannot scrutinize these with human eyes, nothing can be established concerning the worthiness or integrity of anyone and, consequently, nothing concerning the more frequent or daily partaking of the bread of life.

Et propterea quod ad negotiatores ipsos attinet, frequens ad sacram alimoniam percipiendam accessus confessariorum secreta cordis explorantium iudicio est relinquendus, qui ex conscientiarum puritate et frequentiae fructu et ad pietatem processu laicis negotiatoribus et coniugatis, quod prospicient eorum saluti profuturam, id illis praescribere debebunt.

And thus, as far as merchants themselves are con- **2091**
cerned, frequent approach to the receiving of the holy sustenance is to be left to the judgment of the confessors who explore the secrets of the heart, who from the purity of consciences and from the fruit of frequency and from the progress in piety in the case of the laity who are merchants and those who are married will be obliged to provide for them whatever they see will be of benefit to their salvation.

**2092** In coniugatis autem hoc amplius animadvertant, cum beatus Apostolus nolit eos "invicem fraudari, nisi forte ex consensu ad tempus, ut vacent orationi" [*cf. 1 Cor 7:5*], eos serio admoneant, tanto magis ob sacratissimae Eucharistiae reverentiam continentiae vacandum purioreque mente ad caelestium epularum communionem esse conveniendum.

In the case of married persons, however, let them seriously consider this, since the blessed apostle does not wish them to "deprive one another, except perhaps by agreement for a season, that they may devote themselves to prayer" [*cf. 1 Cor 7:5*], let them advise these seriously that they should give themselves more to continence, because of reverence for the most Holy Eucharist, and that they should come together for communion in the heavenly banquet with a purer mind.

**2093** In hoc igitur pastorum diligentia potissimum invigilabit, non ut a frequenti aut quotidiana sacrae communionis sumptione unica praecepti formula aliqui deterreantur, aut sumendi dies generaliter constituantur, sed magis quid singulis permittendum, per se aut parochos seu confessarios sibi decernendum putet; illudque omnino prohibeat, ut nemo a sacro convivio, seu frequenter seu quotidie accesserit, repellatur....

In this, then, will the diligence of pastors be especially alert, not that some may not be deterred from frequent or daily partaking of holy communion by a single formula of precept, or that days for partaking be established generally, but rather let it be decided what should be permitted to each or should be decided for themselves by themselves or ⟨by the⟩ priests or confessors; and let this be prohibited entirely: that no one be repelled from the sacred banquet, whether he approach it frequently or daily....

**2094** Proderit etiam praeter parochorum et confessariorum diligentiam opera quoque concionatorum uti et cum eis constitutum habere, ut cum fideles ad sanctissimi Sacramenti frequentiam (quod facere debent) accesserint, statim de magna ad illud sumendum praeparatione orationem habeant, generatimque ostendant, eos, qui ad frequentiorem aut quotidianam salutiferi cibi sumptionem devoto studio excitantur, debere, sive laici negotiatores sint, sive coniugati, sive quicumque alii, suam agnoscere infirmitatem, ut dignitate Sacramenti ac divini iudicii formidine discant caelestem mensam, in qua Christus est, revereri; et si quando se minus paratos senserint, ab ea abstinere seque ad maiorem praeparationem accingere....

It will be of benefit, too, besides the diligence of priests and confessors, to make use also of the services of preachers and to have an agreement with them that, when the faithful have become used to frequenting the most holy Sacrament (which they should do), they preach a sermon on the great preparation for undertaking that and show in general that those who by devout zeal are stirred to a more frequent or daily partaking of the salutary Food, whether lay merchants or married people or any others, ought to understand their own weakness, so that because of the dignity of the Sacrament and the fear of the divine judgment they may learn to revere the celestial table on which is Christ; and if at any time they should feel themselves not prepared, to abstain from it and to gird themselves for a greater preparation....

**2095** Porro episcopi et parochi seu confessarii redarguant asserentes, communionem quotidianam esse de iure divino....

Furthermore, let bishops and priests or confessors refute those who hold that daily communion is of divine right....

## 2101–2167: Sixty-Five Propositions Condemned in the Decree of the Holy Office, March 2, 1679

In 1677, the faction of the theological faculty at Louvain favorable to Baianism had sent representatives to Rome in order to submit various dogmatic and moral propositions for condemnation. To a large extent, these propositions were taken from the censure of the University of Louvain of March 30 and April 26, 1653 (DuPlA 3/II, 267f.), as well as May 4, 1657 (DuPlA 3/II, 285–88). They had some success with Innocent XI, who tended toward rigorism, with regard to moral teaching but not with regard to the aids of grace. Innocent XI limited himself to condemning the deviations of moral doctrine. Out of 116 propositions, he chose sixty-five. For the interpretation, see *2021°.

*Ed.:* BullTau 19:145b–149a / DuPlA 3/II, 348a–352a / Viva 2:3–6.

### *Errors of a Doctrine of Moral Laxity*

**2101** 1. Non est illicitum, in sacramentis conferendis sequi opinionem probabilem de valore sacramenti, relicta tutiore, nisi id vetet lex, conventio aut periculum gravis damni incurrendi. Hinc sententia probabili

1. In conferring the sacraments, it is not illicit to follow the probable opinion with respect to the validity of the sacrament, disregarding what is more certain, unless it is forbidden by law, convention, or the danger of incurring

tantum utendum non est in collatione baptismi, ordinis sacerdotalis aut episcopalis.[1]

grave harm. For this reason, it is only in the conferral of baptism ⟨and⟩ priestly or episcopal ordination that the probable opinion is not to be held.[1]

2. Probabiliter existimo, iudicem posse iudicare iuxta opinionem etiam minus probabilem.[1]

2. I think that probably a judge can pass judgment according to opinion, even the less probable.[1] **2102**

3. Generatim, dum probabilitate sive intrinseca sive extrinseca quantumvis tenui, modo a probabilitatis finibus non exeatur, confisi aliquid agimus, semper prudenter agimus.[1]

3. In general, when we do something confidently according to probability, whether intrinsic or extrinsic, however slight, provided there is no departure from the bounds of probability, we always act prudently.[1] **2103**

4. Ab infidelitate excusabitur infidelis non credens, ductus opinione minus probabili.[1]

4. An infidel who does not believe will be excused of infidelity, since he is guided by a less probable opinion.[1] **2104**

5. An peccet mortaliter, qui actum dilectionis Dei semel tantum in vita eliceret, condemnare non audemus.[1]

5. We dare not convict of mortal sin one who has produced an act of the love of God only once in his life.[1] **2105**

6. Probabile est, ne singulis quidem rigorose quinquenniis per se obligare praeceptum caritatis erga Deum.[1]

6. It is probable that the precept of love toward God is not in itself absolutely obligatory even every five years.[1] **2106**

7. Tunc solum obligat, quando tenemur iustificari, et non habemus aliam viam, qua iustificari possumus.[1]

7. Then only is it obligatory when we are bound to be justified, and we have no other way by which we can be justified.[1] **2107**

8. Comedere et bibere usque ad satietatem ob solam voluptatem non est peccatum, modo non obsit valetudini; quia licite potest appetitus naturalis suis actibus frui.[1]

8. Eating and drinking up to satiety for pleasure alone is not sinful, provided this does not stand in the way of health, since any natural appetite can licitly enjoy its own actions.[1] **2108**

9. Opus coniugii ob solam voluptatem exercitum omni penitus caret culpa ac defectu veniali.[1]

9. The act of marriage exercised for pleasure only is entirely free of all fault and venial defect.[1] **2109**

10. Non tenemur proximum diligere actu interno et formali.[1]

10. We are not bound to love our neighbor by an internal and formal act.[1] **2110**

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***2101** [1] Antwerp thesis of June 26, 1673 (Ignace Maillot, S.J.); Hernando de Castropalao, S.J., *Opus morale de virtutibus et vitiis contrariis* (Lyon, 1631, and other eds.), I, tract. 1, disp. 2, punctum 5, no. 5.

***2102** [1] Juan Sánchez, *Selectae et practicae disputationes de rebus in administratione sacramentorum praesertim eucharistiae et paenitentiae passim occurentibus* (Madrid, 1624; placed on the Index December 3, 1642), disp. 44, no. 50; Vincenzo Figliucci, S.J., *Morales quaestiones de christianis officiis et casibus conscientiae* (Lyon, 1622), II, tract. 21, c. 4, no. 130; Thomas Hurtado, C.R.M., *Tractatus varii resolutionum moralium* (Lyon, 1659; the work was forbidden "until corrected" on June 10, 1659), I, tract. 3, c. 6, no. 314; Antonio de Escobar y Mendoza, S.J., *Theologia moralis* (Lyon, 1646, and other eds.), I, l. 2, sec. 2, c. 6, problema 14.

***2103** [1] Tommaso Tamburini, S.J., *Explicatio decalogi* (Lyon, 1659, and later eds.), I, 3, § 3, no. 3; the "quantumvis tenui" (however so weak) has the same meaning as "minimo gradui probabilitatis" (the least degree of probability) in Zaccaria Pasqualigo, O.Theat., *Decisiones morales* (Verona, 1641; placed on the Index in 1683 "until corrected"), decisio 20.

***2104** [1] Juan Sánchez, *Selectae et practicae disputationes*, disp. 19, no. 7.

***2105** [1] Antoine Sirmond, S.J., *La Défense de la vertu* (Paris, 1641), traité 2, sec. 1, chaps. 2–3; Antwerp thesis of April 16, 1674 (A. Marchant, O.Min.); cf. Gabriel Vásquez, S.J., *Commentarius in II partem D. Thomae* IV, *De poenitentia*, q. 86, a. 2, dub. 6, no. 11: the obligation of the precept applies only for the end of life.

***2106** [1] Figliucci, *Morales quaestiones* II, c. 9, nos. 286f.; cf. Escobar y Mendoza, *Liber theologiae moralis 24 doctoribus S.I. reseratus* (Lyon, 1644, and other eds.), tract. 5, examen 4, c. 1.

***2107** [1] Tamburini, *Explicatio decalogi* II, 3, § 2, no. 2; cf. ibid. 1, § 1: Juan Azor, S.J., *Institutiones morales* (Lyon, 1613, and other eds.), I, l. 9, c. 4.

***2108** [1] Juan Sánchez, *Selectae et practicae disputationes*, disp. 2, no. 14.

***2109** [1] Ibid., disp. 23, no. 25; cf. disp. 6, no. 4.

***2110** [1] Francisco Suárez, S.J., *De charitate*, disp. 5, sec. 4, no. 4 (*Opera omnia*, ed. C. Berton [Paris, 1866ff.], 12:642); Escobar, *Theologia moralis* 6/I (1663 ed.), l. 49, sec. 2, c. 15, dub. 15; Juan Sánchez, *Selectae et practicae disputationes*, disp. 1, no. 21. In the Antwerp thesis as cited in *2105. The authors base themselves on Thomas Aquinas, *Summa theologiae* II–II, q. 25, a. 8 (Editio Leonina 8:204), and Duns Scotus, *Commentary on the Sentences* III, dist. 30, § Quantum ad hoc (Wadding ed., 7/II [Lyon, 1639], 672).

**2111** 11. Praecepto proximum diligendi satisfacere possumus per solos actus externos.[1]

11. We can satisfy the precept of loving neighbor by external acts only.[1]

**2112** 12. Vix in saecularibus invenies, etiam in regibus, superfluum statui. Et ita vix aliquis tenetur ad eleemosynam, quando tenetur tantum ex superfluo statui.[1]

12. Among those living in the world, even among kings, it is difficult to find something that is superfluous to their state. And thus hardly anyone is obliged to give alms, since he is obliged ⟨to do so⟩ only from what is superfluous to his state.[1]

**2113** 13. Si cum debita moderatione facias, potes absque peccato mortali de vita alicuius tristari, et de illius morte naturali gaudere, illam inefficaci affectu petere et desiderare, non quidem ex displicentia personae, sed ob aliquod temporale emolumentum.[1]

13. If you act with due moderation, you can without mortal sin be sad about the moral life of someone and rejoice about his natural death, seek it with ineffectual desire, and long for it, not indeed from dissatisfaction with the person, but because of some temporal advantage.[1]

**2114** 14. Licitum est, absoluto desiderio cupere mortem patris, non quidem ut malum patris, sed ut bonum cupientis; quia nimirum ei obventura est pinguis hereditas.[1]

14. It is licit with an absolute desire to wish for the death of a father, not indeed as an evil to the father, but as a good to him who desires it, for a rich inheritance will surely come his way.[1]

**2115** 15. Licitum est filio gaudere de parricidio parentis a se in ebrietate perpetrato, propter ingentes divitias inde ex hereditate consecutas.

15. It is licit for a son to rejoice over the parricide of his parent perpetrated by himself in drunkenness because of the great riches that came from it by inheritance.

**2116** 16. Fides non censetur cadere sub praeceptum speciale et secundum se.[1]

16. Faith is not considered to fall by itself under a special precept.[1]

**2117** 17. Satis est actum fidei semel in vita elicere.[1]

17. It is enough to utter an act of faith once during life.[1]

**2118** 18. Si a potestate publica quis interrogetur, fidem ingenue confiteri ut Deo et fidei gloriosum consulo: tacere ut peccaminosum per se non damno.[1]

18. If public authority questions anyone, I consider it glorious for God and for the faith to confess the faith openly: ⟨but⟩ I do not condemn silence in itself as sinful.[1]

**2119** 19. Voluntas non potest efficere, ut assensus fidei in se ipso sit magis firmus, quam mereatur pondus rationum ad assensum impellentium.[1]

19. The will cannot effect that assent to faith in itself be stronger than the weight of reasons impelling toward assent.[1]

**2120** 20. Hinc potest quis prudenter repudiare assensum, quem habebat, supernaturalem.[1]

20. Hence, anyone can prudently repudiate the supernatural assent that he had.[1]

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***2111** [1] This can be deduced from the passages referred to in *2110.

***2112** [1] Gabriel Vásquez, S.J., *Opusculum de eleemosyna* (among the *Opuscula moralia* [Alcalá de Henares, 1617, and other eds.]), c. 4, no. 14 (= first part of the proposition), and c. 1, dub. 3, no. 27 (= second part of the proposition); Antonio Diana, O.Theat., *Resolutiones morales* (Lyon, 1629ff.; Venice, 1652f.; Rome, 1656), IV, tract. 4, resol. 215; Emmanuel Sa, S.J., *Aphorismi confessariorum ex variis doctorum sententiis collecti* (Venice, 1592, and later eds.; prohibited "until corrected" on August 7, 1603) under the term "Eleemosyna", no. 2; Louvain thesis of June 30, 1670 (Aegidius Estrix, S.J.).

***2113** [1] Tamburini, *Explicatio decalogi* V, 1, § 3, no. 32: Hernando de Castropalao, *Opus morale de virtutibus* I, tract. 6, disp. 4, punctum 1, nos. 10f.; Juan Sánchez, *Selectae et practicae disputationes*, disp. 2, no. 9; Mateo de Moya, *Selectae quaestiones ex praecipuis theologiae tractatibus* (Madrid, 1670; 3rd ed., 1678), tract. 6, disp. 6, q. 5, no. 8 (verbatim); many others of similar nature.

***2114** [1] Tamburini, *Explicatio decalogi* V, 1, § 3, no. 31, *probabiliter* (more probably).

***2116** [1] Antwerp thesis of April 16, 1674 (A. Marchant, O.Min.); cf. Tamburini, *Explicatio decalogi* II, 1, § 1, no. 9; Louvain thesis of June 30, 1670 (Aegidius Estrix); Moya, *Adversus quorumdam expostulationes* (1657 ed.), 157.

***2117** [1] Tamburini, *Explicatio decalogi* II, 1, no. 8; Louvain thesis of June 30, 1670 (Estrix); cf. Juan Sánchez, *Selectae et practicae disputationes*, disp. 41, no. 32, but even more clearly in the Index under the term "Scrupulosus".

***2118** [1] Antwerp thesis of April 16, 1674 (A. Marchant, O.Min.).

***2119** [1] Aegidius Estrix, S.J., *Diatriba theologica de sapientia Dei beneficia mundi architecta et gubernatrice optima ... sive Manuductio ad fidem divinam ...* (Antwerp, 1672); placed on the Index April 5, 1674), nos. 130, 132 = ass. 28 and coroll. (pp. 68, 70); Antwerp thesis of April 16, 1674 (A. Marchant, O.Min.).

***2120** [1] Estrix, *Diatriba theologica*, no. 159 = ass. 33, coroll. (p. 83); Antwerp thesis of April 16, 1674 (A. Marchant, O.Min.).

21. Assensus fidei supernaturalis et utilis ad salutem stat cum notitia solum probabili revelationis, immo cum formidine, qua quis formidet, ne non sit locutus Deus.[1]

21. The assent to the faith, supernatural and useful to salvation, is based on only a probable knowledge of revelation and even on the fear with which one fears that God has not spoken.[1] **2121**

22. Nonnisi fides unius Dei necessaria videtur necessitate medii, non autem explicita Remuneratoris.[1]

22. Only faith in one God seems necessary by a necessity of means, not, however, the explicit ⟨faith⟩ in a Rewarder.[1] **2122**

23. Fides late dicta ex testimonio creaturarum similive motivo ad iustificationem sufficit.[1]

23. Faith in the broad sense, which is based on the testimony of creatures or on a similar reason, is sufficient for justification.[1] **2123**

24. Vocare Deum in testem mendacii levis non est tanta irreverentia, propter quam velit aut possit damnare hominem.[1]

24. To call upon God as a witness to a slight lie is not so great an irreverence that, because of it, God wishes or can condemn a man.[1] **2124**

25. Cum causa licitum est iurare sine animo iurandi, sive res sit levis sive gravis.[1]

25. With cause it is licit to swear without the intention of swearing, whether the matter be light or serious.[1] **2125**

26. Si quis vel solus vel coram aliis, sive interrogatus sive propria sponte, sive recreationis causa, sive quocumque alio fine iuret, se non fecisse aliquid, quod revera fecit, intelligendo intra se aliquid aliud, quod non fecit, vel aliam viam ab ea, in qua fecit, vel quodvis aliud additum verum, revera non mentitur nec est periurus.[1]

26. If anyone swears, either alone or in the presence of others, whether questioned or of his own will, whether for sake of recreation or for some other purpose, that he did not do something that in fact he did, understanding within himself something else that he did not do or another way than that by which he did it or some other added truth, he in fact does not lie and is no perjurer.[1] **2126**

27. Causa iusta utendi his amphibologiis est, quoties id necessarium aut utile est ad salutem corporis, honorem, res familiares tuendas, vel ad quemlibet alium virtutis actum, ita ut veritatis occultatio censeatur tunc expediens et studiosa.[1]

27. A just reason for using these ambiguous words exists, as often as it is necessary or useful to guard the well-being of the body, honor, property, or for any other act of virtue, so that the concealing of the truth is then regarded as expedient and zealous.[1] **2127**

28. Qui mediante commendatione vel munere ad magistratum vel officium publicum promotus est, poterit cum restrictione mentali praestare iuramentum, quod de mandato regis a similibus solet exigi, non habito respectu ad intentionem exigentis; quia non tenetur fateri crimen occultum.[1]

28. He who has been promoted to a magistracy or a public office by means of a recommendation or a gift can utter with mental reservation the oath that is customarily exacted of similar persons by order of the king, without regard for the intent of the one exacting it, because he is not bound to confess a concealed crime.[1] **2128**

29. Urgens metus gravis est causa iusta sacramentorum administrationem simulandi.[1]

29. A grave, pressing fear is a just cause for simulating the administration of sacraments.[1] **2129**

30. Fas est viro honorato occidere invasorem, qui nititur calumniam inferre, si aliter haec ignominia vitari nequit: idem quoque dicendum, si quis impingat alapam

30. It is right for an honorable man to kill an attacker who tries to inflict calumny ⟨upon him⟩ if this ignominy cannot be avoided otherwise; the same also must be said **2130**

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***2121** [1] Cf. ibid., no. 163 = ass. 34 (p. 85).

***2122** [1] This proposition seems to have been added by Estrix, *Diatriba theologica*, nos. 163–67 = ass. 34 (pp. 85–88).

***2123** [1] Louvain thesis of June 30, 1670 (Estrix).

***2124** [1] From the Louvain censure of 1653, prop. 14.

***2125** [1] Tamburini, *Explicatio decalogi* III, 3, § 2, no. 1; cf. c. 1, §§ 2–3.

***2126** [1] Thomas Sánchez, S.J., *Opus morale in praecepta decalogi* (Venice, 1614; 1625), III, 6, no. 15; instead of "aliam viam" (another way), the author writes "aliam diem" (another day). This proposition was condemned at the synod of Namur of 1659, art. 10.

***2127** [1] Ibid., no. 19.

***2128** [1] From the Louvain censure of 1657, prop. 19; some also interpret in this sense the passage of Leonardus Lessius, S.J., *De iustitia et iure* (Louvain, 1605), II, 42, dub. 9, no. 48.

***2129** [1] From the Louvain censure of 1657, prop. 18; Escobar, *Theologia moralis* I, l. 1, sec. 2, c. 7, problema 26; cf. Juan Sánchez, *Selectae et practicae disputationes*, disp. 35, no. 6.

vel fuste percutiat et post impactam alapam vel ictum fustis fugiat.[1]

if anyone slaps ⟨him⟩ with his hand or strikes ⟨him⟩ with a club and runs away after the slap of the hand or the blow of the club.[1]

**2131** 31. Regulariter occidere possum furem pro conservatione unius aurei.[1]

31. I can, as a rule, kill a thief to save a single gold piece.[1]

**2132** 32. Non solum licitum est defendere defensione occisiva, quae actu possidemus, sed etiam, ad quae ius inchoatum habemus et quae nos possessuros speramus.[1]

32. It is not only permitted to defend, with a fatal defense, those things we possess actually, but also those things to which we have an incipient right and which we hope to possess.[1]

**2133** 33. Licitum est tam heredi quam legatario, contra iniuste impedientem, ne vel hereditas adeatur vel legata solvantur, se taliter defendere sicut et ius habenti in cathedram vel praebendam, contra earum possessionem iniuste impedientem.[1]

33. It is permitted an heir as well as one who receives a legacy to defend himself against one who unjustly prevents either an inheritance being assumed or legacies being paid, just as it is permitted him who has a right to an ⟨episcopal⟩ chair or a benefice ⟨to defend himself⟩ against one who unjustly impedes ⟨their⟩ possession.[1]

**2134** 34. Licet procurare abortum ante animationem foetus, ne puella deprehensa gravida occidatur aut infametur.[1]

34. It is permitted to bring about an abortion before the animation of the fetus, lest the girl found pregnant be killed or defamed.[1]

**2135** 35. Videtur probabile, omnem foetum (quamdiu in utero est) carere anima rationali et tunc primum incipere eandem habere, cum paritur: ac consequenter dicendum erit, in nullo abortu homicidium committi.[1]

35. It seems probable that every fetus (while it is in the womb) lacks a rational soul and ⟨only⟩ first begins to have ⟨a rational soul⟩ at the time it is born: as a consequence, it must be said that homicide is never committed in any abortion.[1]

**2136** 36. Permissum est furari, non solum in extrema necessitate, sed etiam in gravi.[1]

36. It is permitted to steal not only in extreme but also in grave necessity.[1]

**2137** 37. Famuli et famulae domesticae possunt occulte heris suis surripere ad compensandam operam suam, quam maiorem iudicant salario, quod recipiunt.[1]

37. Male and female domestic servants can secretly steal from their masters to gain compensation for their work which they judge of greater worth than the salary they receive.[1]

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***2130** [1] From the Louvain censure of 1657, prop. 4; verbatim in Martin Becanus, S.J., *Theologia scholastica* II, 2, *Tract.* [II] *de iure et iustitia, in q. 64 D. Thomae*, q. 8, concl. 2 (*Opera omnia* in 2 vols. [Mainz, 1649], 471); cf. Gabriel Vásquez, S.J., *Opusculum de restitutione* (in the *Opuscula moralia*), c. 2, § 1, dub. 9, no. 34; Figliucci, *Morales quaestiones* II, tract. 29, c. 3, no. 50; Diana, *Resolutiones morales* II, tract. 15, resol. 15, and V, tract. 4, resol. 4; Escobar, *Theologia moralis* IV, l. 32, sec. 2, c. 15, problema 2; likewise many others, among whom are the "Doctor Navarrus" (= Martín de Azpilcueta), Báñez, Azor, and Villalobos.

***2131** [1] Cf. Luis de Molina, S.J., *De iustitia et iure* (Antwerp, 1609), IV, tract. 3, disp. 16, no. 7; cf. ibid., no. 1.

***2132** [1] From the Louvain censure of 1653, prop. 13/I; Francesco Amico, S.J., *Cursus theologicus iuxta scholasticam huius temporis S.I. methodum*, 2nd ed. (Douai, 1640; vol. V placed on the Index "until corrected"), V, disp. 36, sec. 8, no. 131 (expunged in the 1650 ed.).

***2133** [1] From the Louvain censure of 1653, prop. 13/II; Amico, *Cursus theologicus* V, disp. 36, sec. 8, no. 131.

***2134** [1] Cf. Francisco Torreblanca y Villalpando, *Epitome delictorum sive de magia* (Seville, 1618), II, 43, no. 10; Torreblanca y Villalpando, *Iuris spiritualis practicabilium libri XV* (Cordoba, 1635), l. XII, c. 16, no. 44; Juan Trullench, *Opus morale* (Valencia, 1640), II, l. 5, c. 1, dub. 4, no. 1 at the end; he grants that this thesis is "not improbable" (non improbabilem). Cf. also the Louvain censure of 1653, prop. 9, and the Namur censure of 1659, art. 7.

***2135** [1] Juan Caramuel had judged this conclusion as probable; in this regard, he appealed to the authority of the chief physician of Prague, Johannes Marchus, who (in the book *Idearum operatricium idea*, published in 1635) is presented as the leading proponent of the view that an animated fetus in the womb does not have a rational soul different from that of the mother but only receives a rational soul of its own at the time of birth. Caramuel, however, had disavowed this position even before its condemnation; cf. his *Theologia moralis fundamentalis* II, fundam. 55, q. 6 (in the Lyon ed. of 1676: no. 2623; in the Frankfurt ed. of 1651: no. 1163).

***2136** [1] From the Louvain censure of 1657, prop. 8. It is found in Leonardus Lessius, S.J., *De iustitia et iure* II, 12, dub. 12; Diana, *Resolutiones morales* V, tract. 8, resol. 23, and XI, tract. 1, resol. 13; Moya, *Adversus quorumdam expostulationes* (1664 ed.), 282, no. 4.

***2137** [1] From the Louvain censure of 1657, prop. 9, cf. Lessius, *De iustitia et iure* II, 12, dub. 10; Étienne Bauny, S.J., *La Somme des péchés qui se commettent en tous états* ... (Paris, 1630; 5th ed., 1639; placed on the Index in 1640), 213.

38. Non tenetur quis sub poena peccati mortalis restituere, quod ablatum est per pauca furta, quantumcumque sit magna summa totalis.[1]

38. No one is bound under the pain of mortal sin to restore what has been taken away by small thefts, however great the sum total may be.[1] **2138**

39. Qui alium movet aut inducit ad inferendum grave damnum tertio, non tenetur ad restitutionem istius damni illati.[1]

39. Whoever moves or induces another to bring a serious loss upon a third party is not bound to a restitution of that loss incurred.[1] **2139**

40. Contractus mohatra[1] licitus est, etiam respectu eiusdem personae et cum contractu retrovenditionis praevie inito cum intentione lucri.[2]

40. The Mohatra contract[1] is licit even with respect to the same person and with a prior contract entered into from the beginning to sell back and with the intention of gain.[2] **2140**

41. Cum numerata pecunia pretiosior sit numeranda, et nullus sit, qui non maioris faciat pecuniam praesentem quam futuram, potest creditor aliquid ultra sortem a mutuatario exigere et eo titulo ab usura excusari.[1]

41. Since ready cash is more valuable than that to be paid, and since there is no one who does not consider ready cash of greater worth than future cash, a creditor can demand something beyond the principal from the borrower and for this reason be excused from usury.[1] **2141**

42. Usura non est, dum ultra sortem aliquid exigitur tamquam ex benevolentia et gratitudine debitum, sed solum si exigatur tamquam ex iustitia debitum.[1]

42. There is no usury when something is exacted beyond the principal as due because of a kindness and by way of gratitude, but only if it is exacted as due according to justice.[1] **2142**

43. Quidni nonnisi veniale sit, detrahentis auctoritatem magnam sibi noxiam falso crimine elidere?[1]

43. What else but a venial ⟨sin⟩ should it be to shatter with a false accusation the great reputation of a calumniator who is harmful to oneself?[1] **2143**

44. Probabile est, non peccare mortaliter, qui imponit falsum crimen alicui, ut suam iustitiam et honorem defendat. Et si hoc non sit probabile, vix ulla erit opinio probabilis in theologia.[1]

44. It is probable that he does not sin mortally who imposes a false charge on someone, that he may defend his own justice and honor. And if this is not probable, there is scarcely any probable opinion in theology.[1] **2144**

45. Dare temporale pro spirituali non est simonia, quando temporale non datur tamquam pretium, sed dumtaxat tamquam motivum conferendi vel efficiendi spirituale, vel etiam quando temporale sit solum gratuita compensatio pro spirituali, aut e contra.[1]

45. To give the temporal for the spiritual is not simony when the temporal is not given for a price but only as a motive for conferring and effecting the spiritual or even because the temporal is only a gratuitous compensation for the spiritual, or vice versa.[1] **2145**

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***2138** [1] From the Louvain censure of 1653, prop. 16. Cf. Lessius, *De iustitia et iure* II, 12, dub. 9; Étienne Bauny, *Somme des péchés*, 220. Bauny also is listed in the Louvain censure as having "parva furta" (small thefts) instead of "pauca furta" (a few thefts).

***2139** [1] From the Louvain censure of 1657, prop. 12. Cf. Lessius. *De iustitia et iure* II, 13, dub. 2 and 10; Bauny, *Somme des péchés*, 6th ed. (1643), 307f.

***2140** [1] This is a term used in Spain for a particular type of contract of recovery, which can be illustrated by the following example: Lazarus has immediate need of money, e.g., of 100 pounds. But since he cannot find anyone who can lend him the money without interest, he purchases from Grassus, by means of credit to be repaid at a later date, some merchandise for a maximum price of 110, and Lazarus soon returns this merchandise (of which he has no need) to Grassus for a minimal price of 100 pounds, on the condition that Grassus will immediately give him this amount. In the opinion of the majority of moralists, such a contract was nothing but a covert form of usury.

[2] From the Louvain censure of 1657, prop. 14. Cf. Moya, *Adversus quorumdam expostulationes* (1664 ed.), 163, prop. 2; cf. Lessius, *De iustitia et iure* II, 21, dub. 16.

***2141** [1] Cf. Caramuel, *Theologia intentionalis* II, disp. 14, nos. 799f. (Lyon, 1644), p. 183.

***2142** [1] From the Louvain censure of 1657, prop. 13. Cf. Escobar y Mendoza, *Liber theologiae moralis 24 S.I. doctoribus reseratus*, tract. 3, examen 5, c. 1, no. 44 (in the 1660 Venice ed.: p. 324).

***2143** [1] Louvain thesis of 1645; cf. also the following proposition.

***2144** [1] From the Louvain censure of 1657, prop. 3; also similar is the Louvain censure of 1653, prop. 6. Cf. Caramuel, *Theologia moralis*, ed. before 1664, fundam. 55, § 6, no. 2580 (later Caramuel specified: only according to natural law): in the same sense is Moya, *Adversus quorumdam expostulationes* (1664 ed.), 87, no. 3, who refers to Domingo Báñez, O.P.: *Decisiones de iure et iustitia* [commentary on] q. 70, a. 3, dub. 2.

***2145** [1] From the Louvain censure of 1657, prop. 15/I. Gregory of Valencia, S.J., *Commentarii theologici* (Ingolstadt, 1595), III, disp. 6, q. 16, punctum 3; Escobar, *Theologia moralis* VII, 56, sec. 2, c. 8, dub. 3–5.

**2146** 46. Et id quoque locum habet, etiamsi temporale sit principale motivum dandi spirituale; immo etiamsi sit finis ipsius rei spiritualis, sic ut illud pluris aestimetur quam res spiritualis.[1]

46. And this still applies even if the temporal good is the principal motive for giving the spiritual good: indeed, even if ⟨the temporal good⟩ is the end of the spiritual good itself, so that it is considered of greater value than the spiritual good.[1]

**2147** 47. Cum dicit Concilium Tridentinum,[1] eos alienis peccatis communicantes mortaliter peccare, qui, nisi quos digniores et Ecclesiae magis utiles ipsi iudicaverint, ad ecclesias promovent: Concilium vel primo videtur per hoc "digniores" non aliud significare velle, nisi dignitatem eligendorum, sumpto comparativo pro positivo; vel secundo locutione minus propria ponit "digniores", ut excludat indignos, non vero dignos; vel tandem loquitur tertio, quando fit concursus.

47. When the Council of Trent says[1] that those have a part in the sins of others and sin mortally who promote any to ecclesiastical offices without considering them more worthy and useful to the Church ⟨than others⟩: it seems that, first, the council either wished to note by the term "more worthy" nothing else than the worthiness of those being selected, using the comparative rather than the positive; or secondly, it used a less appropriate expression, "more worthy", in order to exclude the unworthy but not those who are worthy; or finally, it is speaking, thirdly, of when a competing claim exists.

**2148** 48. Tam clarum videtur, fornicationem secundum se nullam involvere malitiam, et solum esse malam, quia interdicta, ut contrarium omnino rationi dissonum videatur.[1]

48. Thus it seems clear that fornication in itself involves no malice and that it is evil only because it is forbidden, so that the contrary seems entirely in disagreement with reason.[1]

**2149** 49. Mollities iure naturae prohibita non est. Unde, si Deus eam non interdixisset, saepe esset bona et aliquando obligatoria sub mortali.[1]

49. Pederasty is not prohibited by natural law. Therefore, if God had not forbidden it, it would often be good and sometimes obligatory under pain of mortal sin.[1]

**2150** 50. Copula cum coniugata, consentiente marito, non est adulterium; adeoque sufficit in confessione dicere, se esse fornicatum.[1]

50. Intercourse with a married woman, with the consent of her husband, is not adultery, and so it is enough to say in confession that one has committed fornication.[1]

**2151** 51. Famulus, qui submissis humeris scienter adiuvat herum suum ascendere per fenestras ad stuprandam virginem, et multoties eidem subservit deferendo scalam, aperiendo ianuam, aut quid simile cooperando, non peccat mortaliter, si id faciat metu notabilis detrimenti, puta ne a domino male tractetur, ne torvis oculis aspiciatur, ne domo expellatur.[1]

51. A male servant who knowingly by offering his shoulders assists his master to ascend through windows to ravage a virgin, and many times serves the same by carrying a ladder, by opening a door, or by cooperating in something similar, does not commit a mortal sin if he does this through fear of considerable damage, for example, lest he be treated wickedly by his master, lest he be looked upon with savage eyes, or lest he be expelled from the house.[1]

**2152** 52. Praeceptum servandi festa non obligat sub mortali, seposito scandalo, si absit contemptus.[1]

52. The precept of keeping feast days is not obligatory under pain of mortal sin, aside from scandal, if contempt be absent.[1]

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***2146** [1] From the Louvain censure of 1657, prop. 15/II. Cf. Escobar, *Theologia moralis* VII, 56, sec. 2, c. 8, dub. 3–5.

***2147** [1] Council of Trent, sess. 24, Decree on the General Reform, can. 1 (SGTr 9:$978_{17}$).

***2148** [1] Caramuel, *Theologia intentionalis* IV, no. 1904 (verbatim): *Theologia moralis ad prima eaque clarissima principia reducta* (Louvain, 1645), IV, no. 1598; props. 48 and 49 derive from the principle that God could also have established commandments that contradict the second tablet of the Decalogue and, indeed, are even opposite to it: cf. *Theologia intentionalis* IV, nos. 1960, 1963, 1965; *Theologia moralis* II, no. 1184.

***2149** [1] From the Louvain censure of 1653, prop. 3/II. Caramuel, *Theologia moralis* IV, no. 1603; *Theologia intentionalis* IV, no. 1965 (verbatim).

***2150** [1] From the Louvain censure of 1653, prop. 3/I; likewise Caramuel.

***2151** [1] Cf. Tamburini, *Explicatio decalogi* V, 1, § 4, no. 19.

***2152** [1] From the Louvain censure of 1653, prop. 8.

53. Satisfacit praecepto Ecclesiae de audiendo Sacro, qui duas eius partes, immo quattuor simul a diversis celebrantibus audit.[1]

53. He satisfies the precept of the Church of hearing the Holy Sacrifice who hears two of its parts, even four simultaneously by different celebrants.[1] **2153**

54. Qui non potest recitare Matutinum et Laudes, potest autem reliquas Horas, ad nihil tenetur; quia maior pars trahit ad se minorem.[1]

54. He who cannot recite Matins and Lauds but can the remaining hours is held to nothing, since the great part brings the lesser to it.[1] **2154**

55. Praecepto communionis annuae satisfit per sacrilegam Domini manducationem [*cf.* *2034].[1]

55. He satisfies the precept of annual communion by the sacrilegious eating of the Lord [*cf.* *2304].[1] **2155**

56. Frequens confessio et communio, etiam in his, qui gentiliter vivunt, est nota praedestinationis.[1]

56. Frequent confession and communion, even in those who live like pagans, is a mark of predestination.[1] **2156**

57. Probabile est, sufficere attritionem naturalem, modo honestam.[1]

57. It is probable that natural attrition, if it is honest, suffices.[1] **2157**

58. Non tenemur confessario interroganti fateri peccati alicuius consuetudinem.[1]

58. We are not bound to confess to a confessor who asks us about the habit of some sin.[1] **2158**

59. Licet sacramentaliter absolvere dimidiate tantum confessos, ratione magni concursus paenitentium, qualis verbi gratia potest contingere in die magnae alicuius festivitatis aut indulgentiae.[1]

59. It is permitted to absolve sacramentally those who confess only half, by reason of a great crowd of penitents, such as for example can happen on a day of great festivity or indulgence.[1] **2159**

60. Paenitenti habenti consuetudinem peccandi contra legem Dei, naturae aut Ecclesiae, etsi emendationis spes nulla appareat, nec est neganda nec differenda absolutio, dummodo ore proferat, se dolere et proponere emendationem.[1]

60. The penitent who has the habit of sinning against the law of God, of nature, or of the Church, even if there appears no hope of amendment, is not to be denied absolution or to be put off, provided he professes orally that he is sorry and proposes amendment.[1] **2160**

61. Potest aliquando absolvi, qui in proxima occasione peccandi versatur, quam potest et non vult omittere, quin immo directe et ex proposito quaerit aut ei se ingerit.[1]

61. He can sometimes be absolved who remains in a proximate occasion of sinning that he can and does not wish to omit but rather directly and professedly seeks or enters into.[1] **2161**

62. Proxima occasio peccandi non est fugienda, quando causa aliqua utilis aut honesta non fugiendi occurrit.[1]

62. The proximate occasion for sinning is not to be shunned when some useful and honorable cause for not shunning it occurs.[1] **2162**

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***2153** [1] From the Louvain censure of 1657, prop. 17. Cf. especially Escobar, *Liber theologiae moralis 24 S.I. doctoribus reseratus*, tract. 1, examen 11, c. 4 (in the Venice ed. of 1660: p. 138): the same but more cautiously in *Theologia moralis* V/II, l. 42, sec. 1, c. 2; cf. Juan Azor, S.J., *Institutiones morales* (Lyon, 1613), I, l. 7, c. 3, q. 3; Diana, *Resolutiones morales* II, tract. 17, resol. 18, and VIII, tract. 7, resol. 89.

***2154** [1] Castropalao, *Opus morale de virtutibus* II, tract. 7, disp. 2, punctum 6, no. 9; Trullench, *Opus morale* I, l. 1, c. 7, dub. 27, no. 5; Diana, *Resolutiones morales* IV, tract. 4, resol. 225, and X, tract. 16, resol. 48 (47 in others).

***2155** [1] Azor, *Institutiones morales* I, l. 7, c. 30, q. 12; Francisco Suárez, S.J., *De eucharistia*, disp. 70, sec. 3, no. 2 (*Opera omnia*, ed. C. Berton, vol. 21 [Paris, 1866ff.], 550f.); Cardinal de Lugo, S.J., *De eucharistia*, disp. 16, sec. 4, no. 83 (*Opera omnia*, ed. J.B. Fournials, vol. 4 [Paris, 1892], 188); Louvain thesis of June 21, 1676 (S.J.), thesis 23.

***2156** [1] Liège O.F.M. thesis of 1676; likewise the Namur O.F.M. thesis.

***2157** [1] Parisian S.J. thesis (Collège Clermont-Ferrand), August 1643, likewise May 23 and June 6, 1644.

***2158** [1] Juan Sánchez, *Selectae et practicae disputationes*, disp. 9, no. 6.

***2159** [1] From the Louvain censure of 1653, prop. 4.

***2160** [1] From the Louvain censure of 1653, prop. 1. Cf. Juan Sánchez, *Selectae et practicae disputationes*, disp. 9, no. 6; cf. Étienne Bauny, S.J., *Theologia moralis* I, tract. 4; *De poenitentia*, q. 22.

***2161** [1] From the Louvain censure of 1653, prop. 2; Bauny, *Theologia moralis* I, tract. 4, q. 15; cf. ibid., q. 14; Bauny, *La Somme des péchés*, 6th ed. (Paris, 1643), chap. 46.

***2162** [1] This and the following proposition were taught especially by Leandro de Murcia, O.F.M.Cap.; cf. his *Disquisitiones morales in I$^{am}$ I$^{ae}$ S. Thomae* (Madrid, 1653, 1660), II, disp. 1, resol. 16 (but he speaks of the probable danger of sinning).

**2163** 63. Licitum est quaerere directe occasionem proximam peccandi pro bono spirituali vel temporali nostro vel proximi.[1]

63. It is permitted to seek directly the proximate occasion for sinning for a spiritual or temporal good of our own or of a neighbor.[1]

**2164** 64. Absolutionis capax est homo, quantumvis laboret ignorantia mysteriorum fidei, et etiamsi per negligentiam, etiam culpabilem, nesciat mysterium sanctissimae Trinitatis et Incarnationis Domini nostri Iesu Christi.[1]

64. A person is fit for absolution however much he labors under an ignorance of the mysteries of the faith and even if through negligence, even culpable, he does not know the mystery of the most blessed Trinity and of the Incarnation of our Lord Jesus Christ.[1]

**2165** 65. Sufficit illa mysteria semel credidisse.[1]

65. It is enough to have believed these mysteries once.[1]

**2166** [*Censura:*] Omnes propositiones damnatae et prohibitae, sicut iacent, ut minimum tamquam scandalosae et in praxi perniciosae.

[*Censure:*] All the propositions are condemned and prohibited, as they are found here, as at least scandalous and pernicious in practice.

**2167** [*Conclusio Decreti:*] Tandem, ut ab iniuriosis contentionibus doctores seu scholastici aut alii quicumque in posterum se abstineant, et ut paci et caritati consulatur, idem Sanctissimus in virtute sanctae oboedientiae eis praecipit, ut tam in libris imprimendis ac manuscriptis, quam in thesibus, disputationibus ac praedicationibus caveant ab omni censura et nota, necnon a quibuscumque conviciis contra eas propositiones, quae adhuc inter catholicos hinc inde controvertuntur, donec a Sancta Sede, re cognita, super iisdem propositionibus iudicium proferatur.[1]

[*Conclusion of the decree:*] Finally, in order that the doctors or scholastics and all others may refrain from injurious disputes in the future and that peace and charity may be served, the same most holy pontiff orders them, in virtue of holy obedience, that both in books to be printed and in manuscripts and also in theses, disputations, and sermons, to guard against any censure and any reproach, as well as all invectives against those propositions which up till now still continue to be debated among Catholics, until the Holy See, after examining the matter, renders a judgment on these same propositions.[1]

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*2163 [1] From the Louvain censure of 1657, prop. 1; cf. in addition Leandro Murcia mentioned above: Castropalao, *Opus morale de virtutibus* I, tract. 2, disp. 2, punctum 9, nos. 8–9. An analogous concept was upheld by Basilius Ponce de León, O.E.S.A., Juan de Salas, S.J., Thomas Hurtado, and Domingo Soto, O.P.

*2164 [1] From the Louvain censure of 1653, prop. 17. Cf. Bauny, *Theologia moralis* I, tract. 4: *De ministro poenitentiae*, q. 12.

*2165 [1] Cf. Tamburini, *Explicatio decalogi* II, 1, § 1, nos. 3 and 8.

*2167 [1] Benedict XIV underscores this same point in the July 9, 1753, constitution *Sollicita ac provida*, directed chiefly to the censors of the Holy Office, when, after having cited these same words noted above, he continues: "This is why one must restrain the license of authors who, as Augustine said in book 12 of the *Confessiones,* chap. 25, no. 34, 'love their own view, not because it is true, but because it is theirs'; and who not only reject the opinions of others, but also criticize and treat them in an insulting manner. Therefore, it cannot be permitted in any way [*by the book censors of the Holy Office and the Sacred Congregation of the Index, toward whom the bull is immediately directed*] that private opinions from anyone be set forth in books as if they were certain and defined dogmas of the Church, while anything contrary is accused of error....

"(§ 24) St. Thomas Aquinas, the Angelic Prince of the Schools and Doctor of the Church,... out of necessity attacked the opinions of philosophers and theologians that he, impelled by the truth, needed to refute. What marvelously augmented the praise of others for such a great Doctor, however, is the fact that he never disparaged, offended, or denigrated any of his adversaries; instead, he earned the respect of all by his kind and very courteous manner....

"Those who are wont to cite and glorify such an exceptional teacher ... should themselves resolve to emulate the great Doctor in his moderate tone of writing and his most noble method of engaging opponents in disputation. Even those who depart from his school and his doctrine should strive to conduct themselves according to this manner. For the Church proposes the virtues of the saints as an example for all: and, since the Angelic Doctor is inscribed in the list of the saints, although it may be permitted to think differently from him, nevertheless, it is not at all permitted to adopt a manner of acting and disputing different from his" (Cohibeatur itaque ea scriptorum licentia, qui, aut aiebat Augustinus lib. 12 *Confessionum* cap. 25 no. 34 'sententiam suam amantes, non quia vera est, sed quia sua est', aliorum opiniones non modo improbant, sed illiberaliter etiam notant atque traducunt. Non feratur omnino [*a librorum censoribus S. Officii et S. Cgr. Indicis, ad quos proxime hae bulla destinata est*], privatas sententias, veluti certa ac definita Ecclesiae dogmata, a quopiam in libris obtrudi, opposita vero erroris insimulari....

(§ 24) Angelicus scholarum princeps Ecclesiaeque Doctor, S. Thomas Aquinas ... necessario offendit philosophorum theologorumque opiniones, quas veritate impellente refellere debuit. Ceteras vero tanti Doctoris laudes id mirabiliter cumulat, quod adversariorum neminem parvipendere, vellicare aut traducere visus est, sed omnes officiose ac perhumaniter demereri....

Qui tam eximio uti solent ac gloriari magistro ..., ii sibi ad aemulandum proponant tanti Doctoris in scribendo moderationem, honestissimamque cum adversariis agendi disputandique rationem. Ad hanc ceteri quoque sese componere studeant, qui ab eius schola doctrinaque recedunt. Sanctorum enim virtutes omnibus in exemplum ab Ecclesia propositae sunt; cumque Angelicus Doctor Sanctorum albo adscriptus sit, quamquam diversa ab eo sentire liceat, ei tamen in contrariam in agendo ac disputando rationem inire omnino non licet": Benedict XIV, *Bullarium*, Mechelen ed., 10:252f. / BullLux 19 [1758]: 63a).

## 2170–2171: Decree of the Holy Office, November 23, 1679

This is concerned with conclusions drawn from the assertions of the Molinists on how to reconcile the decree of the omnipotent God with human freedom and probably derived from adversaries of the Molinists. It is in this way that Jacques-Hyacinthe Serry, O.P. (*Historia congregationum de auxiliis divinae gratiae* [Louvain, 1700], addenda 21f.), interprets certain passages by Cristobal de Ortega, S.J., *De Deo uno* I: *Controversiarum dogmaticarum scholasticarum de essentia, attributis* ... (Lyon, 1671), *controv. III de decretis*, disp. 2, q. 4, ctm. 3; ctm. 4, nos. 6f.; disp. 3, q. 2; ctm. 1, no. 5; ctm. 2, no. 1; ctm. 3, no. 4. Ortega's volume was indeed placed on the Index, but not until January 29, 1716. There seems to be no connection with the following decree.

*Ed.:* DuPlA 3/II, 352b / Viva 3:181a.

*Errors on Donated Omnipotence*

1. Deus donat nobis omnipotentiam suam, ut ea utamur, sicut aliquis donat alteri villam vel librum.

1. God gives us his omnipotence that we may use it, just as someone gives another a villa or a book. **2170**

2. Deus subicit nobis suam omnipotentiam. [*Censura: Prohibentur uti*] novae et temerariae.

2. God submits his omnipotence to us. [*Censure: They are prohibited*] as rash and novel. **2171**

## 2175–2177: Decree of the Holy Office, June 26, 1680

In his work *Fundamentum theologiae moralis* (1673), Tirso González de Santalla, S.J., professor at Salamanca and missionary, in contrast to the majority of theologians of the Society of Jesus, advanced probabiliorism. In spite of the dedication to the general of the order, Gian Paolo Oliva, González was denied authorization to print it. In 1676, he was called to the first chair of theology at Salamanca. He tried to obtain from Innocent XI, who was inclined toward probabiliorism, that within the Society of Jesus theologians should also have the freedom to advance probabiliorism alongside probabilism, which was acknowledged up until then as the common doctrine. Innocent XI granted the liberty of teaching and published the following decree, which, according to the testimony of April 21, 1902, of the notary of the Sacred Congregation of the Inquisition, is the only authentic one. Versions of a supposed second part of this decree were circulated that tried to allege that the pope had prohibited probabilism or had imposed silence on the Jesuits. Even later, when González, with the support of Innocent XI, was elected General of the Society of Jesus (July 6, 1687), he could not achieve anything more in favor of probabiliorism. His *Tractatus succinctus de recto usu opinionum probabilium* (given to the press around 1691 at Dillingen/Bavaria without the knowledge of the order's officials) was suppressed.

*Ed.:* ASS 35 (1902/1903): 252f.

*Probabilism and Probabiliorism*

Facta relatione per Patrem Lauream contentorum in litteris Patris Thirsi González Societatis Iesu, Sanctissimo Domino nostro directis, Eminentissimi Domini dixerunt, quod scribatur per Secretarium Status Nuntio Apostolico Hispaniarum, ut significet dicto Patri Thirso, quod Sanctitas Sua benigne accepit ac, non sine laude perlectis eius litteris, mandavit ut ipse libere et intrepide praedicet, doceat et calamo defendat opinionem magis probabilem, nec non viriliter impugnet sententiam eorum qui asserunt, quod in concursu minus probabilis opinionis cum probabiliori sic cognita et iudicata, licitum sit sequi minus probabilem eumque certum faciat, quod quidquid favore opinionis magis probabilis egerit et scripserit, gratum erit Sanctitati Suae.

After the report by Father Laurea on the content of the letter sent by Father Tirso González, S.J., to our most holy Lord ⟨pope⟩, the most eminent Lords ⟨cardinals⟩ said that the secretary of state should write to the apostolic nuncio in Spain making known to the aforesaid Father Tirso that His Holiness graciously accepted ⟨his request⟩ and, after his letter had been read, not without praise, ordered that he should freely and boldly preach, teach, and defend with his pen the more probable opinion as well as vigorously combat the opinion of those who, when there is a conflict of a less probable opinion with a more probable opinion, recognized and judged as such, affirm that it is licit to follow the less probable; and he should be informed that whatever he will do or write in favor of the more probable opinion will be pleasing to His Holiness. **2175**

Iniungatur Patri Generali Societatis Iesu de ordine Sanctitatis Suae, ut non modo permittat eiusdem Patribus Societatis scribere pro opinione magis probabili et impugnare sententiam asserentium, quod in concursu minus probabilis opinionis cum probabiliori sic cognita et iudicata, licitum sit sequi minus probabilem; verum etiam scribat omnibus Universitatibus Societatis, mentem Sanctitatis Suae esse, ut quilibet, prout sibi libuerit, libere scribat pro opinione magis probabili

Let it be enjoined on the Father General of the Society of Jesus by order of His Holiness that he not only permit the Fathers of this Society to write in favor of the more probable opinion and to oppose the opinion of those who affirm that in a conflict of the less probable opinion with a more probable opinion, recognized and judged as such, it is licit to follow the less probable; but that he should also write to all the universities of the Society that it is the mind of His Holiness that anyone, as it will please him, **2176**

et impugnet contrariam praedictam; eisque iubeat ut mandato Sanctitatis Suae omnino se submittant.

may write freely in favor of the more probable opinion and oppose the above-mentioned contrary ⟨opinion⟩; and he should order them to submit themselves entirely to the command of His Holiness.

**2177** [*Additum in autographo S. Officii:*] Die 8 Iulii 1680. Renunciato praedicto Ordine Sanctitatis Suae Patri Generali Societatis Iesu per Assessorem, respondit, se in omnibus quanto citius pariturum, licet nec per ipsum, nec per suos Praedecessores fuerit umquam interdictum scribere pro opinione magis probabili, eamque docere.

[*Added in the autograph of the Holy Office:*] July 8, 1680. After the above-mentioned order of His Holiness was reported to the Father General of the Society of Jesus through the assessor, he replied that he would obey most promptly in every way, although it had never been forbidden either by himself or his predecessors to write in favor of the more probable opinion and to teach this.

## 2181–2192: Draft for an Instruction of the Holy Office Drawn up by Cardinal Girolamo Casanate, ca. October 1682

In view of quietism, an instruction for confessors and spiritual directors was worked on within the Roman curia. A draft drawn up by Cardinal Girolamo Casanate has been preserved. It is not certain whether the instruction was issued. (The text was included in Denzinger-Schönmetzer in order better to understand the condemned propositions of Miguel de Molinos; cf. *2201–2269.)

*Ed.:* P. Dudon, in RechScRel 4 (1913): 172–74, n. 1 / Dudon, *Le Quiétiste espagnol Michel Molinos* (Paris, 1921), 271–73 / recorded in Guibert 266–68, nos. 450–52.

*Contemplation and Meditation—Errors of Quietism*

**2181** 1. Nemini igitur orationi meditativae sive contemplativae addicto liceat vocalem orationem a Christo Domino institutam, ab Apostolis servatam et ab Ecclesia catholica perenni successione in omnibus divinis ministeriis semper adhibitam, vel despicere vel tamquam inutilem et in comparatione meditativae aut contemplativae inanem deprimere; sed docente propheta in hymnis et canticis Dominum esse laudandum, eam omnes cum mentali pariter et contemplativa laudent atque commendent.

1. Therefore, it should not be permitted for anyone devoted to meditative or contemplative prayer to disdain or disparage as useless or worthless, in comparison to meditative or contemplative prayer, the vocal prayer instituted by Christ the Lord, observed by the apostles, and always used in a continuous succession by the Catholic Church in all divine services; on the contrary, since the prophet teaches that the Lord should be praised by hymns and songs, all should praise and recommend ⟨vocal prayer⟩ in the same way as mental and contemplative ⟨prayer⟩.

**2182** 2. Cum vero in domo Patris caelestis mansiones multae sint [*cf. Io 14:2*], meditationi vacantes eorumque directores nullo modo contemplationi studentes despiciant aut otiosos vocent aut, quod peius est, aliqua haeresis labe notent; sed donis cuique eorum a Deo per meditationem collatis sancte et pie utantur et fruantur; praecipue cum contemplationis gratiam saepe summi, saepe minimi, saepius remoti, aliquando etiam coniugati percipiant.

2. But since there are many mansions in the house of the Father [*cf. Jn 14:2*], those devoted to meditation and their directors should not in any manner scorn or call lazy or, even worse, censure as marked by some taint of heresy those intent on contemplation; on the contrary, let each of them make use of and enjoy in a holy and pious manner the gifts given to them by God through meditation; especially since often the highest, often the lowest, more often those far removed and sometimes even the married attain the grace of contemplation.

**2183** 3. Contemplativi pariter meditativos non contemnant, cum regulariter per meditationis gradus ad contemplationis apicem perveniatur; sed omnes glorificent cum caritate Deum, Dominum nostrum Iesum Christum, scientes quod non habet aliquid viriditatis ramus boni operis, si non manet in radice caritatis.

3. In the same way contemplatives should not scorn those devoted to meditation, since normally it is through the stages of meditation that the height of contemplation is reached; but all should glorify God, our Lord Jesus Christ, in charity, knowing that the branch of good work has no verdure unless it remains rooted in charity.

**2184** 4. Licet autem nemo a contemplationis gratia, auxiliante Deo, repellatur, animadvertendum tamen magnopere est per directores animarum, ne omnis aetas, gradus, sexus aut condicio ad huius doctrinae

4. Although no one should be driven far from the grace of contemplation for which God gives his aid, directors of souls, nevertheless, must be very mindful that not every age, position, sex, or condition should be admitted

et exercitii praxim indistincte admittatur, sed prius mensuram spiritus, quid ferre quidve agere valeat, assidua observatione pensent, ut alios ad meditationem, alios ad contemplationem, iuxta uniuscuiusque spiritum, perducant.

indiscriminately to the practice of this doctrine and discipline, but they should consider first, with assiduous observation, the capacity of the spirit, what it may be able to endure and accomplish, in order to lead some to meditation and others to contemplation, according to the spirit of each one.

5. Ut autem doctrina de oratione contemplativa, qua fidelium animae ad summam cum Deo unionem elevantur, purgatis erroribus, integra et illibata permaneat, caveant inprimis contemplativi asserere aut tenere, solius Dei praesentiam in omni loco esse obiectum contemplationis seu orationis quam quietis vocant: cum omnia meditationis obiecta possint, licet diverso modo, esse obiecta contemplationis; neque pariter audeant asserere, eos numquam qui meditatione se exercent, ad aliquem perfectionis gradum ascendere posse, nisi ad contemplationis orationem transierint.

5. But in order that the doctrine of contemplative prayer, by which the souls of the faithful are elevated to the highest union with God, may remain purified of all error, integral, and intact, contemplatives should beware, first of all, of asserting or holding that the presence of God alone is in every place the object of contemplation or of what is called the prayer of quiet: since every object of meditation can be, although in a different way, the object of contemplation; similarly, no one should dare to assert that those who practice meditation can never ascend to any degree of perfection without passing over to contemplative prayer. **2185**

6. Et quia per incarnationem et passionem Domini nostri Iesu Christi salvati et liberati sumus, caveant contemplativi, ne, voluntarie atque ex industria, eiusdem Domini nostri vitae, gestorum, passionis et redemptionis mysteriorum obliviscantur aut eorumdem considerationem inutilem et contemplationis statui contrariam esse asseverent; immo eorum considerationi, ad exemplum omnium Sanctorum, pro loci et temporis opportunitate sedulo incumbant.

6. And since we are saved and liberated through the Incarnation and Passion of our Lord Jesus Christ, contemplatives should be careful not to forget, voluntarily and on purpose, the mysteries of the life, deeds, Passion, and redemption of our same Lord or assert that the consideration of them is useless and contrary to the state of contemplation; on the contrary, following the example of all the saints, they should zealously apply themselves to their consideration according to the opportunity of time and place. **2186**

7. Neque Christi Domini Beatissimaeque eius Matris Mariae Virginis ceterorumque Sanctorum, qui cum Deo regnant in caelis et pro nobis in hac lacrymarum valle constitutis orant, imagines et simulacra, tam externa quam interna, velut contemplationi inutilia a mente et oculis removeant; licet aliquando, in actu contemplationis tantum, et quando mens nostra caelestibus donis perfusa ad divinarum rerum contemplationem attrahitur, ne anima distrahatur, liceat a figuris pro tunc recedere.

7. No one should remove from the mind and the eyes, as useless for contemplation, images and representations, whether exterior or interior, of Christ, the Lord, and of his most blessed Mother, the Virgin Mary, and of the other saints who reign with God in heaven and who pray for us dwelling in this valley of tears; although sometimes, in the act of contemplation itself, and when our mind is flooded with celestial gifts and is drawn into the contemplation of divine things, it may be allowed to withdraw from these representations during that time so as not to distract the soul. **2187**

8. Et quia perfectae contemplationis exercitium in eo praecipue versatur, ut anima in contemplationis actu nihil aliud agat, immo cum pro tunc omnium creaturarum oblivione ad Deum aut divina in sublimium virtutum fidei, spei et caritatis, quibus Deus praecipue colitur, consideratione elevetur, nullo modo meditativi audeant aut praesumant contemplativos tamquam otiosos et desides in vulgus sugillare.

8. And since the exercise of perfect contemplation consists above all in the fact that the soul, in the act of contemplation, does nothing else, and since, indeed, in the consideration of the most sublime virtues of faith, hope, and charity, by which one principally gives honor to God, for the moment forgetting all creatures, it is elevated to God and to things divine, in no way may those who practice meditation dare or presume to revile contemplatives as slothful or lazy in front of people. **2188**

9. Meminerint praeterea tam contemplativi quam meditativi, minime se exemptos esse ab observatione praeceptorum Dei et Ecclesiae; immo omnes, velut servi erga dominos et uxores erga viros suos, stricte

9. Moreover, let contemplatives as well as those who meditate remember that they are in no way exempt from observing the commandments of God and of the Church; on the contrary, all, just as servants with respect to their **2189**

teneri ad observantiam mandatorum, quae secundum cuiusque statum servari debent, cum virtus orationis ad humilitatem et oboedientiam, non vero ad superbiam et elationem, perducat.

lords and wives with respect to their husbands, are strictly bound to the observance of the commandments, which must be observed according to each one's state, since the virtue of prayer leads to humility and obedience and not, indeed, to pride and self-exaltation.

**2190** 10. Idem pariter docendum et tenendum est de clericis tam saecularibus quam regularibus, pariterque de monialibus: ne praetextu meditationis sive contemplationis praesumant se ab ecclesiasticis obligationibus, regularibus votis, institutis aut regulis eximi aut liberari, cum ab eorum observantia, quamvis ad aliquem perfectum orandi gradum pervenerint, nullo modo probentur exempti.

10. Likewise, it is to be taught and held with regard to secular as well as religious clergy and also monks: they should not presume, under the pretext of meditation or contemplation, to be exempt or free from ecclesiastical obligations or of the vows, institutions, or rules of their religious orders, since even if they may have reached some perfect level of prayer, they are not in any way to be considered exempt from their observance.

**2191** 11. Ab externis autem religionis et pietatis officiis, quae a fidelibus in Ecclesia catholica exerceri solent, quemadmodum sunt sacramentorum et sacramentalium usus, ecclesiarum visitatio et ieiuniorum observantia, contionum auditio et reliqua spiritualis sive corporalis misericordiae opera, sciant cuncti, contemplativi aeque ac meditativi, minime esse exemptos, immo magno fore fidelibus scandalo, si praedictorum mandatorum aliqua ab eis, praetextu contemplationis seu meditationis, negligantur.

11. But all, contemplatives as well those practicing meditation, should know that they are in no way exempt from the external duties of religion and piety that are wont to be practiced by the faithful in the Catholic Church, such as the use of sacraments and sacramentals, the visitation of churches and the observance of fasts, the listening to sermons, and the other works of spiritual or corporal mercy; on the contrary, it would be a great scandal to the faithful if, under the pretext of contemplation or meditation, any of the aforesaid precepts were neglected by them.

**2192** 12. Impium prorsus et christiana puritate indignum est asserere, non esse resistendum tentationibus, neque imputari contemplativis ipsa peccata, quae ab eis, dum contemplant, committuntur, sub falsa opinione, quod tunc non ipsi contemplativi, sed diabolus per eorum membra talia operetur. Impium pariter est asserere, huiusmodi peccata non esse per contemplativos in sacramento paenitentiae aperienda et Ecclesiae clavibus subiicienda. Impium denique, quod simpliciter necessaria sit ad salutem oratio mentalis sive meditativa sive contemplativa.

12. It is absolutely impious and unworthy of Christian purity to affirm that it is not necessary to resist temptations and that those sins committed by contemplatives while they are contemplating should not be imputed to them, on the basis of the false belief that then it is not the contemplatives themselves but the devil who causes these things through their members. Likewise, it is impious to assert that sins of this kind should not be manifested by contemplatives in the sacrament of confession and subjected to the keys of the Church. And finally ⟨it is⟩ impious ⟨to affirm⟩ that mental prayer, in itself, whether meditative or contemplative, is necessary for salvation.

## 2195: Decree of the Holy Office, November 18, 1682

The following decree and that cited in *1989 are concerned particularly with spiritual directors and the administration of religious communities. Cf., moreover, the instruction of the Holy Office of June 9, 1915 (Razón y Fe 48 [1917, II]: 89 / *Monitore Ecclesiastico* 29 [1917]: 199–201/ not found in AAS).

*Ed.:* DuPlA 3/II, 354ab / Viva 3:182.

*Error concerning the Seal of Confession*

**2195** [*Propositio:*] "Scientia ex confessione acquisita uti licet, modo fiat sine directa aut indirecta revelatione et gravamine paenitentis, nisi aliud multo gravius ex non usu sequatur, in cuius comparatione prius merito contemnatur", addita deinde explicatione sive limitatione, quod sit intelligenda de usu scientiae ex confessione acquisitae cum gravamine paenitentis, seclusa quacumque revelatione, atque in casu, quo

[*Proposition:*] "It is permitted to make use of knowledge obtained in confession, provided it is done without direct or indirect revelation and injury to the penitent, unless something much more serious would result from its not being used, in comparison with which the prior ⟨restriction⟩ is justly disregarded", after which is added an explanation or limitation concerning what is to be understood by the use of knowledge obtained from

multo gravius gravamen eiusdem paenitentis ex non usu sequeretur.

[*Censura:*] Dictam propositionem, quatenus admittit usum dictae scientiae cum gravamine paenitentis, omnino prohibendam esse, etiam cum dicta explicatione sive limitatione.

confession injurious to the penitent, excluding any form of revelation, even in the case when its not being used would result in a much greater harm to the same penitent.

[*Censure:*] The stated proposition, insofar as it allows the use of the aforesaid knowledge with injury to the penitent, is to be entirely prohibited, even with the above-mentioned explanation or limitation.

## 2201–2269: Sixty-Eight Propositions Condemned in the Decree of the Holy Office of August 28 and in the Constitution *Caelestis Pastor* of November 20, 1687

Miguel de Molinos had acquired renown as a confessor and a spiritual director especially through many letters and his principal work, *Guía espiritual* (The spiritual guide [Rome, 1675]). In July 1685, Molinos was accused of quietism before the tribunal of the Inquisition. On September 3, 1687, he was obliged to retract publicly his errors under oath and was condemned to imprisonment for the duration of his life. The condemned propositions were taken, for the most part, from his correspondence and from his Memorandum presented to the Inquisition. The Inquisition brought forward around 12,000 of his letters. Propositions 41–53 are from the Memorandum; only these constitute the authentic text of the author.

In the September 4, 1687, decree of the Holy Office, the quietists Simone and Antonio M. Leoni were condemned (French ed: AnIP, series 10 = vol. 5/I [Rome, 1867], 594–602; compiled in a compendium by P. Dudon cited below, 227–30; another compendium was edited by P. Guerrini: ScuolaCatt 23 [1922], ser. 5, 374–79; in part in Guibert 288–93, nos. 470–75) and also [condemned was] Cardinal Pier Matteo Petrucci, who, on December 17, 1687, retracted fifty-four propositions extracted from his books by order of the Holy Office. The retraction was inserted into the brief of Innocent XI *Cum sicut accepimus* issued on May 26, 1689 (ed. by J. Hilgers, *Der Index der verbotenen Bücher* [Freiburg, 1904], 566–70 / P. Dudon, cited below, 299–306 / from which comes the text in Guibert 293–310, nos. 477–89: the propositions are given in Italian and in Latin translation along with the sources and censures). The very numerous documents have not been given here because of their lesser importance.

*Ed.:* P. Dudon, *Le Quiétiste espagnol Michel Molinos (1628–1696)* (Paris, 1921), 292–99 / from which, in Guibert 270–88, the Latin and Italian text of the decree of the Holy Office is reproduced / DuPlA 3/II, 357b–362a / BullTau 19:775b–781a / BullLux 10:212b–215a.

### *Quietistic Errors of Miguel de Molinos*

1. Oportet hominem suas potentias annihilare, et haec est via interna.

1. It is necessary that man reduce his own powers to nothingness, and this is the interior way. **2201**

2. Velle operari active, est Deum offendere, qui vult esse ipse solus agens: et ideo opus est, seipsum in Deo totum et totaliter derelinquere et postea permanere velut corpus exanime.

2. To wish to operate actively is to offend God, who himself wishes to be the sole agent; and therefore it is necessary to abandon oneself wholly and completely in God and to remain afterward like an inanimate body. **2202**

3. Vota de aliquo faciendo sunt perfectionis impeditiva.[1]

3. Vows to do something are impediments to perfection.[1] **2203**

4. Activitas naturalis est gratiae inimica, impeditque Dei operationes et veram perfectionem; quia Deus operari vult in nobis sine nobis.

4. Natural activity is the enemy of grace and impedes the operations of God and true perfection, because God wishes to operate in us without us. **2204**

5. Nihil operando anima se annihilat et ad suum principium redit et ad suam originem, quae est essentia Dei, in qua transformata remanet ac divinizata, et Deus tunc in se ipso remanet; quia tunc non sunt amplius duae res unitae, sed una tantum, et hac ratione Deus vivit et regnat in nobis, et anima seipsam annihilat in esse operativo.

5. By doing nothing, the soul annihilates itself and returns to its beginning and to its origin, which is the essence of God, in which it remains transformed and divinized, and God then remains in himself; for there are then no longer two things united but only one, and in this way God lives and reigns in us, and the soul annihilates itself in operative being. **2205**

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***2203** [1] In the censure, there is added: "Condemned among the errors of Gerardo Segarelli as a heretical [proposition] of the pseudo-apostles, and it is his error 17 that says: It is a more perfect life to live without a vow than with a vow" (Damanata inter errores Gerardi Segarelli, haeretica Pseudo-Apostolorum, et est eius error XVII, qui sic habet: Perfectior vita est, vivere sine voto quam cum voto). The details of the censures can be seen in the Codex Casanata 310.

**2206** 6. Via interna est ilia, in qua non cognoscitur nec lumen, nec amor, nec resignatio; et non oportet Deum cognoscere, et hoc modo recte proceditur.

6. The interior way is that in which neither light nor love nor resignation is recognized, and it is not necessary to understand God, and in this way one makes progress correctly.

**2207** 7. Non debet anima cogitare nec de praemio, nec de punitione, nec de paradiso, nec de inferno, nec de morte, nec de aeternitate.

7. A soul ought to consider neither reward nor punishment nor paradise nor hell nor death nor eternity.

**2208** 8. Non debet velle scire, an gradiatur cum voluntate Dei, an cum eadem voluntate resignata maneat necne; nec opus est, ut velit cognoscere suum statum nec proprium nihil; sed debet ut corpus exanime manere.

8. ⟨The soul⟩ should not wish to know whether it is advancing in accord with the will of God or whether or not it remains resigned to this same will; and there is no need for it to wish to know its ⟨own⟩ state or its own nothingness, but it should remain like a lifeless body.

**2209** 9. Non debet anima reminisci nec sui, nec Dei, nec cuiuscumque rei, et in via interna omnis reflexio est nociva, etiam reflexio ad suas actiones humanas et ad proprios defectus.

9. The soul ought not to remember either itself or God or anything whatsoever, and in the interior life all reflection is harmful, even reflection upon its human actions and upon its own defects.

**2210** 10. Si propriis defectibus alios scandalizet, non est necessarium reflectere, dummodo non adsit voluntas scandalizandi: et ad proprios defectus non posse reflectere, gratia Dei est.

10. If one scandalizes others by one's own defects, it is not necessary to reflect, as long as the will to scandalize is not present, and not to be able to reflect upon one's own defects is a grace of God.

**2211** 11. Ad dubia quae occurrunt, an recte procedatur necne, non opus est reflectere.

11. When doubts arise as to whether or not one is proceeding correctly, there is no need for reflection.

**2212** 12. Qui suum liberum arbitrium Deo donavit, de nulla re debet curam habere, nec de inferno, nec de paradiso; nec debet desiderium habere propriae perfectionis, nec virtutum, nec propriae sanctitatis, nec propriae salutis, cuius spem expurgare debet.

12. He who gives his own free will to God should care about nothing, neither about hell nor about heaven; neither ought he to have a desire for his own perfection or for virtues or his own sanctity or his own salvation, the hope of which he ought to remove.

**2213** 13. Resignato Deo libero arbitrio, eidem Deo relinquenda est cogitatio et cura de omni re nostra, et relinquere, ut faciat in nobis, sine nobis, suam divinam voluntatem.

13. After ⟨our⟩ free will has been resigned to God, we should abandon ⟨every⟩ thought and care about all that is ours to the same God and allow him to accomplish his divine will in us without us.

**2214** 14. Qui divinae voluntati resignatus est, non convenit, ut a Deo rem aliquam petat; quia petere est imperfectio, cum sit actus propriae voluntatis et electionis, et est velle, quod divina voluntas nostrae conformetur, et non quod nostra divinae: et illud Evangelii: "Petite et accipietis" [*Io 16:24*], non est dictum a Christo pro animabus internis, quae nolunt habere voluntatem; immo huiusmodi animae eo perveniunt, ut non possint a Deo rem aliquam petere.

14. For one who is resigned to the divine will it is not proper to ask anything from God; because asking is an imperfection, since it is an act of one's own will and choice, and it is to wish that the divine will be conformed to our own, and not our own to the divine will; and the passage of the Gospel saying: "Ask, and you will receive" [*Jn 16:24*] was not said by Christ for interior souls who refuse to have a will; moreover, these kinds of souls reach the point where they cannot ask anything from God.

**2215** 15. Sicut non debent a Deo rem aliquam petere, ita nec illi ob rem aliquam gratias agere debent; quia utrumque est actus propriae voluntatis.

15. Just as they ought not ask anything from God, so should they not give thanks to him for anything, since either one is an act of their own will.

**2216** 16. Non convenit indulgentias quaerere pro poena propriis peccatis debita; quia melius est divinae iustitiae satisfacere, quam divinam misericordiam quaerere: quoniam illud ex puro Dei amore procedit, et istud ab amore nostri interessato, nec est res Deo grata nec meritoria, quia est velle crucem fugere.

16. It is not fitting to seek indulgences for the punishment due to one's own sins, because it is better to satisfy divine justice than to seek divine mercy: for the former proceeds from the pure love of God, and the latter from the interested love of ourselves, and such a thing is neither pleasing to God nor meritorious, since it wishes to flee from the cross.

17. Tradito Deo libero arbitrio, et eidem relicta cura et cogitatione animae nostrae, non est amplius habenda ratio tentationum; nec eis alia resistentia fieri debet nisi negativa, nulla adhibita industria; et si natura commovetur, oportet sinere ut commoveatur, quia est natura.

17. When free will has been surrendered to God, and **2217** the care and thought of our soul left to the same God, no consideration of temptations need any longer be of concern; neither should any but a negative resistance be made to them, with the application of no energy, and if nature is aroused, one must let it be aroused, because it is nature.

18. Qui in oratione utitur imaginibus, figuris, speciebus et propriis conceptibus, non adora Deum in spiritu et veritate [*cf. Io 4:23*].

18. He who in his prayer uses images, figures, **2218** ⟨outward⟩ appearances, and his own conceptions does not adore God "in spirit and truth" [*Jn 4:23*].

19. Qui amat Deum eo modo, quo ratio argumentatur aut intellectus comprehendit, non amat verum Deum.

19. He who loves God in the way that reason points **2219** out or the intellect comprehends does not love the true God.

20. Asserere, quod in oratione opus est sibi per discursum auxilium ferre et per cogitationes, quando Deus animam non alloquitur, ignorantia est. Deus numquam loquitur, eius locutio est operatio, et semper in anima operatur, quando haec suis discursibus, cogitationibus et operationibus eum non impedit.

20. To assert that in prayer it is necessary to help **2220** oneself by discourse and by reflections, when God does not speak to the soul, is ignorance. God never speaks; his way of speaking is operation, and he always operates in the soul, when this soul does not impede him by its discourses, reflections, and operations.

21. In oratione opus est manere in fide obscura et universali, cum quiete et oblivione cuiuscumque cogitationis particularis ac distinctae attributorum Dei ac Trinitatis, et sic in Dei praesentia manere ad illum adorandum et amandum eique inserviendum; sed absque productione actuum, quia Deus in his sibi non complacet.

21. In prayer it is necessary to remain in obscure **2221** and universal faith, with quiet and forgetfulness of any particular and distinct thought of the attributes of God and the Trinity, and thus to remain in the presence of God for adoring and loving him and serving him, but without producing acts, because God has no pleasure in these.

22. Cognitio haec per fidem non est actus a creatura productus, sed est cognitio a Deo creaturae tradita, quam creatura se habere non cognoscit, nec postea cognoscit illam se habuisse; et idem dicitur de amore.

22. This knowledge through faith is not an act **2222** produced by a creature, but it is a knowledge given by God to the creature, which the creature neither recognizes that he has nor later knows that he had it; and the same is said of love.

23. Mystici cum S. Bernardo in *Scala Claustralium*[1] distinguunt quattuor gradus: lectionem, meditationem, orationem, et contemplationem infusam. Qui semper in primo sistit, numquam ad secundum pertransit. Qui semper in secundo persistit, numquam ad tertium pervenit, qui est nostra contemplatio acquisita, in qua per totam vitam persistendum est, dummodo Deus animam non trahat (absque eo, quod ipsa id exspectet) ad contemplationem infusam; et hac cessante, anima regredi debet ad tertium gradum et in ipso permanere, absque eo, quod amplius redeat ad secundum aut primum.

23. The mystics with St. Bernard in the *Scala* **2223** *Claustralium* ⟨The Ladder of the Recluses⟩[1] distinguished four steps: reading, meditation, prayer, and infused contemplation. He who always remains in the first never passes over to the second. He who always persists in the second never arrives at the third, which is our acquired contemplation, in which one must persist throughout all life, provided that God does not draw the soul (without the soul expecting it) to infused contemplation; and if this ceases, the soul should turn back to the third step and remain in that, without returning again to the second or first.

24. Qualescumque cogitationes in oratione occurrant, etiam impurae, etiam contra Deum, Sanctos, fidem et sacramenta, si voluntarie non nutriantur nec voluntarie expellantur, sed cum indifferentia et resignatione tolerentur; non impediunt orationem fidei, immo eam perfectiorem efficiunt, quia anima tunc magis divinae voluntati resignata remanet.

24. Whatever thoughts occur in prayer, even impure **2224** or against God, the saints, faith, and the sacraments, if they are not voluntarily nourished or voluntarily expelled, but tolerated with indifference and resignation, do not impede the prayer of faith, indeed, make it more perfect, because the soul then remains more resigned to the divine will.

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***2223** [1] A work attributed to Guigo II, the Carthusian (d. 1188); it is cited in chap. 1 (PL 184:475C).

**2225** 25. Etiamsi superveniat somnus et dormiatur, nihilominus fit oratio et contemplatio actualis; quia oratio et resignatio, resignatio et oratio idem sunt, et dum resignatio perdurat, perdurat et oratio.

25. Even if one becomes sleepy and falls asleep, nevertheless there is prayer and actual contemplation, because prayer and resignation, resignation and prayer are the same, and while resignation endures, prayer also endures.

**2226** 26. Tres illae viae: purgativa, illuminativa et unitiva, sunt absurdum maximum, quod dictum fuerit in mystica, cum non sit nisi unica via, scilicet via interna.

26. The three ways: the purgative, illuminative, and unitive, are the greatest absurdity ever spoken about in mystical ⟨theology⟩, since there is only one way, namely, the interior way.

**2227** 27. Qui desiderat et amplectitur devotionem sensibilem, non desiderat nec quaerit Deum, sed seipsum; et male agit, cum eam desiderat et eam habere conatur, qui per viam internam incedit, tam in locis sacris quam in diebus solemnibus.

27. He who desires and embraces sensible devotion desires and seeks, not God, but himself; and he who walks in the interior way acts badly when he desires and strives to possess ⟨sensible devotion⟩, whether in holy places or on solemn feast days.

**2228** 28. Taedium rerum spiritualium bonum est, siquidem per illud purgatur amor proprius.

28. Weariness for spiritual matters is good, if indeed by it one's own love is purified.

**2229** 29. Dum anima interna fastidit discursus de Deo et virtutes et frigida remanet, nullum in se ipsa sentiens fervorem, bonum signum est.

29. When the interior soul disdains discourses about God and the virtues and remains cold, feeling no fervor in itself, it is a good sign.

**2230** 30. Totum sensibile, quod experimur in vita spirituali, est abominabile, spurcum et immundum.

30. Everything sensible that we experience in the spiritual life is abominable, base, and unclean.

**2231** 31. Nullus meditativus veras virtutes exercet internas; quae non debent a sensibus cognosci. Opus est amittere virtutes.

31. No meditative person exercises true interior virtues; these should not be recognized by the senses. It is necessary to abandon the virtues.

**2232** 32. Nec ante nec post communionem alia requiritur praeparatio aut gratiarum actio (pro istis animabus internis), quam permanentia in solita resignatione passiva, quia supplet modo perfectiore omnes actus virtutum, qui fieri possunt et fiunt in via ordinaria. Et si hac occasione communionis insurgunt motus humiliationis, petitionis aut gratiarum actionis, reprimendi sunt, quoties non dignoscatur, eos esse ex impulsu speciali Dei: alias sunt impulsus naturae nondum mortuae.

32. Neither before nor after communion is any other preparation or act of thanksgiving required (for these interior souls) than continuance in a customary passive resignation, because in a more perfect way it supplies all acts of virtues, which can be practiced and are practiced in the ordinary way. And, if on this occasion of communion there arise emotions of humility, of petition, or of thanksgiving, they are to be repressed as often as it is not discerned that they are from a special impulse of God; otherwise they are impulses of nature not yet dead.

**2233** 33. Male agit anima, quae procedit per hanc viam internam, si in diebus solemnibus vult aliquo conatu particulari excitare in se devotum aliquem sensum, quoniam animae internae omnes dies sunt aequales, omnes festivi. Et idem dicitur de locis sacris, quia huiusmodi animabus omnia loca sunt aequalia.

33. That soul acts badly that proceeds by this interior way if it wishes on feast days by any particular effort to excite some sensible devotion in itself, since for an interior soul all days are equal, all festal. And the same is said of holy places, because to souls of this kind all places are equal.

**2234** 34. Verbis et lingua gratias agere Deo, non est pro animabus internis, quae in silentio manere debent, nullum Deo impedimentum opponendo, quod operetur in illis; et quo magis Deo se resignant, experiuntur, se non posse orationem dominicam seu *Pater noster* recitare.

34. To give thanks to God by words and by speech is not for interior souls, which ought to remain in silence, placing no obstacle before God, because he operates in them; and the more they resign themselves to God, they discover that they cannot recite the Lord's Prayer, that is, the *Our Father*.

**2235** 35. Non convenit animabus huius viae internae, quod faciant operationes, etiam virtuosas, ex propria electione et activitate: alias non essent mortuae. Nec debent elicere actus amoris erga beatam Virginem, Sanctos aut

35. It is not fitting for souls of this interior life to perform works, even virtuous ones, by their own choice and activity; otherwise they would not be dead. Neither should they elicit acts of love for the Blessed Virgin,

humanitatem Christi: quia, cum ista obiecta sensibilia sint, talis est amor erga illa.

saints, or the humanity of Christ, because since they are sensible objects, so, too, is their love toward them.

36. Nulla creatura, nec beata Virgo, nec Sancti sedere debent in nostro corde: quia solus Deus vult illud occupare et possidere.

36. No creature, neither the Blessed Virgin nor the saints, ought to abide in our heart, because God alone wishes to occupy and possess it. **2236**

37. In occasione tentationum, etiam furiosarum, non debet anima elicere actus explicitos virtutum oppositarum, sed debet in supradicto amore et resignatione permanere.

37. On occasion of temptations, even violent ones, the soul ought not to elicit explicit acts of opposite virtues but should remain in the above-mentioned love and resignation. **2237**

38. Crux voluntaria mortificationum pondus grave est et infructuosum, ideoque dimittenda.

38. The voluntary cross of mortifications is a heavy weight and fruitless and therefore to be dismissed. **2238**

39. Sanctiora opera et paenitentiae, quas peregerunt Sancti, non sufficiunt ad removendam ab anima vel unicam adhaesionem.

39. The more holy works and penances that the saints performed are not enough to remove from the soul even a single attachment. **2239**

40. Beata Virgo nullum umquam opus exterius peregit, et tamen fuit Sanctis omnibus sanctior. Igitur ad sanctitatem perveniri potest absque opere exteriore.

40. The Blessed Virgin never performed any exterior work and nevertheless was holier than all the saints. Therefore, one can arrive at sanctity without exterior work. **2240**

41. Deus permittit et vult ad nos humiliandos et ad veram transformationem perducendos, quod in aliquibus animabus perfectis, etiam non arreptitiis, daemon violentiam inferat earum corporibus, easque actus carnales committere faciat, etiam in vigilia et sine mentis offuscatione, movendo physice illorum manus et alia membra contra earum voluntatem. Et idem dicitur quoad alios actus per se peccaminosos: in quo casu non sunt peccata, quia in his non adest consensus.

41. God permits and wishes to humiliate us and to conduct us to a true transformation, because in some perfect souls, even though not enraptured, the demon inflicts violence on their bodies and makes them commit carnal acts, even in wakefulness and without the bewilderment of the mind, by physically moving their hands and other members against their wills. And the same is said with respect to other acts that are sinful in themselves: in this case they are not sins because there is no consent in them. **2241**

42. Potest dari casus, quod huiusmodi violentiae ad actus carnales contingant eodem tempore ex parte duarum personarum, scilicet maris et feminae, et ex parte utriusque sequatur actus.

42. A case may be given that things of this kind contrary to the will result in carnal acts at the same time on the part of two persons, for example man and woman, and on the part of both an act follows. **2242**

43. Deus praeteritis saeculis sanctos efficiebat tyrannorum ministerio; nunc vero eos efficit sanctos ministerio daemonum, qui causando in eis praedietas violentias facit, ut illi seipsos magis despiciant atque annihilent et se Deo resignent.

43. God in past ages has created saints through the ministry of tyrants; now in truth he produces saints through the ministry of demons, who, by causing in them the above-mentioned use of force, brings it about that they despise themselves the more and annihilate and resign themselves to God. **2243**

44. Iob blasphemavit, et tamen non peccavit labiis suis; quia fuit ex daemonis violentia.

44. Job blasphemed, and yet he did not sin with his lips, because it was the result of the violence of the devil. **2244**

45. Sanctus Paulus huiusmodi daemonis violentias in suo corpore passus est; unde scripsit: "Non quod volo bonum, hoc ago; sed, quod nolo malum, hoc facio" [*Rm 7:19*].

45. St. Paul suffered such violences of the devil in his body; thus he has written: "For I do not do the good I want, but the evil I do not want is what I do" [*Rom 7:19*]. **2245**

46. Huiusmodi violentiae sunt medium magis proportionatum ad annihilandam animam, et ad eam ad veram transformationem et unionem perducendam, nec alia superest via: et haec est via facilior et tutior.

46. Such uses of force are the most suitable means for annihilating the soul and leading it to true transformation and union, and there is no other way: and this is the easiest and most secure way. **2246**

**2247** 47. Cum huiusmodi violentiae occurrunt, sinere oportet, ut satanas operetur, nullam adhibendo industriam nullumque proprium conatum, sed permanere debet homo in suo nihilo; et etiamsi sequantur pollutiones et actus obscoeni propriis manibus, et etiam peiora, non opus est seipsum inquietare, sed foras emittendi sunt scrupuli, dubia et timores; quia anima fit magis illuminata, magis roborata magisque candida, et acquiritur sancta libertas; et prae omnibus non opus est haec confiteri, et sanctissime fit non confitendo, quia hoc pacto superatur daemon, et acquiritur thesaurus pacis.

47. When such uses of force occur, it is proper to allow Satan to operate without applying any resistance or particular effort; on the contrary, man should remain in his nothingness; and even if pollutions and obscene acts with his own hands follow, and things even worse, there is no need to disturb himself, but scruples, doubts, and fears are to be cast away; for the soul becomes more illuminated, more strengthened, and more pure and acquires holy liberty; and most of all there is no need to confess these things, and one acts in a most holy way by not confessing ⟨them⟩, because by this means the demon is overcome and the treasure of peace is acquired.

**2248** 48. Satanas, qui huiusmodi violentias infert, suadet deinde, gravia esse delicta, ut anima se inquietet, ne in via interna ulterius progrediatur: unde ad eius vires enervandas melius est ea non confiteri, quia non sunt peccata, nec etiam venialia.

48. Satan, who produces such uses of forces, afterward persuades that they are grave sins, so that the mind disturbs itself, lest it progress farther in the interior way; hence for weakening his ⟨Satan's⟩ powers it is better not to confess them, because they are not sins, not even venial.

**2249** 49. Iob ex violentia daemonis se propriis manibus polluebat eodem tempore, quo mundas habebat ad Deum preces, sic interpretando locum ex capite XVI Iob [*cf. Iob 16:18*].

49. Job from the violence of the devil polluted himself with his own hands at the same time as "he offered pure prayer to God", thus interpreting the passage from chapter 16, Job [*cf. Job 16:18*].

**2250** 50. David, Ieremias et multi ex sanctis Prophetis huiusmodi violentias patiebantur harum impurarum operationum externarum.

50. David, Jeremiah, and many of the holy prophets suffered such uses of force, of these impure external operations contrary to the will.

**2251** 51. In sacra Scriptura multa sunt exempla violentiarum ad actus externos peccaminosos; uti illud de Samsone, qui per violentiam seipsum occidit cum Philistaeis [*cf. Idc 16:29s*], coniugium iniit cum alienigena [*cf. Idc 14:1–20*], et cum Dalila meretrice fornicatus est [*cf. Idc 16:4–22*], quae alias erant prohibita et peccata fuissent; de Iuditha, quae Holoferni mentita fuit [*cf. Idt 11:5–19*]; de Elisaeo, qui pueris maledixit [*cf. 4 Rg 2:24*]; de Elia, qui combussit duos duces cum turmis regis Achab [*cf. 4 Rg 1:10–12*]. An vero fuerit violentia immediate a Deo peracta vel daemonum ministerio, ut in aliis animabus contingit, in dubio relinquitur.

51. In Sacred Scripture there are many examples of uses of force toward external sinful acts, such as that of Samson, who by violence killed himself with the Philistines [*cf. Judg 16:29f.*], entered a marriage with a foreigner [*cf. Judg 14:1–20*], and committed fornication with the harlot Delilah [*cf. Judg 16:4–22*], which in other times were prohibited and would have been sins; that of Judith, who had lied to Holofernes [*cf. Jud 11:5–19*]; that of Elisha, who cursed children [*cf. 2 Kings 2:24*]; that of Elijah, who burned the leaders with the troops of King Ahab [*cf. 2 Kings 1:10–12*]. But whether violence was immediately executed by God or by the ministry of the demons, as it happens in some souls, is left in doubt.

**2252** 52. Cum huiusmodi violentiae, etiam impurae, absque mentis offuscatione accidunt, tunc anima Deo potest uniri, et de facto semper magis unitur.

52. When such uses of force, even impure ones, occur without confusion of the mind, then the soul can be united to God and, in fact, is always the more united.

**2253** 53. Ad cognoscendum in praxi, an aliqua operatio in aliis personis fuerit violentia regula, quam de hoc habeo, nedum sunt protestationes animarum illarum, quae protestantur, se dictis violentiis non consensisse aut iurare non posse, quod in iis consenserint, et videre quod sint animae, quae proficiunt in via interna; sed regulam sumerem a lumine quodam actuali, cognitione humana ac theologica superiori, quod me certo cognoscere facit cum interna certitudine, quod talis operatio est violenta: et certus sum, quod hoc lumen a Deo procedit, quia

53. To recognize in practice whether an operation has been the use of force in some persons, the rule I have for this is not the protestations of those souls who protest they have not consented to the said uses of force or cannot swear they have consented and cannot see that they are the souls who make progress in the interior life, but I would adopt a rule from a certain light that is superior to actual human and theological cognition, which makes me recognize for certain, with internal certitude, that such operation is the use of force; and I am certain that this

ad me pervenit coniunctum cum certitudine, quod a Deo proveniat, et mihi nec umbram dubii relinquit in contrarium: eo modo, quo interdum contingit, quod Deus aliquid revelando eodem tempore animam certam reddit, quod ipse sit, qui revelat, et anima in contrarium non potest dubitare.

light proceeds from God, because it comes to me joined with certitude that it comes forth from God, and it leaves in me no shadow of doubt to the contrary, in that way by which it sometimes happens that God in revealing something reassures the soul at the same time that it is he who reveals it, and the soul cannot doubt to the contrary.

54. Spirituales viae ordinariae in hora mortis se delusos invenient et confusos cum omnibus passionibus in alio mundo purgandis.

54. Spiritual persons of the ordinary way will, in the hour of death, find themselves deluded and confused with all the passions that need to be purified in the other world. **2254**

55. Per hanc viam internam pervenitur, etsi multa cum sufferentia, ad purgandas et exstinguendas omnes passiones, ita quod nihil amplius sentitur, nihil, nihil: nec ulla sentitur inquietudo, sicut corpus mortuum, nec anima se amplius commoveri sinit.

55. Through this interior life one reaches the point, although with much suffering, of purging and extinguishing all passions, so that he feels nothing more, nothing, nothing; nor is any disquietude felt, just as if the body were dead, nor does the soul permit itself to be moved anymore. **2255**

56. Duae leges et duae cupiditates animae una, et amoris proprii altera tamdiu perdurant, quamdiu perdurat amor proprius: unde quando hic purgatus est et mortuus, uti fit per viam internam, non adsunt amplius illae duae leges et duae cupiditates, nec ulterius lapsus aliquis incurritur, nec aliquid sentitur amplius, ne quidem veniale peccatum.

56. Two laws and two desires (the one of the soul, the other of self-love) endure as long as self-love endures; wherefore, when this is purged and dead, as happens through the interior way, those two laws and two desires are no longer present; nor is any lapse incurred further, nor is anything felt more, not even venial sin. **2256**

57. Per contemplationem acquisitam pervenitur ad statum non faciendi amplius peccata, nec mortalia nec venialia.

57. Through acquired contemplation one comes to the state of not committing any more sins, either mortal or venial. **2257**

58. Ad huiusmodi statum pervenitur non reflectendo amplius ad proprias operationes; quia defectus ex reflexione oriuntur.

58. One arrives at such a state by no longer reflecting on his own actions, because defects arise from reflection. **2258**

59. Via interna seiuncta est a confessione, a confessariis et a casibus conscientiae, a theologia et philosophia.

59. The interior way is separated from confession, from those who confess, and from cases of conscience, from theology, and from philosophy. **2259**

60. Animabus provectis, quae reflexionibus mori incipiunt, et eo etiam perveniunt, ut sint mortuae, Deus confessionem aliquando efficit impossibilem et supplet ipse tanta gratia praeservante, quantam in sacramento reciperent: et ideo huiusmodi animabus non est bonum in tali casu ad sacramentum paenitentiae accedere, quia id est illis impossibile.

60. For advanced souls, who begin to die from reflections and who even arrive at the point that they are dead, God sometimes makes confession impossible, and he himself supplies them with a preserving grace as great as they would have received in the sacrament; and therefore for such souls it is not good in such a case to approach the sacrament of penance, because it is impossible for them. **2260**

61. Anima, cum ad mortem mysticam pervenit, non potest amplius aliud velle, quam quod Deus vult, quia non habet amplius voluntatem, et Deus illi eam abstulit.

61. When the soul arrives at mystical death, it cannot wish for anything more than what God desires, because it no longer has a will, since God has taken it away from it. **2261**

62. Per viam internam pervenitur ad continuum statum immobilem in pace imperturbabili.

62. By the interior way it arrives at a continuous, immobile state in an imperturbable peace. **2262**

63. Per viam internam pervenitur etiam ad mortem sensuum: quin immo signum, quod quis in statu nihilitatis maneat, id est mortis mysticae, est, si sensus exteriores non repraesentent amplius res sensibiles, unde sint ac

63. By the internal way one even arrives at the death of the senses; moreover, it is a sign that one remains in a state of nothingness, that is, of mystical death, when the exterior senses no longer represent sensible things, **2263**

si non essent, quia non perveniunt ad faciendum, quod intellectus ad eas se applicet.

wherefore they are as if they were not, because they no ⟨longer⟩ succeed in having the intellect apply itself to them.

**2264** 64. Theologus minorem dispositionem habet quam homo rudis ad statum contemplativi: primo, quia non habet fidem adeo puram; secundo, quia non est adeo humilis; tertio, quia non adeo curat propriam salutem; quarto, quia caput refertum habet phantasmatibus, speciebus, opinionibus et speculationibus, et non potest in illum ingredi verum lumen.

64. A theologian is less disposed than an ignorant man for the contemplative state; in the first place, because he does not have such pure faith; secondly, because he is not so humble; thirdly, because he does not care so much for his own salvation; fourthly, because he has a head full of phantasms, images, opinions, and speculations and cannot enter into that true light.

**2265** 65. Praepositis oboediendum est in exteriore, et latitudo voti oboedientiae religiosorum tantummodo ad exterius pertingit. In interiore vero aliter res se habet, quo solus Deus et director intrant.

65. It is necessary to obey superiors in external matters, and the scope of the vow of religious obedience extends only to the external. For the interior life, however, it is something different; there only God and the director enter.

**2266** 66. Risu digna est nova quaedam doctrina in Ecclesia Dei, quod anima quoad internum gubernari debeat ab episcopo: quod si episcopus non sit capax, anima ipsum cum suo directore adeat. Novam dico doctrinam; quia nec sacra Scriptura, nec concilia, nec canones, nec bullae, nec Sancti, nec auctores eam umquam tradiderunt nec tradere possunt: quia Ecclesia non iudicat de occultis, et anima ius habet et facultatem eligendi quemcumque sibi visum fuerit.

66. A certain new doctrine in the Church of God is worthy of ridicule, that the soul should be governed as far as its interior is concerned by a bishop; but that if the bishop is not capable, the soul should go to him with his director. A new doctrine, I say, because neither Sacred Scripture nor councils nor bulls nor saints nor authors have ever transmitted it, or can transmit it, because the Church does not judge about hidden matters, and the soul has its faculty of choosing whatsoever shall seem good to it.

**2267** 67. Dicere, quod internum manifestandum est exteriori tribunali praepositorum, et quod peccatum sit id non facere, est manifesta deceptio: quia Ecclesia non iudicat de occultis, et propriis animabus praeiudicant his deceptionibus et simulationibus.

67. To say that the interior must be manifested to the exterior tribunal of directors and that it is a sin not to do so is a manifest deception, because the Church does not pass judgment on hidden matters, and they prejudge their own souls by these deceptions and hypocrisies.

**2268** 68. In mundo non est facultas nec iurisdictio ad praecipiendum, ut manifestentur epistolae directoris quoad internum animae: et ideo opus est animadvertere, quod hoc est insultus satanae.

68. In the world there is neither faculty nor jurisdiction for commanding that the letters of a director, as far as the interior direction of a soul is concerned, should be made manifest; therefore, it is necessary to assert that it is an insult of Satan.

**2269** [*Censura:*] Quas quidem propositiones tamquam haereticas [*3, 13–15, 41–53*], suspectas [*haeresi proximas: 21, 23, 57, 60s; haeresim sapientes: 2, 4–10, 12, 16–19, 31s, 35s, 55s, 58*] et erroneas [*4–6, 8–10, 13–19, 21s, 24, 32, 35, 41–53, 58*], scandalosas [*6s, 9–11, 14–20, 24s, 30–52, 54, 58–60, 63s, 66*], blasphemas [*10, 14s, 41–53, 60*], piarum aurium offensivas [*6, 30, 58*], temerarias [*11, 14s, 17–20, 23s, 26s, 30–35, 38s, 41–68*], christianae disciplinae relaxativas [*10, 16, 21s, 24s, 31, 35, 38s, 41–52, 59, 65s*] et eversivas [*68*] et seditiosas [*65*] respective ... damnavimus.... Praeterea ... damnavimus omnes libros omniaque opera quocumque loco et idiomate impressa necnon omnia manuscripta eiusdem Michaelis de Molinos.

[*Censure:*] These propositions, therefore, we have condemned, as the case may be, as heretical [*3, 13–15, 41–53*], suspect [*proximate to heresy: 21, 23, 57, 60f.; having the flavor of heresy: 2, 4–10, 12, 16–19, 31f., 35f., 55f., 58*], and erroneous [*4–6, 8–10, 13–19, 21f., 24, 32, 35, 41–53, 58*], scandalous [*6f., 9–11, 14–20, 24f., 30–52, 54, 58–60, 63f., 66*], blasphemous [*10, 14f., 41–53, 60*], offensive to pious ears [*6, 30, 58*], rash [*11, 14f., 17–20, 23f., 26f., 30–35, 38f., 41–68*], disruptive of Christian discipline [*10, 16, 21f., 24f., 31, 35, 38f., 41–52, 59, 65f.*], subversive [*68*], and seditious [*65*].... Moreover,... we have condemned all the books and all works printed in whatever place or language as well as all the manuscripts of the same Miguel de Molinos.

## ALEXANDER VIII: October 6, 1689–February 1, 1691

### 2281–2285: Articles of the Gallican Clergy (March 19, 1682) Declared Invalid in the Constitution *Inter multiplices*, August 4, 1690

Primarily because of the extension of the king's juridical competence, a conflict arose between Louis XIV, king of France, and the pope. In order to counter the pope with greater authority, Louis XIV convoked a general assembly of the clergy (October 1, 1681–June 29, 1682). By will of the king, all teachers were held bound by the four articles adopted there (articles 2–4 also touched on dogmatic matters). The Sorbonne, however, resisted. Innocent XI (brief of April 11, 1682) and Alexander VIII (in the above-mentioned constitution, which was published only on January 31, 1691) protested against the articles. Later, the king agreed to rescind the articles, and he wrote a letter of retraction (September 14, 1693). (Cf. CollLac 1:811–46, particularly nos. XI, XIVf.) The constitution of Alexander VIII did not impose a theological censure on the articles. However, when the Synod of Pistoia accepted the Gallican articles, Pius VI, in the constitution *Auctorem fidei*, judged them to be rash, scandalous, and offensive to the Apostolic See (*2700).

*Ed.:* CollLac 1:83ld–832b; in the bull itself (BullTau 20:67b–70b) the text of the articles is missing.

*Gallican Articles on the Rights of the Popes*

1. Beato Petro eiusque successoribus Christi vicariis ipsique Ecclesiae rerum spiritualium et ad aeternam salutem pertinentium, non autem civilium ac temporalium a Deo traditam potestatem, dicente Domino: "Regnum meum non est de hoc mundo" [*Io 18:36*], et iterum: "Reddite ergo, quae sunt Caesaris, Caesari, et quae sunt Dei, Deo" [*Lc 20:25*], ac proinde stare Apostolicum illud: "Omnis anima potestatibus sublimioribus subdita sit; non est enim potestas nisi a Deo; quae autem sunt, a Deo ordinatae sunt; itaque qui potestati resistit, Dei ordinationi resistit" [*Rm 13:1s*].

Reges ergo et principes in temporalibus nulli ecclesiasticae potestati Dei ordinatione subici, neque auctoritate clavium Ecclesiae directe vel indirecte deponi, aut illorum subditos eximi a fide atque oboedientia, ac praestito fidelitatis sacramento solvi posse: eamque sententiam publicae tranquillitati necessariam, nec minus Ecclesiae quam Imperio utilem, ut verbo Dei, Patrum traditioni et Sanctorum exemplis consonam, omnino retinendam.

1. To blessed Peter and his successors, the vicars of **2281**
Christ, and to the Church herself power over spiritual things and over those pertaining to eternal salvation has been given by God, but not power over civil and temporal affairs, since the Lord said: "My kingship is not of this world" [*Jn 18:36*], and again: "Then render to Caesar the things that are Caesar's, and to God the things that are God's" [*Lk 20:25*]; and hence the statement of the apostle: "Let every soul be subject to the higher authorities. For there is no authority except from God, and those that exist have been established by God. Therefore, he who resists the authorities resists the order established by God" [*Rom 13:1f.*].

Therefore, by the command of God, kings and princes cannot be subject to ecclesiastical power in temporal affairs, nor can they be deposed by the authority of the keys of the Church, either directly or indirectly; nor can their subjects be released from loyalty and obedience and be freed from fulfilling their oath of allegiance; and this opinion, which is necessary for public tranquility and which is no less useful to the Church than to the empire, must by every means be retained as being in harmony with the Word of God, the tradition of the Fathers, and the examples of the saints.

2. Sic inesse Apostolicae Sedi ac Petri successoribus, Christi vicariis, rerum spiritualium plenam potestatem, ut simul valeant atque immota consistant sanctae oecumenicae Synodi Constantiensis a Sede Apostolica comprobata ipsorumque Romanorum Pontificum ac totius Ecclesiae usu confirmata atque ab ecclesia Gallicana perpetua religione custodita decreta de auctoritate Conciliorum generalium, quae sessione quarta et quinta continentur, nec probari a Gallicana ecclesia, qui eorum decretorum, quasi dubiae sint auctoritatis ac minus approbata, robur infringant aut ad solum schismatis tempus Concilii dicta detorqueant.

2. The plenitude of power over spiritual things so **2282**
belongs to the Apostolic See and the successors of Peter, the vicars of Christ, that at the same time there remain in force and continue unchanged the decrees of the holy ecumenical Council of Constance on the authority of general councils, contained in the fourth and fifth session, approved by the Apostolic See and confirmed by the practice of the Roman pontiffs themselves and by the whole Church, and always observed religiously by the Gallican Church; and not approved by the Gallican Church are those who call into question the validity of these decrees as if they were of doubtful authority and lacking approval; or who restrict ⟨these⟩ affirmations of the council only to the time of the schism.

**2283** 3. Hinc Apostolicae potestatis usum moderandum per canones Spiritu Dei conditos et totius mundi reverentia consecratos; valere etiam regulas, mores et instituta a regno et ecclesia Gallicana recepta, patrumque terminos manere inconcussos, atque id pertinere ad amplitudinem Apostolicae Sedis, ut statuta et consuetudines tantae Sedis et ecclesiarum consensione firmatae propriam stabilitatem obtineant.

3. Hence the use of the apostolic power must be moderated by the canons that have been established by the Spirit of God and consecrated by the reverence of the whole world; likewise, the rules, customs, and institutes accepted by the kingdom and the Gallican Church are valid, and the limitations of the Fathers remain unshaken; and this pertains to the fullness of the Apostolic See, namely, that these statutes and customs, confirmed by the consent of both so great a See and of the Churches, retain their proper stability.

**2284** 4. In fidei quoque quaestionibus praecipuas Summi Pontificis esse partes, eiusque decreta ad omnes et singulas ecclesias pertinere, nec tamen irreformabile esse iudicium nisi Ecclesiae consensus accesserit.

4. And in questions of faith, the part of the Roman pontiff is preeminent, and his decrees pertain to each and all of the Churches; nevertheless his judgment is not unalterable unless the consent of the Church is added.

**2285** [*Sententia iudicialis* Bullae:] Omnia et singula, quae tam quoad extensionem iuris regaliae, quam quoad declarationem de potestate ecclesiastica ac quattuor in ea contentas propositiones in supradictis Comitiis Cleri Gallicani anno 1682 habitis acta et gesta fuerunt, cum omnibus et singulis mandatis, arrestis, confirmationibus, declarationibus, epistolis, edictis et decretis a quibusvis personis sive ecclesiasticis sive laicis, quomodolibet qualificatis, quavis auctoritate et potestate, etiam individuam expressionem requirente, fungentibus, editis seu publicatis ... ipso iure nulla, irrita, invalida, inania, viribusque et effectu penitus et omnino vacua ab ipso initio fuisse et esse ac perpetuo fore, neminemque ad illorum seu cuiuslibet eorum, etiamsi iuramento vallata sint, observantiam teneri ... tenore praesentium declaramus."

[*Juridical decision of the bull:*] Each and everything that was considered and decreed in the above-mentioned assemblies of the Gallican clergy held in the year 1682, both in regard to the extension of the right of royal power and the declaration concerning the ecclesiastical power and the four propositions contained in that declaration, with each and all of the mandates, judgments, and confirmations, declarations, epistles, edicts, and decrees edited and published by any persons whatsoever, whether ecclesiastical or lay, in whatever way qualified, and no matter what authority and power they enjoy, even the power that requires individual mention—all these acts, We declare, by the tenor of these present ⟨writings⟩... by the force of the law itself, to have been from the very beginning, to be now, and always to be: null and void, invalid, useless, wholly and completely without validity and effect; and that no one is bound to observe them or any one of them, even if they were reinforced by an oath....

## 2290–2292: Decree of the Holy Office, August 24, 1690

The first proposition was composed from the theses of the Jesuit College of Pont-á-Mousson (in Champagne) that were publicly defended on January 14, 1689. Immediately, the Jesuit university of the same city prohibited the proposition. The condemnation of the second proposition was occasioned by a thesis presented by F. Musnier, S.J., at the College of Dijon in June 1686. It was not intended in the sense in which it was understood by its Jansenist denouncers. In regard to the significance and the historical conditions of the decree, cf. H. Beylard, "Le Péché philosophique: Quelques précisions historiques et doctrinales", NvRTh 62 (1935): 591–616, 673–98.

*Ed.:* DuPlA 3/II, 365ab / Viva 3:3 / BullTau 20:77ab.

*Errors with Regard to Moral Goodness and with Regard to Philosophical Sin*

**2290** 1. Bonitas obiectiva consistit in convenientia obiecti cum natura rationali: formalis vero in conformitate actus cum regula morum. Ad hoc sufficit, ut actus moralis tendat in finem ultimum interpretative. Hunc homo non tenetur amare neque in principio neque in decursu vitae suae moralis.

1. Objective goodness consists in the correspondence of the object with natural reason: the formal, however, ⟨consists⟩ in the conformity of the act with the moral norm. For this reason, it is sufficient that a moral act tends in meaning toward the ultimate end. Man is not bound to love this ⟨end⟩ either in the beginning or in the course of his moral life.

2. Peccatum philosophicum seu morale est actus humanus disconveniens naturae rationali et rectae rationi; theologicum vero et mortale est transgressio libera divinae legis. Philosophicum, quamtumvis grave, in illo, qui Deum vel ignorat vel de Deo actu non cogitat, est grave peccatum, sed non est offensa Dei, neque peccatum mortale dissolvens amicitiam Dei, neque aeterna poena dignum.

2. A philosophical or moral sin is a human act that **2291** does not agree with rational nature and right reason; a theological and mortal sin is the free transgression of the divine law. A philosophical sin, however grievous it may be, if committed by one who either does not know God or does not actually think of God, is a grievous sin but not an offense against God; nor is it a mortal sin that breaks off the friendship with God and deserves eternal punishment.

[*Censura:*] *Propos. 1:* haeretica.—*2:* scandalosa, temeraria, piarum aurium offensiva et erronea.

[*Censure:*] *Proposition 1:* heretical.—*2:* scandalous, **2292** rash, an offense to pious ears, and erroneous.

## 2301–2332: Decree of the Holy Office, December 7, 1690

After the condemnation of "laxism" (*2021–2065, 2101–2167), the adversaries of the Jansenists gathered more than two hundred propositions worthy of condemnation, especially from the theses and works of theologians teaching in Belgium, and urged King Charles II of Spain to submit them to the Holy Office. The examination, begun in Rome in 1682, ended in July 1686. The issuance of the decree was delayed for four years, probably to facilitate a reconciliation of the conflict that arose in 1682 pertaining to the Gallican articles (cf. *2281°).

*Ed.:* BullTau 20:159a–160a / DuPIA 3/II, 371b–373a / Viva 3:4–6.

*Errors of the Jansenists*

1. In statu naturae lapsae ad peccatum *mortale* [formale] et demeritum sufficit illa libertas, qua voluntarium ac liberum fuit in causa sua, peccato originali et voluntate Adami peccantis.[1]

1. In the state of fallen nature, for *mortal* [formal] **2301** sin and guilt that liberty suffices by which ⟨the sin⟩ was voluntary and free in its cause, ⟨namely,⟩ the original sin and will of sinful Adam.[1]

2. Tametsi detur ignorantia invincibilis iuris naturae, haec in statu naturae lapsae operantem ex ipsa non excusat a peccato *formali* [materiali].[1]

2. Even if there is ⟨such a thing as⟩ invincible **2302** ignorance of the natural law, this, in the state of fallen nature, does not excuse from *formal* [material] sin the one who acts in virtue ⟨of it⟩.[1]

3. Non licet sequi opinionem [probabilem] vel inter probabiles probabilissimam.[1]

3. It is not licit to follow a [probable] opinion, even **2303** the most probable among the probable ones.[1]

4. Christus dedit semetipsum pro nobis oblationem Deo, non pro solis electis, sed pro omnibus et solis fidelibus.[1]

4. Christ gave himself for us as an oblation to God, **2304** not only for the elect, but for all the faithful and only for them.[1]

5. Pagani, Iudaei, haeretici aliique huius generis nullum omnino accipiunt a Iesu Christo influxum: adeoque hinc recte inferes, in illis esse voluntatem nudam et inermem sine omni gratia sufficienti.[1]

5. Pagans, Jews, heretics, and others of this kind do **2305** not receive in any way any influence from Jesus Christ, and so you will rightly infer from this that in them there is a bare and weak will without any sufficient grace.[1]

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***2301** [1] Louvain thesis, June 26, 1676 (Franciscus van Vianen); July 7 and 8, 1680 (Johannes Lacman); October 13, 1665, and June 4, 1680 (Gerardus van Werm); Gommarus Huygens, *Compendium theologiae, i.e., theses ex Summa D. Thomae hebdomadatim defensae ab a. 1672–1684* (Louvain, 1684?); it is a principle already found in Jansen, *Augustinus* 2: *De statu naturae lapsae* II, 2–6.

***2302** [1] Louvain thesis, February 4, 1641, and January 28, 1649 (John Sinnich or Sinnigh, considered by many to be the "Father of Tutiorism"); November 22, 1651 (Libertus Fromont or Froidmont, editor of the works of Jansen); October 23, 1665 (van Vianen); July 12 and 13, 1672 (Macarius Havermans, O.Praem., *Tyrocinium christianae moralis* (Antwerp, 1674; 2nd ed., 1675), tract. 1, c. 8, § 13, no. 112, in the 1674 ed., p. 262; Antwerp thesis, July 13 and 14, 1671 (Johannes Witte). Cf. Sinnich, *Saul Exrex* (Louvain, 1662; 2nd ed., 1665), I, 96, §§ 359–61; 97, § 362 at the beginning; 101, § 380; anonymous, *Vindiciae decalogicae desumptae ex Saule Ex-Rege Joh. Sinnichii* ... (Louvain, 1672), 9, and the appendix to the work; Matthaeus van Vianen, *Iuris naturalis ignorantiae notititia* 2.

***2303** [1] Cf. Sinnich, *Saul Exrex* I, 95, § 357 (in the 1665 ed: 1:363b). In this proposition, the slightly modified words of the author express the principle of absolute tutiorism.

***2304** [1] Louvain thesis, August 14, 1651 (Chrétien Lupus or De Wulf, O.E.S.A.).

***2305** [1] Ibid. (Lupus).

**2306** 6. Gratia sufficiens statui nostro non tam utilis, quam perniciosa est, sic, ut proinde merito possimus petere: A gratia sufficienti libera nos, Domine.[1]

6. Grace sufficient for our state is not so much useful as pernicious, so that we can justly pray: From sufficient grace deliver us, O Lord.[1]

**2307** 7. Omnis humana actio deliberata est Dei dilectio vel mundi: si Dei, caritas Patris est; si mundi, concupiscentia carnis, hoc est, mala est.[1]

7. Every deliberate human action is love of God or of the world; if of God, it is love of the Father; if of the world, it is the concupiscence of the flesh, that is, it is evil.[1]

**2308** 8. Necesse est, infidelem in omni opere peccare.[1]

8. The infidel sins necessarily in every action.[1]

**2309** 9. Revera peccat, qui odio habet peccatum mere ob eius turpitudinem et disconvenientiam cum natura, sine ullo ad Deum offensum respectu.[1]

9. In truth he sins who hates sin merely because of its vileness and its inconsistency with nature, without any reference to the offense to God.[1]

**2310** 10. Intentio, qua quis detestatur malum et prosequitur bonum mere, ut caelestem obtineat gloriam, non est recta nec Deo placens.[1]

10. The intention with which anyone detests evil and follows after good merely that he may obtain heavenly glory is not right or pleasing to God.[1]

**2311** 11. Omne, quod non est ex fide christiana supernaturali, quae per dilectionem operatur, peccatum est.[1]

11. Everything that is not in accordance with supernatural Christian faith, which works through charity, is a sin.[1]

**2312** 12. Quando in magnis peccatoribus deficit omnis amor, deficit etiam fides: et etiamsi videantur credere, non est fides divina, sed humana.[1]

12. When in great sinners all love is lacking, faith also is lacking; and even if they seem to believe, their faith is not divine but human.[1]

**2313** 13. Quisquis etiam aeternae mercedis intuitu Deo famulatur, caritate si caruerit, vitio non caret, quoties intuitu licet beatitudinis operatur.[1]

13. Whoever serves God even in view of an eternal reward, if he lacks charity, is not free from fault, as often as he acts even in view of his eternal reward.[1]

**2314** 14. Timor gehennae non est supernaturalis.[1]

14. Fear of hell is not supernatural.[1]

**2315** 15. Attritio, quae gehennae et poenarum, metu concipitur, sine dilectione benevolentiae Dei propter se, non est bonus motus ac supernaturalis.[1]

15. Attrition, which is conceived from the fear of hell and punishments, without the love of benevolence for God in himself, is not a good and supernatural impulse.[1]

**2316** 16. Ordinem praemittendi satisfactionem absolutioni induxit non politia aut institutio Ecclesiae, sed ipsa Christi lex et praescriptio, natura rei id ipsum quodammodo dictante.[1]

16. Neither the policy nor the institution of the Church has introduced the order of placing satisfaction before absolution, but the law and prescription of Christ, since the nature of the thing in a way demands that very order.[1]

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***2306** [1] Louvain thesis, August 14, 1651 (Lupus; only according to the sense); August 19, 1652 (Sinnich); July 3, 1676 (Huygens); thesis of the Mechelen Seminary, April 4, 1675 (Laurentius Neesen).

***2307** [1] Louvain thesis, April 4, 1661 (Sinnich); July 9, 1668 (Andreas Laurent); September 14, 1669 (Franciscus van Vianen); Antwerp thesis, May 10, 1675 (Havermans). A basis for this proposition is given by Jansen, *Augustinus* 2: *De statu naturae lapsae* III, 19.

***2308** [1] Louvain thesis, April 4, 1661 (Froidment, Sinnich, Laurent, Vianen). Cf. Sinnich, *Saul Exrex* I, 96, § 358; 100, § 374.

***2309** [1] Louvain thesis, May 23, 1653 (Froidmont); Louvain thesis, April 4, 1661 (Sinnich, Laurent, Vianen); Havermans, *Tyrocinium*, tract. 2, c. 4, § 2, no. 41: second intention.

***2310** [1] Louvain thesis, April 4, 1661 (Sinnich, Laurent, Vianen); Havermans, *Tyrocinium*, tract. 2, c. 4, § 2, nos. 44f.: fifth intention.

***2311** [1] Louvain thesis, December 4, 1652 (Froidmont); Louvain thesis, April 4, 1661 (Sinnich, Laurent, Vianen).

***2312** [1] Antwerp thesis, May 9, 1675 (Havermans); Louvain thesis, June 25, 1676 (Vianen).

***2313** [1] Louvain thesis, June 12, 1676 (Vianen).

***2314** [1] Lupus, *Dissertatio dogmatica de germano ac avito sensu sanctorum Patrum, universae semper Ecclesiae ac sacrosanctae praesertim Tridentinae Synodi circa christianam contritionem et attritionem* 15 (*Opera omnia* 11; in the Venetian ed. of 1729: p. 236b); Louvain thesis, September 26, 1670 (Vianen).

***2315** [1] Cf. Havermans, *Defensio brevis Tyrocinii moralis theologiae* (Cologne, 1676), 4, § 1 (pp. 296ff.); Louvain thesis of 1653 (van Werm); September 26, 1670 (Vianen); suggested in Lupus, *Dissertatio dogmatica* 17 (p. 241a).

***2316** [1] Cf. Antoine Arnauld, *De la fréquente communion*, 2nd ed. (Paris, 1643), p. 2, c. 8; but only according to the sense, which holds true for other passages of Arnauld; the tendency in any case is manifest; Arnauld, *La Tradition de l'Église sur la sujet de la pénitence et de la communion*, 4th ed. (Paris, 1653), a defense of the work mentioned above: cf. preface, pp. 90ff.; Huygens, *Methodus remittendi et retinendi peccata* (Louvain, 1674), q. 3, dub. 3 (implicit only); *Canones paenitentiales a S. Carolo Borromaeo ex antiquis Paenitentialibus collecti* (Ghent, 1672), 173f.; Aegidius de Gabrielis, T.O.F., *Specimina moralis christianae et moralis diabolicae* (Brussels, 1675; a work that combats attritionism and that was placed on the Index on September 27, 1679, because of its strict Baianism and Jansenism; its revised edition under the title *Essais de la théologie morale* [Rome, 1680] likewise was forbidden on September 2, 1683; in the same work, p. 129, Aegidius denies having taught props. 16–18 in the absolute sense).

17. Per illam praxim mox absolvendi ordo paenitentiae est inversus.[1]

17. By that practice of absolving immediately, the order of penance is inverted.[1] **2317**

18. Consuetudo moderna quoad administrationem sacramenti paenitentiae, etiamsi eam plurimorum hominum sustentet auctoritas et multi temporis diuturnitas confirmet, nihilominus ab Ecclesia non habetur pro usu sed abusu.[1]

18. The modern custom as regards the administration of the sacrament of penance, even if the authority of many men sustains it and long duration confirms it, is nevertheless considered by the Church, not as a usage, but as an abuse.[1] **2318**

19. Homo debet agere tota vita paenitentiam pro peccato originali.[1]

19. Man ought to do penance during his whole life for original sin.[1] **2319**

20. Confessiones apud religiosos factae pleraeque vel sacrilegae sunt vel invalidae.

20. Confessions made to religious are, for the most part, either sacrilegious or invalid. **2320**

21. Parochianus potest suspicari de mendicantibus, qui eleemosynis communibus vivunt, de imponenda nimis levi et incongrua paenitentia seu satisfactione ob quaestum seu lucrum subsidii temporalis.[1]

21. The parish priest can suspect mendicants who live on common alms of imposing too light and unsuitable a penance or satisfaction because of the advantage or gain of some temporal aid.[1] **2321**

22. Sacrilegi sunt iudicandi, qui ius ad communionem percipiendam praetendunt, antequam condignam de delictis suis paenitentiam egerint.[1]

22. They are to be judged sacrilegious who claim the right to receive communion before they have done worthy penance for their sins.[1] **2322**

23. Similiter arcendi sunt a sacra communione, quibus nondum inest amor Dei purissimus et omnis mixtionis expers.[1]

23. Likewise, those who do not yet have a most pure love of God free of any admixture are to be prevented from holy communion.[1] **2323**

24. Oblatio in templo, quae fiebat a beata Virgine Maria in die purificationis suae per duos pullos columbarum, unum in holocaustum et alterum pro peccatis, sufficienter testatur, quod indiguerit purificatione, et quod filius, qui offerebatur, etiam macula matris maculatus esset, secundum verba legis.[1]

24. The oblation in the Temple, which was made by the Blessed Virgin Mary on the day of her purification by means of two turtle doves, one for a holocaust and the other for sins, sufficiently testifies that she was in need of purification and that her Son who was being offered was also stained with the stain of his mother, according to the words of the law.[1] **2324**

25. Dei Patris [sedentis] simulacrum nefas est christiano in templo collocare.[1]

25. It is not permitted for a Christian to place an image of [the seated] God the Father in a church.[1] **2325**

26. Laus, quae defertur Mariae ut Mariae, vana est.[1]

26. Praise that is offered to Mary, as Mary, is vain.[1] **2326**

27. Valuit aliquando baptismus sub hac forma collatus: "In nomine Patris, etc.", praetermissis illis: "Ego te baptizo".[1]

27. Sometimes baptism is valid when conferred under this form: "In the name of the Father, etc.", omitting these words: "I baptize thee".[1] **2327**

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***2317** [1] Cf. Arnauld, *De la fréquente communion*, p. 2, c. 11; Gabrielis, *Specimina moralis*, p. 2, § 42 (pp. 154f.).

***2318** [1] Cf. Arnauld, *De la fréquente communion*, preface; p. 2, c. 18 and 19; Gabrielis, *Specimina moralis*, p. 2, § 42 (pp. 154f.).

***2319** [1] From the Catechism of Ghent that was later forbidden.

***2321** [1] Bonaventure de la Bassée O.F.M.Cap. (who had previously been named Louis le Pippre), *Theophilus parochialis* (published anonymously, Antwerp, 1635), p. 3, a. 26, and elsewhere.

***2322** [1] Cf. Arnauld, *De la fréquente communion*, preface; p. 1, c. 4; p. 2, c. 13; the whole book follows the sense of this proposition and the next one; Gabrielis, *Specimina moralis*, p. 2, § 20.

***2323** [1] Cf. Arnauld, *De la fréquente communion*, p. 1, c. 40; p. 3, c. 6 and 9; Gabrielis, *Specimina moralis*, p. 2, § 20.

***2324** [1] Cf. *Inwendighe oeffeningen, om in den gheest te sterven*, by a priest of the Oratory published anonymously (Brussels, 1657); this work is simply the translation of the work *Pratique intérieure pour mourir en esprit* (Paris, 1654); exercise of the fifth day; in the original text in Flemish, Mary is not mentioned (this was added by the redactor of the proposition), and this is why the words of the author apply for Hebrew mothers in general; nevertheless, there is reason to suspect that the author wished to suggest implicitly prop. 73 of Baius (*1973).

***2325** [1] Cf. Jan Hessels (the companion of Michael Baius), *Brevis et catholica decalogi explicatio* (Louvain, 1567), c. 64f.; he refers to the Synod of Elvira (= Granada) ca. A.D. 300, can. 36, and to Augustine, *De fide et symbolo* 7.

***2326** [1] Adam Widenfeld, *Monita salutaria Beatae Mariae Virginis ad cultores suos indiscretos* (Ghent, 1673; trans. G. Gerberon, the notable Baianist: Lille, 1674; placed on the Index "until corrected"); *Inwendighe oeffeningen* (cf. *2324).

***2327** [1] Louvain thesis, April 21, 1677 (François Farvaques, O.E.S.A.).

**2328** 28. Valet baptismus collatus a ministro, qui omnem ritum externum formamque baptizandi observat, intus vero in corde suo apud se resolvit: Non intendo, quod facit Ecclesia.[1]

28. Baptism is valid when conferred by a minister who observes all the external rite and form of baptizing but within his heart resolves, I do not intend what the Church does.[1]

**2329** 29. Futilis et toties convulsa est assertio de Pontificis Romani supra Concilium oecumenicum auctoritate atque in fidei quaestionibus decernendis infallibilitate.[1]

29. The assertion of the authority of the Roman pontiff over an ecumenical council and infallibility in deciding questions of faith is futile and often contradicted.[1]

**2330** 30. Ubi quis invenerit doctrinam in Augustino clare fundatam, illam absolute potest tenere et docere, non respiciendo ad ullam Pontificis Bullam.[1]

30. When anyone finds a doctrine clearly established in Augustine, he can absolutely hold and teach it, disregarding any bull of the pope.[1]

**2331** 31. Bulla Urbani VIII "*In eminenti*" est subreptitia.[1]

31. The bull of Urban VIII *In eminenti* was obtained by deceit.[1]

**2332** [*Censura: Damnatae et prohibitae tamquam*] temerariae, scandalosae, male sonantes, iniuriosae, haeresi proximae, haeresim sapientes, erroneae, schismaticae, et haereticae respective.

[*Censure: Condemned and prohibited as being*], according to the case, rash, scandalous, evil-sounding, unjust, proximate to heresy, having the flavor of heresy, erroneous, schismatic, and heretical.

## INNOCENT XII: July 12, 1691–September 27, 1700

### 2340: Response of the Holy Office to Capuchin Missionaries, July 23, 1698

*Ed.:* CdICF 4:40 (no. 761) / CollPF, 2nd ed., 1:84f. (no. 243).

*Marriage as Contract and Sacrament*

**2340** *Qu.:* An matrimonium inter apostatas a fide, et antea rite baptizatos, post apostasiam, publice more gentilium vel Mahumetanorum initum, sit vere matrimonium et sacramentum.

*Resp.:* Si adsit pactum dissolubilitatis, non esse matrimonium neque sacramentum; si vero non adsit, esse matrimonium et sacramentum.

*Question:* Is a marriage publicly entered into according to the customs of pagans or Muhammadans by apostates from the faith, after their apostasy, who previously had been duly baptized, a true marriage and a sacrament?

*Response*: If there is an agreement of dissolubility, then it is neither a marriage nor a sacrament; but if there is no such agreement, it is a marriage and a sacrament.

### 2351–2374: Brief *Cum alias ad apostolatus*, March 12, 1699

Because of the spread of quietism by Jeanne Marie Bouvier de la Motte-Guyon ("Madame Guyon", 1648–1717), certain prelates met at the seminary of St. Sulpice at Issy. At conferences between July 1694 and March 1695, thirty-four articles were compiled about the Catholic teaching on contemplation and pure love. One of the participants, Jacques-Bénigne Bossuet, Bishop of Meaux, published and explained these articles in his *Instruction sur les états d'oraison* (1697). François de Salignac Fénelon, Archbishop of Cambrai, who was a friend of Madame Guyon, took up the defense of a moderate quietism. The publication of his *Explication des Maximes des Saints sur la vie intérieure* (Paris, February 1697) preempted the book by the bishop of Meaux. The declaration issued by certain bishops on August 6, 1697, reinforced the position to the disadvantage of Fénelon. The controversy was finally resolved by this brief of Innocent XII. In his own edict, the *Mandement* of April 9, 1699, Fénelon informed the people of his diocese that he had submitted to the pope's decision.

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*2328 [1] Louvain thesis of 1678 (Farvacques); cf. Farvacques, *Opusculum, in quo de sacramentis Novae Legis generatim agitur* (Liège, 1680), in which he develops a system called "external juridicism" or "juridical extrinsicism". An analogous conception was upheld by Johannes M. Scribonius, O.Min., *Panthalitia, seu Summa totius vertitatis theologicae* (Paris, 1620), disp. 1 de sacramentis, q. 6 and 7.

*2329 [1] Allusion is made to a Louvain thesis of November 3, 1685 (Johannes Opstraet?).

*2330 [1] Antwerp thesis, March 8, 1677 (Havermans); thereupon Havermans responded in his *Defensio brevis* 1, § 5 (pp. 112ff.).

*2331 [1] Louvain thesis, October 19, 1678. In the bull *In eminenti ecclesiae*, issued on March 6, 1642 (1641 according to the curial dating) and made public on June 19, 1643 (BullTau 15:92b–102b / BullCocq 6/II:270b–276b), the constitutions against Baius of Pius V, *Ex omnibus afflictionibus* (*1901–1980), and Gregory XIII, *Provisionis nostrae* (January 29, 1580), are confirmed and extensively repeated; reference is likewise made to the decrees of the Holy Office of December 1, 1611, and May 22, 1625, which subjected all works on the aids of grace to Roman censorship and forbade some works published against this command.

The censure of the propositions is given only generally in the brief. The classification of the Roman consultors is indicated in *2374 [in brackets] according to N. Terzago, cited below, 166ff.

*Ed.:* DuPlA 3/II, 402–6 / N. Terzago, *Theologia historico-mystica* (Venice, 1764), 26b–27a / BullTau 20:870b–872b / BullLux 10:219b–220a / Viva 1:562f. / Guibert, nos. 499–504. The text of the French original of the passages is included in DuPlA and Guibert.

*Errors of François de Fénelon on the Love toward God*

1. Datur habitualis status amoris Dei, qui est caritas pura et sine ulla admixtione motivi proprii interesse. Neque timor poenarum, neque desiderium remunerationum habent amplius in eo partem. Non amatur amplius Deus propter meritum, neque propter perfectionem, neque propter felicitatem in eo amando inveniendam.[1]

1. There is a habitual state of the love of God, which is pure charity and without any admixture of the motive of one's personal interest. Neither fear of punishment nor desire of reward any longer has a share in it. God is no longer loved for the sake of merit or because of perfection or because of the happiness to be found in loving him.[1] **2351**

2. In statu vitae contemplativae sive unitivae amittitur omne motivum interessatum timoris et spei.[1]

2. In the state of the contemplative or unitive life, every interested motive of fear and hope is lost.[1] **2352**

3. Id, quod est essentiale in directione animae, est non aliud facere, quam sequi pedetentim gratiam cum infinita patientia, praecautione et subtilitate. Oportet se intra hos limites continere, ut sinatur Deus agere, et numquam ad purum amorem ducere, nisi quando Deus per unctionem interiorem incipit aperire cor huic verbo, quod adeo durum est animabus adhuc sibimet affixis, et adeo potest illas scandalizare aut in perturbationem conicere.[1]

3. That which is essential in the direction of a soul is to do nothing else than to follow grace, step by step with infinite patience, precaution, and subtlety. One should restrain himself within these limits so that God may be permitted to act, and he should never aspire to pure love, except when God by an interior unction begins to open the heart to this word, which is so hard for souls heretofore attached to self and can therefore scandalize them or cause them confusion.[1] **2353**

4. In statu sanctae indifferentiae anima non habet amplius desideria voluntaria et deliberata propter suum interesse, exceptis iis occasionibus, in quibus toti suae gratiae fideliter non cooperatur.[1]

4. In the state of holy indifference, a soul no longer has voluntary and deliberate desires for its own interest, with the exception of those occasions on which it does not faithfully cooperate with the whole of its grace.[1] **2354**

5. In eodem statu sanctae indifferentiae nihil nobis, omnia Deo volumus. Nihil volumus, ut simus perfecti et beati propter interesse proprium; sed omnem perfectionem ac beatitudinem volumus, in quantum Deo placet efficere, ut velimus res istas impressione suae gratiae.[1]

5. In the same state of holy indifference we wish nothing for ourselves, ⟨but⟩ all for God. We do not wish that we be perfect and happy for self-interest, but we wish all perfection and happiness only insofar as it pleases God to bring it about that we wish for these states by the impression of his grace.[1] **2355**

6. In hoc sanctae indifferentiae statu nolumus amplius salutem ut salutem propriam, ut liberationem aeternam, ut mercedem nostrorum meritorum, ut nostrum interesse omnium maximum; sed eam volumus voluntate plena, ut gloriam et beneplacitum Dei, ut rem, quam ipse vult, et quam nos vult velle propter ipsum.[1]

6. In this state of holy indifference we no longer seek salvation as our own salvation, as our eternal liberation, as a reward of our merits, or as the greatest of all our interests, but we wish it with our whole will as the glory and good pleasure of God, as the thing that he wishes and that he wishes us to wish for his sake.[1] **2356**

7. Derelictio non est nisi abnegatio seu sui ipsius renuntiatio, quam Iesus Christus a nobis in Evangelio requirit, postquam externa omnia reliquerimus. Ista

7. Abandonment is nothing else than the abnegation or renunciation of oneself, which Jesus Christ requires of us in the Gospel, after we have left all external things. **2357**

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***2351** [1] Cf. the [preceding] *Explication des Maximes des Saints sur la vie intérieure*, no. 5; original ed. of 1697; pp. 10f. (= pp. 125f. of the critical ed. of Albert Cherel [Paris, 1911]; pp. 118–30.

***2352** [1] Art. 2, p. 24; cf. p. 23 (Cherel 135).

***2353** [1] Art. 3, pp. 53f. (Cherel 142).

***2354** [1] Art. 5, p. 50 (Cherel 154).

***2355** [1] Ibid., p. 52 (Cherel 156).

***2356** [1] Cf. ibid. (Cherel 157).

nostri ipsorum abnegatio non est nisi quoad interesse proprium.... Extremae probationes, in quibus haec abnegatio seu sui ipsius derelictio exerceri debet, sunt tentationes, quibus Deus aemulator vult purgare amorem, nullum ei ostendendo perfugium neque ullam spem quoad suum interesse proprium, etiam aeternum.[1]

This denial of ourselves is only with regard to our own interest.... The extreme trials in which this abnegation or abandonment of self must be exercised are the temptations by means of which a jealous God seeks to purify love, by holding out to it no refuge or any hope for its welfare, even eternal.[1]

**2358** 8. Omnia sacrificia, quae fieri solent ab animabus quam maxime disinteressatis circa earum aeternam beatitudinem, sunt condicionalia.... Sed hoc sacrificium non potest esse absolutum in statu ordinario. In uno extremarum probationum casu hoc sacrificium fit aliquo modo absolutum.[1]

8. All sacrifices that are wont to be made by souls who are as disinterested as possible about their eternal happiness are conditional.... But this sacrifice cannot be absolute in the ordinary state. Only in the case of extreme trials does this sacrifice become in some manner absolute.[1]

**2359** 9. In extremis probationibus potest animae invincibiliter persuasum esse persuasione reflexa, et quae non est intimus conscientiae fundus, se iuste reprobatam esse a Deo.[1]

9. In extreme trials a soul can be invincibly persuaded by a reflex persuasion (and this is not the deep foundation of conscience) that it has been justly rejected by God.[1]

**2360** 10. Tunc anima divisa a semetipsa exspirat cum Christo in cruce, dicens: "Deus, Deus meus, ut quid dereliquisti me?" [*Mt 27:46*]. In hac involuntaria impressione desperationis conficit sacrificium absolutum sui interesse proprii quoad aeternitatem.[1]

10. Then a soul separated from itself expires with Christ on the Cross, saying: "My God, my God, why have you forsaken me?" [*Mt 27:46*]. In this involuntary expression of despair there is completed the absolute sacrifice of one's own interest insofar as eternity is concerned.[1]

**2361** 11. In hoc statu anima amittit omnem spem sui proprii interesse; sed numquam amittit in parte superiore, id est in suis actibus directis et intimis, spem perfectam, quae est desiderium disinteressatum promissionum.[1]

11. In this state a soul loses all hope of its own interest; but never does it lose in its higher part, that is in its direct and inner acts, a perfect hope, which is a disinterested longing for the promises.[1]

**2362** 12. Director tunc potest huic animae permittere, ut simpliciter acquiescat iacturae sui proprii interesse et iustae condemnationi, quam sibi a Deo indictam credit.[1]

12. Then a director can permit this soul to acquiesce simply in the loss of its own interest and in the just condemnation it believes has been enjoined on it by God.[1]

**2363** 13. Inferior Christi pars in cruce non communicavit superiori suas involuntarias perturbationes.[1]

13. The inferior part of Christ on the Cross did not communicate his involuntary disturbances to his superior part.[1]

**2364** 14. In extremis probationibus pro purificatione amoris fit quaedam separatio partis superioris animae ab inferiore.... In ista separatione actus partis inferioris manant ex omnino caeca et involuntaria perturbatione: nam totum, quod est voluntarium et intellectuale, est partis superioris.[1]

14. In the extreme trials for the purification of love there takes place a certain separation of the upper part of the soul from the lower.... In that separation the acts of the lower part flow from a completely blind and involuntary disturbance, for, whatever is voluntary and intellectual is of the higher part.[1]

**2365** 15. Meditatio constat discursivis actibus, qui a se invicem facile distinguuntur.... Ista compositio actuum discursivorum et reflexorum est propria exercitatio amoris interessati.[1]

15. Meditation consists of discursive acts that are easily distinguished from one another.... The putting together of the discursive and reflex acts is the proper exercise of an interested love.[1]

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***2357** [1] Art. 8., p. 72 (Cherel 176).
***2358** [1] Art. 10, p. 87 (Cherel 187).
***2359** [1] Cf. ibid. (Cherel 188).
***2360** [1] Ibid., p. 90 (Cherel 191).
***2361** [1] Ibid., p. 91 (Cherel 193).
***2362** [1] Ibid., pp. 91f. (Cherel 193).
***2363** [1] Art. 14, p. 122 (Cherel 214).
***2364** [1] Cf. ibid. (Cherel 215).
***2365** [1] Art. 21, pp. 164f. (Cherel 243f.).

16. Datur status contemplationis adeo sublimis adeoque perfectae, ut fiat habitualis: ita ut, quoties anima actu orat, sua oratio sit contemplativa non discursiva. Tunc non amplius indiget redire ad meditationem eiusque actus methodicos.[1]

16. There is a state of contemplation so sublime and so **2366** perfect that it becomes habitual; so that, as often as a soul actually prays, its prayer is contemplative, not discursive. Then it no longer needs to return to meditation and to its methodical acts.[1]

17. Animae contemplativae privantur intuitu distincto, sensibili et reflexo Iesu Christi duobus temporibus diversis: primo in fervore nascente earum contemplationis; secundo anima amittit intuitum Iesu Christi in extremis probationibus.[1]

17. Contemplative souls are deprived of a distinct, **2367** sensible, and reflex vision of Jesus Christ at two different times: first, in the newborn fervor of their contemplation; secondly, when the soul loses the vision of Jesus Christ in extreme trials.[1]

18. In statu passivo exercentur omnes virtutes distinctae, non cogitando, quod sint virtutes. In quolibet momento aliud non cogitatur, quam facere id, quod Deus vult, et amor zelotypus simul efficit, ne quis amplius sibi virtutem velit nec umquam sit adeo virtute praeditus, quam cum virtuti amplius affixus non est.[1]

18. In the passive state all the distinct virtues are **2368** exercised without any thought that they are virtues. At every moment no other thought is in the mind than to do that which God wishes, and a zealous love likewise brings it about that no one any longer desires virtue for himself nor is he ever so endowed with virtue as when he is no longer attached to virtue.[1]

19. Potest dici in hoc sensu, quod anima passiva et disinteressata nec ipsum amorem vult amplius, quatenus est sua perfectio et sua felicitas, sed solum quatenus est id, quod Deus a nobis vult.[1]

19. In this sense it can be said that a soul in a passive **2369** and disinterested state no longer wishes even love itself, insofar as it is its perfection and its happiness, but only insofar as it is that which God wishes of us.[1]

20. In confitendo debent animae transformatae sua peccata detestari et condemnare se et desiderare remissionem suorum peccatorum non ut propriam purificationem et liberationem, sed ut rem, quam Deus vult et vult nos velle propter suam gloriam.[1]

20. In confession transformed souls must detest their **2370** sins and condemn themselves and desire the remission of their sins, not as a personal purification and liberation, but as the thing that God wills and that he wills us to will because of his glory.[1]

21. Sancti mystici excluserunt a statu animarum transformatarum exercitationes virtutum.[1]

21. Holy mystics have excluded from the state of **2371** transformed souls the practices of virtues.[1]

22. Quamvis haec doctrina (de puro amore) esset pura et simplex perfectio evangelica in universa traditione designata, antiqui pastores non proponebant passim multitudini iustorum, nisi exercitia amoris interessati eorum gratiae proportionata.[1]

22. Although this doctrine (of pure love) was noted **2372** in the universal tradition as pure and simple evangelical perfection, the ancient pastors proposed to the multitude of the just everywhere only the practices of interested love proportionate to their grace.[1]

23. Purus amor ipse solus constituit totam vitam interiorem; et tunc evadit unicum principium et unicum motivum omnium actuum, qui deliberati et meritorii sunt.[1]

23. Pure love itself alone constitutes the whole interior **2373** life; and thence arises the only principle and the only motive of all acts that are deliberate and meritorious.[1]

[*Censura:*] ... Librum praedictum ..., quippe ex cuius lectione et usu fideles sensim in errores ab Ecclesia catholica iam damnatos induci possent,

ac insuper tamquam continentem propositiones, sive in obvio earum verborum sensu sive attenta

[*Censure:*] ... Because by the reading and use of the **2374** aforesaid book ..., the faithful could be gradually led into errors already condemned by the Catholic Church,

and also because it contains propositions that, either in the obvious sense of their words or in the

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***2366** [1] Art. 24, p. 176 (Cherel 249).
***2367** [1] Art. 28, pp. 194f. (Cherel 259).
***2368** [1] Art. 33, p. 225 (Cherel 275f.).
***2369** [1] Ibid., p. 226 (Cherel 276).
***2370** [1] Art. 38, p. 241 (Cherel 285).
***2371** [1] Art. 40, p. 253 (Cherel 291).
***2372** [1] Art. 44, p. 261 (Cherel 296).
***2373** [1] Conclusion, p. 272 (Cherel 302).

sententiarum connexione, temerarias [*1s, 8, 10, 15–20, 22*], scandalosas [*7, 10, 12, 19–21*], male sonantes [*4–6, 23*], piarum aurium offensivas [*8, 18*], in praxi perniciosas [*2, 14, 17*] ac etiam erroneas [*1–7, 10s, 13, 17–19, 22s*] respective,
tenore praesentium damnamus et reprobamus ipsiusque libri impressionem ... prohibemus.

context of the ideas expressed, are respectively: rash [*1f., 8, 10, 15–20, 22*], scandalous [*7, 10, 12, 19–21*], evil-sounding [*4–6, 23*], offensive to pious ears [*8, 18*], pernicious in practice [*2, 14, 17*], and also erroneous [*1–7, 10f., 13, 17–19, 22f.*],
by the tenor of these present writings, We condemn and reject ... and prohibit the printing of this book.

## CLEMENT XI: November 23, 1700–March 19, 1721

### 2380: Response of the Holy Office to the Bishop of Quebec, January 25, 1703

*Ed.:* CollPF, 2nd ed., no. 254, § 2 / ASS 30 (1897/1898): 700 n.

*The Truths to Be Believed Because Necessary for Salvation*

**2380** *Qu.:* Utrum, antequam adulto conferatur baptisma, minister ei teneatur explicare omnia fidei nostrae mysteria, praesertim si est moribundus, quia hoc perturbaret mentem illius? An non sufficeret, si moribundus promitteret fore ut, ubi e morbo convalescet, instruendum se curet, ut in praxim redigat, quod ei praescriptum fuerit?

*Resp.:* Non sufficere promissionem, sed missionarium teneri adulto, etiam moribundo, qui incapax omnino non sit, explicare mysteria fidei, quae sunt necessaria necessitate medii, ut sunt praecipue mysteria Trinitatis et Incarnationis.

*Question:* Is a minister bound, before baptism is conferred on an adult, to explain to him all the mysteries of our faith, especially if he is at the point of death, because this might disturb his mind. Or, is it sufficient, if the one at the point of death will promise that when he recovers from the illness he will take care to be instructed, so that he may put into practice what has been commanded him.

*Response:* A promise is not sufficient, but a missionary is bound to explain to an adult, even a dying one who is not entirely incapacitated, the mysteries of faith that are necessary ⟨for salvation⟩ by a necessity of means, as are especially the mysteries of the Trinity and the Incarnation.

### 2381–2382: Response of the Holy Office to the Bishop of Quebec, May 10, 1703

*Ed.:* CollPF, 2nd ed., no. 256, §§ 2 and 8.—[*only *2381:*] ASS 30 (1897/1898): 700f., note.

*The Faith and Intention of the Recipient of the Sacraments*

**2381** *Qu. 2:* An possit baptizari adultus rudis et stupidus, ut contigit in barbaro, si ei detur sola Dei cognitio et aliquorum eius attributorum, praesertim iustitiae remunerativae et vindicativae, iuxta hunc Apostoli locum: Accedentem ad Deum oportet credere, quia est et remunerator est *[cf. Hbr 11:6],* ex quo infertur, adultum barbarum in certo casu urgentis necessitatis posse baptizari, quamvis non credat explicite in Iesum Christum.

*Resp.:* Missionarium non posse baptizare non credentem explicite in Dominum Iesum Christum, sed teneri illum instruere de omnibus iis, quae sunt necessaria necessitate medii iuxta captum baptizandi.

*Question 2:* Is it possible for a crude and uneducated adult, as it might be with a barbarian, to be baptized, if there were given to him only an understanding of God and some of his attributes, especially his justice in rewarding and in punishing, according to this remark of the apostle: "Whoever would draw near to God must believe that he exists and that he is a rewarder" [*cf. Heb 11:6*], from which it is inferred that a barbarian adult, in a certain case of urgent necessity, can be baptized although he does not believe explicitly in Jesus Christ?

*Response:* A missionary should not baptize one who does not believe explicitly in the Lord Jesus Christ, but is bound to instruct him about all those matters that are necessary ⟨for salvation⟩, by a necessity of means, in accordance with the capacity of the one to be baptized.

**2382** *Qu. 8:* Utrum conferendum sit viaticum aut extrema unctio moribundis adultis, quos aliquando baptismi capaces credimus, non autem Communionis aliorumque sacramentorum?

*Question 8:* Should the viaticum or extreme unction be conferred on dying adults whom we believe to have the capacity at the time to receive baptism but not, however, communion or the other sacraments?

*Resp.:* Non esse administrandum viaticum neophyto moribundo, nisi saltem discernat cibum spiritualem a corporali, cognoscendo et credendo in sacra hostia praesentiam Christi Domini. Non esse pariter conferendum sacramentum extremae unctionis neophyto moribundo quem missionarius capacem baptismi credidit, nisi saltem idem habeat aliquam intentionem recipiendi sacram unctionem in beneficium animae pro mortis tempore ordinatam.

*Response:* The viaticum should not be administered to a dying neophyte, except when he may at least distinguish the spiritual food from the corporeal, knowing and believing the presence of Christ, the Lord, in the sacred host. Likewise, the sacrament of extreme unction should not be conferred upon a dying neophyte whom the missionary believed capable of receiving baptism unless he has at least some intention of receiving the holy unction for the benefit of the soul at the time of death.

## 2390: Constitution *Vineam Domini Sabaoth*, July 16, 1705

The Jansenists who subscribed to the formula of Alexander VII (*2020) declared that there was imposed on them only an exterior submission, not an interior assent. The problem, discussed publicly in 1702, of whether it was permitted to absolve someone who did not acknowledge the obligation of obediential silence regarding the condemnation of Jansenism (cf. BullTau 21:80b–81b) moved Louis XIV to request this constitution from Clement XI.

*Ed.:* DuPlA 3/II, 448 / BullTau 21:235b/ BullLux 8:36a.

*Obediential Silence in Regard to Dogmatic Facts*

(§ 6 vel 25). Ut quaevis imposterum erroris occasio penitus praecidatur, atque omnes catholicae Ecclesiae filii Ecclesiam ipsam audire, non tacendo solum (nam et impii in tenebris conticescunt [*cf. 1 Sm 2:9*]), sed et interius obsequendo, quae vera est orthodoxi hominis oboedientia, condiscant: hac Nostra perpetuo valitura constitutione, oboedientiae, quae praeinsertis Apostolicis constitutionibus debetur, obsequioso illo silentio nequaquam satisfieri; sed damnatum in quinque praefatis propositionibus Ianseniani libri sensum, quem illarum verba prae se ferunt, ut praefertur, ab omnibus Christi fidelibus ut haereticum, non ore solum, sed et corde reici ac damnari debere; nec alia mente, animo aut credulitate supradictae formulae subscribi licite posse, ita ut, qui secus aut contra quoad haec omnia et singula senserint, tenuerint, praedicaverint, verbo vel scripto docuerint aut asseruerint, tamquam praefatarum Apostolicarum constitutionum transgressores omnibus et singulis illarum censuris et poenis omnino subiaceant, eadem auctoritate Apostolica decernimus, declaramus, statuimus et ordinamus.

(§ 6 or 25). In order that every occasion of error may be totally avoided in the future and that all the sons of the Catholic Church may learn to listen to the Church herself, not in silence only (for even the wicked are silent in darkness [*cf. 1 Sam 2:9*]), but also with interior obedience, which is the true obedience of the orthodox man: We, in virtue of the same apostolic authority, by this constitution of Ours, which is to be perpetually valid, decree, declare, determine, and ordain that the obedience that is due to the aforementioned apostolic constitutions is not at all satisfied by such obediential silence; but the meaning condemned in the above-mentioned five propositions of Jansen's book, whose ⟨meaning⟩ the words express as they are expressed, must be rejected and condemned as heretical by all the faithful of Christ, not only by the mouth but also in the heart; and the above-mentioned formula cannot be licitly subscribed to with any other intention, mind, or conviction, so that ⟨all those⟩ who, on all these points and on each in particular, should think, hold, preach, teach, or assert, by word or in writing, something else or in opposition are transgressors of the above-mentioned apostolic constitutions, and they are entirely subject to each and every censure and penalty they contain. **2390**

## 2400–2502: Constitution *Unigenitus Dei Filius*, September 8, 1713

Pasquier Quesnel, the leader of the Jansenist party after Antoine Arnauld, published in Paris in 1671 the work *Abrégé de la morale de l'Évangile, ou Pensées chrétiennes sur le texte des 4 Évangelistes.* In 1687, he published a complementary text: *Abrégé de la morale des Actes, des Épîtres canoniques, de l'Apocalypse.* This work, reprinted and enlarged several times, received in 1693 a new title: *Le Nouveau Testament en français avec des réflexions morales sur chaque verset.* In this work there were errors so evident that Noailles, the archbishop of Paris, requested corrections. But fault was also found with the edition of 1699. In his brief *Universi dominici gregis* of July 13, 1708 (BullTau 21:327b–329a), Clement XI prohibited the work of Quesnel. Since the prohibition did not make any impression on the Jansenists, the pope in the constitution *Unigenitus Dei Filius*, at the insistent request of King Louis XIV of France, formally condemned Quesnel's book and 101 propositions taken from it. The condemnation—carefully prepared in seventeen sessions of theologians and twenty-three of cardinals—refers both to the 1693 edition of the work (presented in Latin) as well as the edition of 1699. In the case of statements that occur in only one of the two editions, the constitution, which indicates the sources of the propositions, notes the year.

Some French bishops who were friends of Quesnel appealed to the pope for a general council and were consequently excommunicated by Clement XI in the bull *Pastoralis officii* of August 28, 1718 (published September 8). This bull confirmed the

previous decrees against the Jansenists. Later, Innocent XIII (decree of January 8, 1722), Benedict XII (Synod of Rome of 1725), and Benedict XIV (encyclical *Ex omnibus christiani orbis* of October 16, 1756) upheld the validity of the constitution *Unigenitus Dei Filius*, since its authority was always being contested. Cf. the work by Jacques-Hyacinthe Serry, O.P., *Theologia supplex coram Clemente XII Pontifice Maximo Clementinae Constitutionis "Unigenitus Dei Filius" explicationem atque intelligentiam rogans* (Cologne, 1736), published anonymously and placed on the Index on January 14, 1737, which, among others, defends propositions 27, 66, 69, 76, 82, 84f., 98, and 101.

Without doubt, there are similarities between assertions of Augustine and some propositions of Quesnel: *In evangelium Ioannis tractatus* III, 8 (PL 35:1399 / CpChL 36 [1954]: 24) [for propositions 27f.]; *Enchiridion* 117 (PL 40:287 / CpChL 46 [1969]: 112) [for proposition 45]; *De praedestinatione Sanctorum* 8, no. 13 (PL 44:970) [for proposition 17]; *De correptione et gratia* 14, no. 43 (PL 44:942) [for proposition 13]; however, there cannot be accorded to the doctrine of Augustine an unlimited authority as Calvin, Baius, and Jansen affirm.

*Ed.:* DuPlA 3/II, 462–74 (with the French text) / BullTau 21:568a–574a / BullLux 8:119a–121b / Viva 2:1ff. / Clement XI, *Bullarium complectens Bullas ... annorum 1701–1721* [anonymously published as *Opera omnia*] (Frankfurt am Main, 1729), 325–32.

*Jansenistic Errors of Pasquier Quesnel*

**2400** (§ 2) ... Perspicue novimus summam huiusmodi libri perniciem ideo potissimum progredi et invalescere, quod eadem intus lateat et velut improba sanies non nisi secto ulcere foras erumpat, cum ipse liber primo aspectu legentes specie quadam pietatis illiciat....

(§ 2) ... We are aware that the great harm done by this book increases and flourishes chiefly because it lies concealed within it and only comes forth like a diseased humor from a cut ulcer; for at first sight the book attracts readers by a certain appearance of piety....

**2401** (§3) 1. Quid aliud remanet animae, quae Deum atque ipsius gratiam amisit, nisi peccatum et peccati consecutiones, superba paupertas et segnis indigentia, hoc est generalis impotentia ad laborem, ad orationem et ad omne opus bonum? —Exstat haec propositio in *Observationibus moralibus* Quesnelli ad *Lc 16:3.*

(§ 3) 1. What else is left in the soul that has lost God and his grace except sin and its effects, proud poverty and sluggish indigence, that is, a general inability to work, to pray, and to do any good work? —This proposition is found in the *Observations morales* of Quesnel in regard to *Lk 16:3.*

**2402** 2. Iesu Christi gratia, principium efficax boni cuiuscumque generis, necessaria est ad omne opus bonum; absque illa non solum nihil fit, sed nec fieri potest. —*Io 15:5*: ed. 1693.

2. The grace of Jesus Christ, which is the efficacious principle of every kind of good, is necessary for every good work; without it, not only is nothing done, but nothing can be done. —*Jn 15:5*: 1693 ed.

**2403** 3. In vanum, Domine, praecipis, si tu ipse non das, quod praecipis. —*Act 16:10.*

3. In vain, O Lord, do you command, if you do not give what you command. —*Acts 16:10.*

**2404** 4. Ita, Domine, omnia possibilia sunt ei, cui omnia possibilia facis, eadem operando in illo. —*Mc 9:22.*

4. Thus, O Lord, all things are possible to him for whom you make all things possible by effecting those same things in him. —*Mk 9:2.*

**2405** 5. Quando Deus non emollit cor per interiorem unctionem gratiae suae, exhortationes et gratiae exteriores non inserviunt, nisi ad illud magis obdurandum. —*Rm 9:18*: ed. 1693.

5. When God does not soften a heart by the interior unction of his grace, exterior exhortations and graces are of no service except to harden it the more. —*Rom 9:18*: 1693 ed.

**2406** 6. Discrimen inter foedus iudaicum et christianum est, quod in illo Deus exigit fugam peccati et implementum legis a peccatore, relinquendo illum in sua impotentia: in isto vero Deus peccatori dat, quod iubet, illum sua gratia purificando. —*Rm 11:27.*

6. The difference between the Judaic covenant and the Christian is this, that in the former God demanded flight from sin and a fulfillment of the law by the sinner, leaving him in his own weakness; but in the latter, God gives the sinner what he commands, by purifying him with his grace. —*Rom 11:27.*

**2407** 7. Quae utilitas pro homine in vetere foedere, in quo Deus illum reliquit eius propriae infirmitati, imponendo ipsi suam legem? Quae vero felicitas non est admitti ad foedus, in quo Deus nobis donat, quod petit a nobis? —*Hbr 8:7.*

7. What advantage ⟨was⟩ there for man in the Old Covenant, in which God left him to his own weakness, while imposing on him his law? But what happiness is there not in being admitted to a covenant in which God gives to us what he asks of us? —*Heb 8:7.*

**2408** 8. Nos non pertinemus ad novum foedus, nisi in quantum participes sumus ipsius novae gratiae, quae operatur in nobis id, quod Deus nobis praecipit. —*Hbr 8:10.*

8. But we do not belong to the New Covenant except insofar as we are participators in that new grace which works in us that which God commands us. —*Heb 8:10.*

9. Gratia Christi est gratia suprema, sine qua confiteri Christum numquam possumus, et cum qua numquam illum abnegamus. —*1 Cor 12:3*: ed. 1693.

10. Gratia est operatio manus omnipotentis Dei, quam nihil impedire potest aut retardare. —*Mt 20:34.*

11. Gratia non est aliud quam voluntas omnipotens Dei iubentis et facientis, quod iubet. —*Mc 2:11.*

12. Quando Deus vult salvare animam, quocumque tempore, quocumque loco, effectus indubitabilis sequitur voluntatem Dei. —*Mc 2:12.*

13. Quando Deus vult animam salvam facere et eam tangit interiore gratiae suae manu, nulla voluntas humana ei resistit. —*Lc 5:13*: ed. 1693.

14. Quantumcumque remotus a salute sit peccator obstinatus, quando Iesus se ei videndum exhibet lumine salutari suae gratiae, oportet ut se dedat, accurrat, sese humiliet et adoret Salvatorem suum. —*Mc 5:67*: ed. 1693.

15. Quando Deus mandatum suum et suam externam locutionem comitatur unctione sui Spiritus et interiore vi gratiae suae, operatur illam in corde oboedientiam, quam petit. —*Lc 9:60.*

16. Nullae sunt illecebrae, quae non cedant illecebris gratiae; quia nihil resistit Omnipotenti. —*Act 8:12.*

17. Gratia est vox illa Patris, quae homines interius docet ac eos venire facit ad Iesum Christum: quicumque ad eum non venit, postquam audivit vocem exteriorem Filii, nullatenus est doctus a Patre. —*Io 6:45.*

18. Semen verbi, quod manus Dei irrigat, semper affert fructum suum. —*Act 11:21.*

19. Dei gratia nihil aliud est quam eius omnipotens voluntas: haec est idea, quam Deus ipse nobis tradit in omnibus suis Scripturis. —*Rm 14:4*: ed. 1693.

20. Vera gratiae idea est, quod Deus vult sibi a nobis oboediri, et oboeditur; imperat, et omnia fiunt; loquitur tamquam Dominus, et omnia sibi submissa sunt. —*Mc 4:39.*

21. Gratia Iesu Christi est gratia fortis, potens, suprema, invincibilis, utpote quae est operatio voluntatis omnipotentis, sequela et imitatio operationis Dei incarnantis et resuscitantis Filium suum. —*2 Cor 5:21*: ed. 1693.

22. Concordia omnipotentis operationis Dei in corde hominis cum libero ipsius voluntatis consensu demonstratur illico nobis in incarnatione, veluti in fonte atque architypo omnium aliarum operationum misericordiae et gratiae, quae omnes ita gratuitae atque ita dependentes a Deo sunt, sicut ipsa originalis operatio. —*Lc 1:48.*

9. The grace of Christ is a supreme grace, without which we can never confess Christ and with which we never deny him. —*1 Cor 12:3*: 1693 ed. **2409**

10. Grace is the working of the omnipotent hand of God, which nothing can hinder or retard. —*Mt 20:34.* **2410**

11. Grace is nothing else than the omnipotent will of God, ordering and doing what he orders. —*Mk 2:11.* **2411**

12. When God wishes to save a soul, at whatever time and at whatever place, the undoubted effect follows the will of God. —*Mk 2:12.* **2412**

13. When God wishes to save a soul and touches it with the interior hand of his grace, no human will resists him. —*Lk 5:13*: 1693 ed. **2413**

14. Howsoever remote from salvation an obstinate sinner is, when Jesus presents himself to be seen by him in the salutary light of his grace, it is necessary that ⟨the sinner⟩ surrender himself, move with haste, humble himself, and adore his Savior. —*Mk 5:67*: 1693 ed. **2414**

15. When God accompanies his commandment and his eternal exhortation by the unction of his Spirit and by the interior force of his grace, he produces in the heart that obedience he is asking. —*Lk 9:60.* **2415**

16. There are no attractions that do not yield to the attractions of grace, because nothing resists the Almighty. —*Acts 8:12.* **2416**

17. Grace is that voice of the Father which teaches men interiorly and makes them come to Jesus Christ; whoever does not come to him after he has heard the exterior voice of the Son is in no wise taught by the Father. —*Jn 6:45.* **2417**

18. The seed of the word, which the hand of God nourishes, always brings forth its fruit. —*Acts 11:21.* **2418**

19. The grace of God is nothing else than his omnipotent will; this is the idea that God himself gives us in all his Scriptures. —*Rom 14:4*: 1693 ed. **2419**

20. The true idea of grace is that God wishes himself to be obeyed by us, and he is obeyed; he commands, and all things are done; he speaks as the Lord, and all things are submissive to him. —*Mk 4:39.* **2420**

21. The grace of Jesus Christ is a strong, powerful, supreme, invincible grace, inasmuch as it is the operation of the omnipotent will, the consequence and imitation of the operation of God causing the Incarnation and the Resurrection of his Son. —*2 Cor 5:21*: 1693 ed. **2421**

22. The harmony of the all-powerful operation of God in the heart of man with the free consent of man's will is immediately shown to us in the Incarnation, as in the fount and archetype of all other operations of mercy and grace, all of which are as gratuitous and as dependent on God as the original operation itself. —*Lk 1:48.* **2422**

**2423** 23. Deus ipse nobis ideam tradidit omnipotentis operationis suae gratiae, eam significans per illam, quae creaturas e nihilo producit et mortuis reddit vitam. —*Rm 4:17.*

23. God himself has taught us the idea of the omnipotent working of his grace, signifying it by that ⟨operation⟩ which produces creatures from nothing and which restores life to the dead. —*Rom 4:17.*

**2424** 24. Iusta idea, quam centurio habet de omnipotentia Dei et Iesu Christi in sanandis corporibus solo motu suae voluntatis, est imago ideae, quae haberi debet de omnipotentia suae gratiae in sanandis animabus a cupiditate. —*Lc 7:7.*

24. The right idea that the centurion had about the omnipotence of God and of Jesus Christ in healing bodies by a single act of his will is an image of the idea we should have about the omnipotence of his grace in healing souls from cupidity. —*Lk 7:7.*

**2425** 25. Deus illuminat animam et eam sanat aeque ac corpus sola sua voluntate: iubet, et ipsi obtemperatur. —*Lc 18:42.*

25. God illumines the soul and heals it as well as the body by his will only; he gives orders, and he is obeyed. —*Lk 18:42.*

**2426** 26. Nullae dantur gratiae nisi per fidem. —*Lc 8:48.*

26. No graces are granted except through faith. —*Lk 8:48.*

**2427** 27. Fides est prima gratia et fons omnium aliarum. —*2 Pt 1:3.*

27. Faith is the first grace and the source of all others. —*2 Pet 1:3.*

**2428** 28. Prima gratia, quam Deus concedit peccatori, est peccatorum remissio. —*Mc 11:25.*

28. The first grace that God grants to the sinner is the remission of sins. —*Mk 11:25.*

**2429** 29. Extra Ecclesiam nulla conceditur gratia. —*Lc 10:35, 36.*

29. Outside of the Church, no grace is granted. —*Lk 10:35–36.*

**2430** 30. Omnes, quos Deus vult salvare per Christum, salvantur infallibiliter. —*Io 6:40.*

30. All whom God wishes to save through Christ are infallibly saved. —*Jn 6:40.*

**2431** 31. Desideria Christi semper habent suum effectum: pacem intimo cordium infert, quando eis illam optat. —*Io 20:19.*

31. The desires of Christ always have their effect; he brings peace to the depth of hearts when he desires it for them. —*Jn 20:19.*

**2432** 32. Iesus Christus se morti tradidit ad liberandum pro semper suo sanguine primogenitos, id est electos, de manu angeli exterminatoris. —*Gal 4:4–7.*

32. Jesus Christ handed himself over to death to liberate by his blood for all time the firstborn, that is, the elect, from the hand of the exterminating angel. —*Gal 4:4–7.*

**2433** 33. Proh, quantum oportet bonis terrenis et sibimetipsi renuntiasse, ad hoc, ut quis fiduciam habeat sibi, ut ita dicam, appropriandi Christum Iesum, eius amorem, mortem et mysteria; ut facit sanctus Paulus dicens: "Qui dilexit me, et tradidit semetipsum pro me". —*Gal 2:20.*

33. Ah, how much one ought to renounce earthly goods and himself for this, that he may have the confidence of appropriating, so to speak, Christ Jesus to himself, his love, death, and mysteries, as St. Paul does, when he says: He "who loved me and gave himself for me". —*Gal 2:20.*

**2434** 34. Gratia Adami non producebat nisi merita humana. —*2 Cor 5:21*: ed. 1693.

34. The grace of Adam produced nothing except human merit. —*2 Cor 5:21*: 1693 ed.

**2435** 35. Gratia Adami est sequela creationis et erat debita naturae sanae et integrae. —*2 Cor 5:21.*

35. The grace of Adam is a consequence of creation and was due to his whole and sound nature. —*2 Cor 5:21.*

**2436** 36. Differentia essentialis inter gratiam Adami et status innocentiae ac gratiam christianam est, quod primam unusquisque in propria persona recepisset, ista vero non recipitur, nisi in persona Iesu Christi resuscitati, cui nos uniti sumus. —*Rm 7:4.*

36. The essential difference between the grace of Adam and of his state of innocence and Christian grace is that each one would have received the first in his own person, but the second is not received except in the person of the risen Jesus Christ to whom we are united. —*Rom 7:4.*

**2437** 37. Gratia Adami, sanctificando illum in semetipso, erat illi proportionata: gratia christiana, nos sanctificando in Iesu Christo, est omnipotens et digna Filio Dei. —*Eph 1:6.*

37. The grace of Adam by sanctifying him in himself was proportionate to him; Christian grace, by sanctifying us in Jesus Christ, is omnipotent and worthy of the Son of God. —*Eph 1:6.*

38. Peccator non est liber nisi ad malum sine gratia Liberatoris. —*Lc 8:9.*

39. Voluntas, quam gratia non praevenit, nihil habet luminis nisi ad aberrandum, ardoris nisi ad se praecipitandum, virium nisi ad se vulnerandum, est capax omnis mali et incapax ad omne bonum. —*Mt 20:34.*

40. Sine gratia nihil amare possumus nisi ad nostram condemnationem. —*2 Th 3:18*: ed. 1693.

41. Omnis cognitio Dei, etiam naturalis, etiam in philosophis ethnicis, non potest venire nisi a Deo; et sine gratia non producit nisi praesumptionem, vanitatem et oppositionem ad ipsum Deum loco affectuum adorationis, gratitudinis et amoris. —*Rm 1:19.*

42. Sola gratia Christi reddit hominem aptum ad sacrificium fidei; sine hoc nihil nisi impuritas, nihil nisi indignitas. —*Act 11:9.*

43. Primus effectus gratiae baptismalis est facere, ut moriamur peccato, adeo ut spiritus, cor, sensus non habeant plus vitae pro peccato, quam homo mortuus habeat pro rebus mundi. —*Rm 6:2*: ed. 1693.

44. Non sunt nisi duo amores, unde volitiones et actiones omnes nostrae nascuntur: amor Dei, qui omnia agit propter Deum, quemque Deus remuneratur, et amor, quo nos ipsos ac mundum diligimus, qui, quod ad Deum referendum est, non refert et propter hoc ipsum fit malus. —*Io 5:29.*

45. Amore Dei in corde peccatorum non amplius regnante necesse est, ut in eo carnalis regnet cupiditas omnesque actiones eius corrumpat. —*Lc 15:13*: ed. 1693.

46. Cupiditas aut caritas usum sensuum bonum vel malum faciunt. —*Mt 5:28.*

47. Oboedientia legis profluere debet ex fonte, et hic fons est caritas. Quando Dei amor est illius principium interius, et Dei gloria eius finis, tunc purum est, quod apparet exterius; alioquin non est nisi hypocrisis aut falsa iustitia. —*Mt 25:26*: ed. 1693.

48. Quid aliud esse possumus, nisi tenebrae, nisi aberratio et nisi peccatum, sine fidei lumine, sine Christo et sine caritate? —*Eph 5:8.*

49. Ut nullum peccatum est sine amore nostri, ita nullum est opus bonum sine amore Dei. —*Mc 7:22, 23.*

50. Frustra clamamus ad Deum: "Pater mi", si spiritus caritatis non est ille, qui clamat. —*Rm 8:15.*

51. Fides iustificat, quando operatur, sed ipsa non operatur nisi per caritatem. —*Act 13:39.*

38. Without the grace of the Liberator the sinner is not free except for evil. —*Lk 8:9.* **2438**

39. The will that is not preceded by grace has no light except to go astray, no eagerness except for self-destruction, no strength except to wound itself; it is capable of all evil and incapable of any good. —*Mt 20:34.* **2439**

40. Without grace we cannot love anything except to our own condemnation. —*2 Thess 3:18*: 1693 ed. **2440**

41. Any knowledge of God, even natural, even among heathen philosophers, can only come from God; and without grace it produces nothing but presumption, vanity, and opposition to God himself instead of a sense of adoration, gratitude, and love. —*Rom 1:19.* **2441**

42. The grace of Christ alone renders a man fit for the sacrifice of faith; without this there is nothing but impurity, nothing but unworthiness. —*Acts 11:9.* **2442**

43. The first effect of baptismal grace is to make us die to sin so that our spirit, heart, and senses have no more life for sin than a dead man has for the things of the world. —*Rom 6:2*: 1693 ed. **2443**

44. There are only two loves that are the sources of all our volitions and actions: the love of God that does everything for the sake of God and that God rewards; and the love by which we love ourselves and the world and which, because it does not refer to God what ought to be referred to him, becomes evil. —*Jn 5:29.* **2444**

45. When the love of God no longer reigns in the heart of sinners, it is inevitable that carnal desires reign in it and corrupt all its actions. —*Lk 15:13*: 1693 ed. **2445**

46. Covetousness or charity makes the use of senses good or evil. —*Mt 5:38.* **2446**

47. Obedience to the law ought to flow from a source, and this source is charity. When the love of God is the interior principle of this obedience and the glory of God its end, then its exterior manifestation is pure; otherwise, it is nothing but hypocrisy or false righteousness. —*Mt 25:26*: 1693 ed. **2447**

48. What else can we be except darkness, except aberration, and except sin, without the light of faith, without Christ, and without charity? —*Eph 5:8.* **2448**

49. As there is no sin without love of ourselves, so there is no good work without love of God. —*Mk 7:22–23.* **2449**

50. In vain we cry out to God: "My Father" if it is not the spirit of charity that cries out. —*Rom 8:15.* **2450**

51. Faith justifies when it operates, but it does not operate except through charity. —*Acts 13:39.* **2451**

**2452** 52. Omnia alia salutis media continentur in fide tamquam in suo germine et semine; sed haec fides non est absque amore et fiducia. —*Act 10:43.*

52. All other means of salvation are contained in faith as in their own germ and seed; but this faith does not exist apart from love and confidence. —*Acts 10:43.*

**2453** 53. Sola caritas christiano modo facit (actiones christianas) per relationem ad Deum et Iesum Christum. —*Col 3:14.*

53. It is only charity that accomplishes in a Christian way (Christian actions) through relation to God and Jesus Christ. —*Col 3:14.*

**2454** 54. Sola caritas est, quae Deo loquitur; eam solam Deus audit. —*1 Cor 13:1.*

54. It is charity alone that speaks to God; it alone that God hears. —*1 Cor 13:1.*

**2455** 55. Deus non coronat nisi caritatem: qui currit ex alio impulsu et ex alio motivo, in vanum currit. —*Cor 9:24.*

55. God crowns nothing except charity; he who runs through any other incentive or any other motive runs in vain. —*1 Cor 9:24.*

**2456** 56. Deus non remunerat nisi caritatem: quoniam caritas sola Deum honorat: —*Mt 25:36.*

56. God rewards nothing but charity; for charity alone honors God.—*Mt 25:36.*

**2457** 57. Totum deest peccatori, quando ei deest spes; et non est spes in Deo, ubi non est amor Dei. —*Mt 27:5.*

57. All fails a sinner when hope fails him; and there is no hope in God when there is no love of God. —*Mt 27:5.*

**2458** 58. Nec Deus est nec religio, ubi non est caritas. —*1 Io 4:8.*

58. Neither God nor religion exists where there is no charity. —*1 Jn 4:8.*

**2459** 59. Oratio impiorum est novum peccatum; et quod Deus illis concedit, est novum in eos iudicium. —*Io 10:25*: ed. 1693.

59. The prayer of sinners is a new sin, and what God grants them is a new judgment against them. —*Jn 10:25*: 1693 ed.

**2460** 60. Si solus supplicii timor animat paenitentiam, quo haec est magis violenta, eo magis ducit ad desperationem. —*Mt 27:5.*

60. If fear of punishment alone animates penance, the more intense this is, the more it leads to despair. —*Mt 27:5.*

**2461** 61. Timor nonnisi manum cohibet, cor autem tamdiu peccato addicitur, quamdiu ab amore iustitiae non ducitur. —*Lc 20:19.*

61. Fear restrains nothing but the hand, but the heart is given over to the sin as long as it is not guided by a love of justice. —*Lk 20:19.*

**2462** 62. Qui a malo non abstinet nisi timore poenae, illud committit in corde suo et iam est reus coram Deo. —*Mt 21:46.*

62. He who does not refrain from evil except through fear of punishment commits that evil in his heart and is already guilty before God. —*Mt 21:46.*

**2463** 63. Baptizatus adhuc est sub lege sicut Iudaeus, si legem non adimpleat, aut adimpleat ex solo timore —*Rm 6:14.*

63. A baptized person is still under the law as a Jew if he does not fulfill the law or if he fulfills it from fear alone. —*Rom 6:14.*

**2464** 64. Sub maledicto legis numquam fit bonum; quia peccatur sive faciendo malum sive illud nonnisi ob timorem evitando. —*Gal 5:18.*

64. Good is never done under the condemnation of the law, because one sins either by doing evil or by avoiding it only through fear. —*Gal 5:18.*

**2465** 65. Moyses, Prophetae, sacerdotes et doctores Legis mortui sunt absque eo, quod ullum Deo dederint filium, cum non effecerint nisi mancipia per timorem. —*Mc 12:19.*

65. Moses, the prophets, priests, and doctors of the law died without having given any son to God, since they produced only slaves through fear. —*Mk 12:19.*

**2466** 66. Qui vult Deo appropinquare, nec debet ad ipsum venire cum brutalibus passionibus neque adduci per instinctum naturalem aut per timorem sicuti bestiae, sed per fidem et per amorem sicuti filii. —*Hbr 12:20*: ed. 1693.

66. He who wishes to approach God should not come to him with brutal passions or be led to him by natural instinct or through fear like animals, but through faith and love, like sons. —*Heb 12:20*: 1693 ed.

**2467** 67. Timor servilis non sibi repraesentat Deum nisi ut dominum durum, imperiosum, iniustum, intractabilem. —*Lc 19:21*: ed. 1693.

67. Servile fear does not represent God to itself except as a stern, imperious, unjust, unyielding master. —*Lk 19:21*: 1693 ed.

68. Dei bonitas abbreviavit viam salutis, claudendo totum in fide et precibus. —*Act 2:21.*

68. The goodness of God has shortened the road to salvation by enclosing all in faith and in prayers. —*Acts 2:21.* **2468**

69. Fides, usus, augmentum et praemium fidei, totum est donum purae liberalitatis Dei. —*Mc 9:22.*

69. Faith, the practice, increase, and reward of faith, all are a gift of the pure liberality of God. —*Mk 9:22.* **2469**

70. Numquam Deus affligit innocentes; et afflictiones semper serviunt vel ad puniendum peccatum vel ad purificandum peccatorem. —*Io 9:3.*

70. Never does God afflict the innocent; and afflictions always serve either to punish the sin or to purify the sinner. —*Jn 9:3.* **2470**

71. Homo ob sui conservationem potest sese dispensare ab ea lege, quam Deus condidit propter eius utilitatem. —*Mc 2:28.*

71. For the preservation of himself man can dispense himself from that law which God established for his use. —*Mk 2:28.* **2471**

72. Nota Ecclesiae christianae est, quod sit catholica, comprehendens et omnes angelos caeli et omnes electos et iustos terrae et omnium saeculorum. —*Hbr 12:22–24.*

72. A mark of the Christian Church is that she is catholic, embracing all the angels of heaven, all the elect and the just on earth and of all times. —*Heb 12:22–24.* **2472**

73. Quid est Ecclesia, nisi coetus filiorum Dei manentium in eius sinu, adoptatorum in Christo, subsistentium in eius persona, redemptorum eius sanguine, viventium eius spiritu, agentium per eius gratiam, et exspectantium gratiam futuri saeculi? —*2 Th 1:1s*: ed. 1693.

73. What is the Church except an assembly of the sons of God abiding in his bosom, adopted in Christ, subsisting in his person, redeemed by his blood, living in his spirit, acting through his grace, and awaiting the grace of the future life? —*2 Thess 1:1f.*: 1693 ed. **2473**

74. Ecclesia sive integer Christus incarnatum Verbum habet ut caput, omnes vero Sanctos ut membra. —*1 Tim 3:16.*

74. The Church or the whole Christ has the incarnate Word as head but all the saints as members. —*1 Tim 3:16.* **2474**

75. Ecclesia est unus solus homo compositus ex pluribus membris, quorum Christus est caput, vita, subsistentia et persona; unus solus Christus compositus ex pluribus Sanctis, quorum est sanctificator. —*Eph 2:14–16.*

75. The Church is one single man composed of many members, of which Christ is the head, the life, the subsistence, and the person; one single Christ composed of many saints, of whom he is the sanctifier. —*Eph 2:14–16.* **2475**

76. Nihil spatiosius Ecclesia Dei: quia omnes electi et iusti omnium saeculorum illam componunt. —*Eph 2:22.*

76. There is nothing more spacious than the Church of God; because all the elect and the just of all ages comprise her. —*Eph 2:22.* **2476**

77. Qui non ducit vitam dignam filio Dei et membro Christi, cessat interius habere Deum pro Patre et Christum pro capite. —*1 Io 2:24*: ed. 1693.

77. He who does not lead a life worthy of a son of God and a member of Christ ceases interiorly to have God as a Father and Christ as a head. —*1 Jn 2:24*: 1693 ed. **2477**

78. Separatur quis a populo electo, cuius figura fuit populus Iudaicus et caput est Iesus Christus, tam non vivendo secundum Evangelium quam non credendo Evangelio. —*Act 3:23.*

78. One is separated from the chosen people, whose figure was the Jewish people and whose head is Jesus Christ, as much by not living according to the Gospel as by not believing in the Gospel. —*Acts 3:23.* **2478**

79. Utile et necessarium est omni tempore, omni loco et omni personarum generi, studere et cognoscere spiritum, pietatem et mysteria sacrae Scripturae. —*1 Cor 14:5.*

79. It is useful and necessary at all times, in all places, and for every kind of person to study and to know the spirit, the piety, and the mysteries of Sacred Scripture. —*1 Cor 14:5.* **2479**

80. Lectio sacrae Scripturae est pro omnibus. —*Act 8:28.*

80. The reading of Sacred Scripture is for all. —*Acts 8:28.* **2480**

81. Obscuritas sancta verbi Dei non est laicis ratio dispensandi se ipsos ab eius lectione. —*Act 8:31.*

81. The sacred obscurity of the Word of God is no reason for the laity to dispense themselves from reading it. —*Acts 8:31.* **2481**

**2482** 82. Dies Dominicus a Christianis debet sanctificari lectionibus pietatis et super omnia sanctarum Scripturarum. Damnosum est, velle Christianum ab hac lectione retrahere. —*Act 15:21.*

82. The Lord's Day ought to be sanctified by Christians with readings of pious works and above all of the Holy Scriptures. It is harmful to wish to restrain a Christian from this reading. —*Acts 15:21.*

**2483** 83. Est illusio sibi persuadere, quod notitia mysteriorum religionis non debeat communicari feminis lectione sacrorum librorum: Non ex feminarum simplicitate, sed ex superba virorum scientia ortus est Scripturarum abusus, et natae sunt haereses. —*Io 4:26.*

83. It is an illusion to persuade oneself that knowledge of the mysteries of religion should not be communicated to women by the reading of sacred books. Not from the simplicity of women, but from the proud knowledge of men has arisen the abuse of the Scriptures and have heresies been born. —*Jn 4:26.*

**2484** 84. Abripere e Christianorum manibus Novum Testamentum seu eis illud clausum tenere auferendo eis modum illud intelligendi, est illis Christi os obturare. —*Mt 5:2.*

84. To snatch away from the hands of Christians the New Testament or to hold it closed against them by taking away from them the means of understanding it is to close for them the mouth of Christ. —*Mt 5:2.*

**2485** 85. Interdicere Christianis lectionem sacrae Scripturae, praesertim Evangelii, est interdicere usum luminis filiis lucis et facere, ut patiantur speciem quandam excommunicationis. —*Lc 11:33*: ed. 1693.

85. To forbid Christians to read Sacred Scripture, especially the Gospels, is to forbid the use of light to the sons of light and to cause them to suffer a kind of excommunication. —*Lk 11:33*: 1693 ed.

**2486** 86. Eripere simplici populo hoc solatium iungendi vocem suam voci totius Ecclesiae [*cf. *2666*], est usus contrarius praxi apostolicae et intentioni Dei. —*1 Cor 14:16.*

86. To snatch from the simple people this consolation of joining their voice to the voice of the whole Church [*cf. *2666*] is a custom contrary to the apostolic practice and to the intention of God. —*1 Cor 14:16.*

**2487** 87. Modus plenus sapientia, lumine et caritate est dare animabus tempus portandi cum humilitate et sentiendi statum peccati, petendi spiritum paenitentiae et contritionis, et incipiendi ad minus satisfacere iustitiae Dei, antequam reconcilientur. —*Act 8:9.*

87. A method full of wisdom, light, and charity is to give souls time for bearing with humility and for experiencing their state of sin, for seeking the spirit of penance and contrition, and for beginning at least to satisfy the justice of God before they are reconciled. —*Acts 8:9.*

**2488** 88. Ignoramus, quid sit peccatum et vera paenitentia, quando volumus statim restitui possessioni bonorum illorum, quibus nos peccatum spoliavit, et detrectamus separationis istius ferre confusionem. —*Lc 17:11, 12.*

88. We are ignorant of what sin is and of what true penance is when we wish to be restored at once to the possession of the goods of which sin has despoiled us and when we refuse to endure the confusion of that separation. —*Lk 17:11–12.*

**2489** 89. Quartus decimus gradus conversionis peccatoris est, quod, cum sit iam reconciliatus, habet ius assistendi sacrificio Ecclesiae. —*Lc 15:23.*

89. The fourteenth step in the conversion of a sinner is that, after he has already been reconciled, he has the right of assisting at the Sacrifice of the Church. —*Lk 15:23.*

**2490** 90. Ecclesia auctoritatem excommunicandi habet, ut eam exerceat per primos pastores de consensu saltem praesumpto totius corporis. —*Mt 18:17.*

90. The Church has the authority to excommunicate, so that she may exercise it through the first pastors with the consent, at least presumed, of the whole body. —*Mt 18:17.*

**2491** 91. Excommunicationis iniustae metus numquam debet nos impedire ab implendo debito nostro; numquam eximus ab Ecclesia, etiam quando hominum nequitia videmur ab ea expulsi, quando Deo, Iesu Christo, atque ipsi Ecclesiae per caritatem affixi sumus. —*Io 9:22, 23.*

91. The fear of an unjust excommunication should never hinder us from fulfilling our duty; never are we separated from the Church, even when by the wickedness of men we seem to be expelled from her, as long we are attached to God, to Jesus Christ, and to the Church herself by charity. —*Jn 9:22–23.*

**2492** 92. Pati potius in pace excommunicationem et anathema iniustum, quam prodere veritatem, est imitari sanctum Paulum; tantum abest, ut sit erigere se contra auctoritatem aut scindere unitatem. —*Rm 9:3.*

92. To suffer in peace an excommunication and an unjust anathema rather than betray truth is to imitate St. Paul; it is far from rebelling against authority or destroying unity. —*Rom 9:3.*

93. Iesus quandoque sanat vulnera, quae praeceps primorum pastorum festinatio infligit sine ipsius mandato. Iesus restituit, quod ipsi inconsiderato zelo rescindunt. —*Io 18:11.*

93. Jesus sometimes heals the wounds that the precipitous haste of the first pastors inflicted without his command. Jesus restored what they, with inconsidered zeal, cut off. —*Jn 18:11.* **2493**

94. Nihil peiorem de Ecclesia opinionem ingerit eius inimicis, quam videre illic dominatum exerceri supra fidem fidelium, et foveri divisiones propter res, quae nec fidem laedunt nec mores. —*Rm 14:16.*

94. Nothing engenders a worse opinion of the Church among her enemies than to see exercised there an absolute rule over the faith of the faithful and to see divisions fostered because of matters that do not violate faith or morals. —*Rom 14:16.* **2494**

95. Veritates eo devenerunt, ut sint lingua quasi peregrina plerisque Christianis, et modus eas praedicandi est veluti idioma incognitum; adeo remotus est a simplicitate Apostolorum, et supra communem captum fidelium; neque satis advertitur, quod hic defectus sit unum ex signis maxime sensibilibus senectutis Ecclesiae et irae Dei in filios suos. —*1 Cor 14:21.*

95. Truths have descended to this, that they are, as it were, a foreign tongue to most Christians, and the manner of preaching them is, as it were, an unknown idiom, so remote is the manner of preaching from the simplicity of the apostles and so much above the common grasp of the faithful; nor is there sufficient advertence to the fact that this defect is one of the greatest visible signs of the senility of the Church and of the wrath of God on his sons. —*1 Cor 14:21.* **2495**

96. Deus permittit, ut omnes potestates sint contrariae praedicatoribus veritatis, ut eius victoria attribui non possit nisi divinae gratiae. —*Act 17:8.*

96. God permits that all powers be opposed to the preachers of truth, so that its victory cannot be attributed to anyone except to divine grace. —*Acts 17:8.* **2496**

97. Nimis saepe contingit, membra illa, quae magis sancte ac magis stricte unita Ecclesiae sunt, respici atque tractari tamquam indigna, ut sint in Ecclesia, vel tamquam ab ea separata; sed "iustus vivit ex fide" [*Rm 1:17*], et non ex opinione hominum. —*Act 4:11.*

97. Too often it happens that those members who are united to the Church in a more holy and strict manner are looked down upon and treated as if they were unworthy of being in the Church or as if they were separated from her; but, "the just man lives by faith" [*Rom 1:17*], and not by the opinion of men. —*Acts 4:11.* **2497**

98. Status persecutionis et poenarum, quas quis tolerat tamquam haereticus, flagitiosus et impius, ultima plerumque probatio est et maxime meritoria, utpote quae facit hominem magis conformem Iesu Christo. —*Lc 22:37.*

98. The state of persecution and of punishment that anyone endures as a disgraceful and impious heretic is generally the final trial and is especially meritorious, inasmuch as it makes a man more conformable to Jesus Christ. —*Lk 22:37.* **2498**

99. Pervicacia, praeventio, obstinatio in nolendo aut aliquid examinare aut agnoscere, se fuisse deceptum, mutant quotidie quoad multos in odorem mortis id, quod Deus in sua Ecclesia posuit, ut in ea esset odor vitae, verbi gratia bonos libros, instructiones, sancta exempla, etc. —*2 Cor 2:16.*

99. Stubbornness, prejudice, and obstinacy in being unwilling either to examine something or to acknowledge that one has been deceived changes each day, for many, into an odor of death, which God has placed in his Church so that in her there may be an odor of life: for example, good books, instructions, holy examples, etc. —*2 Cor 2:16.* **2499**

100. Tempus deplorabile, quo creditur honorari Deus persequendo veritatem eiusque discipulos! Tempus hoc advenit.... Haberi et tractari a religionis ministris tamquam impium et indignum omni commercio cum Deo, tamquam membrum putridum, capax corrumpendi omnia in societate Sanctorum, est hominibus piis morte corporis mors terribilior. Frustra quis sibi blanditur de suarum intentionum puritate et zelo quodam religionis, persequendo flamma ferroque viros probos, si propria passione est excaecatus aut abreptus aliena, propterea quod nihil vult examinare. Frequenter credimus

100. Deplorable is the time in which God is believed to be honored by persecution of the truth and its disciples! This time has come.... To be considered and treated by the ministers of religion as impious and unworthy of all commerce with God, as a putrid member capable of corrupting everything in the society of saints, is to pious men a more terrible death than the death of the body. In vain does anyone flatter himself on the purity of his intentions and on a certain zeal for religion when he persecutes honest men with fire and sword if he is blinded by his own passion or carried away by that of **2500**

sacrificare Deo impium, et sacrificamus diabolo Dei servum. —*Io 16:2.*

another because he does not want to examine anything. We frequently believe that we are sacrificing an impious man to God when we are sacrificing a servant of God to the devil. —*Jn 16:2.*

**2501** 101. Nihil spiritui Dei et doctrinae Iesu Christi magis opponitur, quam communia facere iuramenta in Ecclesia; quia hoc est multiplicare occasiones peierandi, laqueos tendere infirmis et idiotis, et efficere, ut nomen et veritas Dei aliquando deserviant consilio impiorum. —*Mt 5:37.*

101. Nothing is more opposed to the spirit of God and to the doctrine of Jesus Christ than to make oaths common in Church, because this multiplies the occasions of perjury, create snares for the weak and ignorant, and causes the name and truth of God to serve sometimes the plan of the wicked. —*Mt 5:37.*

**2502** [*Censura:*] ... Propositiones praeinsertas tamquam falsas, captiosas, male sonantes, piarum aurium offensivas, scandalosas, perniciosas, temerarias, Ecclesiae et eius praxi iniuriosas, neque in Ecclesiam solum, sed etiam in potestates saeculi contumeliosas, seditiosas, impias, blasphemas, suspectas de haeresi ac haeresim ipsam sapientes, necnon haereticis et haeresibus ac etiam schismati faventes, erroneas, haeresi proximas, pluries damnatas, ac demum haereticas, variasque haereses et potissimum illas, quae in famosis Iansenii propositionibus, et quidem in eo sensu, in quo hae damnatae fuerunt, acceptis continentur, manifeste innovantes respective ... declaramus, damnamus et reprobamus.

[*Censure:*] ... We declare, condemn, and reject ... the preceding propositions, as the case may be, as false, fraudulent, evil-sounding, offensive to pious ears, scandalous, pernicious, rash, injurious to the Church and her practice, insulting not only to the Church but also the secular powers, seditious, impious, blasphemous, suspect of heresy, and having the flavor of heresy itself, and, besides, favoring heretics and heresies and also schisms, erroneous, close to heresy, many times condemned, and finally heretical, clearly renewing many heresies respectively and most especially those that are contained in the infamous propositions of Jansen and, indeed, accepted in that sense in which these have been condemned.

INNOCENT XIII: May 8, 1721–March 7, 1724
BENEDICT XIII: May 29, 1724–February 21, 1730

## CLEMENT XII: July 12, 1730–February 6, 1740

### 2509–2510: Bull *Apostolicae providentiae officio*, October 2, 1733

The Jansenists maintained that the censures of the constitution *Unigenitus* (*2400–2502) attacked the teaching of St. Augustine and St. Thomas Aquinas on divine grace. The pope rejected that contention and at the same time wished to promote peace between the different theological schools, "so that through the joint efforts of the different schools there might be a firmer defense against the snares of error" (ut coniunctis diversarum licet scholarum studiis firmius sit adversus erroris insidias praesidium) [cf. *2509°] (ibid., § 2 at the end).

*Ed.:* DuPlA 3/II (1736): 589a–590a / BullTau 23:542ab / BullLux 14:297ab.

*Liberty of Teaching with Regard to the Efficacy of Grace*

**2509** § 1. ... Mentem tamen [*Clementis XI et Benedicti XIII*] praedecessorum Nostrorum compertam habentes, nolumus aut per Nostras aut per ipsorum laudes Thomisticae scholae delatas, quas iterato Nostro iudicio comprobamus et confirmamus, quicquam esse detractum ceteris catholicis scholis diversa ab eadem in explicanda divinae gratiae efficacia sentientibus, quarum etiam erga hanc Sanctam Sedem praeclara sunt merita, quominus sententias ea de re tueri pergant, quas hactenus palam et libere ubique etiam in huius almae Urbis luce docuerunt et propugnarunt.

§ 1. ... Having exact knowledge of the mind of Our predecessors [*Clement XI and Benedict XIII*], We do not want the praise that We, or they, have given to the Thomist school, which praise We now reapprove and confirm by Our repeated judgment, to be taken as detracting in any way from the other Catholic schools that think differently from it in explaining the working of divine grace and whose merits in the eyes of the Holy See are also outstanding; as if the other schools should not continue to defend the opinions on the matter that they have hitherto taught and propounded everywhere, openly and freely, even in public sight of this gracious City.

§ 2. Quamobrem ... prohibemus sub iisdem poenis, ne vel scribendo vel docendo vel disputando vel alia qualibet occasione notam aut censuram ullam theologicam iisdem scholis diversa sentientibus inurere aut earum sententias conviciis et contumeliis incessere audeant, donec de iisdem controversiis haec Sancta Sedes aliquid definiendum ac pronuntiandum censuerit.

§ 2. Wherefore ...We prohibit ⟨them⟩ under the same penalties, whether in writing or teaching or disputing, or on any other occasion, from daring to attach any theological qualification or censure to those schools thinking differently and from assailing their opinions with loud reproaches and invective until this Holy See decides that some definition or pronouncement is to be made on these controversies. **2510**

## 2511–2513: Apostolic Letter *In eminenti apostolatus specula*, April 28, 1738

This decree, addressed to all the faithful, seems to be the oldest edict concerning the sect of the "Freemasons". Benedict XIV took up the subject again in the bull *Providas Romanorum Pontificum* of May 18, 1751 (Benedict XIV, *Bullarium* [Rome, 1754], 3:214f. / [Prati, 1846] 3/I (= *Opera omnia* 17), 283b–284a / [Mechelen] 8:416f.).

*Ed.:* BullTau 24:366a–367b / BullCocq 14:236ab / CdICF 1:656f., no. 299.

*Freemasonry*

(§ 1) ... Nobis innotuit longe lateque progredi atque in dies invalescere nonnullas societates, coetus, conventus, collectiones, aggregationes seu conventicula vulgo de "liberi Muratori" seu "Francs Massons", aut alia quavis nomenclatura pro idiomatum varietate nuncupata, in quibus cuiuscumque religionis et sectae homines, affectata quadam contenti honestatis naturalis specie, arcto aeque ac impervio foedere secundum leges et statuta sibi condita invicem consociantur, quaeque simul clam operantur tum districto iureiurando ad sacra Biblia interposito tum gravium poenarum exaggeratione inviolabili silentio obtegere adstringuntur.

(§ 1) ... It has come to Our knowledge that certain societies, clubs, circles, assemblies, gatherings, or conventicles commonly called "Free Masons" or "Francs Massons", or known by some other designation in the different languages, are spreading far and wide and continually growing; in these, men of every religion and sect, content with some pretended form of natural virtue, are associated with one another in a union as strict as it is impenetrable, according to laws and statutes that they have laid down for themselves; and they are bound to conceal in inviolable silence whatever they secretly do together, whether by swearing a strict oath on the Holy Bible or by the imposition of an accumulation of grave penalties. **2511**

Verum cum ea sit sceleris natura, ut se ipsum prodat et clamorem edat sui indicem, hinc societates seu conventicula praedicta vehementem adeo fidelium mentibus suspicionem ingesserunt, ut iisdem aggregationibus nomen dare apud prudentes et probos idem omnino sit ac pravitatis et perversionis notam incurrere; nisi enim male agerent, tanto nequaquam odio lucem haberent. Qui quidem rumor eo usque percrebuit, ut in plurimis regionibus memoratae societates per saeculi potestates tamquam regnorum securitati adversantes proscriptae ac provide eliminatae iam pridem exstiterint.

Since, however, it is the nature of iniquity to reveal itself and to produce a disturbance that betrays it, the aforesaid societies or conventicles have aroused in the minds of the faithful such strong suspicions that, among prudent and upright men, to join these associations is precisely synonymous with incurring the taint of evil and infamy; for if they were not involved in evil doing, they would never be so very averse to the light ⟨of publicity⟩. The rumor ⟨of these doings⟩ has so grown that in many places the aforesaid societies have long been proscribed and prudently suppressed by the secular power as being opposed to the welfare of the kingdom.

(§ 2) Nos itaque
animo volventes gravissima damna, quae ut plurimum ex huiusmodi societatibus seu conventiculis nedum temporalis rei publicae tranquillitati verum etiam spirituali animarum saluti inferuntur atque idcirco tum civilibus tum canonicis minime cohaerere sanctionibus,
cum divino eloquio doceamur,... vigilandum esse, ne huiusmodi hominum genus veluti fures domum perfodiant,... ne videlicet simplicium corda pervertant....

(§ 2) We have therefore decreed, **2512**
considering in Our heart the very grave harm that is usually done by societies and conventicles of this sort, not only to the peace of the civil state, but also to the spiritual salvation of souls, and that for this reason they are in no way consistent with the provisions of either civil or canon law,
and being taught by the divine command ... to be vigilant lest men of this sort should break into the house like thieves ... and pervert the hearts of the simple ...,

ad latissimam quae iniquitatibus impune patrandis inde aperiri posset viam obstruendam aliisque de iustis ac rationabilibus causis Nobis notis

in order to bar the broad way that could thereby be opened to performing evil deeds with impunity, and for other just and reasonable causes known to Us,

easdem societates ... seu conventicula "de' liberi Muratori" seu "Francs Massons" aut alio quocumque nomine appellata de nonnullorum ... cardinalium consilio ac etiam motu proprio ... deque Apostolicae potestatis plenitudine damnanda et prohibenda esse statuimus....

on the advice of ... certain cardinals, and by Our own initiative ... and with the fullness of the apostolic authority, that the said societies ... called "Free Masons" or "Francs Massons" or any other name ... are to be condemned and prohibited....

**2513** (§ 4) [*Mandantur locorum ordinarii et inquisitores, ut transgressores*] tamquam de haeresi vehementer suspectos condignis poenis puniant.

(§ 4) [*Local ordinaries and inquisitors are told that*] they should punish [*transgressors*] with suitable penalties as being gravely suspect of heresy.

## BENEDICT XIV: August 17, 1740–May 3, 1758

### 2515–2520: Declaration *Matrimonia quae in locis*, November 4, 1741

This famous "Benedictine declaration" was at first only directed to the united provinces of Belgium and Holland subject to the Spanish king. Later, it was extended to other territories. See on this point, A. Lehmkuhl, *Theologia moralis*, 12th ed., vol. 2 (Freiburg, 1914), no. 905; ASS 6 (1870): 456; B. Melata, in AnE 5 (1897): 263–76; 6 (1898): 421–28.

*Ed.:* Benedict XIV, *Bullarium* (Mechelen, 1826), 1:178–82 (old ed., vol. 1, no. 34) / BullLux 16:52a–53a.

*Clandestine Marriages*

**2515** Matrimonia, quae in locis Foederatorum Ordinum dominio in Belgio subiectis iniri solent sive inter haereticos ex utraque parte, sive inter haereticum ex una parte virum et catholicam feminam ex alia, aut viceversa, non servata forma a sacro Tridentino Concilio praescripta [*Decretum "Tametsi", *1813–1816*], utrum valida habenda sint necne, diu multumque disceptatum est animis hominum ac sententiis in diversa distractis; id quod satis uberem anxietatis ac periculorum sementem per multos annos subministravit....

Whether or not marriages are to be considered valid that by custom take place in the regions subject to the authority of the Federated States in Belgium, either between heretics on both sides or between a heretical man on one side and a Catholic woman on the other, or vice versa, without having observed the form prescribed by the sacred Council of Trent [*Decree* Tametsi, *1813–1816*], has for a long time and on many occasions been debated, where the opinions of men and judgments have completely diverged: this has, for many years, supplied quite a plentiful sowing of anxiety and dangers....

**2516** (1) ... Sanctissimus Dominus noster ... hanc nuper declarationem et instructionem exarari praecepit, qua veluti certa regula ac norma omnes Belgii antistites, parochi earumque regionum missionarii, et vicarii apostolici deinceps in huiusmodi negotiis uti debeant.

(1) ... Our Most Holy Father ... recently enjoined that this declaration and instruction be set down, which should be employed hereafter as a definite rule and norm by all Belgian bishops, priests, and missionaries of these regions and vicars apostolic in matters of this kind.

**2517** (2) Primo scilicet, quod attinet ad matrimonia ab haereticis inter se in locis Foederatorum Ordinum dominio subiectis celebrata, non servata forma per Tridentinum praescripta, licet Sanctitas Sua non ignoret, alias in casibus quibusdam particularibus et attentis tunc expositis circumstantiis Sacram Congregationem Concilii pro eorum invaliditate respondisse, aeque tamen compertum habens, nihil adhuc generatim et universe super eiusmodi matrimoniis fuisse ab Apostolica Sede definitum, et alioquin oportere omnino, ad consulendum universis fidelibus in iis locis degentibus et plura avertenda gravissima incommoda, quid generaliter de hisce matrimoniis sentiendum sit declarare:

(2) Namely, first, in regard to marriages celebrated between heretics in places subject to the authority of the Federated States that did not observe the form prescribed by Trent, although His Holiness knows that at other times, in certain particular cases and in circumstances attendant and explained at the time, the Sacred Congregation of the Council has said that they are invalid; nevertheless, His Holiness, being equally certain that nothing has been generally or universally defined by the Apostolic See regarding marriages of this kind and, on the other hand, that, in order to furnish advice to all the faithful residing in those places and to avert more grave disorders, he ought to declare what must be generally held regarding such marriages:

... declaravit statuitque, matrimonia in dictis Foederatis Belgii provinciis inter haereticos usque modo contracta, quaeque imposterum contrahentur, etiamsi forma a Tridentino praescripta non fuerit in iis celebrandis servata, dummodo aliud non obstiterit canonicum impedimentum, pro validis habenda esse; adeoque si contingat, utrumque coniugem ad catholicae Ecclesiae sinum se recipere, eodem quo antea coniugali vinculo ipsos omnino teneri, etiamsi mutuus consensus coram parocho catholico ab eis non renovetur; sin autem unus tamtum ex coniugibus, sive masculus sive femina, convertatur, neutrum posse, quamdiu alter superstes erit, ad alias nuptias transire.

... ⟨His Holiness⟩ has declared and decreed that marriages that have been contracted up to now and that will be contracted hereafter in the said federated provinces of Belgium between heretics, even if the form prescribed by Trent has not been observed in their celebration, provided no other canonical impediment interferes, are to be considered as valid; and furthermore, if it should happen that both spouses be received into the bosom of the Catholic Church, they are held bound by the same conjugal tie as before, even if their mutual consent is not renewed before the Catholic priest; but, if only one of the spouses, either man or woman, should be converted, neither can, as long as the other is living, enter into another marriage.

(3) Quod vero spectat ad ea coniugia, quae pariter in iisdem Foederatis Belgii provinciis absque forma a tridentino statuta contrahuntur a catholicis cum haereticis, sive catholicus vir haereticam feminam in matrimonium ducat, sive catholica femina haeretico viro nubat: dolens imprimis quam maxime Sanctitas Sua, eos esse inter catholicos, qui insano amore turpiter dementati ab hisce detestabilibus conubiis, quae sancta mater Ecclesia perpetuo damnavit atque interdixit, ex animo non abhorrent et prorsus sibi abstinendum non ducunt, ... [*animarum pastores*] serio graviterque hortatur et monet, ut catholicos utriusque sexus ab huiusmodi nuptiis in propriarum animarum perniciem ineundis quantum possint absterreant, easdemque nuptias omni meliore modo intervertere atque efficaciter impedire satagant.

(3) Now as regards those marriages that likewise in the **2518** same federated provinces of Belgium are contracted by Catholics with heretics without the form established by Trent, whether a Catholic man takes a heretical woman in marriage or a Catholic woman marries a heretical man; grieving very much that there are among Catholics those who, becoming shamefully deranged by a mad love, do not wholeheartedly abhor and think that they should refrain from these detestable marriages that Holy Mother Church has continually condemned and interdicted, ... ⟨His Holiness⟩ seriously and gravely exhorts [*pastors of souls*] and admonishes them to deter, insofar as they can, Catholics of both sexes from entering into marriages of this kind to the destruction of their own souls and to make it their business to avert in every good way and efficaciously to hinder these same marriages.

At si forte aliquod huius generis matrimonium, Tridentini forma non servata, ibidem contractum iam sit, aut in posterum (quod Deus avertat) contrahi contingat, declarat Sanctitas Sua, matrimonium huiusmodi, alio non occurrente canonico impedimento, validum habendum esse, et neutrum ex coniugibus, donec alter eorum supervixerit, ullatenus posse sub obtentu dictae formae non servatae novum matrimonium inire; id vero debere sibi potissime in animum inducere coniugem catholicum, sive virum sive feminam, ut pro gravissimo scelere quod admisit, paenitentiam agat ac veniam a Deo precetur, coneturque pro viribus alterum coniugem a vera fide deerrantem ad gremium catholicae Ecclesiae pertrahere eiusque animam lucrari, quod porro ad veniam de patrato crimine impetrandam opportunissimum foret, sciens de cetero, ut mox dictum est, se istius matrimonii vinculo perpetuo ligatum iri.

But if by chance some marriage of this sort, without observing the Tridentine form, has already been contracted there or may be contracted in the future (which God forbid!), His Holiness declares that such a marriage, provided that no other canonical impediment exists, must be considered valid and that neither of the spouses, as long as the other one lives, can in any way enter into a new marriage under the pretext that the prescribed form was not observed; that the Catholic spouse, whether man or woman, should especially bear this in mind, that in proportion to the very grave fault he has committed he should do penance and ask pardon from God and should try, in proportion to his strength, to draw the other spouse, who is straying from the true faith, back to the bosom of the Catholic Church and to win his soul, which indeed would be a very excellent means of obtaining pardon for the crime committed, knowing besides, as has just been said, that he will be perpetually bound by the bond of that marriage.

(4) [*Idem valet*] ... etiam de similibus matrimoniis extra fines dominii eorundem Foederatorum Ordinum contractis ab iis, qui addicti sunt legionibus seu militaribus copiis, quae ab iisdem Foederatis Ordinibus transmitti

(4) [*The same rule prevails*] ... for similar marriages **2519** contracted outside the limits of the dominion of these same Federated States by those who have been assigned to the legions or military forces that are customarily sent

solent ad custodiendas muniendasque arces conterminas vulgo dictas di Barriera: ita quidem, ut matrimonia ibi praeter Tridentini formam sive inter haereticos utrimque sive inter catholicos et haereticos inita valorem suum obtineant, dummodo uterque coniux ad easdem copias sive legiones pertineat....

by these same States to guard and to defend the frontier parts commonly called *di Barriera*; so that, indeed, marriages entered into there without the Tridentine form between heretics on both sides, or between Catholics and heretics, retain their validity, provided the spouse in each case belongs to these same military forces or legions....

**2520** (5) Tandem circa coniugia, quae contrahuntur vel in regionibus principum catholicorum ab iis, qui in provinciis Foederatis domicilium habent, vel in Foederatis provinciis ab habentibus domicilium in regionibus catholicorum principum, nihil Sanctitas Sua de novo decernendum aut declarandum esse duxit, volens, ut de iis iuxta canonica iuris communis principia probatasque in similibus casibus alias editas a Sacra Congregatione Concilii resolutiones, ubi disputatio contingat, decidatur, et ita declaravit statuitque ac ab omnibus in posterum servari praecepit.

(5) Finally, in regard to marriages that are contracted either in the regions of Catholic princes by those who have a domicile in the federated provinces or in the federated provinces by those who have a domicile in the regions of Catholic princes, His Holiness has thought that nothing new should be decreed and declared, wishing that whenever a dispute arises concerning them, they be decided according to the canonical principles of the common law and by the resolution approved in similar cases at other times and published by the Sacred Congregation of the Council, and so he has declared and decreed and commanded that it be observed by all for the future.

## 2522–2524: Constitution *Etsi pastoralis* for the Italo-Greeks, May 26, 1742

This constitution repeats some passages of the instruction *Presbyteri Graeci* of August 30, 1595 (cf. *1990–1992), and the letter *Sub catholicae* of March 6, 1254, in which Innocent IV insisted that confirmation only be administered by Greek bishops (cf. *381).

*Ed.:* Benedict XIV, *Bullarium* (Mechelen) 1:354, 352f. (old ed., vol. 1, no. 57) / CollLac 2:510d–511c / CollPF, 2nd ed., 1:121f., no. 338.

### *The Sacrament of Confirmation*

**2522** § 3 (n. 1). Episcopi Latini infantes seu alios in suis dioecesibus baptizatos a presbyteris Graecis chrismate in fronte consignatos absolute confirment, cum neque per praedecessores Nostros neque per Nos Graecis presbyteris in Italia et insulis adiacentibus, ut infantibus baptizatis sacramentum confirmationis conferant, facultas concessa sit aut concedatur; quin immo usque ab anno 1595 a felicis recordationis Clemente VIII, praedecessore Nostro, fuit presbyteris Italo-Graecis expresse interdictum, ne baptizatos chrismate consignent [*1990].

§ 3 (no. 1). Latin bishops should unconditionally confirm infants or others baptized in their dioceses and signed on the forehead by Greek priests, since permission has not been granted and is not granted either by Our predecessors or by Us for Greek priests in Italy and the surrounding islands to confer the sacrament of confirmation on baptized infants; on the contrary, from the year 1595 on, it has actually been expressly prohibited by Clement VII of happy memory and Our predecessor for Italo-Greek presbyters to sign the baptized with chrism [*1990].

**2523** (n. 4) Quamvis confirmati a simplici sacerdote cogendi non sunt eiusmodi confirmationis sacramentum ab episcopo suscipere, si ex tali coactione scandala oriri possent: cum sacramentum confirmationis eiusmodi necessitatem non habeat, ut sine eo salvus quis esse non possit, monendi tamen sunt ab Ordinariis locorum, eos gravis peccati reatu teneri, si cum possunt ad confirmationem accedere, illam renuunt ac negligunt.

(no. 4) Although those who were confirmed by a simple priest should not be constrained to receive the sacrament of such confirmation from a bishop, if such a constraint could give rise to scandals (for the sacrament of confirmation is not such a necessity that without it one could not be saved); nevertheless, there should be warnings from the Ordinaries of ⟨these⟩ places that they are bound by the guilt of grave sin if, being able to agree to confirmation, they refuse or neglect it.

### *Extreme Unction*

**2524** § 5 (n. 2). Infirmis ... unctio exhibeatur extrema. (n. 3) Nec refert, utrum eadem extrema unctio per unum vel plures presbyteros fiat, ubi huiusmodi viget consuetudo; dummodo credant et asserant, illud sacramentum, servata

§ 5 (no. 2). Extreme unction should be given ... to the sick. (no. 3) And it does not matter whether extreme unction takes place through one or through several priests, where such a custom is common: as long as they believe

debita materia et forma, ab uno presbytero valide et licite confici. (n. 4) Idem sacerdos materiam adhibere formamque pronuntiare respective debet; ac propterea qui ungit, idem dicat formam respondentem, nec alius unget et alius formam pronuntiet.

and affirm that this sacrament, observing the required matter and form, is validly and licitly accomplished by one priest. (no. 4) The same priest should in each case apply the matter and pronounce the form; and for that reason the one who anoints must be the same as the one who pronounces the corresponding form, and it must not be that one anoints and the other pronounces the form.

## 2525–2540: Constitution *Nuper ad Nos*, March 16, 1743

In this bull, Simon Evodius, Archbishop of Damascus, who had been elevated to the patriarchal see of the Maronites of Antioch, is asked to make the profession of faith according to the formula of Urban VIII of 1642.

*Ed.:* Benedict XIV, *Bullarium* (Mechelen), 2:82–87 (old ed., vol. 1, no. 78) / BullLux 16:148b–149b / CollPF, 2nd ed., 2:124–26, no. 1496n.

*Profession of Faith Prescribed for the Orientals*

§ 5. ... Ego N. firma fide credo et profiteor omnia et singula quae continentur in Symbolo fidei, quo sancta Romana Ecclesia utitur, videlicet: Credo in unum Deum ... [*Symbolum Constantinopolitanum, *150 vel *1862*].

§ 5. ... I, N.N., with firm faith believe and confess each and every thing that is contained in the creed that the holy Roman Church uses, namely: I believe in one God ... [*Creed of Constantinople, *150 or * 1862*]. **2525**

Veneror etiam et suscipio universales Synodos, prout sequitur, videlicet: Nicaenam primam [**125–129*], et profiteor, quod in ea contra Arium damnatae memoriae definitum est, Dominum Iesum Christum esse Filium Dei ex Patre natum unigenitum, id est ex substantia Patris natum, non factum, consubstantialem Patri, atque impias illas voces recte in eadem Synodo damnatas esse, 'quod aliquando non fuerit', aut 'quod factus sit ex iis, quae non sunt, aut ex alia substantia vel essentia', aut 'quod sit mutabilis vel convertibilis Filius Dei'.

I revere also and accept the universal councils as follows, namely; The first ⟨Council⟩ of Nicaea [**125–129*], and I profess what has been defined in it against Arius of pernicious memory, that the Lord Jesus Christ is the Son of God, born only-begotten from the Father, that is, born, not made, from the substance of the Father, consubstantial to the Father, that those impious statements have been rightly condemned in the same council, such as: "There was a time when he was not", or, "that he was made of those things which are not, or of some other substance or essence", or "that the Son of God is mutable or changeable". **2526**

Constantinopolitanam primam [**150s*], secundam in ordine, et profiteor, quod in ea contra Macedonium damnatae memoriae definitum est, Spiritum Sanctum non esse servum, sed Dominum, non creaturam, sed Deum, ac unam habentem cum Patre et Filio deitatem.

The first ⟨Council⟩ of Constantinople, second in order [**150–151*], and I profess that which was defined in it against Macedonius of pernicious memory, that the Holy Spirit is not a servant but Lord, not a creature but God, and possessing the one divinity with the Father and the Son. **2527**

Ephesinam primam [**250–268*], tertiam in ordine, et profiteor, quod in ea contra Nestorium damnatae memoriae definitum est, divinitatem et humanitatem ineffabili et incomprehensibili unione in una persona Filii Dei unum nobis Iesum Christum constituisse, eaque de causa beatissimam Virginem vere esse Dei genitricem.

The first ⟨Council⟩ of Ephesus [**250–268*], third in order, and I profess that which was defined against Nestorius of pernicious memory, that divinity and humanity by an ineffable and incomprehensible union in the one Person of the Son of God have formed for us one Jesus Christ and that for this reason the most Blessed Virgin is truly the Mother of God. **2528**

Chalcedonensem [**300–305*], quartam in ordine, et profiteor, quod in ea contra Eutychen et Dioscorum, ambos damnatae memoriae, definitum est, unum eundemque Filium Dei Dominum nostrum Iesum Christum perfectum esse in deitate, et perfectum in humanitate, Deum verum, et hominem verum ex anima rationali et corpore, consubstantialem Patri secundum deitatem, eundem consubstantialem nobis secundum

The ⟨Council⟩ of Chalcedon [**300–305*], fourth in order, and I profess that which was defined against Eutyches and Dioscorus, both of pernicious memory, that the one and same Son of God, our Lord Jesus Christ, was perfect in divinity and perfect in humanity, true God and true man, consisting of rational soul and body, consubstantial with the Father in regard to his divinity and consubstantial with us in regard to his humanity, **2529**

humanitatem, per omnia nobis similem absque peccato; ante saecula quidem de Patre genitum secundum deitatem, in novissimis autem diebus eundem propter nos et propter nostram salutem ex Maria Virgine Dei genitrice secundum humanitatem; unum eundemque Christum Filium Dominum unigenitum in duabus naturis inconfuse, immutabiliter, indivise, inseparabiliter agnoscendum, nusquam sublata differentia naturarum propter unionem, magisque salva proprietate utriusque naturae in unam personam atque substantiam concurrente, non in duas personas partitum aut divisum, sed unum eundemque Filium et Unigenitum Deum Verbum Dominum Iesum Christum;

item eiusdem Domini nostri Iesu Christi divinitatem, secundum quam consubstantialis est Patri et Spiritu Sancto, impassibilem esse et immortalem, eundem autem crucifixum et mortuum tantummodo secundum carnem, ut pariter definitum est in dicta Synodo et in epistola sancti Leonis Romani Pontificis [*cf.* *290–295], cuius ore beatum Petrum Apostolum locutum esse Patres in eadem Synodo acclamaverunt, per quam definitionem damnatur impia haeresis illorum, qui Trisagio ab angelis tradito et in praefata Chalcedonensi Synodo decantato: 'Sanctus Deus, sanctus fortis, sanctus immortalis, miserere nobis' [*cf. Is 6:3*] addebant: 'qui crucifixus es pro nobis' atque adeo divinam naturam trium personarum passibilem asserebant et mortalem.

in all things similar to us, without sin; that before time he was generated from the Father according to divinity, but that in these latter days the same One, for us and for our salvation, was begotten of the Virgin Mary, Mother of God, according to humanity, and that the one same Christ, Son, Lord, Only-Begotten must be recognized in the two natures without confusion, without change, without division, without separation, never removing the difference of the natures because of their union and preserving the characteristic property of each nature joined in one Person and substance; that this same Lord is not separated and divided into two persons, but is one and the same Son and only begotten God, the Word, the Lord Jesus Christ;

likewise that the divinity of our same Lord Jesus Christ, according to which he is consubstantial with the Father and the Holy Spirit, is impassible and immortal; moreover, the same Lord was crucified and died only in the flesh, as was also defined in the said council and in the letter of St. Leo, the Roman pontiff [*cf.* *290–295] by whose mouth the Fathers in the same council declared that Blessed Peter the apostle spoke, and by this definition there is condemned also that impious heresy of those who, when the Trisagion transmitted by the angels was being sung in the aforementioned Council of Chalcedon: "Holy God, Holy Strong One, Holy Immortal One, have mercy on us" [*cf. Is 6:3*], added these words: "Who was crucified for us", and thereby asserted that the divine nature of the three Persons was passible and mortal.

**2530** Constantinopolitanam secundam [**421–438*], quintam in ordine in qua praefatae Chalcedonensis Synodi definitio renovata est.

The second ⟨Council⟩ of Constantinople [**421–438*], fifth in order, in which the definition of the aforementioned Council of Chalcedon was renewed.

**2531** Constantinopolitanam tertiam [**550–559*], sextam in ordine, et profiteor, quod in ea contra Monothelitas definitum est, in uno eodemque Domino nostro Iesu Christo duas esse naturales voluntates et duas naturales operationes indivise, inconvertibiliter, inseparabiliter, inconfuse, et humanam eius voluntatem non contrariam, sed subiectam divinae eius atque omnipotenti voluntati.

The third ⟨Council⟩ of Constantinople [**550–559*], sixth in order, and I profess what was defined in it against the Monothelites, that in our one same Lord, Jesus Christ, there are two natural wills and two natural operations without division, change, separation, or confusion, and that his human will is not contrary to, but subject to his divine and omnipotent will.

**2532** Nicaenam secundam [**600–609*], septimam in ordine, et profiteor, quod in ea contra Iconoclastas definitum est, imagines Christi ac Deiparae Virginis, necnon aliorum Sanctorum habendas et retinendas esse, atque eis debitum honorem et venerationem impertiendam.

The second ⟨Council⟩ of Nicaea [**600–609*], seventh in order, and I profess what was defined in it against the Iconoclasts, that images of Christ and of the Virgin Mother of God, as well as of other saints, should be kept and retained and that due honor and veneration should be given to them.

**2533** Constantinopolitanam quartam [**650–664*], octavam in ordine, et profiteor, in ea Photium merito fuisse damnatum et sanctum Ignatium Patriarcham restitutum.

The fourth ⟨Council⟩ of Constantinople [**650–664*], eighth in order, and I profess that in it Photius was rightly condemned and that St. Ignatius, the Patriarch, was rightly reinstated.

**2534** Veneror etiam et suscipio omnes alias universales Synodos auctoritate Romani Pontificis legitime celebratas et confirmatas, et praesertim Florentinam

I venerate also and accept all the other universal councils that have been lawfully held and confirmed by the authority of the Roman pontiff, and especially the

Synodum [**1300–1353*]; et profiteor, quae in ea definita sunt....

Council of Florence [**1300–1353*], and I confess those things that were defined in it....

[*Citations follow, some verbatim, others in summary form, from the Council of Florence's Decree of Union for the Greeks and Decree for the Armenians*]

Pariter veneror et suscipio Tridentinam Synodum [**1500–1835*], et profiteor, quae in ea definita et declarata sunt, et praesertim offerri Deo in Missa verum, proprium et propitiatorium sacrificium, pro vivis et defunctis, atque in sanctissimo Eucharistiae sacramento, iuxta fidem, quae semper in Ecclesia Dei fuit, contineri vere, realiter et substantialiter corpus et sanguinem una cum anima et divinitate Domini nostri Iesu Christi ac proinde totum Christum, fierique conversionem totius substantiae panis in corpus et totius substantiae vini in sanguinem, quam conversionem catholica Ecclesia aptissime transsubstantiationem appellat, et sub unaquaque specie, et singulis cuiusque speciei partibus, separatione facta, totum Christum contineri.

Likewise, I revere and accept the Council of Trent [**1500–1835*], and I profess what was defined and declared in it, and especially that there is offered to God in the Mass a true, proper, and propitiatory sacrifice, for the living and the dead, and that in the Most Holy Sacrament of the Eucharist, in accordance with the faith that had always been in the Church of God, there is contained truly, really, and substantially the body and blood together with the soul and divinity of our Lord Jesus Christ, and hence the whole Christ, and that there is made a change of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which change the Catholic Church most fittingly calls transubstantiation, and that under each species and in each single part of each species, when a division is made, the whole Christ is contained. **2535**

Item septem esse Novae Legis sacramenta a Christo Domino nostro instituta ad salutem humani generis, quamvis non omnia singulis necessaria, videlicet baptismum, confirmationem, Eucharistiam, paenitentiam, extremam unctionem, ordinem et matrimonium: illaque gratiam conferre, et ex his baptismum, confirmationem et ordinem (sine sacrilegio) iterari non posse.

Likewise, I profess that there are seven sacraments of the New Law instituted by Christ, our Lord, for the salvation of the human race, although not all of them are necessary for each individual: namely, baptism, confirmation, Eucharist, penance, extreme unction, orders, and matrimony; and ⟨I profess⟩ that these confer grace and that of these, baptism, confirmation, and orders cannot be repeated (without sacrilege). **2536**

Item baptismum esse necessarium ad salutem, ac proinde, si mortis periculum immineat, mox sine ulla dilatione conferendum esse, et a quocumque et quandocumque sub debita materia et forma et intentione collatum esse validum.

Likewise, ⟨I profess⟩ that baptism is necessary for salvation, and hence, if there is imminent danger of death, it should be conferred at once and without delay and that it is valid if conferred with the right matter and form and intention by anyone and at any time.

Item sacramenti matrimonii vinculum indissolubile esse, et quamvis propter adulterium, haeresim aut alias causas possit inter coniuges thori et cohabitationis separatio fieri, non tamen illis aliud matrimonium contrahere fas esse.

Likewise, ⟨I profess⟩ that the bond of the sacrament of matrimony is indissoluble and that, although a separation of bed and board may be possible between the spouses because of adultery, heresy, and some other causes, nevertheless it is not lawful for them to contract another marriage.

Item apostolicas et ecclesiasticas traditiones suscipiendas esse et venerandas. Indulgentiarum etiam potestatem a Christo Ecclesiae relictam fuisse, illarumque usum christiano populo maxime salutarem esse.

Likewise, ⟨I profess⟩ that the apostolic and ecclesiastical traditions must be accepted and revered; also, that power of granting indulgences has been left to the Church by Christ and that their use is highly salutary for Christian people. **2537**

Pariter, quae de peccato originali, de iustificatione, de sacrorum librorum tam Veteris quam Novi Testamenti indice et interpretatione in praefata Tridentina Synodo definita sunt, suscipio et profiteor.

Likewise, I accept and profess what was defined in the aforesaid Council of Trent about original sin, about justification, about the list and interpretation of the sacred books of both the New Testament and the Old. **2538**

[*Iussu Leonis XIII, Decreto S. Congregationis de Propaganda Fide, 16. Iui. 1878, hic additur*: Item veneror et suscipio oecumenicam Synodum Vaticanam atque omnia ab eadem tradita, definita et declarata,

[*By order of Leo XIII with the Sacred Congregation for the Propagation of the Faith, there was here added on July 16, 1878:* Likewise, I venerate and accept the Vatican Ecumenical Council, and I most firmly embrace **2539**

praesertim de Romani Pontificis primatu ac de eius infallibili magisterio, firmissime amplector et profiteor.]

**2540** Cetera item omnia suscipio et profiteor, quae recipit et profitetur sancta Romana Ecclesia, simulque contraria omnia, et schismata et haereses ab eadem Ecclesia damnatas, reiectas et anathematizatas ego pariter damno, reicio et anathematizo. Insuper Romano Pontifici, beati Petri principis Apostolorum successori ac Iesu Christi vicario, veram oboedientiam spondeo ac iuro.

Hanc fidem catholicae Ecclesiae, extra quam nemo salvus esse potest,... [*ut in professione fidei Tridentina, *1870*].

and profess each and every thing it handed down, defined, and declared, especially on the primacy of the Roman pontiff and his infallible Magisterium.]

Likewise, all other things I accept and profess that the Holy Roman Church accepts and professes, and I likewise condemn, reject, and anathematize at the same time all contrary things, both schisms and heresies, which have been condemned, rejected, and anathematized by the same Church. In addition, I promise and swear true obedience to the Roman pontiff, the successor of Blessed Peter, the prince of the apostles and the vicar of Jesus Christ.

⟨And I profess⟩ this faith of the Catholic Church, outside of which no one can be saved,... [*as in the Tridentine profession of faith, *1870*].

## 2543–2544: Brief *Suprema omnium Ecclesiarum*, July 7, 1745

This brief is directed against abuses in confession, especially in Portugal, which were also condemned in the constitution *Ubi primum* of July 2, 1746 (Benedict XIV, *Bullarium* [Mechelen], 4:117–27). Benedict XIV declared his decision to be a general definition valid "in every place and time" (ubique locorum ac temporum) (constitution *Ad eradicandam pravum* of September 28, 1746; Benedict XIV, *Bullarium* [Mechelen], 4:303–7).

*Ed.:* Benedict XIV, *Bullarium* (Mechelen), 3:178f. (old ed., vol. 1, no. 134) / BullLux 16:305ab.

*About Not Demanding the Name of an Accomplice*

**2543** (1) Pervenit ... haud ita pridem ad aures Nostras, nonnullos istarum partium confessarios falsa zeli imagine seduci se passos, sed a zelo secundum scientiam [*cf. Rm 10:2*] longe aberrantes, perversam quandam et perniciosam praxim in audiendis Christi fidelium confessionibus et in saluberrimo paenitentiae sacramento administrando invehere atque introducere coepisse: ut videlicet, si forte in paenitentes incidissent socium criminis habentes, ab iisdem paenitentibus socii huiusmodi seu complicis nomen passim exquirerent, atque ad illud sibi revelandum non inducere modo suadendo conarentur, sed quod detestabilius est, denuntiata quoque, nisi revelarent, absolutionis sacramentalis negatione prorsus adigerent atque compellerent; immo etiam complicis eiusdem nedum nomen, sed habitationis insuper locum sibi exigerent designari;

quam illi quidem intolerandam imprudentiam tum procurandae complicis correctionis aliorumque bonorum colligendorum specioso praetextu colorare, tum emendicatis quibusdam doctorum opinionibus defendere non dubitarent; cum revera opiniones huiusmodi vel falsas et erroneas sequendo, vel veras et sanas male applicando, perniciem tam suis quam paenitentium animabus consciscerent, ac sese praeterea plurium gravium damnorum, quae inde facile consecutura fore praevidere debuerant, reos coram Deo aeterno iudice constituerent....

(1) For it came to Our attention ... not so long ago that some confessors of those parts, allowing themselves to be seduced by a false idea of zeal but straying far from the zeal according to knowledge [*cf. Rom 10:2*], have begun to bring in and to introduce a certain evil and pernicious practice in hearing the confessions of the faithful of Christ and in administering the very saving sacrament of penance: namely, that if by chance they should happen upon penitents who have an associate in their sin, they commonly demand from these penitents the name of such an accomplice or companion, and ⟨they⟩ attempt to induce them to reveal this to them not only by persuasion, but what is more detestable, ⟨they⟩ directly force and compel them to reveal it, under a threat of denying them sacramental absolution; nay more, they demand that not only the name of the accomplice be made known but also the place of residence;

and this intolerable imprudence they do not hesitate to disguise by the specious pretext of procuring the correction of the accomplice and of accomplishing other good effects and likewise to defend it with some questionable opinions of doctors, when, in truth, by following false and erroneous opinions of this sort or by making a bad application of true and sound principles, they bring destruction not only to their own souls but also to those of their penitents, and, besides, they render themselves guilty before God, the eternal judge, of many serious evils that they ought to have foreseen would easily follow from their action....

(3) [*Censura:*] Nos autem, ne in tam gravi animarum discrimine ulla ex parte Apostolico Nostro ministerio deesse videamur, neve mentem hac super re Nostram apud vos obscuram aut ambiguam esse sinamus: notum vobis esse volumus, memoratam superius praxim penitus reprobandam esse, eandemque a Nobis per praesentes Nostras in forma Brevis litteras reprobari atque damnari tamquam scandalosam et perniciosam, ac tam famae proximorum quam ipsi etiam sacramento iniuriosam, tendentemque ad sacrosancti sigilli sacramentalis violationem atque ab eiusdem paenitentiae sacramenti tantopere proficuo et necessario usu fideles abalienantem.

(3) [*Censure:*] Moreover, in order that We may not **2544** seem to be lacking in Our apostolic ministry to any degree in so great a danger to souls and so that We may not permit Our mind on this matter to be obscure or ambiguous to you, We wish you to know that the practice mentioned above must be entirely repudiated, and this same practice is reproved and condemned by Us through Our present writings, in the form of a brief, as scandalous and dangerous and as harmful to the reputation of one's neighbor as it is to the sacrament itself and tending to the violation of the most sacred sacramental seal and alienating the faithful from so advantageous and necessary a use of this same sacrament of penance.

## 2546–2550: Encyclical *Vix pervenit* to the Italian Bishops, November 1, 1745

This encyclical arises from a commission of theologians convoked on July 4, 1745, which presented its findings to the pope in sessions of July 18 and August 1.

*Ed.:* Benedict XIV, *Bullarium* (Mechelen), 3:269–72 (old ed., vol. 1, no. 143) / BullLux 16:328ab / CollPF, 2nd ed., 2:61f., no. 1393n. (inside an instruction of the Congregation for the Propagagation of the Faith in the year 1873).

*Usury*

(§ 3) 1. [*Conceptus usurae:*] Peccati genus illud, quod usura vocatur, quodque in contractu mutui propriam suam sedem et locum habet, in eo est repositum, quod quis ex ipsomet mutuo, quod suapte natura tantundem dumtaxat reddi postulat, quantum receptum est, plus sibi reddi velit, quam est receptum, ideoque ultra sortem lucrum aliquod, ipsius ratione mutui, sibi deberi contendat. Omne propterea huiusmodi lucrum, quod sortem superet, illicitum et usurarium est.

(§ 3) 1. [*The concept of usury:*] That species of sin **2546** which is called usury and which has its proper basis and place in a contract of lending consists in this: that someone, from the loan itself, which of its very nature demands that only as much be returned as was received, wishes more to be returned to him than was received and therefore contends that some profit beyond the principal, by reason of the lending, is due to him. Therefore, all profit of this sort that surpasses the principal is unlawful and is usurious.

2. Neque vero ad istam labem purgandam ullum arcessiri subsidium poterit vel ex eo, quod id lucrum non excedens et nimium sed moderatum, non magnum sed exiguum sit; vel ex eo, quod is, a quo id lucrum solius causa mutui deposcitur, non pauper sed dives exsistat, nec datam sibi mutuo summam relicturus otiosam, sed ad fortunas suas amplificandas vel novis coëmendis praediis vel quaestuosis agitandis negotiis utilissime sit impensurus.

Contra mutui siquidem legem, quae necessario in dati atque redditi aequalitate versatur, agere ille convincitur, quisquis, eadem aequalitate semel posita, plus aliquid a quolibet vi mutui ipsius, cui per aequale iam satis est factum, exigere adhuc non veretur: proindeque, si acceperit, restituendo erit obnoxius ex eius obligatione iustitiae, quam commutativam appellant, et cuius est in humanis contractibus aequalitatem cuiusque propriam et sancte servare et non servatam exacte reparare.

2. Nor may any defense be summoned to justify that **2547** guilt, either from this fact, that the gain is not excessive and exorbitant, but moderate, is not great but meager; or from this, that he from whom that profit is asked, because of the loan itself, is not a poor man but rich, who is not going to leave the sum given to him as a loan idle but is going to spend it advantageously to increase his fortune either by buying new estates or by transacting profitable business.

Indeed, that person is convicted of acting contrary to the law of lending, which necessarily is concerned with the equality of what is given and returned, who, although that same equality has already once been rendered, does not fear to demand something more from someone, by reason of the lending itself, for which satisfaction has already been made on equal terms; and hence, if he should receive it, he will be obligated to restitution by reason of his obligation in justice, which they call commutative justice, and whose purpose it is both to preserve inviolably in human contracts the equality proper to each one and to repair it exactly when it is not observed.

**2548** 3. Per haec autem nequaquam negatur, posse quandoque una cum mutui contractu quosdam alios, ut aiunt, titulos, eosdemque ipsimet universim naturae mutui minime innatos et intrinsecos forte concurrere, ex quibus iusta omnino legitimaque causa consurgat quiddam amplius supra sortem ex mutuo debitam rite exigendi.

Neque item negatur, posse multoties pecuniam ab unoquoque suam per alios diversae prorsus naturae a mutui natura contractus recte collocari et impendi, sive ad proventus sibi annuos conquirendos, sive etiam ad licitam mercaturam et negotiationem exercendam honestaque indidem lucra percipienda.

**2549** 4. Quemadmodum vero, in tot eiusmodi diversis contractuum generibus, si sua cuiusque non servatur aequalitas, quidquid plus iusto recipitur, si minus ad usuram (eo quod omne mutuum, tam apertum quam palliatum, absit), at certe ad aliam veram iniustitiam restituendi onus pariter afferentem spectare compertum est: ita, si rite omnia peragantur et ad iustitiae libram exigantur, dubitandum non est, quin multiplex in iisdem contractibus licitus modus et ratio suppetat humana commercia et fructuosam ipsam negotiationem ad publicum commodum conservandi ac frequentandi. Absit enim a Christianorum animis, ut per usuras aut similes alienas iniurias florere posse lucrosa commercia existiment; cum contra ex ipso oraculo divino discamus, quod "iustitia elevat gentem, miseros autem facit populos peccatum" [*Prv 14:34*].

**2550** 5. Sed illud diligenter animadvertendum est, falso sibi quemquam et nonnisi temere persuasurum, reperiri semper ac praesto ubique esse vel una cum mutuo titulos alios legitimos, vel, secluso etiam mutuo, contractus alios iustos, quorum vel titulorum vel contractuum praesidio, quotiescumque pecunia, frumentum aliudve id generis alteri cuicumque creditur, toties semper liceat auctarium moderatum ultra sortem integram salvamque recipere.

Ita si quis senserit, non modo divinis documentis et catholicae Ecclesiae de usura iudicio, sed ipsi etiam humano communi sensui ac naturali rationi procul dubio adversabitur. Neminem enim id saltem latere potest, quod multis in casibus tenetur homo simplici ac nudo mutuo alteri succurrere, ipso praesertim Christo Domino edocente: "Volenti mutuari a te, ne avertaris" [*Mt 5:42*]: et quod similiter multis in circumstantiis, praeter unum mutuum, alteri nulli vero iustoque contractui locus esse possit.

Quisquis igitur suae conscientiae consultum velit, inquirat prius diligenter oportet, verene cum mutuo iustus alius titulus, verene iustus alter a mutuo contractus occurrat, quorum beneficio, quod quaerit lucrum, omnis labis expers et immune reddatur.

3. But by this it is not at all denied that sometimes there can perhaps occur certain other titles, as they say, together with the contract of lending, and these not at all innate or intrinsic in general to the nature of a loan, from which titles there arises a just and entirely legitimate cause of rightly demanding something more above the principal than is due from the loan.

Likewise, it is not denied that many times one's own money can be rightly invested and expended in other contracts of a different nature from the nature of lending, either to secure an annual income for oneself or also to practice legitimate commerce and business and thus procure an honest profit.

4. But just as it is certain that in so many different kinds of contracts of this nature, if the equality of each one is not assured, whatever is received beyond what is just certainly pertains, if not to usury (because every loan, whether open or secret, is defective), then to some other real injustice, which likewise implies the obligation of restitution, so, if all things are rightly transacted and carried out according to the scale of justice, there is no doubt that the various lawful ways and means of proceeding in these contracts are enough to maintain and carry on human commerce and profitable business itself for the common good. For far be it from Christian minds to think that, by making use of usury or other similar injustices, profitable commerce could flourish; since, on the contrary, we learn from the divine saying itself that "justice exalts a nation, but sin makes the people miserable" [*Prov 14:34*].

5. But this must be diligently borne in mind, that one would falsely and certainly rashly persuade himself that there is always found and is everywhere present either some legitimate titles together with a loan or, even excluding a loan, other just contracts by the aid of which titles or contracts it is permitted, as often as money, grain, or something of that kind is lent to another, just so often to receive a moderate increase beyond the whole and sound principal.

And so, if anyone thinks in this manner, he will without any doubt be in opposition, not only to the divine Scriptures and to the judgment of the Catholic Church about usury, but even to human common sense itself and to natural reason. For, this at least cannot escape anyone, that in many cases a man is bound to succor another with a pure and simple act of lending, especially when Christ the Lord teaches: "Do not turn away from him who would borrow from you" [*Mt 5:42*]; and that, similarly, in many circumstances, besides the loan itself, there can be place for no other just and true contract.

Whoever, therefore, is willing to consult his conscience ought first to inquire whether with a loan there is truly any other just title or, apart from a loan, there is a just contract by reason of which the profit he seeks may be rendered immune and free of all guilt.

## 2552–2562: Instruction *Postremo mense*, February 28, 1747

This letter, sent to his vicar in Rome to deal with a case that had arisen in the city, was later published by Benedict XIV.
*Ed.:* Benedict XIV, *Bullarium* (Mechelen), 5:8–48 (old ed., vol. 2, no. 28) / CollPF, 2nd ed., 1:197f., no. 360).

### *The Baptism of Infants against the Will of the Parents*

4. De primo primae partis capite si sermo sit, utrum nempe dissentientibus parentibus Hebraei infantes baptizari possint, aperte asserimus, hoc iam a sancto Thoma tribus in locis definitum fuisse, nempe in *Quodlibet* 2, a. 7; in [*Summa theologiae*] IIa IIae, q. 10, a. 12, ubi ad examen revocans quaestionem in *Quodlibetis* propositam: "Utrum pueri Iudaeorum et aliorum infidelium sint invitis parentibus baptizandi", ita respondet: "Respondeo dicendum, quod maximam habet auctoritatem Ecclesiae consuetudo, quae semper est in omnibus aemulanda, etc. Hoc autem Ecclesiae usus nunquam habuit, quod Iudaeorum filii invitis parentibus baptizarentur..."; atque ita ait in IIIa, q. 68, a. 10: "Respondeo dicendum, quod pueri infidelium filii ... si nondum habent usum liberi arbitrii, secundum ius naturale sunt sub cura parentum, quamdiu ipsi sibi providere non possunt ...; et ideo contra iustitiam naturalem esset, si tales pueri invitis parentibus baptizarentur; sicut etiam si aliquis habens usum rationis baptizaretur invitus. Esset etiam periculosum...."

4. If there is any discussion of the first chapter of the first part, whether Hebrew children can be baptized if the parents object, we openly assert that this has already been defined in three places by St. Thomas, namely, in *Quodlibeta* 2, a. 7; in [*Summa theologiae*] II–II, q. 10, a. 12, where, recalling for examination the question proposed in the *Quodlibeta*: "Whether the children of Jews and of other unbelievers should be baptized against the will of the parents", he answered thus: "I reply that it must be said that the custom of the Church has great authority, which should always be followed in all things.... Moreover, the usage of the Church never held that the children of Jews should be baptized against their parents' wishes ...", and in addition he says this in III, q. 68, a. 10: "I reply that it must be said that children, sons of unbelievers ..., if they do not yet have the use of free will, are, according to the natural law, under the care of their parents, as long as they cannot provide for themselves ..., and, therefore, it would be against natural justice if such children were baptized without the parents' consent; just as if someone having the use of reason should be baptized against his will. It would even be dangerous...." **2552**

5. Scotus in IV *Sententia* dist. 4, q. 9, n. 2 et in quaestionibus relatis ad n. 2 censuit laudabiliter posse principem imperare, ut invitis etiam parentibus Hebraeorum atque infidelium infantuli baptizentur, dummodo id potissimum prudenter caveatur, ne iidem infantes a parentibus occidantur.... Praevaluit tamen in tribunalibus sancti Thomae sententia ... atque inter theologos canonumque peritos vulgatior est....

5. Scotus in book 4 [of his *Commentary on the Sentences of Peter Lombard*], dist. 4, q. 9, no. 2, and in questions related to no. 2, thought that a prince could laudably command that small children of Hebrews and unbelievers be baptized, even against the will of the parents, provided one could prudently see to it that these same children were not killed by the parents.... Nevertheless, the opinion of St. Thomas prevailed in courts ... and is more widespread among theologians and those skilled in canon law.... **2553**

7. Hoc igitur posito, quod nefas sit Hebraeorum infantes reluctante parentum arbitrio baptizare, nunc iuxta ordinem initio propositum descendere iam oportet ad alteram partem: an videlicet contingere umquam possit occasio aliqua, in qua id liceat et conveniat.

7. Therefore, this having been established, that it is unlawful to baptize Hebrew children against the will of their parents, now, following the order proposed in the beginning, we must take up the second part: namely, whether any occasion could ever occur in which that would be lawful and fitting. **2554**

8. ... Cum id eveniat, ut ab aliquo Christiano Hebraeorum puer morti proximus reperiatur, rem opinor laudabilem Deoque gratam is certe efficiet, qui salutem puero aqua lustrali praebeat immortalem....

8. ... Since this may happen, that a child of Hebrew parentage be found by some Christian to be close to death, he will certainly perform a deed that I think is praiseworthy and pleasing to God if he furnishes the child with eternal salvation by the purifying water.... **2555**

9. Si item eveniret, ut puer aliquis Hebraeus proiectus esset atque a parentibus derelictus, communis omnium sententia est pluribus quoque confirmata iudiciis, eum

9. If, likewise, it should happen that any Hebrew child had been cast out and abandoned by its parents, it is the common opinion of all and has also been confirmed by **2556**

baptizari oportere, reclamantibus etiam repetentibusque parentibus....

many decisions that the child ought to be baptized, even if the parents protest against this and demand the child back....

**2557** 14. Postquam casus magis obvios exposuimus, in quibus nostra haec regula prohibet, Hebraeorum infantes invitis parentibus baptizari, aliquas insuper declarationes addimus ad hanc regulam pertinentes, quarum haec prima est: si parentes desint, infantes vero alicuius Hebraei tutelae commissi fuerint, eos sine tutoris assensu licite baptizari nullo modo posse, cum omnis parentum potestas ad tutores pervenerit....

14. After we have explained the most obvious cases in which this rule of ours prohibits the baptizing of Hebrew children against the wishes of their parents, we add some other clarifications pertaining to this rule, the first of which is this: If parents are lacking, but the infants have been entrusted to the guardianship of a Hebrew, they can in no way be lawfully baptized without the assent of the guardian, since all the authority of the parents has passed to the guardians....

15. Secunda est, si pater christianae militiae nomen daret iuberetque infantem filium baptizari; eum quidem vel matre Hebraea dissentiente baptizandum esse, cum filius non sub matris, sed sub patris potestate sit habendus....

15. The second is this, if the father should join the Christian religion and order his infant son to be baptized, he should be baptized, even though the Hebrew mother protests, since the child must be considered to be, not under the power of the mother, but under that of the father....

16. Tertia est: quamvis mater filios sui iuris non habeat, tamen ad Christi fidem si accedat et infantem offerat baptizandum, tametsi pater Hebraeus reclamet, eum nihilominus aqua baptismatis abluendum esse....

16. The third is this, that although the mother does not have her children under her own legal right, nevertheless, if she belongs to the Christian faith and offers her child for baptism, although the Hebrew father protests, nevertheless, the child should be cleansed by the water of baptism....

17. Quarta est, quod si pro certo habeatur, parentum voluntatem esse infantium baptismati necessariam, quoniam sub appellatione parentum locum quoque habet paternus avus: ... hinc necessario sequitur, ut, si avus paternus catholicam fidem amplexus sit ac nepotem ferat ad sacri lavacri fontem, quamvis mortuo iam patre mater Hebraea repugnet, tamen infans sit absque dubio baptizandus....

17. The fourth is that, if it is a certainty that the will of parents is necessary for the baptism of children, since under the name of parent a paternal grandfather also is included ..., then it necessarily follows that, if the paternal grandfather has embraced the Catholic faith and brings his grandchild to the font of saving water, even if the Hebrew mother objects, when the father is already dead, the child should, without any doubt, still be baptized....

**2558** 18. Fictitia res non est, quod aliquando pater Hebraeus se velle catholicam religionem amplecti praedicet ac se ipsum filiosque infantes baptizandos offerat, postmodum vero sui se consilii paeniteat abnuatque filium baptizari. Id Mantuae evenit.... Res ad examen deducta est in Congregatione S. Officii, ac Pontifex die 24. Sept. anno 1699 ... decrevit, quod "duo filii infantes, alter scilicet triennis, alter quinquennis baptizentur. Alii, nempe filius octo annorum et filia duodecim, collocentur in domo Catechumenorum, si ea Mantuae adsit, sin minus apud piam honestamque personam ad effectum explorandi ipsorum voluntatem eosque instruendi."...

18. It is not an imaginary case that sometimes a Hebrew father says that he wants to embrace the Catholic religion and presents himself and his infant sons to be baptized, but afterward regrets his intention and refuses to have his son baptized. This happened at Mantua.... The case was brought for examination in the Congregation of the Holy Office, and the pope on September 24 in the year 1699 ... decreed that "two infant sons, one three years old, the other five, be baptized. The other children, namely, a son of eight years and a daughter twelve, should be placed in the house of catechumens, if there is one at Mantua, but if not, at the home of a pious and honorable person for the purpose of finding out their will and of instructing them."...

*On the Baptism of Infants Presented with Improper Intent*

**2559** 19. Sunt quoque aliqui infideles suos infantes Christianis offerre soliti, ut aquis salubribus abluantur, non tamen Christi ut stipendia mereantur, neque ut originalis culpa eorum ex anima deleatur: sed id faciunt

19. Also some unbelievers are accustomed to bring their children to Christians to be washed with the saving waters, not, however, that they may merit the satisfactions of Christ or that the guilt of original sin may

indigna quadam superstitione ducti, quod nempe baptismi beneficio existimant eosdem a malignis spiritibus, a foetore aut morbo aliquo liberandos....

21. Cum ad theologos canonumque peritos huius quaestionis examen transisset, varii casus propositi ac discussi fuerunt. Infideles aliqui, cum hoc sibi in animum induxissent, baptismi gratia infantes suos a morbis daemonumque vexationibus liberatum iri, eo dementiae adducti sunt, ut mortem quoque minitati sint catholicis sacerdotibus, qui, utpote eorum pravae mentis conscii, baptismum eorumdem liberis constantissime denegabant....

[*Quidam*] sentiunt omnibus conferri baptismum posse, mors ut evitetur, dum materia solum, non autem forma, adhibeatur. At huic sententiae refragatur congregatio S. Officii coram Pontifice habita die 5. Sept. 1625:

"Sacra Congregatio universalis Inquisitionis habita coram Sanctissimo, relatis Litteris episcopi Antibarensis, in quibus supplicabat pro resolutione infrascripti dubii:

An, cum sacerdotes coguntur a Turcis, ut baptizent eorum filios, non ut christianos efficiant, sed pro corporali salute, ut liberentur a foetore, comitiali morbo, maleficiorum periculo et lupis, an in tali casu possint saltem ficte eos baptizare, adhibita baptismi materia sine debita forma?

Respondit negative, quia baptismus est ianua sacramentorum ac protestatio fidei, nec ullo modo fingi potest."...

be washed from their soul, but they do this, motivated by some base superstition, namely, because they think that by the benefit of baptism, these same children may be freed from malignant spirits, from infection, or some illness....

21. After the examination of this question was **2560** brought before theologians and canonists, various cases were proposed and discussed. Some unbelievers, when they have represented this idea to themselves, that by the grace of baptism their children will be freed from illnesses and the persecution of the demons, are brought to such a state of madness that they have also threatened Catholic priests with death, who, knowing of their improper intention, denied the baptism of their children with great resolve....

[*Some*] thought that, in order to avoid death, baptism could be conferred upon all, using only the matter and not also the formula. But, in opposition to this belief, the Congregation of the Holy Office in the presence of the pope on September 5, 1625, contested:

"The Sacred Congregation of the general **2561** Inquisition held in the presence of His Holiness, having read the letters of the bishop of Antivari in which he made supplication for a solution of the doubt written below:

Could priests, when they are compelled by Turks to baptize their children, not that they may make them Christians, but for their bodily health, so that they may be freed from bad odor, epilepsy, the danger of bewitchment, and wolves, in such a case pretend to baptize them, making use of the matter of baptism without the prescribed form?

He replied in the negative, because baptism is the door of the sacraments and a profession of faith, and that in no way can it be simulated."...

*The Baptism of Infants Illegitimately Presented*

29. ... Ad eos itaque spectat hic sermo noster, qui baptismo, neque a parentibus neque ab aliis, qui ius in eos habeant, offeruntur, sed ab aliquo nullam habente auctoritatem. De iis praeterea agitur, quorum casus non comprehenduntur sub ea dispositione, quae sinit baptismum conferri, etiamsi maiorum consensus desit: hoc quidem in casu baptizari non debent, sed ad illos remitti, quorum in potestate ac fide sunt legitime constituti.

Quod si iam sacramento initiati essent, aut detinendi sunt aut ab Hebraeis parentibus recuperandi tradendique Christi fidelibus, ut ab illis pie sancteque informentur; hic enim baptismi licet illiciti, tamen veri validique, effectus est....

29. ... And so our discourse comes now to those who **2562** are presented for baptism neither by their parents nor by others who have any right over them but by someone who has no authority. In addition, there is a question about those whose cases are not comprehended under the disposition that permits baptism to be conferred even if the consent of their elders is withheld. In this case, indeed, they ought not to be baptized but should be sent back to those in whose power and trust they are lawfully placed.

But if they have been already admitted to the sacrament, they must either be detained or be recovered from their Hebrew parents and handed over to the faithful of Christ, so that they may be piously and religiously trained by them; for this is the effect of baptism, which, though it be unlawful, nevertheless is true and valid....

## 2564–2565: Letter *Dum praeterito* to the Grand Inquisitor of Spain, July 31, 1748

At the request of Father General Gioja, O.E.S.A., Benedict XIV by this letter restrained the Grand Inquisitor of Spain from listing in the Spanish Index works of Enrico Cardinal Noris that were suspected of Baianism and Jansenism. The pope emphasized the freedom of theological schools.

*Ed.:* Benedict XIV, *Bullarium* 13, supplement (Mechelen), 110 / R. de Martinis, *Benedicti XIV Acta sive nondum sive sparsim edita* 1 (Naples, 1894), 556b–557a / AnIP 17 (1878): 31.

*Liberty of Teaching in Questions concerning the Aids of Grace*

**2564** Tu scis in celeberrimis quaestionibus de praedestinatione et gratia et de modo conciliandi humanam libertatem cum omnipotentia Dei multiplices esse in scholis opiniones. Thomistae traducuntur uti destructores humanae libertatis et uti sectatores nedum Iansenii, sed etiam Calvini; sed cum ipsi obiectis apprime satisfaciant, nec eorum sententia fuerit umquam a Sede Apostolica reprobata, in ea Thomistae impune versantur, nec fas est ulli Superiori ecclesiastico in praesenti rerum statu eos a sua sententia removere.

Augustiniani traducuntur tamquam sectatores Baii et Iansenii. Reponunt ipsi, se humanae libertatis fautores esse, et oppositiones pro viribus eliminant, cumque eorum sententia usque adhuc a Sede Apostolica damnata non sit, nemo est qui non videat, a nullo praetendi posse, ut a sua sententia discedant:

Sectatores Molinae et Suaresii a suis adversariis proscribuntur, perinde ac si essent Semipelagiani; Romani Pontifices de hoc Moliniano systemate usque adhuc iudicium non tulerunt, et idcirco in eius tuitione prosequuntur et prosequi possunt.

**2565** Uno verbo, episcopi et inquisitores non notas, quas doctores inter se digladiantes sibi invicem opponunt, attendere debent, sed an notae invicem oppositae sint a Sede Apostolica reprobatae. Haec libertati scholarum favet, haec nullum ex propositis modis conciliandi humanam libertatem cum divina omnipotentia usque adhuc reprobavit. Episcopi et inquisitores, cum se dat occasio, eodem modo se gerant, etiam si uti privatae personae unius potius quam alterius sententiae sint sectatores. Nos ipsi etsi uti privati doctores in theologicis rebus uni faveamus opinioni, ut Summi Pontifices tamen oppositum non reprobamus nec sinimus ab aliis reprobari.

You know that there are numerous opinions in the schools on the very famous questions concerning predestination and grace and the manner of reconciling human liberty with the omnipotence of God. The Thomists are defamed as destroyers of human liberty and as followers not only of Jansen but also of Calvin; but since they answer the objections in a most excellent manner, and their opinion has never been condemned by the Apostolic See, the Thomists remain unscathed in this, and in the present state of things, it is not permitted for any ecclesiastical superior to deprive them of their opinion.

The Augustinians are defamed as followers of Baius and Jansen. They reply that they are advocates of human liberty, and they resist such objections with all their strength; and since, up until now, the Holy See has not condemned their opinion, there is no one who does not see that it cannot be demanded by anyone that they swerve from their opinion.

The followers of Molina and Suarez are denounced by their adversaries as being Semipelagians; the Roman pontiffs up till now have not pronounced a judgment on this Molinist system, and, for this reason, they continue and can continue to defend it.

In a word, bishops and inquisitors should pay attention, not to the reproaches that the doctors, disputing among themselves, impose against each other, but to whether the reproaches imposed on each other are condemned by the Apostolic See. This ⟨See⟩ favors the liberty of the schools, ⟨and,⟩ up until now, it has not condemned any of the ways proposed for reconciling human liberty with divine omnipotence. Bishops and inquisitors, when the occasion arises, should conduct themselves in the same manner, even if, as private persons, they are followers of one of the opinions more than another. Even if We ourselves, as private doctors in theological matters, may favor one opinion, nevertheless, as supreme pontiffs, We do not condemn the opposite, and We do not permit others to condemn it.

## 2566–2570: Brief *Singulari nobis* to Cardinal Henry, Duke of York, February 9, 1749

*Ed.:* Benedict XIV, *Bullarium* (Mechelen), 7:24–26 (old ed., vol. 3, no. 2).

*Incorporation into the Church by Means of Baptism*

**2566** § 12. ... Haereticus aliquem baptizando, si formam adhibeat, et materiam legitimam,... is sacramenti charactere insignitur....

§ 12. ... When a heretic baptizes someone, provided he uses the legitimate form and matter,... the latter is marked with the baptismal character....

§ 13. Deinde id etiam compertum est, eum qui baptisma ab haeretico rite suscepit, illius vi Ecclesiae catholicae membrum effici; privatus siquidem baptizantis error hac eum felicitate privare nequit, si sacramentum conferat in fide verae Ecclesiae, atque eius instituta servet in his quae pertinent ad validitatem baptismi. Egregie hoc confirmat Suárez in sua *Fidei catholicae defensione contra errores sectae Anglicanae* lib. I c. 24, ubi probat baptizatum Ecclesiae membrum fieri, hoc etiam addens, quod si haereticus, quod saepius accidit, infantem lustret impotem ad fidei actum eliciendum, hoc impedimento non est, quominus ille habitum fidei cum baptismo accipiat.[1]

§ 13. Next, it was also found that someone who has **2567** received valid baptism from a heretic is made a member of the Catholic Church by virtue of that ⟨baptism⟩; for the personal error of the one baptizing cannot deprive him of this happiness, provided the baptizer confers the sacrament in the faith of the true Church and observes her provisions in what relates to the validity of baptism. Suárez affirms this admirably in his *Fidei catholicae defensio contra errores sectae Anglicanae* [Defense of the Catholic faith against the errors of the Anglican sect], book 1, chapter 24, where he proves that the person baptized becomes a member of the Catholic Church, also adding this, that if the heretic, as often happens, christens an infant unable to make an act of faith, this is no obstacle to his receiving the habit of faith at baptism.[1]

§ 14. Postremo exploratum habemus, ab haereticis baptizatos, si ad eam aetatem venerint, in qua bona a malis dispicere per se possint atque erroribus baptizantis adhaereant, illos quidem ab Ecclesiae unitate repelli, iisque bonis orbari omnibus, quibus fruuntur in Ecclesia versantes, non tamen ab eius auctoritate et legibus liberari, ut sapienter Gonzalez disserit in Cap. "Sicut" n. 12 de haereticis.[1]

§ 14. Lastly, We have established that, if they reach **2568** the age at which they can distinguish right from wrong for themselves and then adhere to the errors of the one who baptized them, persons who were baptized by heretics are rejected from the unity of the Church and are deprived of all those benefits that those remaining in the Church enjoy, but they are not freed from her authority and laws, as González wisely explains in the section "Sicut", no. 12, concerning heretics.[1]

§ 15. Hoc quidem in transfugis ac perduellibus observatum videmus, quos leges civiles a fidelium subditorum privilegiis omnino excludunt. Leges quoque ecclesiasticae privilegia clericalia iis clericis non concedunt, qui sacrorum canonum iussa negligunt. Nemo autem sentit, aut perduelles aut clericos canonum violatores suorum principum aut praelatorum auctoritati non subiacere.

§ 15. We see this in the case of fugitives and traitors, **2569** whom the civil laws completely exclude from the privileges of faithful subjects. Similarly, the laws of the Church do not grant clerical privileges to those clerics who disobey the commandments of the sacred canons. But nobody thinks that traitors or clerics who violate the canons are not subject to the authority of their princes or prelates.

§ 16. Haec exempla, ni fallimur, pertinent ad quaestionem; ut enim illi, sic haeretici Ecclesiae subditi sunt et legibus ecclesiasticis tenentur.

§ 16. These examples, unless We are mistaken, are **2570** relevant to the question; for just like them, so too heretics are subject to the Church and are bound by ecclesiastical laws.

### 2571–2575: Constitution *Detestabilem*, November 10, 1752

The authors of the condemned propositions are named by Benedict XIV in his letter *Religiosae ac filialis* of March 3, 1753 (ed. by R. de Martinis, *Benedicti XIV Acta sive nondum sive sparsim edita* 2 [Naples, 1894], 127b–128a = no. 282), to Father Daniel Stadler, S.J., who taught propositions 4 and 5 in his tract *De duello honoris vindice ad theologiae et iuris principia examinato* (Ingolstadt and Augsburg, 1751). The pope praises Stadler, since he immediately retracted his propositions because of the bull, and he goes on to say: "Therefore, it was not so much the assertions of your work as the opinions transmitted by others that We have examined and, in virtue of Our authority, proscribed. In fact, the first of the condemned propositions is that of Father [*Anacletus*] Reiffenstuel, O.Min.; the second is that of Father [*Patricius*] Sporer, O.F.M.Rec.; and the third of Father [*Pius Thomas*] Milante, O.P. We have made this choice with the intention that the censure not be seen as directed only against you and that all should easily understand that, in affirming the truth, there is no regard for persons or institutions on Our part" (Quare non tam operis tui sententias quam ab aliis traditas opiniones in examen adductas auctoritate Nostra proscripsimus. Prima enim ex damnatis propositionibus est patris [*Anacleti*] Reiffenstuel O.Min., secunda patris [*Patricii*] Sporer Minoris Recollectae, et tertia patris [*Pii Thomae*] Milante O. Praedic. Quem

*2567 [1] Francisco Suárez, *Opera Omnia*, ed. C. Berton, vol. 24 (Paris, 1859), 117.

*2568 [1] Emanuel González Téllez, *Commentaria perpetua in singulos textus 5 librorum Decretalium Gregorii IX* (Lyon, 1673, and later eds.), in l. V, tit. 7, c. 8.

quidem delectum eo etiam consilio habuimus, ne in te unum districta videretur censura et facile omnes intelligerent, nullam esse apud Nos in veritate asserenda personarum institutorumque acceptionem).

*Ed.:* Benedict XIV, *Bullarium* (Mechelon), 10:77f. (old ed., vol. 4, no. 6) / *Bullarium* (Rome), 4:16bf. / BullLux 19:19b.

*Errors concerning Dueling*

**2571** 1. Vir militaris, qui, nisi offerat vel acceptet duellum, tamquam formidolosus, timidus, abiectus et ad officia militaria ineptus haberetur, indeque officio, quo se suosque sustentat, privaretur, vel promotionis alias sibi debitae ac promeritae spe perpetuo carere deberet, culpa et poena vacaret, sive offerat sive acceptet duellum.[1]

1. A military man who would be considered fearful, timid, abject, and unfit for military offices unless he offers or accepts a duel, and hence would be deprived of an office by which he supports himself and his family, or who would be perpetually deprived of the hope of promotion otherwise due him and merited by him, is free from guilt and penalty whether he offers a duel or accepts one.[1]

**2572** 2. Excusari possunt etiam honoris tuendi vel humanae vilipensionis vitandae gratia duellum acceptantes, vel ad illud provocantes, quando certo sciunt, pugnam non esse secuturam utpote ab aliis impediendam.[1]

2. Those who accept a duel or even provoke a duel for the sake of protecting their honor or of avoiding the disrepute of men can be excused when they know for certain that the combat will not take place, inasmuch as it will be prevented by others.[1]

**2573** 3. Non incurrit ecclesiasticas poenas ab Ecclesia contra duellantes latas dux vel officialis militiae, acceptans duellum ex gravi metu amissionis famae et officii.[1]

3. A leader or military officer who accepts a duel through grave fear of losing his reputation or his office does not incur the ecclesiastical penalties brought by the Church against duelists.[1]

**2574** 4. Licitum est, in statu hominis naturali, acceptare et offerre duellum ad servandas cum honore fortunas, quando alio remedio earum iactura propulsari nequit.

4. It is permitted in the natural state of man to accept and to offer a duel to preserve one's fortunes with honor when their loss cannot be prevented by any other means.

**2575** 5. Asserta licentia pro statu naturali applicari etiam potest statui civitatis male ordinatae, in qua nimirum vel negligentia vel malitia magistratus iustitia aperte denegatur.

5. This permission claimed for the natural state can also be applied to the condition of a badly regulated commonwealth, in which justice is indisputedly denied openly, either by the negligence or the malice of the magistracy.

[*Censura: Damnatae ac prohibitae tamquam*] falsae, scandalosae ac perniciosae.

[*Censure: Condemned and prohibited as*] false, scandalous, and pernicious.

## CLEMENT XIII: July 6, 1758–February 2, 1769

### 2580–2585: Response of the Holy Office to the Bishop of Cochin (India), August 1, 1759

*Ed.:* CollPF, 2nd ed., 1:266, no. 421 / CdICF 4:90f., no. 810.

*The Pauline Privilege*

**2580** *Expos.:* Saepe contingit, ut ex duobus infidelibus alter convertatur ad fidem, alter converti quidem tunc nolit, consentiat tamen cohabitare cum fideli sine contumelia Creatoris et quin eum pertrahat ad mortale peccatum, immo promittat se quoque fidem postea amplexaturum, quod ob aliquam specialem rationem aliquamdiu differre necessarium ducit. Quare

*Exposition:* It often happens that of two unbelievers one is converted to the faith, while the other does not want to be converted at the same time but consents nevertheless to cohabit with the believer without offense to the Creator and without drawing the believer to mortal sin and, indeed, promises that he is also going to embrace the faith later on but thinks it necessary to defer doing

*2571 [1] Cf. A. Reiffenstuel, *Theologia moralis*, [vol. 2:] *Supplementum*, tract. IX, dist. 3, q. 3, additio II (Venice, 1728), 65.
*2572 [1] P. Sporer, *Theologiae moralis super decalogum* II, tract. V, c. 2:204 (Salzburg, 1722), 174.
*2573 [1] P.T. Milante, *Exercitationes dogmatico-morales in propositiones proscriptas a S.P. Alexandro VII*, exercitatio II [on prop. 2 = *2022] (Naples, 1738), 15f.

fidelis infidelem non dimittit, sed cohabitare pergunt ut coniuges, idque ad longum tempus et aliquos etiam annos: at postea infidelis, mutata voluntate, non solum converti non vult, sed tentat fidelem pertrahere ad idolorum cultum, vel discedit, nec iam consentit habitare cum illo, immo ad alias nuptias ipse transit.

so for a time for some particular reason. Therefore, the believer does not send away the unbeliever, but they continue to cohabit as spouses and do so for a long time, even for some years: but subsequently the unbeliever, having changed his intention, not only does not want to be converted, but tries to draw the believer to the worship of idols or goes off and no longer consents to live with ⟨the believer⟩ and even contracts another marriage.

*Qu.:* 1. An in hoc casu possit etiam fidelis derelictus discedere et ad alias nuptias transire, habeatque hic locum privilegium ab Apostolo promulgatum: "Si infidelis discedit, discedat" [*1 Cor 7:15*]?

*Questions:* 1. Can the abandoned believer in this case also go off and contract another marriage, and is there here an instance of the privilege promulgated by the apostle: "If the unbelieving partner desires to separate, let it be so" [*1 Cor 7:15*]? **2581**

2. An id solum habeat locum, quando infidelis discedit odio fidei, an etiam quando discedit propter discordias vel aliam causam a fide diversam?

2. Is this only the case when the unbeliever goes off through hatred of the faith or also when he goes off because of arguments or some other cause distinct from the faith? **2582**

3. An etiam possit fidelis transire ad alias nuptias, quando infidelis quacumque de causa ab eo discessit nec sciri potest, vivat adhuc necne.

3. Can the believer also contract another marriage when the unbeliever goes off for any cause and it cannot be known whether he is still alive or not? **2583**

4. An fidelis, qui ex dispensatione valide contraxit matrimonium cum infideli, transire possit ad alias nuptias, si infidelis discedat vel cohabitare nolit vel eum pertrahat ad mortale peccatum?

4. Can a believer who, by dispensation, has validly contracted a marriage with an unbeliever contract another marriage if the unbeliever goes off or does not wish to cohabit or draws ⟨the believer⟩ to mortal sin? **2584**

5. An aliquo, et quanto tempore possit fidelis post conversionem cohabitare cum infideli, quin privetur potestate transeundi ad alias nuptias?

5. Can a believer, after conversion, live together with an unbeliever for any period, and, if so, for how long, without losing the right of contracting another marriage? **2585**

*Resp.:* Ad 1. In casu de quo agitur: affirmative.

*Response:* To 1. In the case in question: Yes.

Ad 2. Cum militet ex parte coniugis conversi favor fidei, eo potest uti quacumque ex causa, dummodo iusta sit, nimirum si non dederit iustum ac rationabile motivum alteri coniugi discedendi, ita tamen, ut tunc solum intelligatur solutum iugum vinculi matrimonialis cum infideli, quando coniux conversus (renuente altero post interpellationem converti) transit ad alia vota cum fideli.

To 2. Since the favor of the faith operates on the side of the converted spouse, he can make use of it for any reason, provided it is just, that is, if he has not given the other spouse just and reasonable grounds for going off; but in such a way that the yoke of the matrimonial bond with the unbeliever is understood to be dissolved only when the converted spouse (the other refusing to be converted upon inquiry) contracts another marriage with a believer.

Ad 3. Praemittendam esse interpellationem, qua intimetur coniugi infideli, an velit converti, a qua interpellatione Apostolica Sedes iustis de causis dispensat.

To 3. There must first be an inquiry by which the unbelieving spouse is asked whether he wants to be converted; from which inquiry the Apostolic See dispenses for just reasons.

Ad 4. Si fidelis, praevia dispensatione, contraxit matrimonium cum infideli, censetur illud contraxisse cum explicita condicione, dummodo nimirum infidelis secum cohabitare velit absque contumelia Creatoris: quare, si infidelis non servat supradictam condicionem, adhibenda sunt iuris remedia ad hoc, ut eam servet; alias separari debent quoad torum et cohabitationem, non tamen quoad vinculum; quocirca in casu de quo agitur, coniuge infideli superstite, non potest fidelis ad alia vota transire.

To 4. If a believer, with prior dispensation, has contracted a marriage with an unbeliever, he is deemed to have contracted it with an explicit condition, that is, provided the unbeliever wishes to cohabit with him without offense to the Creator: and therefore, if the unbeliever does not observe the aforesaid condition, the remedies of the law are to be applied so that he does observe it; otherwise, they ought to be separated as to bed and cohabitation, but not as to the bond ⟨of matrimony⟩; wherefore, in the case in question, so long as the unbelieving spouse is still living, the believer cannot contract another marriage.

Ad 5. Conversus ad fidem in ipso conversionis momento non intelligitur solutus a vinculo matrimonii cum infideli adhuc superstite contracti, sed tunc acquirit tantummodo ius transeundi ad alias nuptias, cum coniuge tamen fideli, idque si coniux infidelis renuat post interpellationem converti. Ceterum tunc solum coniugii vinculum dissolvitur, quando coniux conversus transit cum effectu ad alias nuptias. Si autem coniux conversus ante susceptionem baptismi habeat plures uxores, et prima recusat amplecti fidem: tunc legitime potest quamlibet ex illis retinere, dummodo fidelis fiat; sed in hoc casu contrahentes mutuum consensum coram parocho et testibus renovare debent.

To 5. A convert to the faith is not deemed, at the moment of conversion, to be released from the bond of a marriage contracted with an unbeliever who is still living, but only thereby to acquire the right of contracting another marriage, but with a believing spouse, and that only if the unbelieving spouse, upon inquiry, refuses to be converted. Furthermore, the bond of matrimony is dissolved only when the converted spouse actually contracts another marriage. If the converted spouse had several wives before receiving baptism, and the first of them refuses to embrace the faith: he may then legitimately retain any one of them, provided she becomes a believer; but in this case the contracting parties must renew their mutual consent before the parish priest and witnesses.

## CLEMENT XIV: May 19, 1769–September 22, 1774

### 2588: Instruction for a Priest Administering the Sacrament of Confirmation by Delegation from the Apostolic See, May 4, 1774

The Sacred Congregation for the Propagation of the Faith decided on March 21, 1774, to issue this instruction, which the pope approved on May 1.

*Ed.:* CollPF, 2nd ed., 1:309, no. 503 / ASS 7 (1872/1874): 306; new ed. (1915), 331.

*The Priest as Minister of Confirmation*

**2588** Etsi iuxta sacrosancti Tridentini Concilii definitionem [*sessio VII, De confirmatione, can. 3: *1630*] solus episcopus est ordinarius huius sacramenti minister, solet tamen quandoque iustis de causis Sedes Apostolica simplici sacerdoti tamquam extraordinario ministro facultatem tribuere illud conferendi.

Sacerdos igitur, cui facultas haec fuerit concessa, in primis curet apud se habere Chrisma per catholicum antistitem cum eadem S. Sede communionem habentem confectum, ac sciat, sibi numquam licere, sine eo confirmationem administrare vel illud ab episcopis haereticis aut schismaticis recipere [*cf. *215*].

Even though, according to the definition of the Council of Trent [*sess. 7, confirmation, can. 3: *1630*], the bishop alone is the ordinary minister of this sacrament, nevertheless, for just reasons the Apostolic See sometimes has the custom of granting a simple priest the faculty of conferring it as an extraordinary minister.

A priest to whom this faculty has been granted should therefore above all take care to carry with him chrism blessed by a Catholic bishop in communion with the same Holy See and should be aware that he is never allowed to administer confirmation without it or to receive it from heretical or schismatic bishops [*cf. *215*].

## PIUS VI: February 15, 1775–August 29, 1799

### 2590: Letter *Exsequendo nunc* to the Bishops of Belgium, July 13, 1782

On October 13, 1781, Emperor Joseph II issued an edict of toleration that permitted mixed marriages. Because of the difficulties associated with this, the bishops of Belgium, under the leadership of Cardinal von Frankenberg, Archbishop of Mechelen, requested a response from the pope.

*Ed.:* MigThC 25:692f. / A. de Roskovány, *De matrimoniis mixtis* (Nitra, 1842), 2:61.

*The Assistance of Parish Priests in Mixed Marriages*

**2590** ... Si praemissa ... admonitione ad avocandam partem catholicam ab illicito matrimonio, ipsa nihilominus in voluntate illud contrahendi persistat, et matrimonium infallibiliter secuturum praevideatur, poterit tunc

... If after ... a warning has been sent calling a Catholic party away from an illicit marriage, this ⟨Catholic⟩ still persists in wishing to contract it and it is foreseen that the marriage will inevitably follow, then

parochus catholicus materialem suam exhibere praesentiam, sic tamen, ut sequentes observare teneatur cautelas:

Primo, ut non assistat tali matrimonio in loco sacro, nec aliqua veste ritum sacrum praeferente indutus, neque recitabit super contrahentes preces aliquas ecclesiasticas, et nullo modo ipsis benedicet.

Secundo, ut exigat et recipiat a contrahente haeretico declarationem in scriptis, qua cum iuramento, praesentibus duobus testibus, qui debebunt et ipsi subscribere, obliget se ad permittendum comparti usum liberum religionis catholicae et ad educandum in eadem omnes liberos nascituros sine ulla sexus distinctione....

Tertio, ut et ipse contrahens catholicus declarationem edat a se et duobus testibus subscriptam, in qua cum iuramento promittat, non tantum se numquam apostaturum a religione sua catholica, sed educaturum in ipsa omnem prolem nascituram, et procuraturum se efficaciter conversionem alterius contrahentis acatholici.

the Catholic priest can lend his material presence, but in such a way that he is bound to observe the following precautions:

First, that he does not assist at such a marriage in a sacred place or clothed in any vestment betokening a sacred function, nor will he recite over the contracting parties any prayers of the Church, and in no way shall he bless them.

Secondly, that he will require and receive from the contracting heretic a declaration in writing, under oath, in the presence of two witnesses, who must themselves also sign, that he obligates himself to allow to the partner the free exercise of the Catholic religion and to educate in the same ⟨religion⟩ all the children to be born without any distinction of sex....

Thirdly, that the contracting Catholic will also make a declaration signed by himself and two witnesses in which he promises with an oath not only never to apostatize from his Catholic religion, but to educate in it all the children to be born and to strive zealously for the conversion of the other non-Catholic party.

## 2592–2597: Brief *Super soliditate petrae*, November 28, 1786

By means of this brief, the book by the Viennese canonist Joseph Valentin Eybel, *Was ist der Papst?* (1782), which was spreading the principles of Febronianism, was condemned in official form. Cf. Febronius (pseudonym of Johann Nikolaus von Hontheim, Auxiliary Bishop of Trier), *De statu Ecclesiae et legitima potestate Romani Pontificis* (1763), which was placed on the Index on February 27, 1764.

*Ed.:* BullRCt 7:672b–673a / A. de Roskovány, *Romanus Pontifex, tamquam Primas ecclesiae et princeps civilis* (Nitra and Komárno, 1867), 3:319f.

*Errors of Febronianism concerning the Power of the Supreme Pontiff*

Non ille [*Eybel*] veritus est "fanaticam" turbam appellare, quam prospiciebat ad aspectum Pontificis[1] in has voces erupturam: hominem eum esse, qui claves regni caelorum cum ligandi solvendique potestate a Deo acceperit, cui non alius episcopus exaequari valeat, a quo ipsi episcopi auctoritatem suam recipiant, quemadmodum ipse a Deo supremam suam potestatem accepit; eundem porro vicarium esse Christi, caput Ecclesiae visibile, iudicem supremum fidelium.

This [*Joseph Valentin Eybel*] was not afraid to call the crowd "fanatical" that he witnessed erupting into these shouts at the sight of the pope:[1] He is the man who has received from God the keys of the kingdom of heaven with the power of binding and loosing, to whom no other bishop can be made equal, from whom these very bishops receive their authority as he himself received his supreme power from God; moreover, he is the vicar of Christ, the visible head of the Church, the supreme judge of the faithful. **2592**

An ergo, quod horribile dictu, fanatica fuerit vox ipsa Christi claves regni caelorum cum ligandi solvendique potestate Petro pollicentis [*Mt 16:19*] ...? An fanatica dicenda tot sollemnia totiesque repetita Pontificum Conciliorumve decreta, quibus illi damnati sunt, qui negarent, in beato Petro Apostolorum principe successorem eius Romanum Pontificem constitutum a Deo caput Ecclesiae visibile ac vicarium Iesu Christi, ei regendae Ecclesiae plenam potestatem traditam, veramque ab omnibus qui christiani nomine censentur

Could, therefore (a thing horrible to say), that voice of Christ have been fanatical that promised [*Mt 16:19*] Peter the keys of the kingdom of heaven with the power of binding and loosing ...? Or ⟨are⟩ so many solemn decrees of the popes and councils repeated so many times to be called fanatical by which those have been condemned who denied that in blessed Peter, the prince of the apostles, his successor, the Roman pontiff, was established by God as the visible head of the Church and the vicar of Jesus Christ, that to him has been transmitted **2593**

*2592 [1] Eybel is referring to the voyage of Pius VI to Vienna in the spring of 1782 to meet with Emperor Joseph II.

oboedientiam deberi; atque vim eam esse primatus, quem divino iure obtinet, ut ceteris episcopis non honoris tantum gradu, sed et supremae potestatis amplitudine antecellat? Quo magis deploranda est praeceps ac caeca hominis temeritas, qui ... [*sequentes errores*] instaurare studuerit ... ac per multas ambages insinuarit:

full power of ruling the Church, and that true obedience is due him from all who are considered Christians; and that such is the power of the primacy, which he holds by divine right, that he is superior to other bishops not only by his rank of honor but by the plenitude of his supreme power? All the more must that blind and rash temerity be deplored of the man who ... was eager to renew [*the following errors*] ... and who insinuated by many equivocations:

**2594** quemlibet episcopum vocatum a Deo ad gubernationem Ecclesiae non minus quam papam, nec minore praeditum esse potestate: Christum eandem per sese Apostolis omnibus potestatem dedisse; quidquid aliqui credant obtineri et concedi solum a Pontifice, posse idipsum, sive a consecratione sive ab ecclesiastica iurisdictione pendeat, perinde obtineri a quolibet episcopo;

that every bishop, no less than the pope, was called by God to govern the Church and was endowed with no less power; that Christ gave the same power himself to all the apostles; and that whatever some people believe is obtained and granted only by the pope, that very thing, whether it depends on consecration or ecclesiastical jurisdiction, can be obtained just as well from any bishop;

**2595** voluisse Christum Ecclesiam reipublicae more administrari; ei quidem regimini opus esse praeside pro bono unitatis, verum qui non audeat se aliorum qui simul regunt negotiis implicare; privilegium tamen habeat negligentes cohortandi ad sua implenda munia; vim primatus hac una praerogativa contineri supplendae aliorum negligentiae, prospiciendi conservationi unitatis hortationibus et exemplo; Pontifices nil posse in aliena dioecesi praeterquam extraordinario casu;

that Christ wished his Church to be governed in the manner of a republic; and that, indeed, for that government there is need of a head for the good of unity, but one who does not dare to interfere in the affairs of others ⟨bishops⟩ who rule at the same time; nevertheless, he has the privilege of exhorting those who are negligent to the fulfillment of their duties; that the power of the primacy is contained in this one prerogative, of making up for the negligence of others, of looking after the preservation of unity by encouragement and example; that the popes have no power in another diocese except in an extraordinary case;

**2596** Pontificem caput esse, quod vim suam ac firmitatem teneat ab Ecclesia;

that the pope is the head because he holds his power and strength from the Church;

**2597** licitum sibi fecisse Pontifices, violandi iura episcoporum, reservandique sibi absolutiones, dispensationes, decisiones, appellationes, collationes beneficiorum, alia uno verbo munia omnia, quae singulatim recenset atque velut indebitas ac episcopis iniuriosas reservationes traducit.

that the pontiffs have made it lawful for themselves to violate the rights of bishops, to reserve to themselves absolutions, dispensations, decisions, appeals, bestowal of benefices, in a word, all other duties that he enumerates one by one and derides as unjust reservations and injurious to bishops.

### 2598: Letter *Deessemus nobis* to the Bishop of Mottola, September 16, 1788

The bishop of Mottola (in the Kingdom of Naples), who, by the delegation of the king, was functioning as a civil judge, had restricted the juridical competence of the Church in a process on the nullity of a marriage. In this letter, Pius VI explains the content and the significance of canon 12, session 24, of Trent.

*Ed.:* A. de Roskovány, *Matrimonium in Ecclesia catholica* 1 (Pestini, 1870), 421f.

*The Competence of the Church in the Area of Marriage*

**2598** Ignotum Nobis non est quosdam adesse, qui saecularium principum auctoritati plus nimio tribuentes et verba huius canonis [*Concilium Tridentinum, sessio XXIV, De matrimonio, can. 12: *1812*] captiose interpretantes illud defendendum susceperunt, ut, quoniam Tridentini patres hac dicendi formula usi non fuerint: ad solos iudices ecclesiasticos aut omnes causas matrimoniales—potestatem reliquerint iudicibus laicis

It is not unknown to Us that there are some who, attributing too much to the authority of the secular princes and captiously interpreting the words of this canon [*Council of Trent, sess. 24, Matrimony, can. 12: *1812*], have undertaken to defend this: That, since the Tridentine Fathers did not make use of the expression: "to ecclesiastical judges alone" or "all matrimonial cases", they (the Tridentine Fathers) have left to lay judges the

cognoscendi saltem causas matrimoniales, quae sunt meri facti.

Sed scimus, etiam hanc captiunculam et fallax hoc cavillandi genus omni fundamento destitui. Verba enim canonis ita generalia sunt, omnes ut causas comprehendant et complectantur. Spiritus vero sive ratio legis adeo late patet, ut nullum exceptioni aut limitationi locum relinquat. Si enim hae causae non alia ratione pertinent ad unum Ecclesiae iudicium, nisi quia contractus matrimonialis est vere et proprie unum ex septem Legis evangelicae sacramentis, sicut haec sacramenti ratio communis est omnibus causis matrimonialibus, ita omnes hae causae spectare unice debent ad iudices ecclesiasticos.

power of at least investigating matrimonial cases that are of pure fact.

But We know that this captious reasoning and this false kind of quibbling are also devoid of all foundation. For the words of the canon are so general that they embrace and comprise all cases. Moreover, the spirit or purpose of the law extends so widely that it leaves no place for exception or limitation. For if these cases pertain to the tribunal of the Church alone for no other reason than because the marriage contract is truly and properly one of the seven sacraments of the evangelical law, then, just as this notion of the sacrament is common to all matrimonial cases, so all these cases ought to pertain to the ecclesiastical judges alone.

## 2600–2700: Constitution *Auctorem fidei* to All the Faithful, August 28, 1794

In 1786, Leopold I, the Grand Duke of Tuscany, had sent to the bishops of his territory a *Memorandum* of fifty-seven articles on the reform of ecclesiastical discipline (MaC 38:999a–1012b). The decisions of the Synod of Pistoia (Tuscany), September 18–28, 1786, convoked by Bishop Scipione de' Ricci are based on this: *Atti e decreti del Concilio diocesano di Pistoja dell' anno 1786* (printed without indication of a date; 1788?). (For the acts of the synod, see MaC 38:1011a–1086b). Pius VI condemned eighty-five of the propositions selected. The text of the bull was drawn up predominantly by Cardinal Hyacinth-Sigismond Gerdil. His draft was published by Fernand Litt in an appendix to his investigation, *La Question des rapports entre la nature et la grâce de Baius au Synode de Pistoie* (Fontaine-L'Évêque, 1934), 165–209, with notations. AnIP 1 (1885): 480–511, in the edition of *Adnotationes Gerdillianae*, substitutes the definitive text of the doctrinal propositions of the bull in place of Gerdil's draft.

The headings of the sections are from the bull itself. The wording of the synodal decisions is almost always slightly modified. For greater clarity, the propositions are divided into six sections, which in subject matter admittedly sometimes overlap. Propositions 1–15: errors on the constitution and the authority of the Church; 16–26: errors on the natural and supernatural condition of man; 27–60: errors on the sacraments; 61–79: errors on religious worship; 80–84: errors on the reform of religious orders; 85: errors on the convocation of a national synod.

*Ed.:* MaC 38:1262–80 / BullRCt 9:396a–417b.

### *Errors of the Synod of Pistoia*

### *Preface*

... Postquam Synodus haec Pistoriensis e latebris erupit, in quibus aliquamdiu abdita delituit, nemo fuit de summa religione pie sapienterque sentiens, qui non continuo adverterit, hoc fuisse auctorum consilium, ut quae antea per multiplices libellos pravarum doctrinarum semina sparserant, ea in unum velut corpus compingerent, proscriptos dudum errores suscitarent, Apostolicis quibus proscripti sunt decretis fidem auctoritatemque derogarent.

... After the Synod of Pistoia erupted from the hiding **2600** places in which it had remained concealed for a certain time, there was no one with a pious and wise regard for the supreme religion who did not immediately perceive that the intention of the authors was to join together, as it were, into one body the seeds of perverse doctrine that had previously been scattered through many writings and thus to give new life to errors that have formerly been proscribed and to detract from the credibility and authority of the apostolic decrees by which these ⟨errors⟩ were proscribed.

[*Surgenti malo comprimendo studentes*] ... Synodum ab episcopo [*Scipione Ricci*] editam primum quattuor episcopis aliisque adiunctis e clero saeculari theologis examinandam commisimus; tum etiam plurium S. R. E. cardinalium aliorumque episcoporum congregationem deputavimus, qui totam actorum seriem diligenter perpenderent, loca inter se dissita conferrent, excerptas sententias discuterent. Quorum suffragia coram Nobis voce et scripto edita excepimus; qui et Synodum universe reprobandam et plurimas inde collectas propositiones, alias quidem per sese, alias attenta

[*Striving to suppress this growing evil,*] ... We first submitted the ⟨acts of the⟩ synod published by the bishop [*Scipione de'Ricci*] to four bishops assisted by other theologians of the secular clergy for examination; then We also authorized a commission of several cardinals of the Holy Roman Church and other bishops, who diligently examined the entire series of acts, brought together various passages scattered among them, and discussed the selected propositions. We received their judgments brought before Us either orally or in writing; and they were of the opinion that the synod must be

sententiarum connexione plus minus acribus censuris perstringendas censuerunt; quorum auditis perpensisque animadversionibus illud quoque Nobis curae fuit, ut selecta ex tota Synodo praecipua quaedam pravarum doctrinarum capita, ad quae potissimum fusae per Synodum reprobandae sententiae directe vel indirecte referuntur, in certum deinceps ordinem redigerentur, eisdemque sua cuique peculiaris censura subiiceretur.

[*Ad depellendam subdolam excusationem,*] ... quod quae alicubi durius dicta exciderint, ea locis aliis planius explicata aut etiam correcta reperiantur, ... non alia potior via inita est, quam ut iis exponendis sententiis, quae sub latibulo ambiguitatis periculosam suspiciosamque involvunt discrepantiam sensuum, perversa significatio notaretur, cui subesset error, quem catholica sententia reprobaret....

entirely rejected and that many propositions collected from it, some in themselves and others because of the relationship between the propositions, should be placed under more or less stringent censures. Having listened to and considered their observations, We also are concerned to have certain main subjects of the perverse doctrines selected from the whole of the synod, subjects to which the condemned propositions spread by the synod are principally related either directly or indirectly, arranged in a certain order and to have each placed under its own particular censure.

[*In order to remove the deceptive excuse*] ... that what has been said in too rough a way in one place may be explained more fully or corrected elsewhere, ... the best way has been followed, which consists in exposing the propositions that, under the cover of ambiguity, conceal dangerous and suspect differences in meaning, so as to bring out the perverse meaning at the base of which We find an error that the Catholic view condemns....

*De obscuratione veritatum in Ecclesia*

*The Obscuring of Truths within the Church*

**2601** 1. Propositio, quae asserit, "postremis hisce saeculis sparsam esse generalem obscurationem super veritates gravioris momenti, spectantes ad religionem, et quae sunt basis fidei et moralis doctrinae Iesu Christi":[1]

haeretica.

1. The proposition that asserts "that in these later times there has been spread a general obscuring of the more important truths pertaining to religion, which are the basis of faith and of the moral teachings of Jesus Christ",[1]

⟨is⟩ heretical.

*De potestate communitati Ecclesiae attributa, ut per hanc pastoribus communicetur*

*The Power Attributed to the Community of the Church, in Order that by This the Power May Be Communicated to the Pastors*

**2602** 2. Propositio, quae statuit, "potestatem a Deo datam Ecclesiae, ut communicaretur pastoribus, qui sunt eius ministri pro salute animarum";[1]

sic intellecta, ut a communitate fidelium in pastores derivetur ecclesiastici ministerii ac regiminis potestas:

haeretica.

2. The proposition that states "that power has been given by God to the Church that it might be communicated to the pastors who are her ministers for the salvation of souls",[1]

if understood in the sense that from the community of the faithful the pastors derive the power of ecclesiastical ministry and of governing,

⟨is⟩ heretical.

*De capitis ministerialis denominatione Romano Pontifici attributa*

*The Name Ministerial Head Attributed to the Roman Pontiff*

**2603** 3. Insuper, quae statuit, "Romanum Pontificem esse caput ministeriale";[1]

sic explicata, ut Romanus Pontifex non a Christo in persona beati Petri, sed ab Ecclesia potestatem ministerii

3. In addition, the proposition that states "that the Roman pontiff is the ministerial head",[1]

if it is so explained that the Roman pontiff does not receive from Christ in the person of blessed Peter,

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***2601** [1] Decree on Grace, Predestination, and the Foundations of Morality (of sess. 3), § 1.

***2602** [1] Letter of convocation. Propositions 2 and 3 go back to the doctrinal system developed by Edmund Richer in his work *De ecclesiastica et politica potestate libellus* (Paris, 1611, published again later), whose Gallican principles were revived by Febronius. The work was condemned on numerous occasions: first in 1612 by the Synod of Sens under Cardinal Perron; then by the Synod of Aix in 1612; by the Holy Office on May 10, 1613; by the Congregation of the Index on December 2, 1622, and then again on March 4, 1709.

***2603** [1] Decree on Faith and the Church (from sess. 3), § 8.

accipiat, qua velut Petri successor, verus Christi vicarius ac totius Ecclesiae caput pollet in universa Ecclesia:

haeretica.

*De potestate Ecclesiae quoad constituendam et sanciendam exteriorem disciplinam*

4. Propositio[1] affirmans, "abusum fore auctoritatis Ecclesiae, transferendo illam ultra limites doctrinae ac morum, et eam extendendo ad res exteriores, et per vim exigendo id, quod pendet a persuasione et corde", tum etiam, "multo minus ad eam pertinere, exigere per vim exteriorem subiectionem suis decretis";

quatenus indeterminatis illis verbis "extendendo ad res exteriores" notet velut abusum auctoritatis Ecclesiae usum eius potestatis acceptae a Deo, qua usi sunt et ipsimet Apostoli in disciplina exteriore constituenda et sancienda:

haeretica.

5. Qua parte insinuat, Ecclesiam non habere auctoritatem subiectionis suis decretis exigendae aliter quam per media, quae pendent a persuasione;

quatenus intendat, Ecclesiam "non habere collatam sibi a Deo potestatem, non solum dirigendi per consilia et suasiones, sed etiam iubendi per leges, ac devios contumacesque exteriore iudicio ac salubribus poenis coercendi atque cogendi":[1]

inducens in systema alias damnatum ut haereticum.

*Iura episcopis praeter fas attributa*

6. Doctrina synodi, qua profitetur, "persuasum sibi esse, episcopum accepisse a Christo omnia iura necessaria pro bono regimine suae dioecesis";[1]

perinde ac si ad bonum regimen cuiusque dioecesis necessariae non sint superiores ordinationes spectantes sive ad fidem et mores sive ad generalem disciplinam, quarum ius est penes Summos Pontifices et Concilia generalia pro universa Ecclesia:

schismatica, ad minus erronea.

7. Item, in eo quod hortatur episcopum "ad prosequendam naviter perfectiorem ecclesiasticae disciplinae constitutionem"; idque, "contra omnes contrarias consuetudines, exemptiones, reservationes,

but from the Church, the power of ministry, which as successor of Peter, true vicar of Christ and head of the whole Church, he possesses in the universal Church,

⟨is⟩ heretical.

*The Power of the Church for the Establishing and the Sanctioning of Exterior Discipline*

4. The proposition[1] affirming, "that it would be a misuse of the authority of the Church, when she transfers that authority beyond the limits of doctrine and of morals and extends it to exterior matters and demands by force that which depends on persuasion and the heart"; and then also, "that it pertains to her much less to demand by force exterior obedience to her decrees"; **2604**

insofar as by those undefined words, "extends to exterior matters", the proposition censures as an abuse of the authority of the Church the use of her power received from God, which the apostles themselves used in establishing and sanctioning exterior discipline,

⟨is⟩ heretical.

5. In that part in which the proposition insinuates that the Church does not have authority to demand obedience to her decrees otherwise than by means that depend on persuasion; **2605**

insofar as it intends that the Church "has not conferred on her by God the power, not only of directing by counsel and persuasion, but also of ordering by laws and of constraining and forcing the inconstant and stubborn by exterior judgment and salutary punishments",[1]

leads toward a system condemned elsewhere as heretical.

*Rights Attributed to Bishops beyond What Is Lawful*

6. The doctrine of the synod by which it professes that "it is convinced that a bishop has received from Christ all necessary rights for the good government of his diocese",[1] **2606**

as if for the good government of each diocese higher ordinances dealing either with faith and morals or with general discipline are not necessary, the right of which belongs to the supreme pontiffs and the general councils for the universal Church,

⟨is⟩ schismatic ⟨or⟩ at least erroneous.

7. Likewise, when it encourages a bishop "to pursue zealously a more perfect constitution of ecclesiastical discipline"; and this "against all contrary customs, exemptions, reservations that are opposed to the good **2607**

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***2604** [1] Ibid., §§ 13–14.

***2605** [1] Ibid.; the words cited are those of Benedict XIV: brief *Ad assiduas*, to the hierarchy of Poland, March 4, 1755, § 1 (Mechelen ed., 11 [1827]: 87).

***2606** [1] Decree on Ordination (from sess. 5), § 25.

quae adversantur bono ordini dioecesis, maiori gloriae Dei et maiori aedificationi fidelium";[1]

per id quod supponit, episcopo fas esse proprio suo iudicio et arbitratu statuere et decernere contra consuetudines, exemptiones, reservationes, sive quae in universa Ecclesia, sive etiam in unaquaque provincia locum habent, sine venia et interventu superioris hierarchicae potestatis, a qua inductae sunt aut probatae et vim legis obtinent:

inducens in schisma et subversionem hierarchici regiminis, erronea.

**2608** 8. Item, quod et sibi persuasum esse ait, "iura episcopi a Iesu Christo accepta pro gubernanda Ecclesia nec alterari nec impediri posse, et ubi contigerit, horum iurium exercitium quavis de causa fuisse interruptum, posse semper episcopum ac debere in originalia sua iura regredi, quotiescumque id exigit maius bonum suae ecclesiae";[1]

in eo, quod innuit, iurium episcopalium exercitium nulla superiore potestate praepediri aut coerceri posse, quandocumque episcopus proprio iudicio censuerit, minus id expedire maiori bono suae ecclesiae:

inducens in schisma et subversionem hierarchici regiminis, erronea.

order of the diocese, for the greater glory of God and for the greater edification of the faithful";[1]

in that it supposes that a bishop has the right by his own judgment and will to decree and decide contrary to customs, exemptions, reservations, whether they prevail in the universal Church or even in each province, without the consent or the intervention of a higher hierarchic power, by which these customs, etc., have been introduced or approved and have the force of law,

as leading to schism and subversion of hierarchic government ⟨is⟩ erroneous.

8. Likewise, when it says it is convinced that "the rights of a bishop received from Jesus Christ for the government of the Church cannot be altered or hindered, and, when it has happened that the exercise of these rights has been interrupted for any reason whatsoever, a bishop can always and should return to his original rights, as often as the greater good of his church demands it",[1]

in the fact that it intimates that the exercise of episcopal rights can be hindered and coerced by no higher power, whenever a bishop shall judge that it does not further the greater good of his church,

as leading to schism and to subversion of hierarchic government ⟨is⟩ erroneous.

*Ius perperam tributum inferioris ordinis sacerdotibus in decretis fidei et disciplinae*

**2609** 9. Doctrina, quae statuit, "reformationem abusuum circa ecclesiasticam disciplinam in synodis dioecesanis ab episcopo et parochis aequaliter pendere ac stabiliri debere, ac sine libertate decisionis indebitam fore subiectionem, suggestionibus et iussionibus episcoporum":[1]

falsa, temeraria, episcopalis auctoritatis laesiva, regiminis hierarchici subversiva, favens haeresi Aerianae[2] a Calvino innovatae.[3]

*The Right Incorrectly Attributed to Priests of Inferior Rank in Decrees of Faith and Discipline*

9. The doctrine that states that "the reformation of abuses in regard to ecclesiastical discipline ought equally to depend upon and be established by the bishop and the parish priests in diocesan synods and that without the freedom of decision, obedience would not be due to the suggestions and orders of the bishops",[1]

⟨is⟩ false, rash, harmful to episcopal authority, and subversive of hierarchic government, favoring the heresy of Aerius,[2] which was renewed by Calvin.[3]

**2610** 10. Item doctrina, qua parochi aliive sacerdotes in synodo congregati pronuntiantur una cum episcopo iudices fidei, et simul innuitur, iudicium in causis fidei ipsis competere iure proprio, et quidem etiam per ordinationem accepto:[1]

falsa, temeraria, ordinis hierarchici subversiva, detrahens firmitati definitionum iudiciorumve dogmaticorum Ecclesiae, ad minus erronea.

10. Likewise, the doctrine by which parish priests and other priests gathered in a synod are declared judges of faith together with the bishop, and at the same time it is intimated that they are qualified for judgment in matters of faith by their own right and have indeed received it by ordination,[1]

⟨is⟩ false, rash, subversive of hierarchic order, detracting from the strength of dogmatic definitions or judgments of the Church, ⟨or⟩ at least erroneous.

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***2607** [1] Ibid.

***2608** [1] Ibid.

***2609** [1] Letter of convocation; the proposition largely corresponds to the doctrinal system of Richer (cf. *2602[1]).

[2] Aerius of Sebaste (Armenian) taught, in the middle of the fourth century, the perfect equality of the power of the bishops and the presbyters.

[3] Cf. Benedict XIV, *De synodo dioecesana* XIII, 1.

***2610** [1] Letter of convocation; letter to the diocesan vicars; discourse to the synod (sess. 1); acts of the third session.

11. Sententia enuntians, vetere maiorum instituto, ab apostolicis usque temporibus ducto, per meliora Ecclesiae saecula servato, receptum fuisse, "ut decreta, aut definitiones, aut sententiae etiam maiorum sedium non acceptarentur, nisi recognitae fuissent et approbatae a synodo dioecesana":[1]

falsa, temeraria, derogans pro sua generalitate oboedientiae debitae constitutionibus Apostolicis, tum et sententiis ab hierarchica superiore legitima potestate manantibus, schisma fovens et haeresim.

*Calumniae adversus aliquas decisiones in materia fidei ab aliquot saeculis emanatas*

12. Assertiones Synodi complexive acceptae circa decisiones in materia fidei ab aliquot saeculis emanatas, quas perhibet velut decreta ab una particulari ecclesia vel paucis pastoribus profecta, nulla sufficienti auctoritate suffulta, nata corrumpendae puritati fidei ac turbis excitandis, intrusa per vim, e quibus inflicta sunt vulnera nimium adhuc recentia:[1]

falsae, captiosae, temerariae, scandalosae, in Romanos Pontifices et Ecclesiam iniuriosae, debitae Apostolicis constitutionibus oboedientiae derogantes, schismaticae, perniciosae, ad minus erroneae.

*De pace dicta Clementis IX*

13. Propositio relata inter acta Synodi, quae innuit, Clementem IX pacem Ecclesiae reddidisse per approbationem distinctionis iuris et facti in subscriptione formularii ab Alexandro VII praescripti:[1]

falsa, temeraria, Clementi IX iniuriosa.

14. Quatenus vero ei distinctioni suffragatur, eiusdem fautores laudibus extollendo et eorum adversarios vituperando:

temeraria, perniciosa, Summis Pontificibus iniuriosa, schisma fovens et haeresim.

11. The opinion asserting that, according to an ancient disposition of our ancestors going back to the time of the apostles and preserved through the better ages of the Church, it was admitted that "the decrees, definitions, or decisions, even of the greater sees, were not accepted unless they had been recognized and approved by the diocesan synod",[1] **2611**

⟨is⟩ false, rash, detracting, by its generality, from the obedience owed to the apostolic constitutions, as well as to the decisions emanating from legitimate superior hierarchic authority, fostering schism and heresy.

*Calumnies against Some Decisions in the Matter of Faith That Have Come Down from Several Centuries*

12. The assertions of the synod, accepted as a whole concerning decisions in the matter of faith that have come down from several centuries, which it represents as decrees originating from one particular church or from a few pastors, unsupported by sufficient authority, formulated for the corruption of the purity of faith and for causing disturbance, introduced by force, from which wounds, still too recent, have been inflicted,[1] **2612**

⟨are⟩ false, deceitful, rash, scandalous, injurious to the Roman pontiff and the Church, detracting from the obedience due to the Apostolic Constitutions, schismatic, dangerous, ⟨or⟩ at least erroneous.

*The So-Called Peace of Clement IX*

13. The proposition reported among the acts of the synod that intimates that Clement IX restored peace to the Church by the approval of the distinction of right and fact in the subscription to the formulary written by Alexander VII,[1] **2613**

⟨is⟩ false, rash, injurious to Clement IX.

14. Insofar as it approves that distinction by extolling its supporters with praise and by berating their opponents, **2614**

⟨it is⟩ rash, pernicious, and injurious to the supreme pontiffs, fostering schism and heresy.

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***2611** [1] Discourse to the synod, § 8.

***2612** [1] Decree on Faith, § 12.

***2613** [1] Discourse to the synod, § 2 in the note. The bishops of Aleth, Pamiers, Beauvais, and Angers had attempted to relativize the content of the formula published in 1665 by Alexander VII against the Jansenists (*2020) by declaring in their *Mandements* that it was necessary to subscribe "with submission of faith toward the right and [submission] of respect and discipline toward the facts contained in constitutions or bulls of the popes" (avec soumission de foi vers le droit et de respect and de discipline vers les faits contenus dans les constitutions ou bulles des papes). Since, however, this implied the distinction between right and fact (*quaestio iuris* and *quaestio facti*; cf.*2010°) regarding the condemnation of the propositions of Jansen, the Congregation of the Index prohibited their *Mandements* on January 18, 1667. After the death of Alexander VII, nineteen French bishops intervened before Clement IX in favor of the four bishops. The pope, because he was concerned with peace and feared a schism, was willing to have the four bishops in question explain to him in more detail their endorsement of the formula in a September 1, 1668, letter (carefully edited by Antoine Arnauld). After their explanation was discussed in thirty meetings of cardinals, Clement IX finally relented, and in the brief *Notre vénérable frère*, of January 19, 1669 (RechScRel 8 [1918]: 392f.), he informed the bishops that their letter was satisfactory. The Jansenists called this reconciliation "the Clementine Peace" (*Pax Clementina*).

*De coagmentatione corporis Ecclesiae*

**2615** 15. Doctrina, quae proponit Ecclesiam "considerandam velut unum corpus mysticum coagmentatum ex Christo capite et fidelibus, qui sunt eius membra per unionem ineffabilem, qua mirabiliter evadimus cum ipso unus solus sacerdos, una sola victima, unus solus adorator perfectus Dei Patris in spiritu et veritate";[1]

intellecta hoc sensu, ut ad corpus Ecclesiae non pertineant nisi fideles, qui sunt perfecti adoratores in spiritu et veritate:

haeretica.

*De statu innocentiae*

**2616** 16. Doctrina Synodi de statu felicis innocentiae, qualem eum repraesentat in Adamo ante peccatum, complectentem non modo integritatem, sed et iustitiam interiorem cum impulsu in Deum per amorem caritatis, atque primaevam sanctitatem aliqua ratione post lapsum restitutam;

quatenus complexive accepta innuit, statum illum sequelam fuisse creationis, debitum ex naturali exigentia et condicione humanae naturae, non gratuitum Dei beneficium:[1]

falsa, alias damnata in Baio [**1901–1980*], et Quesnellio [**2434–2437*], erronea, favens haeresi Pelagianae.

*De immortalitate spectata ut naturali condicione hominis*

**2617** 17. Propositio his verbis enuntiata: "Edocti ab Apostolo, spectamus mortem non iam ut naturalem condicionem hominis, sed revera ut iustam poenam culpae originalis";[1]

quatenus sub nomine Apostoli subdole allegato insinuat, mortem, quae in praesenti statu inflicta est velut iusta poena peccati per iustam subtractionem immortalitatis, non fuisse naturalem condicionem hominis, quasi immortalitas non fuisset gratuitum beneficium, sed naturalis condicio:

captiosa, temeraria, Apostolo iniuriosa, alias damnata [**1978*].

*De condicione hominis in statu naturae*

**2618** 18. Doctrina Synodi enuntians, "post lapsum Adami Deum annuntiasse promissionem futuri liberatoris, et voluisse consolari genus humanum per spem salutis, quam Iesus Christus allaturus erat"; tamen "Deum voluisse, ut genus humanum transiret per varios status, antequam veniret plenitudo temporum"; ac primum, ut in

*The Composition of the Body of the Church*

15. The doctrine that proposes that the Church "must be considered as one mystical body composed of Christ, the head, and the faithful, who are its members through an ineffable union, by which in a marvelous way we become with him one sole priest, one sole victim, one sole perfect adorer of God the Father, in spirit and in truth",[1]

understood in this sense, that no one belongs to the body of the Church except the faithful, who are perfect adorers in spirit and in truth,

⟨is⟩ heretical.

*The State of Innocence*

16. The doctrine of the synod about the state of happy innocence, such as it represents it in Adam before his sin, comprising not only integrity but also interior justice with an inclination toward God through love of charity, and primeval sanctity restored in some way after the fall,

insofar as, understood comprehensively, it intimates that that state was a consequence of creation, due to man from the natural exigency and condition of human nature, not a gratuitous gift of God,[1]

⟨is⟩ false, elsewhere condemned in Baius [**1901–1980*] and in Quesnel [**2434–2437*], erroneous, and favorable to the Pelagian heresy.

*Immortality Viewed as a Natural Condition of Man*

17. The proposition stated in these words: "Taught by the apostle, we regard death no longer as a natural condition of man, but truly as a just penalty for original guilt",[1]

insofar as, under the deceitful mention of the name of the apostle, it insinuates that death, which in the present state has been inflicted as a just punishment for sin by the just withdrawal of immortality, was not a natural condition of man, as if immortality had not been a gratuitous gift, but a natural condition,

⟨is⟩ deceitful, rash, injurious to the apostle, and elsewhere condemned [**1978*].

*The Condition of Man in the State of Nature*

18. The doctrine of the synod stating that "after the fall of Adam, God announced the promise of a future Redeemer and wished to console the human race through hope of salvation, which Jesus was to bring"; nevertheless, "that God willed that the human race should pass through various states before the fullness of

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***2615** [1] Pastoral instruction on the necessity and manner of studying religion (May 1, 1782), no. 28 in the appendix.
***2616** [1] Decree on Grace, §§ 4 and 7; Decree on the Sacraments in General (from sess. 4), § 1; Decree on Penance (from sess. 5), § 4.
***2617** [1] Decree on Baptism (from sess. 4), § 2.

statu naturae "homo relictus propriis luminibus disceret de sua caeca ratione diffidere, et ex suis aberrationibus moveret se ad desiderandum auxilium superioris luminis";[1]

doctrina, ut iacet, captiosa, atque intellecta de desiderio adiutorii superioris luminis in ordine ad salutem promissam per Christum, ad quod concipiendum homo relictis suis propriis luminibus supponatur sese potuisse movere:

suspecta, favens haeresi Semipelagianae.

time should come"; and first, that in the state of nature "man, left to his own lights, would learn to distrust his own blind reason and would move himself from his own aberrations to desire the aid of a superior light";[1]

the doctrine, as it stands, is deceitful, and if understood concerning the desire of the aid of a superior light in relation to the salvation promised through Christ, that man is supposed to have been able to move himself to conceive this desire by his own proper lights remaining after the fall,

⟨is⟩ suspect and favorable to the Semipelagian heresy.

*De condicione hominis sub Lege*

19. Item, quae subiungit, hominem sub Lege, "cum esset impotens ad eam observandam, praevaricatorem evasisse, non quidem culpa Legis, quae sanctissima erat, sed culpa hominis, qui sub Lege sine gratia magis magisque praevaricator evasit", superadditque, "legem, si non sanavit cor hominis, effecisse, ut sua mala cognosceret, et de sua infirmitate convictus desideraret gratiam mediatoris";[1]

qua parte generaliter innuit, hominem praevaricatorem evasisse per inobservantiam Legis, quam impotens esset observare, quasi "impossibile aliquid potuerit imperare, qui iustus est, aut damnaturus sit hominem pro eo, quod non potuit evitare, qui pius est":[2]

falsa, scandalosa, impia, in Baio damnata [**1954*].

*The Condition of Man under the Law*

19. Likewise, the doctrine that adds that under the law **2619** man "became a transgressor, since he was powerless to observe it, not indeed by the fault of the law, which was most sacred, but by the guilt of man, who, under the law, without grace, became more and more a transgressor"; and it further adds, "that the law, if it did not heal the heart of man, brought it about that he would recognize his evil and, being convinced of his weakness, would desire the grace of a mediator",[1]

insofar as in this part it generally intimates that man became a transgressor through the nonobservance of the law that he was powerless to observe, as if "he who is just could command something impossible, or he who is pious would be likely to condemn man for that which he could not avoid":[2]

⟨is⟩ false, scandalous, impious, and condemned in Baius [**1954*].

20. Qua parte datur intelligi, hominem sub lege sine gratia potuisse concipere desiderium gratiae mediatoris ordinatum ad salutem promissam per Christum;[1] quasi "non ipsa gratia faciat, ut invocetur a nobis" [*Concilium Arausiacum II, can. 3: *373*]:

propositio, ut iacet, captiosa, suspecta, favens haeresi Semipelagianae.

20. Insofar as it is given to understand that man, under **2620** the law ⟨and⟩ without grace, was able to conceive the desire of the grace of a mediator ordered to the salvation promised through Christ;[1] as if "grace itself does not cause ⟨this⟩ to be invoked by us" [*Second Synod of Orange, can. 3: *373*],

the proposition as it stands ⟨is⟩ deceitful, suspect, and favorable to the Semipelagian heresy.

*De gratia illuminante et excitante*

21. Propositio, quae asserit, "lumen gratiae, quando sit solum, non praestare, nisi ut cognoscamus infelicitatem nostri status et gravitatem nostri mali; gratiam in tali casu producere eundem effectum, quem Lex producebat: ideo necesse esse, ut Deus creet in corde nostro sanctum

*Illuminating and Inspirational Grace*

21. The proposition that asserts "that the light of **2621** grace, when it is alone, effects nothing but to make us aware of the unhappiness of our state and the gravity of our evil; that grace, in such a case, produces the same effect as the law produced: therefore, it is necessary that

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***2618** [1] Decree on Grace, § 10.

***2619** [1] Ibid.

[2] Caesarius of Arles, homily 37:2 (G. Morin, *Caesarii Arelatensis Opera omnia* 1 [Maretioli/Maredsous, 1937], $155_{27-29}$ / CpChL 103 [1953]: 163 / = Pseudo-Augustine, homily 273 of the appendix, formerly in *Sermo de tempore* 61: PL 39:2257). —Augustine, *De natura et gratia* 43, no. 50 (CSEL 60:270 / PL 44:271). —Augustine, *De gratia et libero arbitrio* 16, no. 32 (PL 44:900). —Augustine, *Enarrationes in Psalmos* 56, no. 1 (E. Dekkers and J. Fraipont: CpChL 39 [1956]: $694_{20f.}$ / PL 36:661).

***2620** [1] Ibid.

amorem, et inspiret sanctam delectationem contrariam amori in nobis dominanti; hunc amorem sanctum, hanc sanctam delectationem esse proprie gratiam Iesu Christi, inspirationem caritatis, qua cognita sancto amore faciamus; hanc esse illam radicem, e qua germinantur bona opera; hanc esse gratiam Novi Testamenti, quae nos liberat a servitute peccati, constituit filios Dei";[1]

quatenus intendat, eam solam esse proprie gratiam Iesu Christi, quae creet in corde sanctum amorem, et quae facit, ut faciamus, sive etiam, qua homo liberatus a servitute peccati constituitor filius Dei; et non sit etiam proprie gratia Christi ea gratia, qua cor hominis tangitur per illuminationem Spiritus Sancti (Trid. sess. VI c. 5 [*1525]) nec vera detur interior gratia Christi, cui resistitur:

falsa, captiosa, inducens in errorem in secunda propositione Iansenii damnatum ut haereticum, eumque renovans [*2002].

God create in our heart a sacred love and infuse a sacred delight contrary to the love dominating in us; that this sacred love, this sacred delight is properly the grace of Jesus Christ, the inspiration of charity by which, when it is perceived, we act by a sacred love; that this is that root from which grow good works; that this is the grace of the New Testament, which frees us from the servitude of sin and makes us sons of God",[1]

insofar as it intimates that the grace of Jesus Christ, in the proper sense, is only ⟨that grace⟩ which creates a sacred love in the heart and which enables us to act, or also ⟨that grace⟩ by which man, liberated from the slavery to sin, is constituted a son of God; and likewise, in the proper sense, that grace is not the grace of Christ by which the heart of man is touched by the illumination of the Holy Spirit (Trent, sess. 6, chap. 5 [*1525]), and that no true interior grace of Christ is given, which is resisted,

⟨is⟩ false, deceitful, ⟨and⟩ leading to and renewing the error condemned as heretical in the second proposition of Jansen [*2002].

*De fide velut prima gratia*

**2622** 22. Propositio, quae innuit fidem, "a qua incipit series gratiarum, et per quam velut primam vocem vocamur ad salutem et Ecclesiam";[1] esse ipsammet excellentem virtutem fidei, qua homines fideles nominantur et sunt;

perinde ac prior non esset gratia illa, quae, "ut praevenit voluntatem, sic praevenit et fidem":[2]

suspecta de haeresi, eamque sapiens, alias in Quesnellio damnata [*2427], erronea.

*Faith as the First Grace*

22. The proposition that declares that faith, "from which begins the series of graces and through which, as the first voice, we are called to salvation and to the Church",[1] is the very excellent virtue itself of faith by which men are called and are the faithful;

just as if that grace were not prior, which "as it precedes the will, so it precedes faith also",[2]

⟨is⟩ suspect of heresy and has the flavor of it, was elsewhere condemned in Quesnel [*2427], and ⟨is⟩ erroneous.

*De duplici amore*

**2623** 23. Doctrina Synodi de duplici amore dominantis cupiditatis et caritatis dominantis enuntians, hominem sine gratia esse sub virtute peccati ipsumque in eo statu per generalem cupiditatis dominantis influxum omnes suas actiones inficere et corrumpere;[1]

quatenus insinuat, in homine, dum est sub servitute sive in statu peccati, destitutus gratia illa, qua liberatur a servitute peccati et constituitur filius Dei, sic dominari cupiditatem, ut per generalem huius influxum omnes illius actiones in se inficiantur et corrumpantur, aut

*The Twofold Love*

23. The doctrine of the synod on the twofold love, of dominating cupidity and of dominating charity, which states that man without grace is under the power of sin and that in this state, through the general influence of the dominating cupidity, he contaminates and corrupts all his actions;[1]

to the extent that this insinuates that in man, while he is under the servitude or in the state of sin, destitute of that grace by which he is freed from the servitude of sin and is constituted a son of God, cupidity is so dominant that by its general influence all his actions are contaminated

*2621 [1] Decree on Grace, § 11.
*2622 [1] Decree on Faith, § 1.
[2] Augustine, *De dono perseverantiae* 16, no. 41 (PL 45:1018).
*2623 [1] Decree on Grace, § 8.

opera omnia, quae ante iustificationem fiunt, quacumque ratione fiant, sint peccata;

quasi in omnibus suis actibus peccator serviat dominanti cupiditati:

falsa, perniciosa, inducens in errorem a Tridentino damnatum ut haereticum, iterum in Baio damnatum art. 40 [**1557 1940*].

in themselves and corrupted; or that all his works that are done before justification, for whatsoever reason they may be done, are sins;

as if in all his acts the sinner is a slave to the dominating cupidity,

⟨is⟩ false, dangerous, and leads into the error condemned by the Tridentine Council as heretical, again condemned in Baius, art. 40 [**1557, 1940*].

24. Qua vero parte inter dominantem cupiditatem et caritatem dominantem nulli ponuntur affectus medii, a natura ipsa insiti suapteque natura laudabiles[1] qui una cum amore beatitudinis naturalique propensione ad bonum "remanserunt velut extrema lineamenta et reliquiae imaginis Dei";[2]

perinde ac si "inter dilectionem divinam, quae nos perducit ad regnum, et dilectionem humanam illicitam, quae damnatur", non daretur "dilectio humana licita, quae non reprehenditur":[3]

falsa, alias damnata [**1938, 2307*].

24. But since between dominating cupidity and dominating charity there are no intermediate affections implanted by nature itself and laudable in their very nature[1] and which, together with the love of beatitude and the natural tendency toward the good, "remain as the last outlines and remnants of the image of God",[2] **2624**

as if "between the divine love that leads us to the kingdom and illicit human love that is condemned there were not "a licit human love that is not rebuked",[3]

⟨this doctrine is⟩ false and elsewhere condemned [**1938, 2307*].

*De timore servili*

25. Doctrina, quae timorem poenarum generatim perhibet "dumtaxat non posse dici malum, si saltem pertingit ad cohibendam manum";[1]

quasi timor ipse gehennae, quam fides docet peccato infligendam, non sit in se bonus et utilis, velut donum supernaturale ac motus a Deo inspiratus praeparans ad amorem iustitiae:

falsa, temeraria, perniciosa, divinis donis iniuriosa, alias damnata [*cf. *1456*], contraria doctrinae Concilii Tridentini [*cf. *1526, 1678*], tum et communi Patrum sententiae, "opus esse", iuxta consuetum ordinem praeparationis ad iustitiam, "ut intret timor primo, per quem veniat caritas: timor medicamentum, caritas sanitas".[2]

*Servile Fear*

25. The doctrine that asserts that the fear of punishment in general "cannot be called evil if it, at least, prevails to restrain the hand",[1] **2625**

as if the fear itself of hell, which faith teaches must be imposed on sin, is not in itself good and useful as a supernatural gift and a motion inspired by God preparing for the love of justice,

⟨is⟩ false, rash, dangerous, injurious to the divine gifts, elsewhere condemned [**1456*], contrary to the doctrine of the Council of Trent [*cf. *1526, 1678*] and to the common opinion of the Fathers, namely, "that there is need", according to the customary order of preparation for justice, "that fear should first enter, through which charity will come; fear is a medicine, charity is health."[2]

*De poena decedentium cum solo originali*

26. Doctrina, quae velut fabulam Pelagianam explodit locum illum inferorum (quem limbi puerorum nomine fideles passim designant), in quo animae

*The Punishment of Those Who Die with Original Sin Only*

26. The doctrine that rejects as a Pelagian fable that place in the netherworld (which the faithful commonly designate by the name of the limbo of children) in **2626**

***2624** [1] Ibid., § 12.

[2] Augustine, *De spiritu et littera* 28, no. 48 (CSEL 60:202$_{13f.}$ / PL 44:230).

[3] Augustine, *Sermo* (349 in Editio Maurina) *de caritate*, no. 1 (PL 39:1530).

***2625** [1] Decree on Penance, § 3.

[2] Augustine, *In epistulam Iohannis ad Parthos* [= 1 Jn 4], tract. 9, no. 4 (PL 35:2048 [C]). —Augustine, *In evangelium Iohannis*, tract. 41, no. 10 (on Jn 8:35f.; ed. R. Willems: CpChL 36 [1954]: 363$_{31f.}$ / PL 35:1968). —Augustine, *Enarrationes in Psalmos* 127, no. 7 (E. Dekkers and J. Fraipont: CpChL 40 [1956]: 1871f. / PL 37:1680f.). —Augustine, *Sermones de verbis Apostolorum* 156, c. 13, no. 14, and 161, c. 8; *Sermo de caritate* 349, no. 7 (PL 38:857, 882; 39:1532f.).

decedentium cum sola originali culpa poena damni citra poenam ignis puniantur;[1]

perinde ac si hoc ipso, quod, qui poenam ignis removent, inducerent locum illum et statum medium expertem culpae et poenae inter regnum Dei et damnationem aeternam, qualem fabulabantur Pelagiani:

falsa, temeraria, in scholas catholicas iniuriosa.

which the souls of the dead with only original sin are punished with the punishment of damnation without the punishment of fire,[1]

as if those who remove the punishment of fire were thereby introducing some intermediate place and state exempt from guilt and punishment between the kingdom of God and eternal damnation, as the Pelagians have imagined,

⟨is⟩ false, rash and injurious to Catholic schools.

*De forma sacramentali cum adiuncta condicione*

**2627** 27. Deliberatio Synodi, quae praetextu adhaesionis ad antiquos canones in casu dubii baptismatis propositum suum declarat de omittenda formae condicionalis mentione:[1]

temeraria, praxi, legi, auctoritati Ecclesiae contraria.

*Sacramental Form with a Condition Attached*

27. The decision of the synod that, under the pretext of clinging to ancient canons, declares its intention to omit mention of the conditional form in the case of doubtful baptism,[1]

⟨is⟩ rash ⟨and⟩ contrary to the practice, law, and authority of the Church.

*De participatione victimae in sacrificio Missae*

**2628** 28. Propositio Synodi, qua, postquam statuit, "victimae participationem esse partem sacrificio essentialem", subiungit "non tamen se damnare ut illicitas Missas illas, in quibus adstantes sacramentaliter non communicant; ideo quia isti participant, licet minus perfecte, de ipsa victima, spiritu illam recipiendo";[1]

quatenus insinuat, ad sacrificii essentiam deesse aliquod in eo sacrificio, quod peragatur sive nullo adstante, sive adstantibus, qui nec sacramentaliter nec spiritualiter de victima participant; et quasi damnandae essent ut illicitae Missae illae, in quibus, solo sacerdote communicante, nemo adsit, qui sive sacramentaliter sive spiritualiter communicet:

falsa, erronea, de haeresi suspecta eamque sapiens.

*The Partaking of the Victim in the Sacrifice of the Mass*

28. The proposition of the synod in which, after having decided that "a partaking of the victim is an essential part in the sacrifice", it adds, "nevertheless, it does not condemn as illicit those Masses in which those present do not communicate sacramentally, for the reason that they do partake of the victim, although less perfectly, by receiving it spiritually",[1]

inasmuch as it insinuates that there is something lacking to the essence of the sacrifice in that sacrifice which is performed either with no one present or with those present who partake of the victim neither sacramentally nor spiritually and as if those Masses should be condemned as illicit in which, with the priest alone communicating, no one is present who communicates either sacramentally or spiritually,

⟨is⟩ false, erroneous, suspect of heresy, and having the flavor of it.

*De ritus consecrationis efficacia*

**2629** 29. Doctrina Synodi, qua parte tradere instituens fidei doctrinam de ritu consecrationis remotis quaestionibus scholasticis circa modum, quo Christus est in Eucharistia, a quibus parochos docendi munere fungentes abstinere hortatur, duobus his tantum propositis:

(1) Christum post consecrationem vere, realiter, substantialiter esse sub speciebus;

(2) tunc omnem panis et vini substantiam cessare, solis remanentibus speciebus,

*The Efficacy of the Rite of Consecration*

29. The doctrine of the synod, when it undertakes to explain the doctrine of faith in the rite of consecration, setting aside the scholastic questions concerning the manner in which Christ is in the Eucharist—from which it exhorts pastors, who exercise the duty of teaching, to abstain—⟨presents⟩ only these two propositions:

(1) after the consecration, Christ is truly, really, substantially under the species;

(2) then the whole substance of the bread and wine ceases, with the species only remaining,

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*2626 [1] Decree on Baptism, § 3.
*2627 [1] Ibid., § 12.
*2628 [1] Decree on the Eucharist (from sess. 4), § 6.

prorsus omittit ullam mentionem facere transsubstantiationis seu conversionis totius substantiae panis in corpus, et totius substantiae vini in sanguinem,[1] quam velut articulum fidei Tridentinum Concilium definivit [*1642, 1652], et quae in solemni fidei professione continetur [*1866];

quatenus per inconsultam istiusmodi suspiciosamque omissionem notitia subtrahitur tum articuli ad fidem pertinentis, tum etiam vocis ab Ecclesia consecratae ad illius tuendam professionem adversus haereses, tenditque adeo ad eius oblivionem inducendam, quasi ageretur de quaestione mere scholastica:

perniciosa, derogans expositioni veritatis catholicae circa dogma transsubstantiationis, favens haereticis.

⟨and⟩ entirely omits any mention of transubstantiation, or conversion of the whole substance of the bread into the body and of the whole substance of the wine into the blood,[1] which the Council of Trent defined as an article of faith [*1642, 1652] and which is contained in the solemn profession of faith [*1866];

inasmuch as, by this imprudent and suspicious omission, the knowledge of an article pertaining to the faith is removed as well as an expression consecrated by the Church to safeguard her profession of faith against heresies; and insofar as it is intended to lead to its oblivion as if it were a matter of a merely scholastic question:

⟨is⟩ pernicious, derogatory to the exposition of Catholic truth regarding the dogma of transubstantiation, ⟨and⟩ favorable to heretics.

*De applicatione fructus sacrificii*

30. Doctrina Synodi, qua, dum profitetur "credere, sacrificii oblationem extendere se ad omnes, ita tamen, ut in liturgia fieri possit specialis commemoratio aliquorum tam vivorum quam defunctorum, precando Deum peculiariter pro ipsis", dein continuo subicit: "non tamen, quod credamus, in arbitrio esse sacerdotis applicare fructus sacrificii cui vult, immo damnamus hunc errorem velut magnopere offendentem iura Dei, qui solus distribuit fructus sacrificii cui vult, et secundum mensuram, quae ipsi placet": unde et consequenter traducit velut "falsam opinionem invectam in populum, quod illi, qui eleemosynam subministrant sacerdoti sub condicione, quod celebret unam Missam, specialem fructum ex ea percipiant";[1]

sic intellecta, ut, praeter peculiarem commemorationem et orationem, specialis ipsa oblatio seu applicatio sacrificii, quae fit a sacerdote, non magis prosit ceteris paribus illis, pro quibus applicatur, quam aliis quibusque; quasi nullus specialis fructus proveniret ex speciali applicatione, quam pro determinatis personis aut personarum ordinibus faciendam commendat ac praecipit Ecclesia, speciatim a pastoribus pro suis ovibus, quod velut ex divino praecepto descendens a sacra Tridentina Synodo [*sessio XXIII, De reformatione, c. 1*] diserte est expressum:[2]

falsa, temeraria, perniciosa, Ecclesiae iniuriosa, inducens in errorem alias damnatum in Wicleffo [*1169].

*The Application of the Fruit of the Sacrifice*

30. The doctrine of the synod by which, while it professes "to believe that the oblation of the sacrifice extends itself to all, in such a way, however, that in the liturgy there can be made a special commemoration of certain individuals, both living and dead, by entreating God specially for them", then it immediately adds: "Not, however, that we should believe that it is in the will of the priest to apply the fruit of the sacrifice to whom he wishes; rather, we condemn this error as greatly offending the rights of God, who alone distributes the fruit of the sacrifice to whom he wishes and according to the measure that pleases him"; and consequently, from this it derides "as false the opinion foisted on the people that they who give alms to the priest on the condition that he celebrate a Mass will receive from it special fruit";[1] **2630**

if understood in such a way that, besides the particular commemoration and prayer, a special offering or application of the sacrifice itself made by the priest does not benefit, other things being equal, those for whom it is applied more than all others, as if no special fruit would come from a special application, which the Church recommends and commands should be made for definite persons or classes of persons, especially by pastors for their flock, and which, as if coming down from a divine precept, has been clearly expressed by the sacred Council of Trent (*sess. 23, chap. 1, On Reform*],[2]

⟨is⟩ false, rash, dangerous, injurious to the Church, leading into the error elsewhere condemned in Wycliffe [*1169].

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***2629** [1] Ibid., § 2.

***2630** [1] Ibid., § 8.

[2] Cf. also Benedict XIV, *Cum semper oblatas*, August 19, 1744, § 2 (Mechelen ed., 2:306f.).

*De convenienti ordine in cultu servando*

**2631** 31. Propositio Synodi enuntians, conveniens esse, pro divinorum officiorum ordine et antiqua consuetudine, ut in unoquoque templo unum tantum sit altare, sibique adeo placere morem illum restituere:[1]

temeraria, perantiquo, pio, multis abhinc saeculis in Ecclesia, praesertim Latina, vigenti et probato mori iniuriosa.

**2632** 32. Item, praescriptio vetans, ne super altaria sacrarum reliquiarum thecae floresve apponantur:[1]

temeraria, pio ac probato Ecclesiae mori iniuriosa.

**2633** 33. Propositio Synodi, qua cupere se ostendit, ut causae tollerentur, per quas ex parte inducta est oblivio principiorum ad liturgiae ordinem spectantium, "revocando illam ad maiorem rituum simplicitatem, eam vulgari lingua exponendo et elata voce proferendo";

quasi vigens ordo liturgiae ab Ecclesia receptus et probatus aliqua ex parte manasset ex oblivione principiorum, quibus illa regi debet:[1]

temeraria, piarum aurium offensiva, in Ecclesiam contumeliosa, favens haereticorum in eam conviciis.

*The Suitable Order to Be Observed in Worship*

31. The proposition of the synod enunciating that it is fitting, in accordance with the order of divine services and ancient custom, that there be only one altar in each church and, therefore, that it is pleased to restore that custom[1]

⟨is⟩ rash, injurious to the very ancient pious custom flourishing and approved for these many centuries in the Church, especially in the Latin Church.

32. Likewise, the prescription forbidding cases of sacred relics or flowers being placed on the altar,[1]

⟨is⟩ rash, injurious to the pious and approved custom of the Church.

33. The proposition of the synod by which it shows itself eager to remove the cause through which, in part, there has been induced a forgetfulness of the principles relating to the order of the liturgy, "by recalling it ⟨the liturgy⟩ to a greater simplicity of rites, by expressing it in the vernacular language, by uttering it in a loud voice",

as if the present order of the liturgy, received and approved by the Church, had emanated in some part from the forgetfulness of the principles by which it should be regulated,[1]

⟨is⟩ rash, offensive to pious ears, insulting to the Church, and favorable to the charges of heretics against her.

*De ordine paenitentiae*

**2634** 34. Declaratio Synodi, qua, postquam praemisit, ordinem paenitentiae canonicae sic ad Apostolorum exemplum ab Ecclesia statutum fuisse, ut esset communis omnibus, nec tantum pro punitione culpae, sed praecipue pro dispositione ad gratiam, subdit, se "in ordine illo mirabili et augusto totam agnoscere dignitatem sacramenti adeo necessarii, liberam a subtilitatibus, quae ipsi decursu temporis adiunctae sunt";[1]

quasi per ordinem, quo sine peracto canonicae paenitentiae cursu hoc sacramentum per totam Ecclesiam administrari consuevit, illius fuisset dignitas imminuta:

temeraria, scandalosa, inducens in contemptum dignitatis sacramenti, prout per Ecclesiam totam consuevit administrari, Ecclesiae ipsi iniuriosa.

**2635** 35. Propositio his verbis concepta: "Si caritas in principio semper debilis est, de via ordinaria ad

*The Order of Penance*

34. The declaration of the synod by which, after it previously stated that the order of canonical penance had been so established by the Church, in accord with the example of the apostles, that it was common to all, and not merely for the punishment of guilt, but especially for the disposition to grace, it adds that "it ⟨the synod⟩ recognizes in that marvelous and venerable order the whole dignity of so necessary a sacrament, free from the subtleties that have been added to it in the course of time", [1]

as if, by the order ⟨according to⟩ which this sacrament is customarily administered in the whole Church—without the time of canonical penance being accomplished—its dignity had been lessened,

⟨is⟩ rash, scandalous, inducing to a contempt of the dignity of the sacrament as it has been accustomed to be administered throughout the whole Church, and injurious to the Church herself.

35. The proposition summarized in these words: "If charity in the beginning is always weak, in order to obtain

*2631 [1] Decree on the Eucharist, § 5.
*2632 [1] Ibid.
*2633 [1] Ibid., § 6.
*2634 [1] Decree on Penance, § 7.

obtinendum augmentum huius caritatis oportet, ut sacerdos praecedere faciat eos actus humiliationis et paenitentiae, qui fuerunt omni aetate ab Ecclesia commendati: redigere hos actus ad paucas orationes aut ad aliquod ieiunium post iam collatam absolutionem, videtur potius materiale desiderium conservandi huic sacramento nudum nomen paenitentiae, quam medium illuminatum et aptum ad augendum ilium fervorem caritatis, qui debet praecedere absolutionem; longe quidem absumus ab improbanda praxi imponendi paenitentias etiam post absolutionem adimplendas: si omnia nostra bona opera semper adiunctos habent nostros defectus, quanto magis vereri debemus, ne plurimas imperfectiones admiserimus in difficillimo et magni momenti opere nostrae reconciliationis";[1]

quatenus innuit, paenitentias, quae imponuntur adimplendae post absolutionem, spectandas potius esse velut supplementum pro defectibus admissis in opere nostrae reconciliationis, quam ut paenitentias vere sacramentales et satisfactorias pro peccatis confessis; quasi, ut vera ratio sacramenti, non nudum nomen servetur, oporteat de via ordinaria, ut actus humiliationis et paenitentiae, qui imponuntur per modum satisfactionis sacramentalis, praecedere debeant absolutionem:

falsa, temeraria, communi praxi Ecclesiae iniuriosa, inducens in errorem haereticali nota in Petro de Osma confixum [**1415; cf. *2316*].

an increase of this charity, the priest should ordinarily first make those acts of humiliation and penance which have been recommended by the Church in every age; to reduce those acts to a few prayers or to some fasting after absolution has already been conferred seems to be a material desire of keeping for this sacrament the mere name of penance rather than an illuminating and suitable means to increase that fervor of charity which ought to precede absolution; indeed, we are far from disapproving of the practice of imposing penances to be fulfilled after absolution; if all our good works have our defects always joined to them, how much more ought we to fear lest we admit very many imperfections into the very difficult and very important work of our reconciliation",[1]

since it implies that the penances that are imposed, to be fulfilled after absolution, are to be considered as a supplement for the defects admitted in the work of our reconciliation rather than as truly sacramental penances and satisfactions for the sins confessed, as if, in order that the true reason for the sacrament, not the mere name, be preserved, it would ordinarily be necessary that the acts of humiliation and penance, which are imposed as a means of sacramental satisfaction, should precede absolution,

⟨is⟩ false, rash, injurious to the common practice of the Church, and leading to the error stamped with the mark of heresy in Peter of Osma [**1415; cf. *2316*].

*De praevia necessaria dispositione pro admittendis paenitentibus ad reconciliationem*

36. Doctrina Synodi, qua, postquam praemisit, "quando habebuntur signa non aequivoca amoris Dei dominantis in corde hominis, posse illum merito iudicari dignum, qui admittatur ad participationem sanguinis Iesu Christi, quae fit in sacramentis", subdit, "suppositicias conversiones, quae fiunt per attritionem, nec efficaces esse solere nec durabiles", consequenter "pastorem animarum debere insistere signis non aequivocis caritatis dominantis, antequam admittat suos paenitentes ad sacramenta"; quae signa, ut deinde tradit (§ 17), "pastor deducere poterit ex stabili cessatione a peccato et fervore in operibus bonis"; quem insuper "fervorem caritatis" perhibet (*De paenit.*, § 10) velut dispositionem, quae "debet praecedere absolutionem";[1]

sic intellecta, ut non solum contritio imperfecta, quae passim attritionis nomine donatur, etiam quae iuncta sit cum dilectione, qua homo incipit diligere Deum tamquam

*The Previous Disposition Necessary for Admitting Penitents to Reconciliation*

36. The doctrine of the synod in which, after it stated **2636**
that "when there are unmistakable signs of the love of God dominating in the heart of a man, he can deservedly be considered worthy of being admitted to participation in the blood of Jesus Christ, which takes place in the sacraments", it further adds "that false conversions, which take place through attrition ⟨incomplete sorrow for sins⟩, are not usually efficacious or durable", consequently, "the shepherd of souls must insist on unmistakable signs of the dominating charity before he admits his penitents to the sacraments"; which signs, as it ⟨the decree⟩ then teaches (§ 17), "a pastor can deduce from a stable abstention from sin and from fervor in good works"; and this "fervor of charity", moreover, it prescribes (*De poenit.*, § 10) as the disposition that "should precede absolution";[1]

if understood in the sense that for a man to be admitted to the sacraments and, in particular, for penitents to be admitted to the benefit of absolution, there is generally

***2635** [1] Ibid., § 10, no. 4.
***2636** [1] Decree on Grace, § 15.

omnis iustitiae fontem [*cf.* *1526], nec modo contritio caritate formata, sed et fervor caritatis dominantis, et ille quidem diuturno experimento per fervorem in operibus bonis probatus, generaliter et absolute requiratur, ut homo ad sacramenta et speciatim paenitentes ad absolutionis beneficium admittantur:

falsa, temeraria, quietis animarum perturbativa, tutae ac probatae in Ecclesia praxi contraria, sacramenti efficaciae detrahens et iniuriosa.

and absolutely required not only imperfect contrition, which is sometimes called "attrition", even when it is united to the love by which man begins to love God as the source of all justice [*cf.* *1526], and not only contrition formed by charity, but also the fervor of dominating charity that has proved itself through long experience by fervor in good works,

⟨is⟩ false, rash, disturbing to the peace of souls, contrary to the secure and approved practice of the Church, detracting from the efficacy of the sacrament, and injurious to it.

*De auctoritate absolvendi*

**2637** 37. Doctrina Synodi, quae de auctoritate absolvendi accepta per ordinationem enuntiat, "post institutionem dioecesium et parochiarum conveniens esse, ut quisque iudicium hoc exerceat super personas sibi subditas sive ratione territorii sive iure quodam personali, propterea quod aliter confusio induceretur et perturbatio";

quatenus post institutas dioeceses et parochias enuntiat tantummodo, "conveniens esse ad praecavendam confusionem, ut absolvendi potestas exerceatur super subditos";[1]

sic intellecta, tamquam ad validum usum huius potestatis non sit necessaria ordinaria vel subdelegata illa iurisdictio, sine qua Tridentinum [*1686s] declarat, nullius momenti esse absolutionem a sacerdote prolatam:

falsa, temeraria, perniciosa, Tridentino contraria et iniuriosa, erronea.

*The Authority for Absolving*

37. The teaching of the synod that declares concerning the authority for absolving received through ordination that "after the institution of dioceses and parishes, it is fitting that each one exercise this judgment over those persons subject to him either by reason of territory or some personal right", because "otherwise confusion and disturbance would be introduced";

since it declares that, in order to prevent confusion, after dioceses and parishes have been instituted, it is merely fitting that the power of absolving be exercised upon subjects;[1]

so understood, as if for the valid use of this power there is no need of ordinary or delegated jurisdiction, without which the Council of Trent [*1686f.] declares that absolution conferred by a priest is of no value,

⟨is⟩ false, rash, pernicious, contrary and injurious to the Council of Trent, ⟨and⟩ erroneous.

**2638** 38. Item, doctrina, qua, postquam Synodus professa est, "se non posse non admirari illam adeo venerabilem disciplinam antiquitatis, quae (ut ait) ad paenitentiam non ita facile et forte numquam eum admittebat, qui post primum peccatum et primam reconciliationem relapsus esset in culpam", subiungit, "per timorem perpetuae exclusionis a communione et pace, etiam in articulo mortis, magnum frenum illis iniectum iri, qui parum considerant malum peccati et minus illud timent":[1]

contraria can. 13 Concilii Nicaeni I [*129], Decretali Innocentii I ad Exsuperium Tolosanum [*212], tum et Decretali Caelestini I ad episcopos Viennensis et Narbonensis provinciae [*236], redolens pravitatem, quam in ea Decretali sanctus Pontifex exhorret.

38. Likewise, that teaching in which, after the synod professed that "it could not but admire that very venerable discipline of antiquity which (as it says) did not admit to penance so easily, and perhaps never, that one who, after a first sin and a first reconciliation, had relapsed into guilt", it adds that, "through fear of perpetual exclusion from communion and from peace, even in the hour of death, a great restraint will be put on those who consider too little the evil of sin and fear it less",[1]

⟨is⟩ contrary to canon 13 of the First Council of Nicaea [*129], to the decretal of Innocent I to Exsuperius of Toulouse [*212], and also to the decretal of Celestine I to the bishops of the provinces of Vienne and Narbonne [*236]; it is redolent of the perversity that, in that decretal, horrified the holy pontiff.

*2637 [1] Decree on Penance, § 10, no. 6.
*2638 [1] Ibid., § 11.

*De peccatorum venialium confessione*

39. Declaratio Synodi de peccatorum venialium confessione, quam optare se ait non tantopere frequentari, ne nimium contemptibiles reddantur huiusmodi confessiones:[1]

temeraria, perniciosa, Sanctorum ac piorum praxi a sacro Concilio Tridentino probatae [*1680] contraria.

*De indulgentiis*

40. Propositio asserens, "indulgentiam secundum suam praecisam notionem aliud non esse quam remissionem partis eius paenitentiae, quae per canones statuta erat peccanti";[1]

quasi indulgentia praeter nudam remissionem poenae canonicae non etiam valeat ad remissionem poenae temporalis pro peccatis actualibus debitae apud divinam iustitiam:

falsa, temeraria, Christi meritis iniuriosa, dudum in art. 19 Lutheri damnata [*1469].

41. Item in eo, quod subditur, "scholasticos suis subtilitatibus inflatos invexisse thesaurum male intellectum meritorum Christi et Sanctorum, et clarae notioni absolutionis a poena canonica substituisse confusam et falsam applicationis meritorum";[1]

quasi thesauri Ecclesiae, unde Papa dat indulgentias, non sint merita Christi et Sanctorum:

falsa, temeraria, Christi et Sanctorum meritis iniuriosa, dudum in art. 17 Lutheri [*1467] damnata.

42. Item in eo, quod superaddit, "luctuosius adhuc esse, quod chimaerea isthaec applicatio transferri volita sit in defunctos":[1]

falsa, temeraria, piarum aurium offensiva, in Romanos Pontifices et in praxim et sensum universalis Ecclesiae iniuriosa, inducens in errorem haereticali nota in Petro de Osma confixum [*1416], iterum damnatum in art. 22 Lutheri [*1472].

43. In eo demum, quod impudentissime invehitur in tabellas indulgentiarum, altaria privilegiata, etc.:[1]

temeraria, piarum aurium offensiva, scandalosa, in Summos Pontifices atque in praxim tota Ecclesia frequentatam contumeliosa.

*The Confession of Venial Sins*

39. The declaration of the synod on the confession of venial sins, which, according to its wishes, should not be made so frequently, lest such confessions become too contemptible,[1] **2639**

⟨is⟩ rash, dangerous, contrary to the practice of the saints and the pious that was approved [*1680] by the sacred Council of Trent.

*Indulgences*

40. The proposition asserting "that an indulgence, according to its precise notion, is nothing else than the remission of that part of the penance which had been established by the canons for the sinner",[1] **2640**

as if an indulgence, in addition to the mere remission of the canonical penance, does not also have value for the remission of the temporal punishment due to the divine justice for actual sins,

⟨is⟩ false, rash, injurious to the merits of Christ, and already condemned in article 19 of Luther [*1469].

41. Likewise, in this which is added, i.e., that "the scholastics, puffed up by their subtleties, introduced the poorly understood treasury of the merits of Christ and of the saints, and, for the clear notion of absolution from canonical penance, they substituted a confused and false notion of the application of merits",[1] **2641**

as if the treasures of the Church, whence the pope grants indulgences, are not the merits of Christ and of the saints,

⟨is⟩ false, rash, injurious to the merits of Christ and of the saints, and previously condemned in art. 17 of Luther [*1467].

42. Likewise, in this which it adds, that "it is still more lamentable that this chimerical application is meant to be transferred to the dead",[1] **2642**

⟨is⟩ false, rash, offensive to pious ears, injurious to the Roman pontiffs and to the practice and sense of the universal Church, leading to the error stamped with the mark of heresy in Peter of Osma [*1416], and again condemned in article 22 of Luther [*1472].

43. In this, finally, that it most shamelessly inveighs against lists of indulgences, privileged altars, etc.,[1] **2643**

⟨it is⟩ rash, offensive to pious ears, scandalous, and abusive to the supreme pontiffs and to the practice common in the whole Church.

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***2639** [1] Ibid., § 12.
***2640** [1] Ibid., § 16.
***2641** [1] Ibid.
***2642** [1] Ibid.
***2643** [1] Ibid.

*De reservatione casuum*

**2644** 44. Propositio Synodi asserens, "reservationem casuum nunc temporis aliud non esse quam improvidum ligamen pro inferioribus sacerdotibus, et sonum sensu vacuum pro paenitentibus assuetis non admodum curare hanc reservationem":[1]

falsa, temeraria, male sonans, perniciosa, Concilio Tridentino contraria [**1687*], superioris hierarchicae potestatis laesiva.

**2645** 45. Item, de spe, quam ostendit, fore, "ut reformato Rituali et ordine paenitentiae nullum amplius locum habiturae sint huiusmodi reservationes";[1]

prout attenta generalitate verborum innuit, per reformationem Ritualis et ordinis paenitentiae factam ab episcopo vel synodo aboleri posse casus, quos Tridentina Synodus (sess. XIV, c. 7 [**1687*]) declarat Pontifices maximos potuisse pro suprema potestate sibi in universa Ecclesia tradita peculiari suo iudicio reservare:

propositio falsa, temeraria, Concilio Tridentino et summorum Pontificum auctoritati derogans et iniuriosa.

*De censuris*

**2646** 46. Propositio asserens, "effectum excommunicationis exteriorem dumtaxat esse, quia tantummodo natura sua excludit ab exteriore communicatione Ecclesiae";[1]

quasi excommunicatio non sit poena spiritualis, ligans in caelo, animas obligans:[2]

falsa, perniciosa, in art. 23 Lutheri damnata [**1473*], ad minus erronea.

**2647** 47. Item, quae tradit, necessarium esse iuxta leges naturales et divinas, ut sive ad excommunicationem sive ad suspensionem praecedere debeat examen personale; atque adeo sententias dictas *ipso facto* non aliam vim habere, nisi seriae comminationis sine ullo actuali effectu:[1]

falsa, temeraria, perniciosa, Ecclesiae potestati iniuriosa, erronea.

**2648** 48. Item, quae pronuntiat, "inutilem ac vanam esse formulam nonnullis abhinc saeculis inductam absolvendi generaliter ab excommunicationibus, in quas fidelis incidere potuisset";[1]

falsa, temeraria, praxi Ecclesiae iniuriosa.

*The Reservation of Cases*

44. The proposition of the synod asserting that the "reservation of cases at the present time is nothing else than an ill-considered constraint for priests of lower rank and a statement devoid of sense for penitents who are accustomed to pay no heed to this reservation",[1]

⟨is⟩ false, rash, evil-sounding, dangerous, contrary to the Council of Trent [**1687*], and injurious to the hierarchic power.

45. Likewise, concerning the hope that it expressed that "when the Ritual and the order of penance have been reformed, there will be no place any longer for reservations of this sort",[1]

insofar as, considering the careful generality of the words, it intimates that, by a reformation of the Ritual and of the order of penance made by a bishop or a synod, cases can be abolished that the Council of Trent (sess. 14, chap. 7 [**1687*]) declares the supreme pontiffs could reserve to their own special judgment, because of the supreme power given to them in the universal Church,

⟨is⟩ a proposition ⟨that is⟩ false, rash, derogatory, and injurious to the Council of Trent and to the authority of the supreme pontiffs.

*Censures*

46. The proposition asserting that "the effect of excommunication is merely exterior, because by its nature it merely excludes from exterior communion with the Church",[1]

as if excommunication were not a spiritual punishment, binding in heaven, obligating souls,[2]

⟨is⟩ false, pernicious, condemned in art. 23 of Luther [**1473*], and at least erroneous.

47. Likewise, the proposition that teaches that it is necessary, according to the natural and divine laws, for either excommunication or for suspension, that a personal examination should precede and that, therefore, sentences called "ipso facto" have no other force than that of a serious threat without any actual effect",[1]

⟨is⟩ false, rash, pernicious, injurious to the power of the Church, and erroneous.

48. Likewise, ⟨the proposition⟩ that declares: "The formula introduced some centuries ago is vain and useless that in a general way absolves from excommunications into which the faithful might have fallen",[1]

⟨is⟩ false, rash, and injurious to the practice of the Church.

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***2644** [1] Ibid., § 19.

***2645** [1] Ibid.

***2646** [1] Ibid., §§ 20 and 22.

[2] Augustine, letter (250) to Bishop Auxilius, chap. 1 (CSEL 57:594$_{21}$–595$_{2}$ / PL 33:1066 [CD]). —Augustine, *In evangelium Iohannis*, tract. 50, no. 12 (on Jn 12:7f.; R. Willems: CpChL 36 [1954]: 438$_{15–19}$ / Pl 35:1762f.).

***2647** [1] Decree on Penance, §§ 21 and 23.

***2648** [1] Ibid., § 22.

49. Item, quae damnat ut nullas et invalidas "suspensiones ex informata conscientia":[1]

falsa, perniciosa, in Tridentinum iniuriosa.

50. Item, in eo, quod insinuat, soli episcopo fas non esse uti potestate, quam tamen ei defert Tridentinum (sess. XIV, c. 1 de ref.), suspensionis "ex informata conscientia" legitime infligendae:[1]

iurisdictionis praelatorum Ecclesiae laesiva.

*De ordine*

51. Doctrina Synodi, quae perhibet, in promovendis ad ordines hanc de more et instituto veteris disciplinae rationem servari consuevisse, "ut si quis clericorum distinguebatur sanctitate vitae, et dignus aestimabatur, qui ad ordines sacros ascenderet, ille solitus erat promoveri ad diaconatum vel sacerdotium, etiamsi inferiores ordines non suscepisset: neque tum talis ordinatio dicebatur per saltum, ut postea dictum est".[1]

52. Item, quae innuit, non alium titulum ordinationum fuisse, quam deputationem ad aliquod speciale ministerium, qualis praescripta est in Concilio Chalcedonensi [*can. 6*]; subiungens (§ 6), quamdiu Ecclesia sese his principiis in delectu sacrorum ministrorum conformavit, ecclesiasticum ordinem floruisse; verum beatos illos dies transiisse, novaque principia subinde introducta, quibus corrupta fuit disciplina in delectu ministrorum sanctuarii.[1]

53. Item, quod inter haec ipsa corruptionis principia refert, quod recessum sit a vetere instituto, quo, ut ait (§ 5), Ecclesia insistens Apostoli vestigiis neminem ad sacerdotium admittendum statuerat, nisi qui conservasset innocentiam baptismalem:

quatenus innuit, corruptam fuisse disciplinam per decreta et instituta:

(1) Sive quibus ordinationes per saltum vetitae sunt;

(2) Sive quibus pro ecclesiarum necessitate et commoditate probatae sunt ordinationes sine titulo specialis officii, velut speciatim a Tridentino ordinatio ad titulum patrimonii, salva oboedientia, qua sic ordinati

49. Likewise, ⟨the proposition⟩ that condemns as null and invalid "suspensions from an informed conscience",[1] **2649**

⟨is⟩ false, pernicious, and injurious to the Council of Trent.

50. Likewise, in that decree which insinuates that a bishop alone does not have the right to make use of the power that, nevertheless, the Council of Trent confers on him (sess. 14, chap. 1 on reform) of legitimately imposing suspensions "from an informed conscience",[1] **2650**

⟨is⟩ harmful to the jurisdiction of the prelates of the Church.

*Orders*

51. The doctrine of the synod that says that, in promoting to orders, this method, from the custom and rule of the ancient discipline, was accustomed to be observed, "that if any cleric was distinguished for holiness of life and was considered worthy to ascend to sacred orders, it was the custom to promote him to the diaconate or to the priesthood, even if he had not received minor orders and that at that time such an ordination was not called 'per saltum' ⟨through a leap⟩ as afterward it was called".[1] **2651**

52. Likewise, ⟨the doctrine⟩ that intimates that there was no other title for ordinations than appointment to some special ministry, such as was prescribed in the Council of Chalcedon [*can. 6*], adding (§ 6) that as long as the Church conformed herself to these principles in the selection of sacred ministers, the ecclesiastical order flourished; but that those happy days have passed, and new principles have been introduced later, by which the discipline in the choice of ministers for the sanctuary was corrupted.[1] **2652**

53. Likewise, that among these very principles of corruption it mentions the fact that there has been a departure from the old rule by which, as it says (§ 5), the Church, treading in the footsteps of the apostle, had prescribed that no one should be admitted to the priesthood unless he had preserved his baptismal innocence; **2653**

since it implies that discipline has been corrupted by decrees and rules,

(1) either by those that have forbidden ordinations "per saltum";

(2) or by those that have approved, for the need and advantage of churches, ordinations without the title of a particular office, just as, in a special way, by the Council of Trent the ordination to the title of a patrimony

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***2649** [1] Ibid., § 24.
***2650** [1] Ibid.
***2651** [1] Decree on Ordination, § 4.
***2652** [1] Ibid., § 5.

ecclesiarum necessitatibus deservire debent iis obeundis officiis, quibus pro loco ac tempore ab episcopo admoti fuerint, quemadmodum ab apostolicis temporibus in primitiva Ecclesia fieri consuevit;

(3) Sive quibus iure canonico facta est criminum distinctio, quae delinquentes reddunt irregulares; quasi per hanc distinctionem Ecclesia recesserit a spiritu Apostoli, non excludendo generaliter et indistincte ab ecclesiastico ministerio omnes quoscumque, qui baptismalem innocentiam non conservassent:[1]

doctrina singulis suis partibus falsa, temeraria, ordinis pro ecclesiarum necessitate et commoditate inducti perturbativa, in disciplinam per canones et speciatim per Tridentini decreta probatam iniuriosa.

preserved the obedience by which those who are so ordained should serve the necessities of the churches in fulfilling those duties for which, considering the time and the place, they were ordained by the bishop, just as it was accustomed to be done from apostolic times in the primitive Church;

(3) or by those that made a distinction in canon law of crimes that render the delinquents irregular; as if, by this distinction, the Church departed from the spirit of the apostle by not excluding in general and without distinction from the ecclesiastical ministry all, whosoever they be, who have not preserved their baptismal innocence;[1]

this doctrine, in each of its several individual parts, ⟨is false,⟩ rash, disturbing to the order introduced for the need and advantage of the churches, and injurious to the discipline approved by the canons and especially by the decrees of the Council of Trent.

**2654** 54. Item, quae velut turpem abusum notat umquam praetendere eleemosynam pro celebrandis Missis et sacramentis administrandis, sicuti et accipere quemlibet proventum dictum "stolae" et generatim quodcumque stipendium et honorarium, quod suffragiorum aut cuiuslibet parochialis functionis occasione offerretur;

quasi turpis abusus crimine notandi essent ministri Ecclesiae, dum secundum receptum et probatum Ecclesiae morem et institutum utuntur iure promulgato ab Apostolo accipiendi temporalia ab his, quibus spiritualia ministrantur [*Gal 6:6*]:[1]

falsa, temeraria, ecclesiastici ac pastoralis iuris laesiva, in Ecclesiam eiusque ministros iniuriosa.

54. Likewise, ⟨the doctrine⟩ that notes as a shameful abuse ever to offer alms for the celebration of Masses and for administering the sacraments, as well as to accept any so-called offering "of the stole", and, in general, any stipend and honorarium that may be offered on the occasion of prayers or of some parochial function;

as if the ministers of the Church should be charged with a shameful abuse because they use the right promulgated by the apostle of accepting temporal aids from those to whom they furnish spiritual ministrations [*Gal 6:6*],[1]

⟨is⟩ false, rash, harmful to ecclesiastical and pastoral right, and injurious to the Church and her ministers.

**2655** 55. Item, qua vehementer optare se profitetur,[1] ut aliqua ratio inveniretur minutuli cleri (quo nomine inferiorum ordinum clericos designat) a cathedralibus et collegiatis submovendi, providendo aliter, nempe per probos et provectioris aetatis laicos, congruo assignato stipendio, ministerio inserviendi Missis et aliis officiis velut acolythi, etc., ut olim, inquit, fieri solebat, quando eius generis officia non ad meram speciem pro maioribus ordinibus suscipiendis redacta erant;

quatenus reprehendit institutum, quo cavetur, ut minorum ordinum functiones per eos tantum praestentur exerceanturve, qui in illis constituti adscriptive sunt,[2] idque ad mentem Tridentini (sess. XXIII, c. 17), "ut sanctorum ordinum a diaconatu ad ostiariatum functiones ab apostolicis temporibus in Ecclesia laudabiliter receptae et in pluribus locis aliquamdiu intermissae iuxta

55. Likewise, the doctrine by which it professes[1] to desire very much that some way be found of removing the lesser clergy (under which name it designates the clerics of minor orders) from cathedrals and collegiate churches by providing otherwise, namely, through approved lay people of mature age, a suitable assigned stipend for the ministry of serving at Masses and for other offices such as that of acolyte, etc., as formerly, it says, was usually done when duties of that sort had not been reduced to mere form for the receiving of major orders;

inasmuch as it censures the rule by which care is taken that "the functions of minor orders are to be performed or exercised only by those who have been established in them according to rank",[2] and this also according to the intention of the Tridentine Council (sess. 23, chap. 17) "that the duties of sacred orders, from the diaconate to the porter, laudably received in the Church from apostolic

*2653 [1] Ibid., § 7.
*2654 [1] Ibid., § 13.
*2655 [1] Ibid., § 14.
[2] Fourth Provincial Synod of Milan, May 10, 1576, held under Charles Borromeo, constitution, part 2, chap. 8 (MaC 34:237E / HaC 10:858C).

sacros canones revocentur, nec ab haereticis tamquam otiosae traducantur":

suggestio temeraria, piarum aurium offensiva, ecclesiastici ministerii perturbativa, servandae quoad fieri potest in celebrandis mysteriis decentiae imminutiva, in minorum ordinum munera et functiones, tum in disciplinam per canones et speciatim per Tridentinum probatam iniuriosa, favens haereticorum in eam conviciis et calumniis.

56. Doctrina, quae statuit, conveniens videri in impedimentis canonicis, quae proveniunt ex delictis in iure expressis, ullam umquam nec concedendam nec admittendam esse dispensationem:[1]

aequitatis et moderationis canonicae a sacro Concilio Tridentino probatae laesiva, auctoritati et iuribus Ecclesiae derogans.

57. Praescriptio Synodi, quae generaliter et indiscriminatim velut abusum reicit quamcumque dispensationem, ut plus quam unum residentiale beneficium uni eidemque conferatur; item, in eo quod subiungit, certum sibi esse iuxta Ecclesiae spiritum plus quam uno beneficio tametsi simplici neminem frui posse:[1]

pro sua generalitate, derogans moderationi Tridentini (sess. VII, c. 5 et sess. XXIV, c. 17).

*De sponsalibus et matrimonio*

58. Propositio, quae statuit, sponsalia proprie dicta actum mere civilem continere, qui ad matrimonium celebrandum disponit, eademque civilium legum praescripto omnino subiacere:[1]

quasi actus disponens ad sacramentum non subiaceat sub hac ratione iuri Ecclesiae:

falsa, iuris Ecclesiae quoad effectus etiam e sponsalibus vi canonicarum sanctionum profluentes laesiva, disciplinae ab Ecclesia constitutae derogans.

59. Doctrina Synodi asserens, "ad supremam civilem potestatem dumtaxat originarie spectare, contractui matrimonii apponere impedimenta eius generis, quae ipsum nullum reddunt dicunturque dirimentia": quod "ius originarium" praeterea dicitur cum "iure dispensandi essentialiter conexum"; subiungens, "supposito assensu vel coniventia principum, potuisse Ecclesiam iuste constituere impedimenta dirimentia ipsum contractum matrimonii";[1]

times and neglected for a while in many places, should be renewed according to the sacred canons and should not be considered useless as they are by heretics",

⟨is⟩ a rash suggestion, offensive to pious ears, disturbing to the ecclesiastical ministry, lessening of the decency that should be observed as far as possible in celebrating the mysteries, injurious to the duties and functions of minor orders, as well as to the discipline approved by the canons and especially by the Tridentine Council, and favorable to the charges and calumnies of heretics against it.

56. The doctrine that states that it seems fitting that, in **2656** the case of canonical impediments that arise from crimes expressed in the law, no dispensation should ever be granted or allowed,[1]

⟨is⟩ harmful to the canonical equity and moderation that has been approved by the sacred Council of Trent and derogatory to the authority and laws of the Church.

57. The prescription of the synod that generally and **2657** indiscriminately rejects as an abuse any dispensation that more than one residential benefice be bestowed on one and the same person: likewise, in this that it adds that the synod is certain that, according to the spirit of the Church, no one could enjoy more than one benefice, even if it is a simple one,[1]

by its generality, ⟨is⟩ derogatory to the moderation of the Council of Trent (sess. 7, chap. 5, and sess. 24, chap. 17).

*Betrothals and Matrimony*

58. The proposition that states that betrothals properly **2658** so-called contain a mere civil act that disposes for the celebrating of marriage and that these same betrothals are altogether subject to the prescription of the civil laws,[1]

as if the act disposing for the sacrament is not, under this aspect, subject to the law of the Church,

⟨is⟩ false, harmful to the right of the Church in respect to the effects flowing even from betrothals by reason of the canonical sanctions, and derogatory to the discipline established by the Church.

59. The doctrine of the synod asserting that "to the **2659** supreme civil power alone originally belongs the right to apply to the contract of marriage impediments of that sort which render it null and are called nullifying": which "original right", besides, is said to be "essentially connected with the right of dispensing": adding that, "with the secret consent or connivance of the sovereign rulers, the Church could justly establish impediments that nullify the very contract of marriage",[1]

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***2656** [1] Decree on Ordination, § 18.
***2657** [1] Ibid., § 22.
***2658** [1] Memorandum concerning engagements, impediments to marriage, etc. (from sess. 6), § 8.
***2659** [1] Decree on Marriage (from sess. 5), §§ 7, 11, 12.

quasi Ecclesia non semper potuerit ac possit in Christianorum matrimoniis iure proprio impedimenta constituere, quae matrimonium non solum impediant, sed et nullum reddant quoad vinculum, quibus Christiani obstricti teneantur etiam in terris infidelium, in eisdemque dispensare:

canonum 3, 4, 9, 12 sessionis XXIV Concilii Tridentini eversiva, haeretica [**1803s, 1809, 1812*].

as if the Church could not and cannot always in Christian marriages establish by her own rights impediments that not only hinder marriage, but also render it null as regards the bond and also dispense from those impediments by which Christians are held bound even in the countries of infidels,

⟨is⟩ destructive of canons 3, 4, 9, and 12 of session 24 of the Council of Trent [**1803f., 1809, 1812*] and heretical.

**2660** 60. Item rogatio Synodi ad potestatem civilem, ut "e numero impedimentorum tollat cognationem spiritualem atque illud, quod dicitur publicae honestatis, quorum origo reperitur in collectione Iustiniani"; tum ut "restringat impedimentum affinitatis et cognitionis, ex quacunque licita aut illicita coniunctione provenientis, ad quartum gradum iuxta civilem computationem per lineam lateralem et obliquam; ita tamen, ut spes nulla relinquatur dispensationis obtinendae";[1]

60. Likewise, the proposal of the synod to the civil power that "it remove from the number of impediments the spiritual relationship and also that one which is called of public honor, whose origin is found in the Collection of Justinian"; then, that "it should tighten the impediment of affinity and relationship from any licit or illicit connection of birth to the fourth degree, according to the civil computation through the lateral and oblique lines, in such a way, nevertheless, that there be left no hope of obtaining a dispensation",[1]

quatenus civili potestati ius attribuit sive abolendi sive restringendi impedimenta Ecclesiae auctoritate constituta vel comprobata; item qua parte supponit, Ecclesiam per potestatem civilem spoliari posse iure dispensandi super impedimentis ab ipsa constitutis vel comprobatis:

insofar as it attributes to the civil power the right either of abolishing or of tightening impediments that have been established and approved by the authority of the Church; likewise, where it proposes that the Church can be despoiled by the civil power of the right of dispensing from impediments established or approved by the Church,

libertatis ac potestatis Ecclesiae subversiva, Tridentino contraria, ex haereticali supra damnato principio profecta [**1803–1812*].

⟨is⟩ subversive of the liberty and power of the Church, contrary to the Council of Trent, issuing from the heretical principle condemned above [**1803–1812*].

*De adoranda humanitate Christi*

*Adoration of the Humanity of Christ*

**2661** 61. Propositio, quae asserit, "adorare directe humanitatem Christi, magis vero aliquam eius partem, fore semper honorem divinum datum creaturae";[1]

61. The proposition that affirms that "to adore directly the humanity of Christ and all the more any part of his humanity is always to render divine honor to a creature",[1]

quatenus per hoc verbum directe intendat reprobare adorationis cultum, quem fideles dirigunt ad humanitatem Christi, perinde ac si talis adoratio, qua humanitas ipsaque caro vivifica Christi adoratur, non quidem propter se et tamquam nuda caro, sed prout unita divinitati, foret honor divinus impertitus creaturae, et non potius una eademque adoratio, qua Verbum incarnatum cum propria ipsius carne adoratur *(Concilium Constantinopolitanum II,* can. 9 [**431; cf. *259*]):

insofar as the use of the term "directly" is intended to bring condemnation on the cult of adoration that the faithful direct to the humanity of Christ, as if such an adoration—by which the humanity and the living flesh of Christ is adored, not indeed for its own sake and merely as flesh, but as united to the divinity—were a divine honor paid to a creature and not rather one and the same adoration by which the Word incarnate together with his own flesh is adored (*Second Council of Constantinople*, can. 9 [**431; cf. *259*]),

falsa, captiosa, pio ac debito cultui humanitati Christi a fidelibus praestito ac praestando detrahens et iniuriosa.

⟨is⟩ false, deceitful, and detracting from and injurious to the pious and fitting cult rendered and rightly rendered by the faithful to the humanity of Christ.

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*2660 [1] Appeal to the Prince (from sess. 6) and memorandum regarding engagements ..., § 10.
*2661 [1] Decree on Faith, § 3.

62. Doctrina, quae devotionem erga sacratissimum Cor Iesu reicit inter devotiones, quas notat velut novas, erroneas aut saltem periculosas;[1]

intellecta de hac devotione, qualis est ab Apostolica Sede probata:

falsa, temeraria, perniciosa, piarum aurium offensiva, in Apostolicam Sedem iniuriosa.

62. The doctrine that rejects devotion to the most Sacred Heart of Jesus among the devotions that it notes as new, erroneous, or at least, dangerous,[1] **2662**

if the understanding of this devotion is of such a sort as has been approved by the Apostolic See,

⟨is⟩ false, rash, dangerous, offensive to pious ears, and injurious to the Apostolic See.

63. Item, in eo, quod cultores Cordis Iesu hoc etiam nomine arguit, quod non advertant, sanctissimam carnem Christi, aut eius partem aliquam, aut etiam humanitatem totam cum separatione aut praecisione a divinitate adorari non posse cultu latriae;[1]

quasi fideles Cor Iesu adorarent cum separatione vel praecisione a divinitate, dum illud adorant ut est cor Iesu, cor nempe personae Verbi, cui inseparabiliter unitum est, ad eum modum, quo exsangue corpus Christi in triduo mortis sine separatione aut praecisione a divinitate adorabile fuit in sepulcro:

captiosa, in fideles Cordis Christi cultores iniuriosa.

63. Likewise, inasmuch as ⟨the synod⟩ also denounces **2663** those who adore the Heart of Jesus because they do not recognize that the most sacred flesh of Jesus or any of his parts or even the whole humanity cannot be adored with the cult of *latria* when there is a separation or breaking away from the divinity,[1]

as if the faithful would adore the Heart of Jesus separating or dividing it from the divinity, when what they adore is the Heart of Jesus, namely, the Heart of the Person of the Word to whom it is inseparably united, in the very manner in which the bloodless body of Christ, during the three days of death, without separation or division from the divinity was worthy of adoration in the tomb,

⟨it is⟩ deceitful and offensive to the faithful who adore the Heart of Christ.

*De ordine praescripto in piis exercitationibus obeundis*

64. Doctrina, quae velut superstitiosam universe notat "quamcumque efficaciam, quae ponatur in determinato numero precum et piarum salutationum";[1]

tamquam superstitiosa censenda esset efficacia, quae sumitur non ex numero in se spectato, sed ex praescripto Ecclesiae certum numerum precum vel externarum actionum praefinientis pro indulgentiis consequendis, pro adimplendis paenitentiis, et generatim pro sacro et religioso cultu rite et ex ordine peragendo:

falsa, temeraria, scandalosa, perniciosa, pietati fidelium iniuriosa, Ecclesiae auctoritati derogans, erronea.

*The Order Prescribed in the Undertaking of Pious Exercises*

64. The doctrine that notes as universally superstitious **2664** "any efficacy that is placed in a fixed number of prayers and of pious salutations",[1]

as if one should consider as superstitious the efficacy that is derived, not from the number viewed in itself, but from the prescript of the Church appointing a certain number of prayers or of external acts for obtaining indulgences, for fulfilling penances, and, in general, for the performance of sacred and religious worship in the correct order and due form,

⟨is⟩ false, rash, scandalous, dangerous, injurious to the piety of the faithful, derogatory to the authority of the Church, and erroneous.

65. Propositio enuntians, "irregularem strepitum novarum institutionum, quae dictae sunt exercitia vel missiones, ... forte numquam aut saltem perraro eo pertingere, ut absolutam conversionem operentur; et exteriores illos commotionis actus, qui apparuere, nil aliud fuisse quam transeuntia naturalis concussionis fulgura":[1]

65. The proposition stating that "the unregulated **2665** clamor of the new institutions that have been called exercises or missions,... perhaps never, or at least very rarely, succeed in effecting an absolute conversion; and those exterior acts of encouragement that have appeared were nothing else than the transient brilliance of a natural emotion",[1]

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***2662** [1] Decree on Prayer (from sess. 6), § 17.
***2663** [1] Decree on Prayer, § 10; Pastoral Instruction on the New Devotion to the Heart of Jesus (June 3, 1781), no. 32 in the appendix.
***2664** [1] Decree on Prayer, § 14; Letter to the Diocesan Vicars (December 6, 1784), no. 34 in the appendix.
***2665** [1] Decree on Penance, § 10.

temeraria, male sonans, perniciosa, mori pie ac salutariter per Ecclesiam frequentato et in verbo Dei fundato iniuriosa.

[is] rash, evil-sounding, dangerous, and injurious to the customs piously and salutarily practiced throughout the Church and founded on the Word of God.

*De modo iungendae vocis populi cum voce Ecclesiae in precibus publicis*

*The Manner of Uniting the Voice of the People with the Voice of the Church in Public Prayers*

**2666** 66. Propositio asserens, "fore contra apostolicam praxim et Dei consilia, nisi populo faciliores viae pararentur vocem suam iungendi cum voce totius Ecclesiae";[1]

intellecta de usu vulgaris linguae in liturgicas preces inducendae:

falsa, temeraria, ordinis pro mysteriorum celebratione praescripti perturbativa, plurium malorum facile productrix.

66. The proposition that asserts that "it is contrary to apostolic practice and the counsels of God not to prepare easier ways of uniting the voice of the people with that of the whole Church",[1]

if understood ⟨to mean⟩ that the use of the common language should be introduced into the liturgical prayers,

⟨is⟩ false, rash, destructive of the order prescribed for the celebration of the mysteries, and easily productive of numerous evils.

*De lectione sacrae Scripturae*

*The Reading of Sacred Scripture*

**2667** 67. Doctrina perhibens, a lectione sacrarum Scripturarum nonnisi veram impotentiam excusare; subiungens, ultro se prodere obscurationem, quae ex huiusce praecepti neglectu orta est super primarias veritates religionis:[1]

falsa, temeraria, quietis animarum perturbativa, alias in Quesnellio damnata [**2479–2485*].

67. The doctrine that asserts that only a true incapacity can dispense from the reading of Sacred Scripture and that adds that the obfuscation of the first truths of religion that has developed because of the negligence of this precept continues to spread,[1]

⟨is⟩ false, rash, disturbing to the peace of souls, and condemned on another occasion in Quesnel [**2479–2485*].

*De proscriptis libris in Ecclesia publice legendis*

*The Reading of Proscribed Books Publicly in Church*

**2668** 68. Laudatio, qua summopere Synodus commendat Quesnelli commentationes in Novum Testamentum aliaque aliorum Quesnellianis erroribus faventium opera, licet proscripta, eademque parochis proponit, ut ea tamquam solidis religionis principiis referta in suis quisque paroeciis populo post reliquas functiones perlegant:[1]

falsa, scandalosa, temeraria, seditiosa, Ecclesiae iniuriosa, schisma fovens et haeresim.

68. The praise with which the synod very highly commends the commentaries of Quesnel on the New Testament, and some works of other writers who favor the errors of Quesnel, even though they have been proscribed, and that proposes to parish priests that they should read these same works, as if they were full of the solid principles of religion, each one in his own parish to his people after other functions,[1]

⟨is⟩ false, scandalous, rash, seditious, and injurious to the Church, fostering schism and heresy.

*De sacris imaginibus*

*Sacred Images*

**2669** 69. Praescriptio, quae generaliter et indistincte inter imagines ab Ecclesia auferendas, velut rudibus erroris occasionem praebentes, notat imagines Trinitatis incomprehensibilis:[1]

propter sui generalitatem, temeraria, ac pio per Ecclesiam frequentato mori contraria,

quasi nullae exstent imagines sanctissimae Trinitatis communiter approbatae ac tuto permittendae.[2]

69. The prescription that in general and without discrimination includes the images of the incomprehensible Trinity among the images to be removed from the Church, on the ground that they furnish an occasion of error to the untutored,[1]

because of its generality, ⟨is⟩ rash and contrary to the pious custom common throughout the Church,

as if no images of the Most Holy Trinity exist that are commonly approved and safely permitted.[2]

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***2666** [1] Decree on Prayer, § 24. —Cf. *2486.

***2667** [1] Appendix to the Decree on Grace: twelve articles addressed to Benedict XIII from Cardinal Noailles, note to art. 11.

***2668** [1] Decree on Prayer, § 29.

***2669** [1] Ibid., § 17.

[2] Cf. Benedict XIV, brief *Sollicitudini nostrae* 25–36, October 1, 1745 (Mechelen ed., 3:241–49).

70. Item, doctrina et praescriptio generatim reprobans omnem specialem cultum, quem alicui speciatim imagini solent fideles impendere, et ad ipsam potius quam ad aliam confugere:[1]

temeraria, perniciosa, pio per Ecclesiam frequentato mori, tum et illi providentiae ordini iniuriosa, quo "ita Deus nec in omnibus memoriis Sanctorum ista fieri voluit, qui dividit propria unicuique prout vult".[2]

70. Likewise, the doctrine and the prescription that, in a general manner, rejects any special devotion that the faithful are accustomed to render to some image in particular and to which they have more recourse than to another,[1] **2670**

⟨is⟩ rash, dangerous, and offensive to the pious custom prevalent throughout the Church and also to that disposition of providence by which "God, who distributes things proper to each as he wills, did not wish these things to happen in all the memorials of the saints."[2]

71. Item, quae vetat, ne imagines, praesertim beatae Virginis, ullis titulis distinguantur, praeterquam denominationibus, quae sint analogae mysteriis, de quibus in sacra Scriptura expressa fit mentio:[1]

quasi nec adscribi possent imaginibus piae aliae denominationes, quas vel in ipsismet publicis precibus Ecclesia probat et commendat:

temeraria, piarum aurium offensiva, venerationi beatae praesertim Virgini debitae iniuriosa.

71. Likewise, the teaching that forbids that images, especially of the Blessed Virgin, be distinguished by any title other than the denominations that are related to the mysteries about which express mention is made in Holy Scripture,[1] **2671**

as if other pious titles could not be given to images that the Church indeed approves and commends in her public prayers,

⟨is⟩ rash, offensive to pious ears, and especially injurious to the due veneration of the Blessed Virgin.

72. Item, quae velut abusum exstirpari vult morem, quo velatae asservantur certae imagines:[1]

temeraria, frequentato in Ecclesia et ad fidelium pietatem fovendam inducto mori contraria.

72. Likewise, the one that would eradicate as an abuse the custom by which certain images are kept veiled,[1] **2672**

⟨is⟩ rash and contrary to the custom prevalent in the Church and ⟨which was⟩ introduced to foster the piety of the faithful.

*De festis*

73. Propositio enuntians, novorum festorum institutionem ex neglectu in veteribus observandis et ex falsis notionibus naturae et finis earundem solemnitatum originem duxisse:[1]

falsa, temeraria, scandalosa, Ecclesiae iniuriosa, favens haereticorum in dies festos per Ecclesiam celebratos conviciis.

*Feasts*

73. The proposition stating that the institution of new feasts derived its origin from neglect in the observance of the ancient ⟨ones⟩ and from false notions of the nature and end of these solemnities,[1] **2673**

⟨is⟩ false, rash, scandalous, injurious to the Church, and favorable to the charges of heretics against the feast days celebrated by the Church.

74. Deliberatio Synodi de transferendis in diem dominicum festis per annum institutis, idque pro iure, quod persuasum sibi esse ait episcopo competere super disciplinam ecclesiasticam in ordine ad res mere spirituales: ideoque et praeceptum Missae audiendae abrogandi diebus, in quibus ex pristina Ecclesiae lege viget etiamnum id praeceptum; tum etiam in eo, quod superaddit de transferendis in Adventum episcopali auctoritate ieiuniis per annum ex Ecclesiae praecepto servandis;[1]

74. The decision of the synod to transfer to Sunday feasts arranged throughout the year, and this by virtue of the law that, according to ⟨the synod's⟩ conviction, belongs to the bishop's competence in matters of ecclesiastical discipline in the ordering of purely spiritual things: and therefore also ⟨the competence⟩ to abrogate the precept of hearing Mass on those days where, on the basis of the ancient law of the Church, this precept still remains in force; and then also in what ⟨the synod⟩ adds concerning the transfer into Advent, by episcopal authority, of the fasts to be observed throughout the year according to Church precept,[1] **2674**

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***2670** [1] Decree on Prayer, § 17.
[2] Augustine, letter (78) to the inhabitants of Hippo, chap. 3 (CSEL 34:336$_{11-13}$ / PL 33:269).
***2671** [1] Decree on Prayer, § 17.
***2672** [1] Ibid.
***2673** [1] Memorandum on the reform of feasts (from sess. 6), § 3.
***2674** [1] Ibid., § 8.

quatenus adstruit, episcopo fas esse iure proprio transferre dies ab Ecclesia praescriptos pro festis ieiuniisve celebrandis, aut indictum Missae audiendae praeceptum abrogare:

propositio falsa, iuris Conciliorum generalium et Summorum Pontificum laesiva, scandalosa, schismati favens.

insomuch as it asserts that it is lawful for a bishop in his own right to transfer the days prescribed by the Church for celebrating feasts or fasts or to abrogate the imposed precept of hearing Mass,

⟨is⟩ a false proposition, harmful to the law of the general councils and of the supreme pontiffs, scandalous, and favorable to schism.

*De iuramentis*

**2675** 75. Doctrina, quae perhibet, beatis temporibus nascentis Ecclesiae iuramenta visa esse a documentis divini praeceptoris atque ab aurea evangelica simplicitate adeo aliena, ut "ipsummet iurare sine extrema et ineluctabili necessitate reputatus fuisset actus irreligiosus, homine christiano indignus"; insuper "continuatam Patrum seriem demonstrare iuramenta communi sensu pro vetitis habita fuisse"; indeque progreditur ad improbanda iuramenta, quae curia ecclesiastica, iurisprudentiae feudalis, ut ait, normam secuta, in investituris et in sacris ipsis episcoporum ordinationibus adoptavit; statuitque, adeo implorandam a saeculari potestate legem pro abolendis iuramentis, quae in curiis etiam ecclesiasticis exiguntur pro suscipiendis muniis et officiis et generatim pro omni actu curiali:[1]

falsa, Ecclesiae iniuriosa, iuris ecclesiastici laesiva, disciplinae per canones inductae et probatae subversiva.

*Oaths*

75. The teaching that says that in the blessed days of the early Church oaths seemed so foreign to the model of the divine Master and to the golden simplicity of the Gospel that "to take an oath without extreme and unavoidable need had been reputed to be an irreligious act, unworthy of a Christian person" and, further, that "the uninterrupted line of the Fathers shows that oaths by common consent have been considered as forbidden", and from this doctrine proceeds to condemn the oaths that the ecclesiastical curia, having followed, as it says, the norm of feudal jurisprudence, adopted for the investitures and the sacred ordinations of the bishops themselves, and decrees, therefore, that the law should be invoked by the secular power to abolish the oaths that are demanded in ecclesiastical curias when entering upon duties and offices and, in general, for any curial functions,[1]

⟨is⟩ false, injurious to the Church, harmful to ecclesiastical law, and subversive of discipline imposed and approved by the canons.

*De collationibus ecclesiasticis*

**2676** 76. Insectatio, qua Synodus scholasticam exagitat velut eam, quae "viam aperuit inveniendis novis et inter se discordantibus systematibus quoad veritates maioris pretii, ac demum adduxit ad probabilismum et laxismum";[1]

quatenus in scholasticam reicit privatorum vitia, qui abuti ea potuerunt aut abusi sunt:

falsa, temeraria, in sanctissimos viros et doctores, qui magno catholicae religionis bono scholasticam excoluere, iniuriosa, favens infestis in eam haereticorum conviciis.

*Ecclesiastical Conferences*

76. The charge that the synod brings against the Scholastic method as that "which opened the way for inventing new systems discordant with one another with respect to truths of a greater value and that led finally to probabilism and laxism",[1]

insofar as it charges against the Scholastic method the faults of individuals who could misuse and have misused it,

⟨is⟩ false, rash, against very holy and learned men who, to the great good of the Catholic religion, have developed the Scholastic method, injurious, and favorable to the hostile reproaches of the heretics against it.

**2677** 77. Item, in eo, quod subdit, "mutationem formae regiminis ecclesiastici, qua factum est, ut ministri Ecclesiae in oblivionem venirent suorum iurium, quae simul sunt eorum obligationes, eo demum rem adduxisse, ut obliterari faceret primitivas notiones ministerii ecclesiastici et sollicitudinis pastoralis";[1]

77. Likewise in this that adds that "a change in the form of ecclesiastical government, by which it was brought about that ministers of the Church became forgetful of their rights, which at the same time are their obligations, has finally led to such a state of affairs as to cause the primitive notions of ecclesiastical ministry and pastoral solicitude to be forgotten,[1]

*2675 [1] Memorandum on the reform of oaths (from sess. 6), § 4.
*2676 [1] Decree on Ecclesiastical Conferences (from sess. 6), § 1.
*2677 [1] Ibid.

quasi per mutationem regiminis congruentem disciplinae in Ecclesia constitutae et probatae obliterari umquam potuerit et amitti primitiva notio ecclesiastici ministerii pastoralisve sollicitudinis:

propositio falsa, temeraria, erronea.

78. Praescriptio Synodi de ordine rerum tractandarum in collationibus, qua, posteaquam praemisit, "in quolibet articulo distinguendum id, quod pertinet ad fidem et ad essentiam religionis, ab eo, quod est proprium disciplinae", subiungit, "in hac ipsa (disciplina) distinguendum, quod est necessarium aut utile ad retinendos in spiritu fideles, ab eo, quod est inutile aut onerosius quam libertas filiorum novi foederis patiatur, magis vero ab eo, quod est periculosum aut noxium, utpote inducens ad superstitionem et materialismum";[1]

quatenus pro generalitate verborum comprehendat et praescripto examini subiciat etiam disciplinam ab Ecclesia constitutam et probatam, quasi Ecclesia, quae Spiritu Dei regitur, disciplinam constituere posset non solum inutilem et onerosiorem quam libertas christiana patiatur, sed et periculosam, noxiam, inducentem in superstitionem et materialismum:

falsa, temeraria, scandalosa, perniciosa, piarum aurium offensiva, Ecclesiae ac Spiritui Dei, quo ipsa regitur, iniuriosa, ad minus erronea.

*Convicia adversus aliquas sententias in scholis catholicis usque adhuc agitatas*

79. Assertio,[1] quae conviciis et contumeliis insectatur sententias in scholis catholicis agitatas, et de quibus Apostolica Sedes nihil adhuc definiendum aut pronuntiandum censuit:

falsa, temeraria, in scholas catholicas iniuriosa, debitae Apostolicis Constitutionibus oboedientiae derogans.

*De tribus regulis, fundamenti loco a Synodo positis pro reformatione regularium*

80. Regula I, quae statuit universe et indiscriminatim: "statum regularem aut monasticum natura sua componi non posse cum animarum cura cumque vitae pastoralis muneribus, nec adeo in partem venire posse ecclesiasticae hierarchiae, quin ex adverso pugnet cum ipsiusmet vitae monasticae principiis":[1]

falsa, perniciosa, in sanctissimos Ecclesiae Patres et Praesules, qui regularis vitae instituta cum clericalis ordinis muneribus consociarunt, iniuriosa, pio, vetusto,

as if, by a change of government consonant to the discipline established and approved in the Church, there ever could be forgotten and lost the primitive notion of ecclesiastical ministry or pastoral solicitude,

⟨is⟩ a false, rash, erroneous, proposition.

78. The prescription of the synod about the order of **2678**
transacting business in the conferences, in which, after it prefaced "in every article that which pertains to faith and to the essence of religion must be distinguished from that which is proper to discipline", it adds, "in this (discipline) itself there is to be distinguished what is necessary or useful to retain the faithful in spirit from that which is useless or too burdensome for the liberty of the sons of the New Covenant to endure, but more so, from that which is dangerous or harmful, namely, leading to superstition and materialism",[1]

insofar as by the generality of the words it includes and submits to a prescribed examination even the discipline established and approved by the Church, as if the Church that is ruled by the Spirit of God could have established discipline that is not only useless and burdensome for Christian liberty to endure, but that is even dangerous and harmful and leading to superstition and materialism,

⟨is⟩ false, rash, scandalous, dangerous, offensive to pious ears, injurious to the Church and to the Spirit of God by whom she is guided, and at least erroneous.

*Complaints against Some Opinions that Are Still Discussed in "Catholic Schools"*

79. The assertion[1] that attacks with slanderous charges **2679**
the opinions discussed in Catholic schools about which the Apostolic See has thought that nothing yet needs to be defined or pronounced,

⟨is⟩ false, rash, injurious to Catholic schools, and detracting from the obedience to the Apostolic Constitutions.

*The "Three Rules" Set Down as Fundamental by the Synod "for the Reformation of Regulars"*

80. Rule 1, which states universally and without **2680**
distinction that "the regular or monastic state by its very nature cannot be joined with the care of souls and with the duties of parochial life and, therefore, cannot share in the ecclesiastical hierarchy without adversely opposing the principles of monastic life itself",[1]

⟨is⟩ false, dangerous to the most holy Fathers and heads of the Church, who harmonized the practices of the regular life with the duties of the clerical order,

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*2678 [1] Ibid., § 4.

*2679 [1] Discourse to the synod, § 2. It alludes to the controversies regarding the aids of grace and systematic morality.

*2680 [1] Memorandum regarding the reform of religious orders (from sess. 6), § 9.

probato Ecclesiae mori Summorumque Pontificum sanctionibus contraria:

quasi "monachi, quos morum gravitas et vitae ac fidei institutio sancta commendat", non rite, nec modo sine religionis offensione, sed et cum multa utilitate Ecclesiae "clericorum officiis aggregentur".[2]

**2681** 81. Item, in eo, quod subiungit, sanctos Thomam et Bonaventuram sic in tuendis adversus summos homines mendicantium institutis versatos esse, ut in eorum defensionibus minor aestus, accuratio maior desideranda fuisset:[1]

scandalosa, in sanctissimos doctores iniuriosa, impiis damnatorum auctorum contumeliis favens.

**2682** 82. Regula II, "multiplicationem ordinum ac diversitatem naturaliter inferre perturbationem et confusionem"; item, in eo quod praemittit § 4, regularium "fundatores", qui post monastica instituta prodierunt, "ordines superaddentes ordinibus, reformationes reformationibus, nihil aliud effecisse, quam primariam mali causam magis magisque dilatare";[1]

intellecta de ordinibus et institutis a Sancta Sede probatis, quasi distincta piorum munerum varietas, quibus distincti ordines addicti sunt, natura sua perturbationem et confusionem parere debeat:

falsa, calumniosa, in sanctos fundatores eorumque fideles alumnos, tum et in ipsos Summos Pontifices iniuriosa.

**2683** 83. Regula III, qua, postquam praemisit, "parvum corpus degens intra civilem societatem, quin vere sit pars eiusdem parvamque monarchiam figit in statu, semper esse periculosum",[1] subinde hoc nomine criminatur privata monasteria, communis instituti vinculo sub uno praesertim capite consociata, velut speciales totidem monarchias, civili reipublicae periculosas et noxias:

falsa, temeraria, regularibus institutis a Sancta Sede ad religionis profectum approbatis iniuriosa, favens haereticorum in eadem instituta insectationibus et calumniis.

*De systemate seu ordinationum complexione ducta ex allatis regulis et octo sequentibus articulis comprehensa pro reformatione regularium*

**2684** 84. Art. I. De uno dumtaxat ordine in Ecclesia retinendo, ac de seligenda prae ceteris regula sancti

injurious, contrary to the old, pious, approved custom of the Church and to the sanctions of the supreme pontiff:

as if "monks, whom the gravity of their manners and of their life and whom the holy institution of faith approves", could not be duly "entrusted with the duties of the clergy",[2] not only without harm to religion, but even with great advantage to the Church.

81. Likewise, in that which adds that St. Thomas and St. Bonaventure were so occupied in protecting orders of mendicants against illustrious men that in their defenses less heat and greater accuracy were to be desired,[1]

⟨is⟩ scandalous, injurious to the very holy Doctors, and favorable to the impious slanders of condemned authors.

82. Rule 2, that "the multiplicity and diversity of orders naturally produce confusion and disturbance"; likewise, in what precedes § 4: "that the founders" of the regulars who, after the monastic institutions came into being, "by adding orders to orders, reforms to reforms, have accomplished nothing else than to increase more and more the primary cause of evil",[1]

if understood with regard to the orders and institutes approved by the Holy See, as if the distinct variety of pious works to which the distinct orders are devoted should, by its nature, beget disturbance and confusion,

⟨is⟩ false, calumnious, and injurious not only to the holy founders and their faithful disciples, but also to the supreme pontiffs themselves.

83. Rule 3, in which, after it states that "a small body living within a civil society without being truly a part of the same and which forms a small monarchy in the State, is always a dangerous thing",[1] it then charges with this accusation private monasteries that are associated by the bond of a common rule under one special head, as if they were so many special monarchies harmful and dangerous to the civic commonwealth,

[is] false, rash, injurious to the regular institutes approved by the Holy See for the advancement of religion, and favorable to the slanders and calumnies of heretics against the same institutes.

*Concerning the "System" or List of Ordinances Drawn from Rules Laid Down and Contained in the Eight Following Articles "for the Reformation of Regulars"*

84. Art 1. Only one order should be retained in the Church, and the rule of St. Benedict should be chosen

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***2680** [2] Pope Siricius, decretal letter *Directa ad decessorem* to Bishop Himerius of Tarragona, February 10, 385, chap. 17 (CouE 635 / PL 13:1144B). Urban II to the Synod of Nîmes, July 1096, cann. 2 and 3 (MaC 20:934A–935B) can also be added.

***2681** [1] Memorandum regarding the reform of religious orders, § 9.

***2682** [1] Ibid.

***2683** [1] Ibid.

Benedicti, cum ob sui praestantiam tum ob praeclara illius ordinis merita, sic tamen, ut in his, quae forte occurrent temporum condicioni minus congrua, instituta vitae ratio apud Portum-Regium[1] lucem praeferat ad explorandum, quid addere, quid detrahere conveniat;[2]

among all the others, not only because of its excellence but also on account of the well-known merits of this order; in such a way, however, that in what might seem less suited to current circumstances, the way of life instituted at Port-Royal[1] provides light for examining what should be added and what taken away;[2]

Art. II. Ne compotes fiant ecclesiasticae hierarchiae, qui se huic ordini adiunxerint; nec ad sacros ordines promoveantur, praeterquam ad summum unus vel duo, initiandi tamquam curati vel capellani monasterii, reliquis in simplici laicorum ordine remanentibus;

Art. 2. Those who have joined this order should not be a part of the ecclesiastical hierarchy; nor should they be promoted to holy orders, except one or two at the most, to be initiated as superiors or as chaplains of the monastery, the rest remaining in the simple order of the laity; **2685**

Art. III. Unum in unaquaque civitate admittendum monasterium, idque extra moenia civitatis in locis abditioribus et remotioribus collocandum;

Art. 3. One monastery only should be allowed in any one city, and this should be located outside the walls of the city in the more retired and remote places; **2686**

Art. IV. Inter occupationes vitae monasticae pars sua labori manuum inviolate servanda, relicto tamen congruo tempore psalmodiae impendendo, aut etiam si cui libuerit litterarum studio; psalmodia deberet esse moderata, quia nimia eius prolixitas parit praecipitantiam, molestiam, evagationem; quo plus auetae sunt psalmodiae, orationes, preces, tantundem peraequa proportione omni tempore imminutus fervor est sanctitasque regularium;

Art. 4. Among the occupations of the monastic life, a proper proportion should be inviolably reserved for manual labor, with suitable time, nevertheless, left for devotion to the psalmody, or also, if someone wishes, for the study of letters; the psalmody should be moderate, because too much of it produces haste, weariness, and distraction; the more psalmody, prayers, and supplications are increased beyond a just proportion of the whole time, so much are the fervor and holiness of the regulars diminished; **2687**

Art. V. Nulla foret admittenda distinctio monachos inter sive choro, sive ministeriis addictos; inaequalitas isthaec gravissimas omni tempore lites excitavit ac discordias, et a communitatibus regularium spiritum caritatis expulit;

Art. 5. No distinction among the monks should be allowed, whether they are devoted to choir or to services; such inequality has stirred up very grave quarrels and discords at every opportunity and has driven out the spirit of charity from communities of regulars; **2688**

Art. VI. Votum perpetuae stabilitatis numquam tolerandum; non illud norant veteres monachi, qui tamen Ecclesiae consolatio et christianismi ornamentum exstiterunt: vota castitatis, paupertatis et oboedientiae non admittentur instar communis et stabilis regulae. Si quis ea vota, aut omnia, aut aliqua facere voluerit, consilium et veniam ab episcopo postulabit, qui tamen numquam permittet, ut perpetua sint, nec anni fines excedent; tantummodo facultas dabitur ea renovandi sub iisdem condicionibus;

Art. 6. The vow of perpetual stability should never be allowed; the older monks did not know it, who, nevertheless, were a consolation of the Church and an ornament to Christianity; the vows of chastity, poverty, and obedience should not be admitted as the common and stable rule. If anyone shall wish to make these vows, all or anyone, he will ask advice and permission from the bishop, who, nevertheless, will never permit them to be perpetual or to exceed the limits of a year; the opportunity merely will be given of renewing them under the same conditions; **2689**

Art. VII. Omnem episcopus habebit inspectionem in eorum vitam, studia, progressum in pietate; ad ipsum pertinebit monachos admittere et expellere, semper tamen accepto contubernalium consilio;

Art. 7. The bishop will conduct every investigation into their lives, studies, and advancement in piety; it will be his duty to admit and to dismiss the monks, always, however, after taking counsel with their fellow monks; **2690**

Art. VIII. Regulares ordinum, qui adhuc remanent, licet sacerdotes, in hoc monasterium admitti etiam possent, modo in silentio et solitudine propriae

Art. 8. Regulars of orders that still survive, although they are priests, may also be received into this monastery, provided they desire to be free in silence and solitude for **2691**

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***2684** [1] The Cistercian monastery of Port-Royal des Champs near Versailles, the most famous focal point of Jansenism, was suppressed and destroyed by Louis XIV in 1710 in punishment for its resistance to the constitution *Vineam Domini Sabaoth* (*2390).

[2] For all of this part (*2684–2691), cf. the memorandum concerning the reform of religious orders, § 10.

sanctificationi vacare cuperent; quo casu dispensationi locus fieret in generali regula n. II statuta, sic tamen, ne vitae institutionem sequantur ab aliis discrepantem, adeo ut non plus quam una aut ad summum duae in diem Missae celebrentur, satisque ceteris sacerdotibus esse debeat una cum communitate concelebrare;

their own sanctification only; in which case, there might be provision for the dispensation stated in the general rule, no. 2, in such a way, however, that they do not follow a rule of life different from the others and that not more than one or at most two Masses be celebrated each day and that it should be satisfactory to the other priests to celebrate in common together with the community;

*Item pro reformatione monialium*

**2692** "Vota perpetua usque ad annum 40 aut 45 non admittenda"; moniales solidis exercitationibus, speciatim labori, addicendae, a carnali spiritualitate, qua pleraeque distinentur, avocandae; expendendum, utrum, quod ad ipsas attinet, satius foret monasterium in civitate relinqui;[1]

Systema vigentis atque iam antiquitus probatae ac receptae disciplinae subversivum, perniciosum, Constitutionibus Apostolicis et plurium Conciliorum, etiam generalium, tum speciatim Tridentini sanctionibus oppositum et iniuriosum, favens haereticorum in monastica vota et regularia instituta, stabiliori consiliorum evangelicorum professioni addicta, conviciis et calumniis.

*Likewise for the Reformation of Nuns*

"Perpetual vows should not be permitted before the age of forty or forty-five"; nuns should be devoted to solid exercises, especially to labor, turned aside from carnal spirituality by which many are distracted; consideration must also be given as to whether, so far as they are concerned, it would be more satisfactory to leave the monastery in the city;[1]

the system is subversive to the discipline now flourishing and already approved and accepted in ancient times, dangerous, opposed, and injurious to the Apostolic Constitutions and to the sanctions of many councils, even general ones, and especially of the Council of Trent; favorable to the vicious calumnies of heretics against monastic vows and the regular institutes devoted to the more stable profession of the evangelical counsels.

*De nationali concilio convocando*

**2693** 85. Propositio enuntians, qualemcumque cognitionem ecclesiasticae historiae sufficere, ut fateri quisque debeat, convocationem concilii nationalis unam esse ex viis canonicis, qua finiantur in Ecclesia respectivarum nationum controversiae spectantes ad religionem;[1]

sic intellecta, ut controversiae ad fidem et mores spectantes in Ecclesia quacumque subortae per nationale concilium irrefragabili iudicio finiri valeant; quasi inerrantia in fidei et morum quaestionibus nationali concilio competeret:

schismatica, haeretica.

*About Convoking a National Council*

85. The proposition stating that any knowledge whatsoever of ecclesiastical history is sufficient to allow anyone to assert that the convocation of a national council is one of the canonical ways by which controversies in regard to religion may be ended in the Church of the respective nations,[1]

if understood to mean that controversies in regard to faith or morals that have arisen in a Church can be ended by an irrefutable decision made in a national council; as if freedom from error in questions of faith and morals belonged to a national council,

⟨is⟩ schismatic and heretical.

*Provisions and Sanctions of the Bull*

**2694** Mandamus igitur omnibus utriusque sexus Christi fidelibus, ne de dictis propositionibus et doctrinis sentire, docere, praedicare praesumant, contra quam in hac Nostra Constitutione declaratur: ita ut, quicumque illas vel earum aliquam coniunctim vel divisim docuerit, defenderit, ediderit aut de eis, etiam disputando, publice vel privatim tractaverit, nisi forsitan impugnando, ecclesiasticis censuris aliisque contra similia perpetrantes a iure statutis poenis ipso facto absque alia declaratione subiaceat.

Therefore, We command all the faithful of Christ of either sex not to presume to believe, to teach, or to preach anything about the said propositions and doctrines contrary to what is declared in this constitution of Ours; so that whoever teaches, defends, or publishes them, or any one of them, all together or separately, even in a debate, whether publicly or privately, except perhaps to oppose them, will be subject, ipso facto and without any other declaration, to ecclesiastical censures and to the other penalties stated by law against those committing similar acts.

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*2692 [1] Ibid., § 11.

*2693 [1] Memorandum regarding the convocation of a national synod (from sess. 6), § 1.

Ceterum, per hanc expressam praefatarum propositionum et doctrinarum reprobationem alia in eodem libro contenta nullatenus approbare intendimus: cum praesertim in eo complures deprehensae fuerint propositiones et doctrinae, sive illis, quae supra damnatae sunt, affines, sive quae communis ac probatae cum doctrinae et disciplinae temerarium contemptum tum maxime infensum in Romanos Pontifices et Apostolicam Sedem animum prae se ferunt.

But, by this expressed condemnation of the aforesaid propositions and doctrines, We by no means intend to approve other things contained in the same book, especially since in it a good number of propositions and doctrines have been discovered that either are close to those condemned above or manifest rash contempt for the commonly approved doctrine and discipline and also a most hostile attitude toward the Roman pontiffs and the Apostolic See. **2695**

Duo vero speciatim notanda censemus, quae de augustissimo sanctissimae Trinitatis mysterio, § 2 Decreti de fide, si non pravo animo, imprudentius certe Synodo exciderunt, quae facile rudes praesertim et incautos in fraudem impellere valeant:

Indeed, We think two ⟨propositions⟩ must be noted especially, concerning the most august mystery of the Most Holy Trinity, § 2 of the decree about faith, which have issued from the synod, if not with evil intent, surely rather imprudently, which could easily drive into error especially the untutored and the incautious: **2696**

Primum, dum posteaquam rite praemisit, Deum in suo Esse unum et simplicissimum permanere, continuo subiungens, ipsum Deum in tribus personis distingui, perperam discedit a communi et probata in christianae doctrinae institutionibus formula, qua Deus unus quidem in tribus personis distinctis dicitur, non in tribus personis distinctus: cuius formulae commutatione hoc vi verborum subrepit erroris periculum, ut essentia divina distincta in personis putetur, quam fides catholica sic unam in personis distinctis confitetur, ut eam simul profiteatur in se prorsus indistinctam.

The first, after it is rightly prefaced that God in his being remains one and most simple, while immediately adding that God is distinct in three Persons, has erroneously departed from the common formula approved in institutions of Christian doctrine, in which God is said to be one indeed "in three distinct Persons", not "distinct in three Persons"; and by the change in this formula, this risk of error crept into the meaning of the words, namely, that the divine essence is distinct in the Persons, [the essence] that the Catholic faith confesses to be one in the distinct Persons and declares at the same time to be absolutely undivided in itself. **2697**

Alterum quod de ipsismet tribus divinis personis tradit, eas secundum earum proprietates personales et incommunicabiles exactius loquendo exprimi seu appellari Patrem, Verbum et Spiritum Sanctum: quasi minus propria et exacta foret appellatio Filii, tot Scripturae locis consecrata, voce ipsa Patris e caelis et e nube delapsa, tum formula baptismi a Christo praescripta, tum et praeclara illa confessione, qua beatus ab ipsomet Christo Petrus est pronuntiatus; ac non potius retinendum esset, quod, edoctus ab Augustino, angelicus praeceptor[1] vicissim ipse docuit "in nomine Verbi eandem proprietatem importari, quae in nomine Filii", dicente nimirum Augustino:[2] "Eo dicitur Verbum, quo Filius."

The second, which concerns the three Divine Persons themselves, that they, according to their personal and incommunicable properties, are to be described and named in a more exact manner of speaking, Father, Word, and Holy Spirit; as if less proper and exact would be the name "Son", consecrated by so many passages of Scripture, by the very voice of the Father coming from the heavens and from the cloud, and by the formula of baptism prescribed by Christ, and by that famous confession in which Peter was pronounced "blessed" by Christ himself; and as if that statement should not rather be retained which the Angelic Doctor,[1] having learned from Augustine, in his turn taught that "in the name of the Word the same property is meant as in the name of the Son", Augustine[2] truly saying: "He is called the Word for the same reason he is called the Son." **2698**

Neque silentio praetereunda insignis et fraudis plena Synodi temeritas, quae pridem improbatam ab Apostolica Sede Conventus Gallicani declarationem [*2281–2285] anni 1682 ausa sit non amplissimis modo laudibus exornare, sed, quo maiorem illi auctoritatem conciliaret, eam in decretum *de fide* inscriptum insidiose includere,

Nor should we pass over in silence the conspicuous and deceitful rashness of the synod that had the audacity not only to bestow the greatest praise on the declaration of the Gallican assembly of the year 1682 [*2281–2285], which had already been condemned earlier by the Apostolic See, but also, in order to give it greater **2699**

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***2698** [1] Thomas Aquinas, *Summa theologiae* I, q. 34, a. 2 ad 3 (Editio Leonina 4:369a).

[2] Augustine, *De trinitate* VII, 2, no. 3 (W.J. Mountain and F. Glorie: CpChL 50 [1968]: 249f. / PL 42:936.

articulos in illa contentos palam adoptare, et quae sparsim per hoc ipsum decretum tradita sunt, horum articulorum publica et solemni professione obsignare. Quo sane non solum gravior longe se Nobis offert de Synodo, quam praedecessoribus Nostris fuerit de comitiis illis expostulandi ratio, sed et ipsimet Gallicanae ecclesiae non levis iniuria irrogatur, quam dignam Synodus existimaverit, cuius auctoritas in patrocinium vocaretur errorum, quibus illud est contaminatum decretum.

authority, to include it insidiously in the decree entitled *On the faith*, to adopt openly the articles contained within it, and to seal, by the public and solemn profession of these articles, what was handed down by this decree in a dispersed manner. And so not only are We given a far more serious reason to complain about this synod than Our predecessors ⟨were given⟩ by such assemblies; but also the Gallican Church herself is afflicted by an offense that is not insignificant, since the synod judged it fitting that her authority be invoked in support of the errors that contaminated that decree.

**2700** Quamobrem, quae acta Conventus Gallicani, mox ut prodierunt, praedecessor Noster venerabilis Innocentius XI per Litteras in forma Brevis [*"Paternae caritati"*] die 11. Aprilis anni 1682, post autem expressius Alexander VIII Constitutione *"Inter multiplices"* die 4. Aug. 1690 [**2281–2285*] pro apostolici sui muneris ratione improbarunt, rescinderunt, nulla et irrita declararunt; multo fortius exigit a Nobis pastoralis sollicitudo, recentem horum factam in Synodo tot vitiis affectam adoptionem velut temerariam, scandalosam ac praesertim post edita praedecessorum Nostrorum decreta huic Apostolicae Sedi summopere iniuriosam reprobare ac damnare, prout eam praesenti hac Nostra Constitutione reprobamus et damnamus ac pro reprobata et damnata haberi volumus.

Therefore, as soon as the acts of the Gallican convention appeared, Our venerable predecessor Innocent XI, by letters in the form of a brief [*Paternae caritati*] on the eleventh ⟨day⟩ of April, in the year 1682, and afterward, more expressly, Alexander VIII in the constitution *Inter multiplices* of the fourth ⟨day⟩ of August, in the year 1690 [**2281–2285*], by reason of their apostolic duty, "condemned, rescinded, and declared them null and void"; pastoral solicitude demands much more strongly of Us that We reject and condemn as rash and scandalous the recent adoption of these acts tainted with so many faults, made by the synod, and, especially after the publication of the decrees of Our predecessors, as exceedingly injurious to this Apostolic See, and We, accordingly, reject and condemn it by this present constitution of Ours, and We wish it to be held as rejected and condemned.

## PIUS VII: March 14, 1800–August 20, 1823

### 2705–2706: Brief *Etsi fraternitatis* to the Archbishop of Mainz, October 8, 1803

The civil legislation of the Electorate of the Palatinate (*Kurpfalz*) declared that marriages between Catholics and divorced Protestants were valid. This law was also accepted in other regions. The archbishop of Mainz, Karl Theodor von Dalberg, asked the pope as well as the majority of German bishops, in a circular letter of May 20, 1803, whether a Catholic priest could assist in such a marriage and whether the sacraments could be given to Catholic spouses who had contracted such a marriage before a non-Catholic official. Pius VII answered him with this brief.

*Ed.:* A. de Roskovány, *De matrimoniis mixtis* (Nitra, 1842), 2:88f.

*Attempted Dissolution of a Marriage*

**2705** *Resp. Summi Pontificis ad quaedam dubia:* Sententiam laicorum tribunalium et catholicorum conventuum, a quibus praesertim matrimoniorum nullitas declaratur eorumque vinculi attentatur dissolutio, nullum robur vimque prorsus nullam penes Ecclesiam consequi posse....

*Response of the supreme pontiff to certain questions:* The decision of lay tribunals and of Catholic assemblies by which the nullity of marriages is chiefly declared and the dissolution of their bond attempted can have no strength and absolutely no force in the sight of the Church....

**2706** Gravissimum commissuros scelus suumque sacrum ministerium prodituros esse eos parochos, qui has nuptias sua praesentia probarent suaque benedictione firmarent. Neque enim illae nuptiae dicendae sunt, sed potius adulterina conubia....

Those pastors who would approve these nuptials by their presence and confirm them with their blessing would commit a very grave fault and would betray their sacred ministry. For they should not be called nuptials, but rather adulterous unions....

## 2710–2712: Letter *Magno et acerbo* to the Archbishop of Moghila, September 3, 1816

In 1813, a society for the distribution of the Bible had been established in St. Petersburg (Russia) to supply numerous Christian confessions. The Catholic Church was represented by the archbishop of Moghila, who recommended this society to the faithful. He was denounced in Rome and received this letter of disapproval.

*Ed.:* ASS 9 (1876/1877; 2nd ed., 1885): 583f.

*Translations of Sacred Scripture*

Obversari ... tibi debuisset ante oculos,... "si sacra Biblia vulgari lingua passim sine discrimine permittantur, plus inde detrimenti quam utilitatis oriri" [*1854*]. Porro Romana Ecclesia solam Vulgatam editionem ex notissimo Tridentini Concilii praescripto [*1506*] suscipiens, aliarum linguarum versiones respuit, easque tantum permittit, quae cum adnotationibus ex Patrum et catholicorum doctorum scriptis opportune depromptis eduntur, ne tantus thesaurus pateat novitatum corruptelis, atque ut Ecclesia toto orbe diffusa sit labii unius et sermonum eorundem [*Gn 11:1*].

For you should ... have kept before your eyes ... "that **2710**
if the Holy Bible in the vernacular is permitted generally and indiscriminately, more harm than good arises" [*1854*]. Furthermore, the Roman Church, accepting only the Vulgate edition according to the well-known prescription [*1506*] of the Council of Trent, disapproves the versions in other tongues and permits only those that are edited with the explanations carefully chosen from writings of the Fathers and Catholic Doctors, so that so great a treasure may not be exposed to the corruptions of novelties and so that the Church, spread throughout the world, may be of one language and the same words [*Gen 11:1*].

Sane cum in vernaculo sermone creberrimas animadvertamus vicissitudines, varietates, commutationesque, profecto ex immoderata biblicarum versionum licentia immutabilitas illa convelleretur, quae divina decet testimonia, et fides ipsa nutaret, cum praesertim ex unius syllabae ratione quandoque de dogmatis veritate dignoscatur.

Since in vernacular speech we notice very **2711**
frequent interchanges, varieties, and changes, surely by an unrestrained license of biblical versions that changelessness which is proper to the divine testimony would be utterly destroyed, and faith itself would waver, when, especially, from the meaning of one syllable sometimes an understanding about the truth of a dogma is formed.

In id proinde pravas teterrimasque machinationes suas conferre in more habuerunt haeretici, ut editis vernaculis Bibliis (de quorum tamen mira varietate ac discrepantia ipsi se invicem accusant et carpunt) suos quisque errores sanctiore divini eloquii apparatu obvolutos per insidias obtruderent. "Non enim natae sunt haereses", inquiebat S. Augustinus, "nisi dum Scripturae bonae intelliguntur non bene, et quod in eis non bene intelligitur, etiam temere et audacter asseritur".[1]

For this purpose, then, the heretics have been accustomed to make their low and base machinations, in order that by the publication of their vernacular Bibles (of whose strange variety and discrepancy they, nevertheless, accuse one another and wrangle) they may, each one, treacherously insert their own errors wrapped in the more holy apparatus of divine speech. "For heresies are not born", St. Augustine used to say, "except when the good Scriptures are not well understood and when what is not well understood in them is rashly and boldly asserted."[1]

Quod si viros pietate et sapientia spectatissimos in Scripturarum interpretatione haud raro defecisse dolemus, quid non timendum, si imperito vulgo, qui ut plurimum non delectu aliquo, sed temeritate quadam iudicat, translatae in vulgarem quamcumque linguam Scripturae libere pervolvendae traderentur? ...

But, if we grieve that men renowned for piety and wisdom have, by no means rarely, failed in interpreting the Scriptures, what should we not fear if the Scriptures, translated into every common tongue whatsoever, are freely handed on to be read by an inexperienced people who, for the most part, judge not with any skill but with a kind of rashness?...

[*Provocatur dein ad celebrem Innocentii III epistolam ad fideles Ecclesiae Metensis:* "Arcana vero fidei sacramenta ... sapere ad sobrietatem": *771*] At notissimae

[*Reference is then made to the famous letter of* **2712**
*Innocent III to the faithful of the Church of Metz:* "Indeed, the hidden mysteries of the faith ... are to be

*2711 [1] Augustine, *In evangelium Iohannis*, tract. 18, no. 1 (R. Willems: CpChL 36 [1954]: $180_{25-29}$ / PL 35:1536).

sunt non mox laudati Innocentii III solum, sed et Pii IV, Clementis VIII et Benedicti XIV Constitutiones....[1] Sed quae sit Ecclesiae mens de Scripturae lectione atque interpretatione, noscat luculentissime fraternitas tua ex praeclara alterius praedecessoris Nostri Clementis XI Constitutione *"Unigenitus"*, qua illae doctrinae diserte improbantur, quibus utile ac necessarium asserebatur omni tempori, omni loco et omni personarum generi cognoscere mysteria sacrae Scripturae, cuius lectio esse pro omnibus adstruebatur, damnosumque esse christianum populum ab eadem retrahere, immo Christi os fidelibus obturari, cum ex ipsorum manibus Novum Testamentum abripiatur [*cf. *2479–2485*].

discerned with sobriety": *771*]. But, noteworthy are the constitutions, not only of Innocent III, just mentioned, but also of Pius IV, Clement VIII, and Benedict XIV....[1] But, what the mind of the Church is in regard to the reading and interpretation of Scripture, Your Fraternity may know very clearly from the excellent constitution of another of Our predecessors, Clement XI, *Unigenitus*, in which those doctrines were thoroughly condemned in which it was asserted that it is useful and necessary to every age, to every place, to every type of person to know the mysteries of Sacred Scripture, the reading of which was to be open to all, and that it was harmful to withdraw Christian people from it, nay more, that the mouth of Christ was closed for the faithful when the New Testament was snatched from their hands [*cf. *2479–2485*].

### 2715: Response of the Sacred Penitentiary, April 23, 1822

A similar response of the Sacred Penitentiary followed on February 1, 1823.

*Ed.:* T. Gousset (the one who had requested this response), *Justification de la théologie morale du B. Alphonse de Ligorio*, 2nd ed. (Louvain, 1834), 215f.; ibid., 215, the other response mentioned above.

*The Practice of Onanism within Marriage*

**2715** *Qu.:* Potestne pia uxor permittere, ut maritus suus ad eam accedat, postquam experientia ipsi constiterit eum more nefando Onan se gerere ..., praesertim si uxor denegando se exponat periculo saevitiarum aut timeat, ne maritus ad meretrices accedat?

*Resp.:* Cum in proposito casu mulier e sua quidem parte nihil contra naturam agat detque operam rei licitae, tota autem actus inordinatio ex viri malitia procedat, qui loco consummandi retrahit se et extra vas effundit, ideo si mulier post debitas admonitiones nihil proficiat, vir autem instet, minando verbera aut mortem aut alias graves saevitias, poterit ipsa (ut probati theologi docent) citra peccatum passive se praebere, cum in his rerum adiunctis ipsa viri sui peccatum simpliciter permittat idque ex gravi causa quae eam excuset; quoniam caritas, qua illud impedire teneretur, cum tanto incommodo non obligat.

*Question*: Is it possible for a pious wife to permit her husband to approach her when she knows from experience that he conducts himself in the abominable manner of Onan ..., especially if, by refusing, the wife exposes herself to the danger of violence or she fears the husband might have recourse to prostitutes?

*Response*: Since in the present case, the woman, for her part, indeed does nothing against nature and practices what is licit, the entire disorder of the act comes from the malice of the man, who, instead of consummating ⟨the act⟩, withdraws himself and ejaculates outside the vagina: if, therefore, after due admonitions, the wife achieves nothing, and the husband still insists, threatening beatings or death or other serious violence, the wife (as approved theologians teach) will be able to offer herself passively without sin since in these circumstances she is simply permitting the sin of her husband and for a grave reason, which excuses her; for charity, which would require her to prevent ⟨the act⟩, does not oblige her ⟨if connected⟩ with such harm.

### 2718: Brief *Adorabile Eucharistiae* to the Patriarch of Antioch and the Greek-Melkite Bishops, May 8, 1822

*Ed.:* CollLac 2:550d–551c.

*The Inefficacy of the Epiclesis for Consecration*

**2718** [*Non levis doloris et metus causa exstiterunt disseminantes*] novam illam opinionem a schismaticis

[*A cause for no small pain and fear has been given by those spreading*] that novel opinion propagated by

*2712 [1] Pius IV, *Dominici gregis custodiae*, March 24, 1564 (cf. *1851–1861). Clement VIII, *Sacrosanctum catholicae fidei*, October 17, 1595 (BullLux 3:56b–57b): by which the rules of the Index of Pius IV were confirmed. —Benedict XIV, constitution *Sollicita ac provida*, July 9, 1753 (published in the *Index librorum prohibitorum*, 3rd ed. [Rome, 1911], 19–34 / BullLux 19:59a–63b / Benedict XIV, *Bullarium*, Mechelen ed., 10:237–54).

hominibus propugnatam qua docetur formam, qua vivificum hoc ... sacramentum perficitur, non in solis Iesu Christi verbis consistere, quibus sacerdotes tam Latini quam Graeci in consecratione utuntur, sed ad perfectam consummatamque consecrationem addi oportere eam precum formulam, quae memorata verba apud Nos praecurrit, in vestra autem liturgia subsequitur....

In virtute sanctae oboedientiae ... praecipimus ... ut non audeant deinceps ... tueri eam opinionem, quae tradit ad admirabilem illam conversionem totius substantiae panis in substantiam Corporis Christi, et totius substantiae vini in substantiam Sanguinis eius necesse esse, praeter Christi verba, eam etiam ecclesiasticam precum formulam recitare, quam saepe iam memoravimus....

schismatic men which teaches that the form in which this ... life-giving sacrament is accomplished does not consist in the sole words of Jesus Christ that the priests, whether Latin or Greek, use in the consecration, but that, for the consecration's perfection and completion, it is necessary to add that prayer formula which for Us precedes the above-mentioned words but in your liturgy follows them....

In virtue of holy obedience ... We order ... that henceforth they do not dare ... uphold that opinion which teaches that, for the marvelous conversion of the entire substance of bread into the substance of Christ's body and the entire substance of wine into the substance of his blood, it is necessary to recite, beyond the words of Christ, also that ecclesiastical prayer formula which we have already frequently mentioned....

## LEO XII: September 28, 1823–February 10, 1829

### 2720: Encyclical *Ubi primum*, May 5, 1824

*Ed.:* BullRCt 16:47a.

*Indifferentism*

[*Secta quaedam*] blandam pietatis et liberalitatis speciem prae se ferens tolerantismum (sic enim aiunt) seu indifferentismum profitetur atque extollit non modo in rebus civilibus, de quo non est Nobis sermo, verum etiam in religionis negotio, docens amplam unicuique libertatem a Deo factam esse, ut quae cuique secta iuxta suum privatum iudicium vel opinio arriserit, eam quisque sine salutis periculo amplecti vel adoptare valeat. [*Contra hoc affertur Rm 16:17s.*]

[*A certain sect,*] putting on airs of piety and liberality, **2720** professes (what they call) "tolerantism" or indifferentism and extols it not only in matters of politics, about which We are not speaking, but also in matters of religion. It teaches that God has given to every man a great freedom, so that man can embrace or adopt any sect or opinion that attracts him according to his own private judgment without any danger to his salvation. [*Against this, Rom 16:17f. is quoted.*]

## PIUS VIII: March 31, 1829–November 30, 1830

### 2722–2724: Response of the Pope to the Bishop of Rennes, August 18, 1830

This deals with a response given to the Bishop of Rennes (France) in an audience.
*Ed.:* CollLac 6:681d–682b / CollPF, 2nd ed., 2:62–63, no. 1393, III.

*Usury*

*Expos.:* [*Dissentiunt confessarii*] de lucro percepto ex pecunia negotiatoribus mutuo data, ut ea ditescant. De sensu Epistolae encyclicae "*Vix pervenit*" [*cf. *2546–2550*] acriter disputatur. Ex utraque parte momenta afferuntur ad tuendam eam, quam quisque amplexus est, sententiam, tali lucro faventem aut contrariam. Inde querelae, dissensiones, denegatio sacramentorum plerisque negotiatoribus isti ditescendi modo inhaerentibus, et innumera damna animarum.

*Exposition:* [*The confessors have diverse opinions*] **2722** concerning the profit received from money given as a loan to businessmen in order that they may be enriched thereby. There is bitter dispute over the meaning of the encyclical letter *Vix pervenit* [*cf. *2546–2550*]. On both sides arguments are produced to defend the opinion each one has embraced, either favorable to such profit or against it. Thence come quarrels, dissensions, denial of the sacraments to many businessmen engaging in that method of making money, and countless damage to souls.

**2723** Ut animarum damnis occurrant, nonnulli confessarii mediam inter utramque sententiam viam se posse tenere arbitrantur. Si quis ipsos consulat de istiusmodi lucro, illum ab eo deterrere conantur. Si paenitens perseveret in consilio pecuniam mutuo dandi negotiatoribus, et obiciat, sententiam tali mutuo faventem multos habere patronos et insuper non fuisse damnatam a Sancta Sede non semel ea de re consulta: tunc isti confessarii exigunt, ut paenitens promittat se filiali oboedientia obtemperaturum iudicio Summi Pontificis, si intercedat, qualecumque sit; nec, hac promissione obtenta, absolutionem denegant, quamvis probabiliorem credant opinionem contrariam tali mutuo.

Si paenitens non confiteatur de lucro ex pecunia sic mutuo data, et videatur in bona fide: isti confessarii, etiamsi aliunde noverint ab eo perceptum esse aut etiam nunc percipi istiusmodi lucrum, eum absolvunt, nulla ea de re interrogatione facta, quando timent, ne paenitens admonitus restituere aut a tali lucro abstinere recuset.

To meet this harm to souls, some confessors think they can hold a middle course between both opinions. If anyone consults them about gain of this sort, they try to dissuade him from it. If the penitent perseveres in his plan of giving money as a loan to businessmen and objects that an opinion favorable to such a loan has many patrons and, moreover, has not been condemned by the Holy See, although consulted on this more than once, then these confessors demand that the penitent promise to conform in filial obedience to the judgment of the holy pontiff whatever it may be, if he should intervene; and having obtained this promise, they do not deny them absolution, although they believe an opinion contrary to such a loan is more probable.

If a penitent does not confess the gain from money given as a loan and appears to be in good faith, these confessors, even if they know from other sources that gain of this sort has been taken by him and is even now being taken, they absolve him, making no interrogation about the matter, because they fear that the penitent, being advised to make restitution or to refrain from such profit, will refuse.

**2724** *Qu.:* 1. Utrum possit horum posteriorum confessariorum agendi rationem probare?

2. Utrum alios confessarios rigidiores ipsum adeuntes consulendi causa possit hortari, ut istorum agendi rationem sequantur, donec Sancta Sedes expressum ea de quaestione iudicium ferat?

*Resp. Summi Pontificis:* Ad 1. Non esse inquietandos.—Ad 2. Provisum in primo.

*Questions:* 1. May ⟨the bishop⟩ approve the manner of acting of these latter confessors?

2. When other more rigorous confessors come to him seeking counsel, may he exhort them to follow the manner of acting of these latter ⟨confessors⟩ until the Holy See expresses an explicit judgment on this matter?

*Response of the supreme pontiff:* To 1: They are not to be disturbed. — To 2: This is provided in the first.

## GREGORY XVI: February 2, 1831–June 1, 1846

### 2725–2727: Response of the Sacred Penitentiary to the Archbishop of Besançon, July 5, 1831

This document affirms the theological legitimacy of probabilism as represented by Alphonsus Liguori in confrontation with more rigorous moral systems. In the second response, it should be noted that the judgment of the Holy See regarding the doctrine of one to be beatified is brought in view of the beatification. For that purpose, it is sufficient that the doctrine be "free of any theological censure" (sit immunis a quacumque theologica censura) (Benedict XIV, *De Servorum Dei beatificatione* II, 28, § 2). This is the case with Alphonsus Liguori; cf. the decree of the Sacred Congregation of Rites of May 18, 1803, in regard to the examination of his works as well as the bull of canonization, *Sanctitas et doctrina*, of May 26, 1839 (Gregory XVI, *Acta*, ed. by A.M. Bernasconi, 2:305a–309b), and the decree *Inter eos qui* of March 23, 1871, which bestows on him the title "Doctor of the Church". Pius IX, *Acta* I/V, 296–98; ibid., 296: "Moreover, he clarified obscure matters and resolved those that were uncertain, while he provided, between the entangled opinions of theologians, whether more lax or more rigorous, a sure path upon which directors of the Christian faithful could proceed unharmed" (Obscura insuper dilucidavit dubiaque declaravit, cum inter implexas theologorum sive laxiores sive rigidiores sententias tutam staverit viam, per quam Christifidelium moderatores inoffenso pede incedere possent).

*Ed.:* ASS 1 (1865/1866; 5th ed., 1872): 497f. / T. Gousset, *Justification de la théologie morale du B. Alphonse de Ligorio*, 2nd ed. (Louvain, 1834), 196f.

*The Authority of Alphonsus Liguori in Moral Matters*

**2725** *Qu.:* Ludovicus Franciscus Augustus card. de Rohan-Chabot, archiep. Vesuntionensis, doctrinae sapientiam et unitatem fovere nititur apud omnes dioecesis suae qui curam gerunt animarum; quorum nonnullis impugnan-

*Question:* Louis François Auguste Cardinal de Rohan-Chabot, Archbishop of Besançon, is seeking to foster wisdom and unity of doctrine among all within his diocese who have the care of souls; as some of these tibus

tibus ac prohibentibus theologiam moralem B. Alphonsi M. a Ligorio tamquam laxam nimis, periculosam saluti et sanae morali contrariam, S. Paenitentiariae oraculum requirit suppliciter, ac ipsi unius theologiae professoris [*scilicet Th. Gousset*] sequentia dubia Proponit solvenda:

1. Utrum sacrae theologiae professor opiniones, quas in sua theologia morali profitetur B. Alphonsus a Ligorio, tuto sequi ac profiteri possit?

2. An sit inquietandus confessarius, qui omnes B. Alphonsi a Ligorio sequitur opiniones in praxi s. paenitentiae tribunalis, hac sola ratione, quod a Sede Apostolica nihil in operibus illius censura dignum repertum fuerit?

Confessarius, de quo in dubio, non legit opera B. Doctoris nisi ad cognoscendam accurate eius doctrinam, non perpendens momenta rationesve, quibus variae nituntur opiniones; sed existimat se tuto agere eo ipso quod doctrinam, quae nihil censura dignum continet, prudenter iudicare queat sanam esse, tutam nec ullatenus sanctitati evangelicae contrariam.

*Resp. (confirmata a Summo Pontifice 22. Iul. 1831):* Ad 1. Affirmative, quin tamen inde reprehendendi censeantur, qui opiniones ab aliis probatis auctoribus traditas sequuntur.

Ad 2. Negative, habita ratione mentis S. Sedis circa approbationem scriptorum Servorum Dei ad effectum canonizationis.

impugn and prohibit the moral theology of Blessed Alphonsus Liguori as too lax, dangerous to salvation, and contrary to right morality, he devoutly requests a judgment of the Sacred Penitentiary and submits to it the following questions of one professor of theology [*namely, T. Gousset*] for resolution:

1. May a professor of sacred theology safely hold **2726** and teach the opinions that Blessed Alphonsus Liguori teaches in his moral theology?

2. Or should a confessor who follows all the opinions **2727** of Blessed Alphonsus Liguori in the practice of the tribunal of holy penance be disturbed for the sole reason that the Apostolic See has found nothing deserving of censure in his works?

The confessor, in regard to what is in doubt, reads the works of the Blessed Doctor only to know his doctrine accurately, without weighing the sources or reasons that support these various opinions; but he judges that he conducts himself in a safe manner because he can reasonably judge that a doctrine that contains nothing worthy of censure would be safe and sound and in no way contrary to the holiness of the Gospel.

*Response (confirmed by the supreme pontiff on July 22, 1831):* To 1: Yes, yet those who follow the opinions handed down by other approved authors should not be considered blameworthy.

To 2: No, taking note of the reasoning of the Holy See regarding the writings of the servants of God in the process of canonization.

## 2730–2732: Encyclical *Mirari vos arbitramur*, August 15, 1832

This encyclical was brought about by Felicité de Lamennais, who, in the journal *L'Avenir*, which he founded in 1830, was spreading liberal ideas that Gregory XVI condemned as "indifferentism". Lamennais and his journal, which he was thereupon forced to suspend, were not named. Lamennais at first submitted, but he later left the Church and defended his decision in the book *Paroles d'un croyant* (1834), in which he repeated his previous doctrines. Gregory XVI thereupon responded with another encyclical, *Singulari nos*, of June 25, 1834 (BullRCt 19:379a–381b / Gregory XVI, *Acta*, ed. by A.M. Bernasconi, 1:434), in which he also condemned the above-mentioned book.

*Ed.:* BullRCt 19:129a–131b / ASS 4 (1868; 5th ed., 1875): 341, 344f. / Gregory XVI, *Acta*, ed. by A.M. Bernasconi, 1 (Rome, 1901), 171b–173b.

### *Indifferentism and Rationalism*

Alteram nunc persequimur causam malorum uberrimam, quibus afflictari in praesens comploramus Ecclesiam, indifferentismum scilicet, seu pravam illam opinionem, ... qualibet fidei professione aeternam posse animae salutem comparari, si mores ad recti honestique normam exigantur.... Atque ex hoc putidissimo indifferentismi fonte absurda illa fluit ac erronea sententia seu potius deliramentum, asserendam esse ac vindicandam cuilibet libertatem conscientiae.

We now come to another important cause of the evils **2730** with which we regret to see the Church afflicted, namely, indifferentism, or that wrong opinion according to which ... man can attain the eternal salvation of his soul by any profession of faith, provided his moral conduct conforms to the norms of right and good.... From this foulest source of indifferentism there flows the absurd and wrong view, or rather insanity, according to which freedom of conscience must be asserted and vindicated for everybody.

Cui quidem pestilentissimo errori viam sternit plena illa atque immoderata libertas opinionum, quae in sacrae et civilis rei labem late grassatur, dictitantibus per

Indeed, this absolutely pestilential error paves the **2731** way of that complete and unrestrained liberty of opinion which rages far and wide to the ruin of sacred and civil

summam impudentiam nonnullis, aliquid ex ea commodi in religionem promanare. At "quae peior mors animae, quam libertas erroris?" inquiebat Augustinus.[1] ...

communities, whereas some still claim with the greatest impudence that some advantage to religion is gained from it. But "what worse death is there for the soul than the liberty of error?" ⟨as⟩ Augustine said.[1] ...

**2732** Eos imprimis affectu paterno complexi, qui ad sacras praesertim disciplinas et ad philosophicas quaestiones animum appulere, hortatores auctoresque iisdem sitis, ne solius ingenii sui viribus freti imprudenter a veritatis semita in viam abeant impiorum. Meminerint Deum esse sapientiae ducem emendatoremque sapientium [*cf. Sap 7:15*], ac fieri non posse, ut sine Deo Deum discamus, qui per Verbum docet homines scire Deum.[1]

The first to be embraced with paternal affection are those who apply themselves to the sacred sciences and to philosophical studies. Exhort and encourage them so that they may not imprudently stray from the path of truth onto the way of the impious by trusting only in their own intellectual powers. Let them remember that God is the guide to wisdom and the director of the wise [*cf. Wis 7:15*] and that it is impossible to know God without God, who through the Word teaches men to know God.[1]

## 2738–2740: Brief *Dum acerbissimas*, September 26, 1835

Georg Hermes, theology professor at Münster in Westfallen and at Bonn, who had attempted a theological adoption of Kant, was accused in Rome of "rationalism". After his death (May 26, 1831), this brief condemned the following works: *Philosophische Einleitung in die christkatholische Theologie* (Münster, 1819) and *Positive Einleitung in die christkatholische Theologie* (Münster, 1829), as well as *Christkatholische Dogmatik*, ed. by J.H. Achterfeldt, 1 (Münster, 1834). These same works, along with parts 2 and 3 of *Christkatholische Dogmatik* (Münster, 1835), were once again prohibited by a decree of the Congregation of the Index on January 7, 1836 (AnIP 2:1442f.). Cf. H.H. Schwedt, "Das romische Urteil über Georg Hermes (1775–1831): Ein Beitrag zur Geschichte der Inquisition im 19. Jahrhundert" (RömQ 37, supplemental issue, 1980), p. XVII, n. 2.

*Ed.:* Gregory XVI, *Acta*, ed. by A.M. Bernasconi, 2:85b–86b / ACColon 228–30.

*The Errors of Georg Hermes*

**2738** [*Theologi quidam*] peregrinis ... improbandisque doctrinis sacra ipsi inficiunt studia et publicum etiam, si quod tenent in scholis et academiis, docendi magisterium profanare non dubitant, ipsumque, quod tueri se iactant, sacratissimum adulterare dignoscuntur fidei depositum.

Atque inter huiusmodi erroris magistros ex constanti et fere communi per Germaniam fama adnumeratur Georgius Hermes, utpote qui audacter a regio, quem universa traditio et sancti Patres in exponendis ac vindicandis fidei veritatibus tramitem stravere, deflectens, quin et superbe contemnens et damnans, tenebrosam ad errorem omnigenum viam moliatur in dubio positivo tamquam basi omnis theologicae inquisitionis et in principio, quod statuit, rationem principem normam ac unicum medium esse, quo homo assequi possit supernaturalium veritatum cognitionem....

[*Certain theologians*] infect sacred studies with strange ... and condemnable doctrines, and they do not hesitate to profane even the public office of teaching that they hold, for example, in schools and academies and adulterate the most sacred deposit of faith itself, which they boast of defending.

Among the teachers of this sort of error, because of his constant and almost universal reputation throughout Germany, Georg Hermes is numbered as one who boldly left the royal path that universal tradition and the most holy Fathers have marked out in explaining and vindicating the truths of faith; nay, even haughtily despising and condemning it, he is now building a darksome way to error of all kinds on positive doubt as a basis for all theological inquiry and on the principle that states that reason is the chief norm and only medium whereby man can acquire knowledge of supernatural truths....

**2739** [*Iudicatum est, auctorem in suis*] operibus contexere absurda et a doctrina catholicae Ecclesiae aliena; praesertim vero circa naturam fidei et credendorum regulam, circa sacram Scripturam, traditionem, revelationem et Ecclesiae magisterium, circa motiva credibilitatis, circa argumenta, queis existentia Dei

[*It was decided that the author in his*] works has included things absurd and foreign to the doctrine of the Catholic Church, but especially on the nature of faith and the rule of what is to be believed; on Sacred Scripture, tradition, revelation, and the Magisterium of the Church; on the motives of credibility; on the arguments by which

*2731 [1] Augustine, letter 105 (formerly 166) to the Donatists, chap. 2, no. 10 (CSEL 34/II:602$_{25f.}$ / PL 33:400).

*2732 [1] Irenaeus of Lyon, *Adversus haereses* IV, 11, no. 3 (ed. W.W. Harvey [Cambridge, 1857], 2:160 / = IV, 6, no. 3: PG 7:987Cf. / SC 100/II:442–44).

adstrui confirmarique consuevit, circa ipsius Dei essentiam, sanctitatem, iustitiam, libertatem, eiusdemque finem in operibus, quae a theologis vocantur ad extra, necnon circa gratiae necessitatem, eiusdemque ac donorum distributionem, retributionem praemiorum, et poenarum inflictionem, circa protoparentum statum, peccatum originale, ac hominis lapsi vires;

the existence of God ordinarily is proved and confirmed; about the essence of God himself, of his sanctity, justice, and liberty, and his purpose in works that the theologians call "external"; and also about the necessity of grace and the distribution of it and of gifts; the recompense of rewards and the infliction of punishments; about the state of our first parents, original sin, and the powers of fallen man;

eosdemque libros tamquam continentes doctrinas et propositiones respective falsas, temerarias, captiosas, in scepticismum et indifferentismum inducentes, erroneas, scandalosas, in catholicas scholas iniuriosas, fidei divinae eversivas, haeresim sapientes ac alias ab Ecclesia damnatas, prohibendos et damnandos esse censuerunt.

and it was decreed that these same books must **2740** be prohibited and condemned because they contain doctrines and propositions that, according to the case, are false, rash, deceitful, leading toward indifferentism and skepticism; erroneous, scandalous, injurious to Catholic schools, subversive of divine faith, having the flavor of heresy and having been censured, condemned, and prohibited by the Church on other occasions.

### 2743: Response of the Holy Office to the Bishop of Nice, January 17, 1838

Cf. the responses of the Sacred Penitentiary of September 16, 1830, August 14, 1831, November 11, 1831, February 11, 1832, and November 23, 1832; the response of the Holy Office was approved by the pope on August 31, 1831 (CollLac 6:677–86 / MigThC 16:1067–80).

*Ed.:* CollLac 6:689cd / MigThC 16:1083.

*Usury*

*Qu. (9. Sept. 1837):* An paenitentes, qui moderatum lucrum solo legis titulo ex mutuo dubia vel mala fide perceperunt, absolvi sacramentaliter possint, nullo imposito restitutionis onere, dummodo de patrato ob dubiam vel malam fidem peccato sincere doleant et filiali oboedientia parati sint stare mandatis S. Sedis?

*Question* (September 9, 1837): Can penitents who **2743** have acquired a modest gain from a loan solely on the basis of legal title but in dubious or bad faith be sacramentally absolved without having the burden of restitution imposed, provided they are sincerely sorry for the sin committed in dubious or bad faith and are prepared with filial obedience to adhere to the commands of the Holy See?

*Resp.:* Affirmative, dummodo parati sint stare mandatis S. Sedis.

*Response*: Yes, provided they are prepared to adhere to the commands of the Holy See.

### 2745–2746: Constitution *In supremo apostolatus fastigio*, December 3, 1839

From the time of Paul III (*1495), the popes pleaded for the universal human rights of the Indians and the Africans enslaved in Latin America. In this bull, in addition to Paul III, others are named: Urban VIII, letter *Commissum nobis* to the juridical delegate of the Apostolic Camera in Portugal, April 22, 1639 (BullCocq 6/II, 183f.); Benedict XIV, apostolic letter *Immensa pastorum* to the bishops of Brazil, December 20, 1741 (Benedict XIV, *Bullarium* [Mechelen], 1:1204–9; old ed., vol. 1, no. 38); Pius II, letter to the Bishop of Ruvo, October 7, 1462 (BarAE, at year 1462, no. 42).

*Ed.:* Gregory XVI, *Acta*, ed. by A.M. Bernasconi, 2:387a–388a / CollPF, 2nd ed., 1:503–5, no. 891 / J. Margraf, *Kirche und Sklaverei seit der Entdeckung Amerikas* (Tübingen, 1865), 227–29.

*Demand for the Abolition of Slavery*

... Ad Nostram pastoralem sollicitudinem pertinere animadvertimus, ut fideles ab inhumano Nigritarum seu aliorum quorumcumque hominum mercatu avertere penitus studeamus.

... We consider it part of our pastoral solicitude to **2745** strive to avert the faithful completely from the inhuman trade in Blacks and all other groups of humans.

... Fuerunt subinde ex ipso fidelium numero, qui sordidioris lucri cupidine turpiter obcaecati in dissitis remotisque terris Indos, Nigritas miserosve alios in servitutem redigere seu instituto ampliatoque commercio

... At times, even among the faithful, there were some who, shamefully blinded by the desire of sordid gain, in remote and distant countries, did not hesitate to reduce to slavery Indians, Blacks, and other unfortunate peoples;

eorum qui captivi facti ab aliis fuerant, indignum horum facinus iuvare non dubitarent.

Haud sane praetermiserunt plures gloriosae memoriae Romani Pontifices praecessores Nostri reprehendere graviter pro suo munere illorum rationem utpote spirituali ipsorum saluti noxiam et christiano nomini probrosam; ex qua etiam illud consequi pervidebant, ut infidelium gentes ad veram nostram religionem odio habendam magis magisque obfirmarentur. [*Recoluntur documenta supra indicata.*]

or else, by instituting or expanding the trading of those who had been captured by others, assisted others in their loathsome crime.

Certainly numerous Roman pontiffs of glorious memory, Our predecessors, did not fail, according to the duties of their office, to rebuke severely this way of acting as harmful to the spiritual salvation of those involved and a shame to the Christian name. They indeed foresaw that, as a consequence of such activity, unbelieving people would be more and more confirmed in their hatred of our true religion. [*The above-mentioned documents are mentioned.*]

**2746** Hae quidem praedecessorum Nostrorum sanctiones et curae profuerunt, Deo bene iuvante, non parum Indis aliisque praedictis a crudelitate invadentium seu mercatorum christianorum cupiditate tutandis, non ita tamen, ut Sancta haec Sedes de pleno suorum in id studiorum exitu laetari posset, cum immo commercium Nigritarum, etsi nonnulla ex parte imminutum, adhuc tamen a christianis pluribus exerceatur.

Quare Nos tantum huiusmodi probrum a cunctis christianorum finibus avertere cupientes ... auctoritate Apostolica omnes cuiuscumque condicionis christifideles admonemus et obtestamur in Domino vehementer, ne quis audeat in posterum Indos, Negritas, seu alios huiusmodi homines iniuste vexare aut spoliare suis bonis aut in servitutem redigere vel aliis talia in eos patrantibus auxilium aut favorem praestare seu exercere inhumanum illud commercium, quo Nigritae, tamquam si non homines sed pura putaque animantia forent, in servitutem utcumque redacti, sine ullo discrimine contra iustitiae et humanitatis iura emuntur, venduntur ac durissimis interdum laboribus exantlandis devoventur....

Certainly these sanctions and provisions of Our predecessors availed in no small measure, with the help of God, to protect the Indians and the other peoples mentioned from the cruelties of the invaders and from the greed of Christian traders; but not so much that the Holy See could rejoice over the complete success of its efforts in this regard, since, on the contrary, the trading of Blacks, even if it has to some degree diminished, is still carried on by numerous Christians.

Therefore, desiring to remove such a great shame from all Christian regions,... We, by apostolic authority, warn all faithful Christians of whatever condition and vigorously implore them in the Lord that henceforth no one shall dare to abuse unjustly Indians, Blacks, or other such peoples or despoil [them] of their possessions or reduce [them] to slavery. Nor are they to provide assistance and favor to others who commit such [acts] against them or engage in that inhuman traffic by which Blacks who, as if they were not humans but pure and simple animals, have been reduced to slavery by whatever means, without any distinction, and, contrary to the rights of justice and humanity, are bought, sold, and forced at times to endure the hardest labor....

## 2750: Response of the Sacred Congregation of Indulgences, July 28, 1840

*Ed.: Decreta authentica S. Cgr. Indulgentiis sacrisque Reliquiis praepositae, ab a. 1668 ad a. 1882* (Regensburg, 1883), 250 (no. 283) / CollPF, 2nd ed., 1:507, no. 904.

*The Efficacy of the Indulgence for a Privileged Altar*

**2750** *Qu.:* Utrum per indulgentiam altari privilegiato adnexam intelligenda sit indulgentia plenaria animam statim liberans ab omnibus purgatorii poenis, an vero tantum indulgentia quaedam secundum divinae misericordiae beneplacitum applicanda?

*Resp.:* Per indulgentiam altari privilegiato adnexam, si spectetur mens concedentis et usus clavium potestatis, intelligendam esse indulgentiam plenariam, quae animam statim liberet ab omnibus purgatorii poenis; si vero spectetur applicationis effectus, intelligendam

*Question:* Should the indulgence attached to a privileged altar be understood as a plenary indulgence that immediately frees the soul from all the punishments of purgatory or rather only as an indulgence that is applied according to the good will of divine mercy?

*Response:* For the indulgence connected to a privileged altar, if one considers the intention of the one who grants ⟨the indulgence⟩ and the use of the power of the keys, it is to be understood as a plenary indulgence that will immediately free the soul from all

esse indulgentiam, cuius mensura divinae misericordiae beneplacito et acceptioni respondet.

the punishments of purgatory; if, however, one considers the effect of the application, it is to be understood as an indulgence whose measure corresponds to the good will of and the acceptance by the divine mercy.

## 2751–2756: Theses Subscribed to by Louis-Eugène Bautain by Order of His Bishop, November 18, 1835, and September 8, 1840

Louis-Eugène-Marie Bautain, professor in Strasbourg and director of the episcopal seminary, was removed from his office by Le Pappe de Trévern, Bishop of Strasbourg, because of fideism and traditionalism. On September 15, 1834, the bishop of Strasbourg issued a pastoral instruction (*Avertissement*) to his clergy. He replaced the six questions posed in a letter of April 30, 1834, to which Bautain was supposed to reply, with six theses of Catholic doctrine, which were signed on November 18, 1835, by Bautain and his circle at Strasbourg (e.g., H. de Bonnechose, A. Gratry). A letter to his bishop of September 21, 1837, in which Bautain explained his views, gave rise to new suspicions. He was threatened first of all with the condemnation of his work *La Philosophie du christianisme* (Strasbourg, 1835). In order to avoid this, on September 8, 1840, Bautain subscribed once again, in the presence of the coadjutor bishop, A. Räß, to six theses whose text differs only slightly from the theses of November 18, 1835. In order to obtain recognition of a religious community he had founded, Bautain eventually subscribed to a third formula on April 26, 1844 (text *2765–69), ordered by the Sacred Congregation of Bishops and Regulars. Theses 1 and 5 of the formulas of 1835 and 1840 were adopted by the Sacred Congregation of the Index in its process concerning Bonnetty.

*Ed.:* [Theses of 1835]: Katholik 59 (1836), supplement 1, p. XXV / E. de Régny, *L'Abbé Bautain: Sa vie et ses oeuvres* (Paris, 1884), 240f. / B. Gaudeau, *Libellus fidei exhibens decreta dogmatica ... ad "Tractatum de fide" pertinentia* (Paris, 1898), 127f. (nos. 525–30). —[Theses of 1840]: Katholik 79 (1841), supplement 1, pp. LVIf. / I. Perrone, *Praelectiones theologicae* 9 (Louvain, 1843), 357f. n. (= *Tractatus de locis theologicis*, pt. III, sec. 1, c. 1, no. 39) / E. de Régny, cited above, 288f. / B. Gaudeau, cited above, 128f. (nos. 531–36; French); 121f. (nos. 512–17: Latin translation).

*Theses on Faith and Reason against Fideism*

[*Thèses de 1835*]

1. Le raisonnement peut prouver avec certitude l'existence de Dieu.— La foi, don du ciel, est postérieure à la révelation; elle ne peut donc pas convenablement être alléguée vis-à-vis d'un athée en preuve de l'existence de Dieu [*cf.* *2812].

2. La révélation mosaïque se prouve avec certitude par la tradition orale et écrite de la synagogue et du christianisme.

3. La preuve de la révélation chrétienne tirée des miracles de Jésus-Christ, sensible et frappante pour les témoins oculaires, n'a point perdu sa force avec son éclat vis-à-vis des générations subsequentes. Nous trouvons cette preuve dans la tradition orale et écrite

[*Thèses de 1840*]

1. Le raisonnement peut prouver avec certitude l'existence de Dieu et l'infinité de ses perfections. —La foi, don du ciel, suppose la révélation; elle ne peut donc pas convenablement être alléguée vis-à-vis d'un athée en preuve de l'existence de Dieu [*cf.* *2812].

2. La divinité de la révélation mosaïque se prouve avec certitude par la tradition orale et écrite de la synagogue et du christianisme.

3. La preuve tirée des miracles de Jésus-Christ, sensible et frappante pour les témoins oculaires, n'a point perdu sa force avec son éclat vis-à-vis des générations subsequentes. Nous trouvons cette preuve en toute certitude dans l'authenticité du Nouveau Testament, dans la

[*Theses of 1835*]

1. Reason can prove with certitude the existence of God. —Faith, a gift from heaven, is posterior to revelation: it cannot, therefore, appropriately be brought forward against an atheist as proof for the existence of God [*cf.* *2812].

2. The Mosaic revelation is proved with certitude by the oral and written tradition of the synagogue and of Christianity.

3. The proof of the Christian revelation drawn from the miracles of Jesus Christ, sensible and striking for the eyewitnesses, has lost none of its force with its brilliance with regard to subsequent generations. We find this proof in the oral and written tradition of all

[*Theses of 1840*] **2751**

1. Reason can prove with certitude the existence of God and the infinity of his perfections. — Faith, a gift from heaven, presupposes revelation; it cannot, therefore, appropriately be brought forward against an atheist as proof for the existence of God [*cf.* *2812].

2. The divinity of **2752** the Mosaic revelation is proved with certitude by the oral and written tradition of the synagogue and of Christianity.

3. Proof drawn from the **2753** miracles of Jesus Christ, sensible and striking for the eyewitnesses, has lost none of its force with its brilliance with regard to subsequent generations. We find this proof with all certitude in the authenticity of the New Testament, in the

de tous les chrétiens. C'est par cette double tradition que nous devons la démontrer à ceux qui la rejettent ou qui, sans l'admettre encore, la désirent.

tradition orale et écrite de tous les chrétiens. C'est par cette double tradition que nous devons la démontrer à l'incrédule qui la rejette ou à ceux qui, sans l'admettre encore, la désirent.

Christians. It is by this double tradition that we must demonstrate it to those who reject it or who, without yet admitting it, desire it.

oral and written tradition of all Christians. It is by this double tradition that we must demonstrate it to the unbeliever who rejects it or to those who, without yet admitting it, desire it.

**2754** 4. On n'a pas le droit d'attendre d'un incrédule qu'il admette la résurrection de notre divin Sauveur, avant de lui en avoir administré des preuves certaines; et ces preuves sont déduites de la même tradition par le raisonnement.

4. On n'a point le droit d'attendre d'un incrédule qu'il admette la résurrection de notre divin Sauveur, avant de lui en avoir administré des preuves certaines; et ces preuves sont déduites par le raisonnement.

4. One does not have the right to expect of an unbeliever that he admit the Resurrection of our divine Savior before having supplied him with certain proofs; and these proofs are deduced from the same tradition by reason.

4. One does not have the right to expect of an unbeliever that he admit the Resurrection of our divine Savior before having supplied him with certain proofs; and these proofs are deduced by reason.

**2755** 5. L'usage de la raison précède la foi, et y conduit l'homme par la révélation et la grâce [*cf. *2813*].

5. Sur ces questions diverses, la raison précède la foi et doit nous y conduire [*cf. *2813*].

5. The use of reason precedes faith and leads man to it by revelation and grace [*cf. *2813*].

5. In regard to these various questions, reason precedes faith and is to lead us to it [*cf. *2813*].

**2756** 6. La raison peut prouver avec certitude l'authenticité de la révélation faite aux Juifs par Moïse et aux chrétiens par Jésus-Christ.

6. Quelque faible et obscure que soit devenue la raison par le péché originel, il lui reste assez de clarté et de force pour nous guider avec certitude à l'existence de Dieu, à la révélation faite aux Juifs par Moïse, et aux chrétiens par notre adorable Homme-Dieu.

6. Reason can prove with certitude the authenticity of the revelation made to the Jews by Moses and to the Christians by Jesus Christ.

6. However weak and obscure reason became through original sin, there remained in it sufficient clarity and power to guide us with certitude to the existence of God, to the revelation made to the Jews by Moses and to Christians by our adorable Man-God.

### 2758–2760: Response of the Sacred Penitentiary, June 8, 1842

This is directed to the bishop of Le Mans.

*Ed.:* J. B. Ferreres and A. Mondia, *Compendium theologiae moralis*, 17th ed., 2 (Barcelona, 1950), 710f. (nos. 1092f.) / F. Hürth: TD ser. theol. 25, 2nd ed. (Rome, 1953), 86f. / J. P. Gury and R. Tummolo, *Compendium theologiae moralis*, 3rd ed., 2 (Naples, 1925), 529 (no. 895). —Cf. *2715.

*The Practice of Onanism within Marriage*

**2758** *Qu.:* 1) An coniuges, qui matrimonio eo utuntur modo, ut conceptionem praecaveant, actum per se moraliter malum exerceant?

*Questions:* 1. Are spouses who engage in the marital act in a manner to prevent conception doing something intrinsically evil?

**2759** 2) Si actus habendus sit ut moraliter malus, an coniuges de illo se non accusantes considerari possint tamquam in ea constituti bona fide, quae eos a gravi culpa excuset?

2. If the act must be thought of as morally evil, can spouses who do not accuse themselves in this regard be considered as remaining in the good faith that excuses them from serious fault?

**2760** 3) An probanda sit agendi ratio confessariorum, qui, ne coniugatos offendant, illos circa modum, quo iuribus matrimonii utuntur, non interrogant?

3. Should the conduct of confessors be approved who, in order not to offend the spouses, do not interrogate them in regard to the manner in which they exercise their marital rights?

*Resp.:* Ad 1) Cum tota actus deordinatio ex viri malitia procedat, qui, loco consummandi, retrahit se et extra vas effundit: ideo si mulier post debitas admonitiones nihil proficiat, vir autem instet minando verbera aut mortem, poterit ipsa, ut probati theologi docent, citra peccatum simpliciter permittere, idque ex gravi causa, quae eam excusat; quoniam caritas, qua illud impedire tenetur, cum tanto incommodo non obligat.

Ad 2 et 3) ... confessarius revocet in mentem adagium illud: sancta sancte esse tractanda; atque etiam verba perpendat S. Alphonsi de Ligorio, viri docti et harum rerum peritissimi, qui in *Praxi confessariorum,* [*cap. I*] § IV n. 41, inquit: "Circa autem peccata coniugum respectu ad debitum coniugale, ordinarie loquendo, confessarius non tenetur nec decet interrogare nisi uxores, an illud reddiderint, modestiori modo quo possit.... De aliis taceat, nisi interrogatus fuerit". Necnon alios probatos auctores consulere non omittat.

*Response:* To 1. Since the entire disorder comes from the malice of the man who, at the time of consummation, withdraws himself and ejaculates outside of the vagina, it follows that, if the woman, after due admonitions, is able to accomplish nothing and the man insists, threatening beatings or death, she can, as approved theologians teach, simply permit the act with no sin, since, in this case, a serious reason excuses her; because charity, through which she is bound to impede such an act, does not oblige her ⟨when she is faced⟩ with such great peril.

To: 2. and 3. ... A confessor should keep this adage in mind: Holy things must be treated in a holy way; and, likewise, he should weigh carefully the words of St. Alphonsus Liguori, a learned man and most expert in such matters, who says in his *Praxi confessariorum* [*chap. 1*], § IV, no. 41: "Concerning the sins of spouses in regard to the conjugal duty, ordinarily speaking, the confessor is not bound nor is it proper for him to interrogate, unless the wives themselves bring it up, and then he may treat it in the most modest way possible.... Regarding other matters, let him keep silent unless he has been asked." Also, the confessor should not fail to consult other approved authors.

## 2762–2763: Response of the Holy Office, September 14, 1842

*Ed.:* ACColon 232.

*The Matter of Extreme Unction*

*Qu.:* An in casu necessitatis parochus ad validitatem sacramenti extremae unctionis uti possit oleo a se benedicto?

*Resp. (confirmata a Summo Pontifice):* Negative, ad formam Decreti [*S. Officii*] 13. Ian. 1611 [*coram Paulo V*]:

*Question:* May a parish priest, in case of necessity, for the validity of the sacrament of extreme unction, use oil blessed by himself? **2762**

*Response (confirmed by the supreme pontiff):* No, in conformity to the version of the decree [*of the Holy Office*] of January 13, 1611 [*in the presence of Paul V*]:

*Propositio:* Quod nempe sacramentum extremae unctionis oleo episcopali benedictione non consecrato ministrari valide possit:

*Declaratio S. Officii:* propositionem esse temerariam et errori proximam.

*Proposition:* That the sacrament of extreme unction may be validly administered with oil not consecrated by an episcopal blessing: **2763**

*Declaration of the Holy Office:* The proposition is rash and proximate to error.

## 2765–2769: Theses Subscribed to by Louis-Eugène Bautain by Order of the Sacred Congregation of Bishops and Regulars, April 26, 1844

Cf. *2751°.

*Ed.:* E. de Régny, *L'Abbé Bautain: Sa Vie et ses oeuvres* (Paris, 1884), 337f. / B. Gaudeau, *Libellus fidei exhibens decreta dogmatica ... ad "Tractatum de fide" pertinentia* (Paris, 1898), 130 (nos. 537–40) (except *2769).

*The Demonstrability of the Christian Religion and Its Indifference regarding Forms of Civil Government*

Nous promettons pour aujourd'hui et pour l'avenir:

1. de ne jamais enseigner que, avec les seules lumières de la droite raison, abstraction faite de la révélation divine, on ne puisse donner une véritable démonstration de l'existence de Dieu;

We promise for today and for the future: **2765**

1. never to teach that by the sole lights of natural reason, leaving aside divine revelation, one could not provide a genuine demonstration of the existence of God;

**2766** 2. qu'avec la raison seule on ne puisse démontrer la spiritualité et l'immortalité de l'âme, ou toute autre vérité purement naturelle, rationnelle ou morale;

2. ⟨never to teach⟩ that by reason alone one could not demonstrate the spirituality and the immortality of the soul or any other purely natural truth, rational or moral;

**2767** 3. qu'avec la raison seule on ne puisse avoir la science des principes ou de la métaphysique, ainsi que des vérités qui en dépendent, comme science tout à fait distincte de la théologie surnaturelle qui se fonde sur la révélation divine;

3. ⟨never to teach⟩ that by reason alone one could not have knowledge of principles or of metaphysics, as well as the truths that depend on them, as knowledge entirely distinct from supernatural theology that is based on divine revelation;

**2768** 4. que la raison ne puisse acquérir une vraie et pleine certitude des motifs de crédibilite, c'est-à-dire de ces motifs qui rendent la révélation divine évidemment croyable, tels que sont spécialement les miracles et les prophéties, et particulièrement la résurrection de Jésus-Christ;

4. ⟨never to teach⟩ that reason could not acquire a true and full certitude of the grounds of credibility, that is to say, of those grounds that render divine revelation clearly believable, among which are especially miracles and prophecies and in particular the Resurrection of Jesus Christ;

**2769** 5. que la religion chrétienne ne puisse s'adapter à toute forme légitime de gouvernement politique, tout en restant la même religion chrétienne et catholique, complètement indifférente à toutes les formes du régime politique, ne favorisant pas l'une plus que l'autre, et n'en excluant aucune.

5. ⟨never to teach⟩ that the Christian religion could not adapt itself to any legitimate form of political government, while still remaining the same Christian and Catholic religion, completely indifferent to all forms of political rule, not favoring one more than another and not excluding any.

## 2771–2772: Encyclical *Inter praecipuas machinationes*, May 8, 1844

*Ed.:* ASS 9 (1876/1877): 621, 623f. / Gregory XVI, *Acta*, ed. by A. M. Bernasconi, 3:332f.

*Translations of Sacred Scripture*

**2771** ... Neque denique ignoratis, quanta vel diligentia vel sapientia opus sit transferenda fideliter in aliam linguam eloquia Domini; ut nihil proinde facilius contingat, quam ut in eorundem versionibus per societates biblicas multiplicatis gravissimi ex tot interpretum vel imprudentia vel fraude inserantur errores; quos ipsa porro illarum multitudo et varietas diu occultat in perniciem multorum. Ipsarum tamen societatum parum aut nihil omnino interest, si homines Biblia illa vulgaribus sermonibus interpretata lecturi in alios potius quam alios errores dilabantur; dummodo assuescant paulatim ad liberum de Scripturarum sensu iudicium sibimet ipsis vindicandum, atque ad contemnendas traditiones divinas ex Patrum doctrina in Ecclesia catholica custoditas, ipsumque Ecclesiae magisterium repudiandum....

... Nor finally are you ignorant of the diligence and wisdom required to translate faithfully into another language the words of the Lord. In the many translations from the biblical societies, serious errors are easily inserted by the great number of translators, through either ignorance or deception. These errors, because of the very number and variety of these ⟨translations⟩, are long hidden to the detriment of many. It is of little or no concern at all to these societies themselves if men reading these Bibles translated into the vernacular fall into some errors rather than others, so long as they gradually become accustomed to claim for themselves a free judgment about the meaning of Scripture, to scorn divine traditions preserved by the Catholic Church on the basis of the teaching of the Fathers, and to repudiate the very Magisterium of the Church....

**2772** Iis in regulis, quae a Patribus a Tridentina Synodo delectis conscriptae et a Pio IV [**1854*] ... approbatae Indicique librorum prohibitorum praemissae sunt, generali sanctione statutum legitur, ut Biblia vulgari sermone edita non aliis permitterentur, nisi quibus illorum lectio ad fidei atque pietatis augmentum profutura iudicaretur. Huic eidem regulae nova subinde propter perseverantes haereticorum fraudes cautione constrictae ea demum auctoritate Benedicti XIV adiecta declaratio est, ut permissa porro habeatur lectio vulgarium versionum, quae ab Apostolica Sede approbatae, aut cum

Therefore in the rules written by the Fathers chosen by the Council of Trent, approved by Pius IV [**1854*],... and placed in the Index of forbidden books, we read the statute of universal salvation declaring that vernacular Bibles are forbidden except to those for whom it is judged that the reading will contribute to the increase of faith and piety. To this rule, soon tightened with a new safeguard because of the continued deceptions of heretics, was finally added, by virtue of the authority of Benedict XIV, the declaration that henceforth ⟨only⟩ those vernacular translations may be read that have

annotationibus desumptis ex sanctis Ecclesiae Patribus vel ex doctis catholicisque viris editae fuerint.

been approved by the Apostolic See or published with annotations taken from the holy Fathers of the Church or from learned and Catholic men.

## PIUS IX: June 16, 1846–February 7, 1878

### 2775–2786: Encyclical *Qui pluribus*, November 9, 1846

*Ed.:* Pius IX, *Acta* (Rome, 1854), 1/I, 6–13 / CollLac 6:83b–85d [**2775–2781*]; 85a–c [**2782–2786*] / ACColon 233–35 [**2775–2781 only*].

*The Errors of Rationalism*

[*Noscitis christiani nominis hostes docere*] commentitia esse et hominum inventa sacrosancta nostrae religionis mysteria, catholicae Ecclesiae doctrinam humanae societatis bono et commodis adversari [*cf. *2940*], ac vel ipsum Christum et Deum eiurare non extimescant. Et quo facilius populis illudant atque incautos praesertim et imperitos decipiant et in errores secum abripiant, sibi unis prosperitatis vias notas esse comminiscuntur, sibique philosophorum nomen arrogare non dubitant, perinde quasi philosophia, quae tota in naturae veritate investiganda versatur, ea respuere debeat, quae supremus et clementissimus ipse totius naturae auctor Deus singulari beneficio et misericordia hominibus manifestare est dignatus, ut veram ipsi felicitatem et salutem assequantur.

[*You know that the enemies of the name Christian teach*] that the most holy mysteries of our religion are the fictions and inventions of men; that the teaching of the Catholic Church is opposed to the good and to the advantage of human society [*cf. *2940*], and they do not fear even to abjure Christ and God. And, to delude the people more easily and to deceive especially the incautious and the inexperienced, and to drag them with themselves into error, they pretend that the ways to prosperity are known to them alone; and they do not hesitate to arrogate to themselves the name of philosophers, just as if philosophy, which is occupied wholly in investigating the truth of nature, ought to reject what God, the supreme and most clement author of all nature, deigned to manifest to men with singular kindness and mercy, in order that they might obtain true happiness and salvation. **2775**

Hinc praepostero sane et fallacissimo argumentandi genere numquam desinunt humanae rationis vim et excellentiam appellare, extollere contra sanctissimam Christi fidem, atque audacissime blaterant, eam humanae refragari rationi [*cf. *2906*]. Quo certe nihil dementius, nihil magis impium, nihil contra ipsam rationem magis repugnans fingi vel excogitari potest. Etsi enim fides sit supra rationem, nulla tamen vera dissensio nullumque dissidium inter ipsas inveniri umquam potest, cum ambae ab uno eodemque immutabilis aeternaeque veritatis fonte, Deo optimo maximo, oriantur atque ita sibi mutuam opem ferant, ut recta ratio fidei veritatem demonstret, tueatur, defendat; fides vero rationem ab omnibus erroribus liberet eamque divinarum rerum cognitione mirifice illustret, confirmet atque perficiat.

By a preposterous and most deceitful kind of argumentation, they never cease to invoke the power and excellence of human reason, to exalt it against the most sacred faith of Christ, and, what is more, they boldly prate that it ⟨faith⟩ contradicts human reason [*cf. *2906*]. Certainly, nothing more insane, nothing more impious, nothing more repugnant to reason itself can be imagined or thought of than this. For, even if faith is above reason, nevertheless, no true dissension or disagreement can ever be found between them, since both have their origin from one and the same source of immutable, eternal truth, the excellent and great God, and they mutually help one another so much that right reason demonstrates, protects, and defends the truth of faith; but faith frees reason from all errors and, by a knowledge of divine things, wonderfully elucidates it, confirms, and perfects it. **2776**

Neque minore certe fallacia, Venerabiles Fratres, isti divinae revelationis inimici humanum progressum summis laudibus efferentes in catholicam religionem temerario plane ac sacrilego ausu illum inducere vellent, perinde ac si ipsa religio non Dei, sed hominum opus esset aut philosophicum aliquod inventum, quod humanis modis perfici queat [*cf. *2905*].

And with no less deceit certainly, venerable Brothers, those enemies of divine revelation, exalting human progress with the highest praise, with a rash and sacrilegious daring would wish to introduce it into the Catholic religion, just as if precisely this religion were the work, not of God, but of men or were some philosophical discovery that could be perfected by human means [*cf. *2905*]. **2777**

In istos tam misere delirantes percommode quidem cadit, quod Tertullianus sui temporis philosophis merito exprobrabat: "qui stoicum et platonicum et dialecticum Christianismum protulerunt".[1] Et sane cum sanctissima nostra religio non ab humana ratione fuerit inventa, sed a Deo hominibus clementissime patefacta, tum quisque vel facile intelligit, religionem ipsam ex eiusdem Dei loquentis auctoritate omnem suam vim acquirere neque ab humana ratione deduci aut perfici umquam posse.

To these miserably deranged men applies very suitably, indeed, the reproach Tertullian rightly made to the philosophers of his own time, "who have produced a stoic and platonic and dialectic Christianity".[1] And since, indeed, our most holy religion has not been invented by human reason but has been mercifully disclosed to men by God, thus everyone easily understands that religion itself acquires all its force from the authority of the same God who speaks and ⟨that it⟩ cannot ever be deduced from or perfected by human reason.

*The Correct Attitude of Human Reason toward the Faith*

**2778** Humana quidem ratio, ne in tanti momenti negotio decipiatur et erret, divinae revelationis factum diligenter inquirat oportet, ut certo sibi constet, Deum esse locutum, ac eidem, quemadmodum sapientissime docet Apostolus, "rationabile obsequium" exhibeat [*Rm 12:1*]. Quis enim ignorat vel ignorare potest, omnem Deo loquenti fidem esse habendam, nihilque rationi ipsi magis consentaneum esse, quam iis acquiescere firmiterque adhaerere, quae a Deo, qui nec falli nec fallere potest, revelata esse constiterit?

Indeed, human reason, lest it be deceived and err in a matter of so great importance, ought to investigate diligently the fact of divine revelation so that it can know with certainty that God has spoken and so render to him, as the apostle so wisely teaches, "a rational obedience" [*Rom 12:1*]. For who does not know or cannot know that all faith is to be given to God who speaks and that nothing is more suitable to reason itself than to acquiesce and firmly adhere to what it has determined to be revealed by God, who can neither deceive nor be deceived?

**2779** [*Motiva credibilitatis religionis christianae*] Sed quam multa, quam mira, quam splendida praesto sunt argumenta, quibus humana ratio luculentissime evinci omnino debet, divinam esse Christi religionem et "omne dogmatum nostrorum principium radicem desuper ex caelorum Domino accepisse",[1] ac propterea nihil fide nostra certius, nihil securius, nihil sanctius exstare, et quod firmioribus imitatur principiis.

Haec scilicet fides vitae magistra, salutis index, vitiorum omnium expultrix ac virtutum foecunda parens et altrix, divini sui auctoris et consummatoris Christi Iesu nativitate, vita, morte, resurrectione, sapientia, prodigiis, vaticinationibus confirmata, supernae doctrinae luce undique refulgens ac coelestium divitiarum ditata thesauris, tot prophetarum praedictionibus, tot miraculorum splendore, tot martyrum constantia, tot Sanctorum gloria vel maxime clara et insignis, salutares proferens Christi leges, ac maiores in dies ex crudelissimis ipsis persecutionibus vires acquirens, universum orbem terra marique, a solis ortu usque ad occasum, uno Crucis vexillo pervasit, atque idolorum profligata fallacia, errorum depulsa caligine triumphatisque cuiusque generis hostibus, omnes populos, gentes, nationes, utcumque immanitate barbaras ac indole, moribus, legibus, institutes diversas, divinae cognitionis lumine illustravit, atque suavissimo ipsius Christi iugo subiecit,

[*Reasons for the credibility of the Christian religion*] But, how many, how wonderful, how splendid are the proofs at hand by which human reason ought to be entirely and most clearly convinced that the religion of Christ is divine, and that "every principle of our dogmas has received its root from above, from the Lord of the heavens",[1] and that, therefore, nothing is more certain than our faith, nothing more secure, nothing more holy, and nothing based on firmer principles.

For, in truth, this faith is the teacher of life, the guide to salvation, expelling all faults, and in fruitfulness giving birth to and nurturing the virtues, confirmed by the birth, life, death, Resurrection, wisdom, miracles, and prophecies of its divine author and consummator, Christ Jesus; everywhere resplendent with the light of a supernatural teaching and enriched with the treasures of heavenly riches, brilliant and preeminent in the highest degree through the predictions of so many prophets, the splendor of so many miracles, the constancy of so many martyrs, the glory of so many saints, revealing the salutary laws of Christ and acquiring greater strength every day from these most cruel persecutions, ⟨this faith⟩ has pervaded the whole earth, land and sea, from the rising to the setting of the sun, under the one standard of the Cross, and also, having overcome the deceits of idols and torn away the mist of errors and triumphed over enemies of every kind, it has illuminated with the light

*2777 [1] Tertullian, *De praescriptione haereticorum* 7, 11 (R. F. Refoulé: CpChL 1 [1954]: $193_{36f.}$ / CSEL 70:$10_{37f.}$ / PL 2 [1879]: 23f.).
*2779 [1] John Chrysostom, *Interpretatio in Isaiam* 1, no. 1 (J. Dumortier: SC 304 [1983]: $46_{66–68}$ / PG 56:14D).

annuntians omnibus pacem, annuntians bona [*cf. Is 52:7*]. Quae certe omnia tanto divinae sapientiae ac potentiae fulgore undique collucent, ut cuiusque mens et cogitatio vel facile intelligat, christianam fidem Dei opus esse.

of divine knowledge all peoples, races, nations, however savagely barbarous and diverse in disposition, customs, laws, and institutions; and has subjected them to the most sweet yoke of Christ himself, "announcing peace" to all, "announcing good" [*Is 52:7*]. All of this certainly shines in every way with so great a glory of divine wisdom and power that the mind and intelligence of each one clearly understands that the Christian faith is the work of God.

[*Obligatio credendi*] Itaque humana ratio ex splendidissimis hisce aeque ac firmissimis argumentis clare aperteque cognoscens, Deum eiusdem fidei auctorem exsistere, ulterius progredi nequit, sed quavis difficultate ac dubitatione penitus abiecta atque remota, omne eidem fidei obsequium praebeat oportet; cum pro certo habeat, a Deo traditum esse, quidquid fides ipsa hominibus credendum et agendum proponit.

[*Obligation of believing*] And so, human reason, **2780** knowing clearly and distinctly from these most splendid and equally most strong proofs that God is the author of this faith, can proceed no farther; but, rejecting and dispelling every difficulty and doubt, it must render all obedience to this faith, since it holds as certain that all which faith itself proposes to men to be believed or to be done has been transmitted by God.

*The Infallibility of the Pope*

Atque hinc plane apparet, in quanto errore illi etiam versentur, qui ratione abutentes ac Dei eloquia tamquam humanum opus existimantes, proprio arbitrio illa explicare, interpretari temere audent, cum Deus ipse vivam constituerit auctoritatem, quae verum legitimumque caelestis suae revelationis sensum doceret, constabiliret omnesque controversias in rebus fidei et morum infallibili iudicio dirimeret, ne fideles circumferantur omni vento doctrinae in nequitia hominum ad circumventionem erroris [*cf. Eph 4:14*].

And hence the great error is fully evident of those **2781** others, too, who, misusing ⟨their⟩ reason and considering the words of God to be a human work, blindly dare to explain and interpret these ⟨words⟩ by their own judgment, while God himself has set up a living authority to establish and teach the true and legitimate meaning of his heavenly revelation and to judge infallibly all disputes that concern matters of faith and morals so that the faithful might not be carried into the snares of error by every wind of doctrine ⟨that springs⟩ from the evilness of men [*cf. Eph 4:14*].

Quae quidem viva et infallibilis auctoritas in ea tantum viget Ecclesia, quae a Christo Domino supra Petrum, totius Ecclesiae caput, principem et pastorem, cuius fidem numquam defecturam promisit, aedificata suos legitimos semper habet Pontifices sine intermissione ab ipso Petro ducentes originem, in eius cathedra collocatos et eiusdem etiam doctrinae, dignitatis, honoris ac potestatis heredes et vindices.

Et quoniam ubi Petrus, ibi Ecclesia,[1] ac Petrus per Romanum Pontificem loquitur et semper in suis successoribus vivit et iudicium exercet ac praestat quaerentibus fidei veritatem, idcirco divina eloquia eo plane sensu sunt accipienda, quem tenuit ac tenet haec Romana beatissimi Petri cathedra, quae, omnium Ecclesiarum mater et magistra [**1616*], fidem a Christo Domino traditam, integram inviolatamque semper servavit eamque fideles edocuit, omnibus ostendens salutis semitam et incorruptae veritatis doctrinam.

Now this living infallible authority is active only in that Church which was built by Christ the Lord upon Peter, the head, leader, and shepherd of the entire Church, whose faith he promised would never fail and who always has legitimate pontiffs whose origin is derived in an unbroken line from Peter himself, who sit on his chair and are also the heirs and defenders of his teaching, rank, office, and power.

And since where Peter is, there is the Church,[1] and since Peter speaks through the Roman pontiff and always lives in his successors, exercises judgment, and manifests the truth of the faith to those who seek it; for that reason, the divine words should be received entirely according to the same sense as this Roman See of the most blessed Peter holds and has held, which, as mother and teacher of all the Churches [**1616*], has always maintained whole and inviolate the faith transmitted by Christ the Lord and has taught it to the faithful, showing to all the way of salvation and the doctrine of untainted truth.

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***2781** [1] Ambrose of Milan, *In Psalmos* 40, no. 30 (CSEL 64:250$_{19}$ / PL 14 [1866]: 1134B).

*Other Errors of This Time*

**2782** Iam vero probe noscitis, Venerabiles Fratres, alia errorum monstra et fraudes, quibus huius saeculi filii catholicam religionem et divinam Ecclesiae auctoritatem eiusque leges accerrime oppugnare et tum sacrae tum civilis potestatis iura conculcare conantur:

But you already know well, venerable Brothers, the other enormous errors and deceits by which the sons of this world try most violently to attack the Catholic religion and the divine authority of the Church and her laws and to trample underfoot the rights both of the sacred and of the civil power.

**2783** Huc spectant ... clandestinae illae sectae e tenebris ad rei tum sacrae tum publicae exitium et vastitatem emersae atque a Romanis Pontificibus decessoribus Nostris iterato anathemate damnatae suis Apostolicis Litteris,[1] quas Nos Apostolicae Nostrae potestatis plenitudine confirmamus....

To these belong ... those secret sects who have come forth from the darkness for the destruction and devastation of both the sacred and the civil commonwealth and who have been condemned by the Roman pontiffs who preceded Us with repeated anathema in their apostolic letters,[1] which We now confirm with the fullness of Our apostolic power....

**2784** Hoc volunt vaferrimae biblicae societates, quae veterem haereticorum artem renovantes divinarum scripturarum libros contra ss. Ecclesiae regulas vulgaribus quibusque linguis translatos ac perversis saepe explicationibus interpretates cuiusque generis hominibus etiam rudioribus gratuito impertiri, obtrudere non cessant, ut divina traditione, Patrum doctrina et catholicae Ecclesiae auctoritate reiecta, omnes eloquia Domini privato suo iudicio interpretentur eorumque sensum pervertant atque ita in maximos elabantur errores. Quas societates ... Gregorius XVI ... reprobavit,[1] et nos pariter damnatas esse volumus.

This is what the very devious Bible societies want that, renewing the old skill of the heretics, ceaselessly distribute, free of charge, ⟨and⟩ force on people of all kinds, even the uneducated, the books of the Holy Scriptures translated into all possible vernacular languages, against the rules of the most holy Church, and often interpreted with perverse commentaries, so that, rejecting divine tradition, the doctrine of the Fathers, and the authority of the Catholic Church, they all interpret the words of the Lord according to their own private judgment, pervert their meaning, and so fall into the greatest errors. Gregory XVI ... rejected[1] ... these societies, and it is Our will to condemn them likewise.

**2785** Huc spectat horrendum ac vel ipsi naturali rationis lumini maxime repugnans de cuiuslibet religionis indifferentia systema [*Indifferentismus*], quo isti veteratores, omni virtutis et vitii, veritatis et erroris, honestatis et turpitudinis sublato discrimine, homines in cuiusvis religionis cultu aeternam salutem assequi posse comminiscuntur ... ,

To these also belong the dreadful system of the lack of difference in any religion [*Indifferentism*], which is profoundly contrary even to the natural light of reason, by which these crafty men, after abolishing all distinction between virtue and vice, truth and error, honesty and turpitude, claim that men can gain eternal salvation in the practice of any religion....

**2786** huc infanda ac vel ipsi naturali iuri maxime adversa de communismo, uti vocant, doctrina, qua semel admissa omnium iura, res, proprietates ac vel ipsa humana societas funditus everterentur.[1]

To these also ⟨belongs⟩ the execrable doctrine of Communism, as it is called, which is profoundly contrary even to the natural law itself ⟨and⟩ in which, if it were admitted, the rights, assets, and property of all, and even human society itself, would be completely overturned.[1]

## 2791–2793: Decree of the Holy Office, May 21, 1851

*Ed.:* F. Hürth: TD ser. theol. 25, 2nd ed. (1953), 105f. / CollLac 4:790ab / J.P. Gury and R. Tummolo, *Compendium theologiae moralis*, 3rd ed., 2 (Naples, 1925), 508f. (no. 893).

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*2783 [1] Clement XII, constitution *In eminenti*, April 28, 1738 (cf. *2511–2513); Benedict XIV, constitution *Providas Romanorum*, May 18, 1751; Pius VII, constitution *Ecclesiam a Iesu*, September 13, 1821; Leo XII, constitution *Quo graviora*, March 13, 1825.

*2784 [1] Gregory XVI, encyclical *Inter praecipuas*, May 8, 1844 (cf. *2771).

*2786 [1] This is the first mention of Communism in papal documents.

*The Practice of Onanism within Marriage*

*Qu.:* Qua nota digna sint tres propositiones sequentes:

1. Ob rationes honestas coniugibus uti licet matrimonio eo modo quo usus est Onan [*Gn 38:8s*].

2. Probabile est istum matrimonii usum non esse prohibitum iure naturali.

3. Numquam expedit interrogare de hac materia utriusque sexus coniuges, etiamsi prudenter timeatur, ne coniuges, sive vir sive uxor, abutantur matrimonio.

*Resp.:* Scandalosa, erronea et iuri naturali matrimonii contraria.

Ad 2. Scandalosa, et alias implicite condemnata ab Innocentio XI propos. 49 [**2149*].

Ad 3. Propositio ut iacet, est falsa; nimis laxa et in praxi periculosa.

*Question:* What value should be given to the following three propositions? **2791**

1. For honest reasons it is licit for spouses to make use of Onan's manner of acting within marriage [*Gen 38:8f.*].

2. It is probable that this use of marriage is not prohibited by natural law. **2792**

3. It is never expedient to interrogate spouses of either sex on this matter, even if it may be prudently feared that the spouses, whether the husband or the wife, are making abusive use of marriage. **2793**

*Response:* To 1: ⟨It is⟩ scandalous, erroneous, and contrary to the natural law of marriage.

To 2: Scandalous and on another occasion condemned implicitly by Innocent XI, proposition 49 [**2149*].

To 3: The proposition, as it is presented, is false, overly lax, and dangerous in practice.

### 2795: Response of the Holy Office, April 6 (19), 1853

*Ed.:* L'Ami du Clergé 20 (1898): 1077, no. III.

*The Practice of Onanism within Marriage*

*Qu.:* 1) An usus imperfectus matrimonii, sive onanistice sive condomistice (seu adhibito nefario instrumento vulgo "condom") fiat, prout in casu, sit licitus?

2) An uxor sciens in congressu condomistico possit passive se praebere?

*Resp. (decreta 6., publicata 19. Apr.):* Ad 1) Negative; est enim intrinsece malus.

Ad 2) Negative; daret enim operam rei intrinsece illicitae.

*Questions:* 1. Is the imperfect use of marriage licit, whether it happens by onanism or "condomistically" (that is, by using the abominable instrument commonly called "the condom")? **2795**

2. Can the wife, aware of such "condomistic" union, yield herself passively?

*Response (decree of April 6, published April 19, 1853):* To 1. No, indeed, it is intrinsically evil.

To 2. No, she would indeed be engaging in an act that is intrinsically illicit.

### 2800–2804: Bull *Ineffabilis Deus*, December 8, 1854

On June 1, 1848, Pius IX established a theological commission to prepare a definition of the Immaculate Conception of Mary. On February 2, 1849, he sent the encyclical *Ubi primum* (Pius IX, *Acta* 1/I, 162–66) to the Catholic episcopacy asking for the bishops' opinion on the possibility of such a definition. The responses of the bishops were published in the work *Pareri dell'Episcopato cattolico, di capitoli, di congregazioni, di università ... sulla definizione dogmatica dell'Immacolato Concepimento della B. V. Maria ...*, 10 vols. (Rome, 1851–1854). Of the 603 bishops questioned, 546 were in favor of the definition. After the publication of their votes, Pius IX had several drafts of the bull composed (ed. by V. Sardi, *La solenne definizione del dogma dell'Immacolato concepimento di Maria Santissima: Atti e documenti ...* [Rome, 1904–1905], 2:22ff., 60ff., 76ff., 103ff., 125ff., 151ff., 177ff., 259ff.). For the final version of the bull, the pope himself exercised a decisive role.

*Ed.:* V. Sardi, *La solenne definizione del dogma dell'Immacolato concepimento di Maria Santissima: Atti e documenti ...* (Rome, 1904–1905), 2:301[= **2800f.*]; 306f. [= **2802*]; 312f. [= **2803f.*] / CollLac 6:836a–c; 839b; 842cd / Pius IX, *Acta* 1/I, 597f.; 606f., 616.

*The Excellence of the Blessed Virgin Mary in General*

Ineffabilis Deus ... ab initio et ante saecula Unigenito Filio suo matrem, ex qua caro factus in beata temporum plenitudine nasceretur, elegit atque ordinavit, tantoque prae creaturis universis est prosecutus amore, ut in illa una sibi propensissima voluntate complacuerit. Quapropter illam longe ante omnes Angelicos Spiritus

God ineffable ... from the beginning and before the ages chose and ordained a mother for his only begotten Son, from whom he would become incarnate and be born in the blessed fullness of time. And God honored her above all other creatures with such love that in her alone he was pleased with a most singular benevolence. **2800**

cunctosque Sanctos caelestium omnium charismatum copia de thesauro divinitatis deprompta ita mirifice cumulavit, ut ipsa ab omni prorsus peccati labe semper libera ac tota pulcra et perfecta eam innocentiae et sanctitatis plenitudinem prae se ferret, qua maior sub Deo nullatenus intelligitur, et quam praeter Deum nemo assequi cogitando potest.

Therefore, he wonderfully filled her, far more than all the angels and saints, with an abundance of all the heavenly gifts taken from the treasury of his divinity. In this way, she, being always and absolutely free from every stain of sin, completely beautiful and perfect, would possess such a plenitude of innocence and sanctity that, under God, none greater could be known and, apart from God, no mind could ever succeed in comprehending.

**2801** Et quidem decebat omnino, ut perfectissimae sanctitatis splendoribus semper ornata fulgeret, ac vel ab ipsa originalis culpae labe plane immunis amplissimum de antiquo serpente triumphum referret tam venerabilis mater, cui Deus Pater unicum Filium suum quem de corde suo aequalem sibi genitum tamquam seipsum diligit, ita dare disposuit, ut naturaliter esset unus idemque communis Dei Patris et Virginis Filius, et quam ipse Filius substantialiter facere sibi matrem elegit, et de qua Spiritus Sanctus voluit et operatus est, ut conciperetur et nasceretur ille, de quo ipse procedit.

And, indeed, it was altogether fitting that so venerable a mother, aglow with radiance, ever adorned with the splendors of a most perfect holiness and entirely immune from the stain of original sin, should have the most complete triumph over the ancient serpent. It was she to whom the Father willed to give his only Son, generated from his heart and equal to himself and whom he loves as himself. ⟨And he wished to⟩ give him in such a way that he would be, by nature, one and the same common Son of God the Father and of the Virgin. And as the Son himself actually chose her to be his mother, just so the Holy Spirit willed and ordained that she should conceive and give birth to the one from whom he himself proceeds.

*The Homogenous Nature of Dogmatic Evolution*

**2802** Christi enim Ecclesia, sedula depositorum apud se dogmatum custos et vindex, nihil in his umquam permutat, nihil minuit, nihil addit, sed omni industria vetera fideliter sapienterque tractando si qua antiquitus informata sunt et Patrum fides sevit, ita limare, expolire studet, ut prisca illa caelestis doctrinae dogmata accipiant evidentiam, lucem, distinctionem, sed retineant plenitudinem, integritatem, proprietatem, ac in suo tantum genere crescant, in eodem scilicet dogmate, eodem sensu eademque sententia.[1]

Indeed, the Church of Christ, watchful guardian and protector of the dogmas deposited within her, never changes anything, never diminishes anything, never adds anything to these, but with complete diligence, she faithfully and wisely draws upon those things shaped from antiquity and sown by the faith of the Fathers; and, in this way, she strives to refine and polish them so that these ancient dogmas of heavenly instruction may attain clarity, light, and precision, but they still retain their fullness, integrity, and proper character, and they grow according to their own nature, namely, within the same dogma and in the same sense and the same meaning.[1]

*Definition of the Immaculate Conception of Mary*

**2803** ...Ad honorem sanctae et individuae Trinitatis, ad decus et ornamentum Virginis Deiparae, ad exaltationem fidei catholicae et christianae religionis augmentum,

auctoritate Domini nostri Iesu Christi, beatorum Apostolorum Petri et Pauli ac Nostra
declaramus, pronuntiamus et definimus,
doctrinam,

> quae tenet, beatissimam Virginem Mariam in primo instanti suae conceptionis fuisse singulari omnipotentis Dei gratia et privilegio, intuitu meritorum Christi Iesu Salvatoris humani generis,

... To the honor of the holy and undivided Trinity, to the glory and distinction of the Virgin Mother of God, for the exaltation of the Catholic faith and the increase of the Christian religion,
by the authority of our Lord Jesus Christ, of the blessed apostles Peter and Paul and Our ⟨own⟩,
We declare, pronounce, and define:
that the doctrine

> that maintains that the Most Blessed Virgin Mary, at the first instant of her conception, by the singular grace and privilege of almighty God and in view of the merits of Jesus Christ, the Savior of the

*2802 [1] Vincent of Lérins, *Commonitorium primum* 23 (R. Demeulenaere: CpChL 64 [1985]: 178$_{11ff.}$ / PL 50:668A).

ab omni originalis culpae labe praeservatam immunem,
esse a Deo revelatam atque idcirco ab omnibus fidelibus firmiter constanterque credendam.

Quapropter si qui secus ac a Nobis definitum est, quod Deus avertat, praesumpserint corde sentire, ii noverint ac porro sciant, se proprio iudicio condemnatos, naufragium circa fidem passos esse et ab unitate Ecclesiae defecisse, ac praeterea facto ipso suo semet poenis a iure statutis subiicere, si, quod corde sentiunt, verbo aut scripto vel alio quovis externo modo significare ausi fuerint.

human race, was preserved immune from all stain of original sin,
is revealed by God and, therefore, firmly and constantly to be believed by all the faithful.

Therefore, if any people (which God forbid!) will **2804** presume in their hearts to think otherwise than what has been defined by Us, let them henceforth know and understand that they are condemned by their own judgment, and they have made shipwreck of their faith and defected from the unity of the Church; moreover, if they should dare to express in words or in writings, or by any other outward means, these errors that they think in their hearts, they subject themselves ipso facto to the penalties established by law.

### 2811–2814: Decree of the Sacred Congregation of the Index, June 11 (15), 1855

Augustin Bonnetty maintained a moderate traditionalism: the natural powers of the human intellect were unable to recognize "God and his attributes; man, his origin, his end, and his duties; and the rules of civil and domestic society" (Dieu et ses attributs, l'homme, son origin, sa fin, ses devoirs, les règles de la société civile et de la société domestique) (Bonnetty, in *Annales de Philosophie chrétienne*, ser. 4, vol. 8 [1853]: 374. He was denounced in Rome by numerous French bishops and had to subscribe to the theses prepared by the Sacred Congregation of the Index (July 12, 1855); theses 1–3 are taken from earlier documents (Pius IX, *Qui pluribus* [*2775–2786]; Bautain [*2751–2756; 2765–2769]). Pius IX confirmed the decree on June 15, 1855.

*Ed.:* ASS 3 (1867; 5th ed.,1878): 224 / B. Gaudeau, *Libellus fidei* (Paris, 1898), 138f. (nos. 552–55).

*Theses against the Traditionalism of Augustin Bonnetty*

1. "Etsi fides sit supra rationem, nulla tamen vera dissensio, nullum dissidium inter ipsas inveniri umquam potest, cum ambae ab uno eodemque immutabili veritatis fonte, Deo optimo maximo, oriantur atque ita sibi mutuam opem ferant" [**2776; cf. *3019*].

1. "Although faith is above reason, nevertheless **2811** no true dissension, no disagreement can ever be found between them, since both arise from the one same immutable source of truth, the most excellent and great God, and thus bring mutual help to each other" [**2776; cf. *3019*].

2. Ratiocinatio Dei exsistentiam, animae spiritualitatem, hominis libertatem cum certitudine probare potest. Fides posterior est revelatione, proindeque ad probandam Dei exsistentiam contra atheum, ad probandam animae rationalis spiritualitatem ac libertatem contra naturalismi ac fatalismi sectatorem allegari convenienter nequit [*cf. *2751, 2754*].

2. Reason can prove with certitude the existence of **2812** God, the spirituality of the soul, the freedom of man. Faith is posterior to revelation, and hence it cannot properly be alleged to prove the existence of God to an atheist or to prove the spirituality and the freedom of the rational soul against a follower of naturalism and fatalism [*cf. *2751; 2754*].

3. Rationis usus fidem praecedit et ad eam hominem ope revelationis et gratiae conducit [*cf. *2755*].

3. The use of reason precedes faith and leads men to it **2813** by the help of revelation and of grace [*cf. *2755*].

4. Methodus, qua usi sunt divus Thomas, divus Bonaventura et alii post ipsos scholastici, non ad rationalismum ducit, neque causa fuit, cur apud scholas hodiernas philosophia in naturalismum et pantheismum impingeret Proinde non licet in crimen doctoribus et magistris illis vertere, quod methodum hanc, praesertim approbante vel saltem tacente Ecclesia, usurpaverint.

4. The method that St. Thomas and St. Bonaventure **2814** and other Scholastics after them used does not lead to rationalism, nor has it been the reason why philosophy in today's schools tends toward naturalism and pantheism. Therefore, it is not lawful to charge as a reproach against these doctors and teachers that they made use of this method, particularly ⟨as they did so⟩ with the approval or at least the tacit ⟨acquiescence⟩ of the Church.

### 2817–2820: Instruction of the Holy Office to the Apostolic Vicar of Siam, July 4, 1855

This is a response to questions posed to the Vatican by the Apostolic Vicar of Siam.

*Ed.:* CollPF, 2nd ed., 1:594, no. 1114 / CdICF 4:205f. (no. 931).

*On the Pauline Privilege*

**2817** ... Vetitum omnino est christianam nubere pagano; quod si, praevia dispensatione disparitatis cultus a S. Sede obtenta, quandoque eiusmodi matrimonium fieri contingat, notum est illud indissolubile futurum quoad vinculum, et solum aliquando quoad torum posse dissolvi.... Numquam proinde, vivente viro illo infidele, licet concubinario, poterit christiana mulier secundas inire nuptias.

... In general, it is prohibited for a Christian to marry a pagan; if, however, after a dispensation of disparity of cult has been obtained from the Holy See, matrimony of this kind should take place, it is known that it will be indissoluble with respect to the bond, and it is only with respect to the marriage bed that it is dissoluble.... Therefore, the Christian wife, while the infidel man lives, even if there is concubinage, may never enter into a second marriage.

**2818** Si vero agatur de uxore pagana alicuius pagani concubinarii, quae convertitur, tunc facta interpellatione (ut supra), si renuat converti aut cohabitare absque iniuria Creatoris, ac proinde desinere a concubinatu (qui sine iniuria Creatoris certe haberi nequit), poterit uti privilegio in favorem fidei concesso.

If, however, it is a case of a pagan wife of a pagan man in concubinage and the wife converts, and after having made the request (as above), the man should then refuse to convert or to live together without injury to the Creator and, accordingly, to desist from concubinage (in which it is certainly not possible to live without injury to the Creator), she will then be able to make use of the privilege granted in favor of the faith.

**2819** Generatim, si coniugis conversio praecesserit matrimonium cum infideli, praevia dispensatione Apostolica initum, nullo modo illo frui potest privilegio in favorem fidei concesso; si vero matrimonium praecesserit conversionem, tunc pars conversa poterit uti eo privilegio, servatis servandis, prout dictum est.

In general, if the conversion of the spouse should precede marriage with an infidel, with a prior apostolic dispensation in place, in no way is the spouse able to enjoy that privilege granted in favor of the faith; if, however, the marriage precedes the conversion, then the converted party is able to enjoy that privilege, with the things preserved that must be preserved, just as it is said.

**2820** Animadvertendum est etiam, quoad impedimenta dirimentia, ignorantiam invincibilem aut bonam fidem haud sufficere, ut valide contrahatur matrimonium. Etsi quandoque (quod tamen raro credendum est in praxi) illa ignorantia et bona fides excusare valeat a peccato, tamen numquam efficere potest matrimonium validum, quod obice dirimente fuerit initum.

It is also necessary to consider, with regard to diriment ⟨nullifying⟩ impediments, that invincible ignorance or good faith do not suffice for contracting a valid marriage. And even if sometimes (though rarely to be considered the case in practice) such ignorance and good faith are sufficient to excuse from sin, nevertheless, they can never render a marriage valid that was entered into despite a diriment impediment.

## 2823–2825: Encyclical of the Holy Office to the Bishops, August 4, 1856

This is similar to the response of the Holy Office of July 26, 1899, on hypnotism: ASS 32 (1899/1900): 189f.

*Ed.:* ASS 1 (1865/1866; 5th ed., 1872): 177f. / CollLac 6:103ab / CollPF, 2nd ed., 1:604, no. 1128.

*The Misuse of Magnetism*

**2823** ... Nonnullae iam hac de re a Sancta Sede datae sunt responsiones ad peculiares casus, quibus reprobantur tamquam illicita illa experimenta, quae ad finem non naturalem, non honestum, non debitis mediis assequendum ordinantur; unde in similibus casibus decretum est feria IV, 21. Aprilis 1841: "Usum magnetismi, prout exponitur, non licere". Similiter quosdam libros eiusmodi errores pervicaciter disseminantes prohibendos censuit S. Congregatio.

... Some responses on this subject have already been given by the Holy See to particular cases in which those experiments are condemned as illicit that are arranged for a purpose ⟨that is⟩ not natural, not honest, and not attained by proper means; therefore, in similar cases it was decreed on Wednesday, April 21, 1841: "The use of magnetism, as it is explained, is not permitted." Similarly, the Sacred Congregation decreed that certain books stubbornly disseminating errors of this kind should be forbidden.

Verum quia praeter particulares casus de usu magnetismi generatim agendum erat, hinc per modum regulae sic statutum fuit feria IV, 28. Iulii 1847: "Remoto omni errore, sortilegio, explicita aut implicita daemonis invocatione, usus magnetismi, nempe merus actus adhibendi media physica aliunde licita, non est moraliter vetitus, dummodo non tendat ad finem illicitum, aut quomodolibet pravum. Applicatio autem principiorum et mediorum pure physicorum ad res et effectus vere supernaturales, ut physice explicentur, non est nisi deceptio omnino illicita et haereticalis."

But because, aside from particular cases, the use of magnetism in general had to be considered, the following was thus determined on Wednesday, July 28, 1847, ⟨to serve⟩ as a rule: "When all error, soothsaying, explicit or implicit invocation of the demon is removed, the use of magnetism, i.e., the mere act of employing physical means otherwise licit, is not morally forbidden, provided it does not tend to an illicit end or to one that is in any manner perverse. However, the application of principles and purely physical means to things and effects truly supernatural, in order to explain them physically, is nothing but an altogether illicit and heretical deception." **2824**

Quamquam generali hoc decreto satis explicetur licitudo aut illicitudo in usu aut abusu magnetismi, tamen adeo crevit hominum malitia, ut, neglecto licito studio scientiae, potius curiosa sectantes magna cum animarum iactura ipsiusque civilis societatis detrimento ariolandi divinandive principium quoddam se nactos glorientur. Hinc somnambulismi et clarae intuitionis, uti vocant, praestigiis mulierculae illae, gesticulationibus non semper verecundis abreptae, se invisibilia quaeque conspicere effutiunt, ac de ipsa religione sermones instituere animas mortuorum evocare, responsa accipere, ignota ac longinqua detegere aliaque id genus superstitiosa exercere ausu temerario praesumunt, magnum quaestum sibi ac dominis suis divinando certo consecuturae. In hisce omnibus quacumque demum utantur arte vel illusione, cum ordinentur media physica ad effectus non naturales, reperitur deceptio omnino illicita et haereticalis et scandalum contra honestatem morum.

Although by this general decree the lawfulness or unlawfulness in the use or misuse of magnetism was satisfactorily explained, nevertheless the wickedness of men grew to such an extent that, neglecting the legitimate quest for knowledge, with great damage to their souls and detriment to civil society, they prefer to chase after strange things and boast that they have discovered a principle of soothsaying or divination. Thus, foolish women with the tricks of sleepwalking and clairvoyance, as they call it, carried away by gestures not always modest, proclaim that they see the invisible and dare in their rash venture even to start holding talks about religion, to evoke the souls of the dead, to receive answers, to reveal the unknown and the distant, and to practice other superstitious things of that sort, in order to acquire great gain for themselves and for their masters through reliable divination. Therefore, in all these, whatever art or illusion they employ, since physical means are used for unnatural effects, there is deception altogether illicit and heretical and a scandal against good morals. **2825**

## 2828–2831: Brief *Eximiam tuam* to the Archbishop of Cologne, June 15, 1857

On January 8, 1857, the Sacred Congregation of the Index decided to prohibit new works of Anton Günther. In a letter to Pius IX dated February 10, Günther "submitted in a sincere, religious, and praiseworthy manner" (ingenue, religiose ac laudabiliter se subiecit), as noted by the decree, which was issued only after the act of submission, on February 20, 1857. Günther did not publish any more works. Since the errors of Günther were rejected only in a general manner in this decree, his followers continued to uphold some of his statements. In this brief sent to Cardinal Johannes von Geißel, Pius IX lists the particular errors of Günther.

*Ed.:* ASS 8 (1874/1875): 446f. / ASyll 166f. / Pius IX, *Acta* 1/II, 587f. / ACColon 241.

### *The Errors of Anton Günther*

... Etenim non sine dolore apprime noscimus, in iisdem operibus erroneum ac perniciosissimum et ab hac Apostolica Sede saepe damnatum rationalismi systema ampliter dominari; itemque noscimus, in iisdem libris ea inter alia non pauca legi, quae a catholica fide sinceraque explicatione de unitate divinae substantiae in tribus distinctis sempiternisque Personis non minimum aberrant.

... Not without sorrow We especially observe that in these books that erroneous and most pernicious system of rationalism, often condemned by this Apostolic See, is particularly dominant; and likewise We note that in the same books are found, among other things, much that is not a little at variance with the Catholic faith and with the genuine explanation of the unity of the divine substance in three distinct, eternal Persons. **2828**

In compertis pariter habemus, neque meliora neque accuratiora esse, quae traduntur de sacramento Verbi

Likewise, We have found that neither better nor more accurate is what is related about the mystery of the

incarnati deque unitate divinae Verbi personae in duabus naturis divina et humana.

Noscimus, iisdem libris laedi catholicam sententiam ac doctrinam de homine, qui corpore et anima ita absolvatur, ut anima eaque rationalis sit vera per se atque immediata corporis forma.

Neque ignoramus, ea iisdem libris doceri et statui, quae catholicae doctrinae de suprema Dei libertate a quavis necessitate soluta in rebus procreandis plane adversantur.

incarnate Word and about the unity of the Divine Person of the Word in two natures, divine and human.

We note that in these same books there is harm to the Catholic concept and teaching concerning man, who is so composed of body and soul that the soul, as indeed rational, is of itself the true and immediate form of the body.

And We are not unaware that in these books those teachings are taught and maintained that completely contradict the Catholic doctrine about the supreme liberty of God, free from any necessity whatsoever, in the creation of things.

**2829** Atque illud etiam vel maxime improbandum ac damnandum, quod Guentherianis libris humanae rationi et philosophiae, quae in religionis rebus non dominari, sed ancillari omnino debent, magisterii ius temere attribuatur, ac propterea omnia perturbentur, quae firmissima manere debent tum de distinctione inter scientiam et fidem, tum de perenni fidei immutabilitate, quae una semper atque eadem est, dum philosophia humanaeque disciplinae neque semper sibi constant neque sunt a multiplici errorum varietate immunes.

And also disapproved and condemned most strongly ⟨is the fact⟩ that in Günther's books human reason and philosophy, which in religious matters should not dominate but rather remain completely subservient, rashly attribute to themselves the right of a master; and therefore all ⟨those things⟩ are disturbed which should remain most stable, not only concerning the distinction between science and faith, but also concerning the eternal immutability of faith, which is always one and the same, while philosophy and human studies do not always stay the same and are not exempt from a multiple variety of errors.

**2830** Accedit, nec ea sanctos Patres reverentia haberi, quam conciliorum canones praescribunt quamque splendidissima Ecclesiae lumina omnino promerentur, nec ab iis in catholicas scholas dicteriis abstineri, quae recolendae memoriae Pius VI decessor Noster solemniter damnavit [*2679].

In addition, the holy Fathers are not held in that reverence which the canons of the councils prescribe and which these most splendid lights of the Catholic Church entirely deserve, nor does he refrain from sarcastic remarks against Catholic schools, which Our predecessor of cherished memory Pius VI solemnly condemned [*2679].

**2831** Neque silentio praeteribimus, in Guentherianis libris vel maxime violari sanam loquendi formam, ac si liceret verborum Apostoli Pauli oblivisci [*2 Tim 1:13*] aut horum, quae gravissime monuit Augustinus: "Nobis ad certain regulam loqui fas est, ne verborum licentia etiam de rebus, quae his significantur, impiam gignat opinionem."[1]

Nor shall We pass over in silence that in Günther's books "the sound form of speaking" is completely violated, as if it were permissible to forget the words of the apostle Paul [*2 Tim 1:13*] or those that Augustine most earnestly advised: "It is right for us to speak according to a fixed rule, lest liberty with words give birth to an impious opinion, even about the things that are signified by them."[1]

## 2833: Apostolic Letter *Dolore haud mediocri* to the Bishop of Breslau, April 30, 1860

This letter condemned a work written (but never published) by Canon Johann Baltzer, *Promemoria de dualismo anthropologico*, which repeats Günther's opinions.

*Ed.*: ASS 8 (1874): 444 / ASyll 179.

*The Rational Soul as the Vital Principle of Man*

**2833** Notatum ... est, Baltzerum..., cum omnem controversiam ad hoc revocasset, sitne corpori vitae principium proprium, ab anima rationali re ipsa discretum, eo temeritatis progressum esse, ut oppositam sententiam et

It was ... criticized that Baltzer ..., when he brought the whole controversy back to the point of whether there is a principle of life proper to the body distinct in itself from the rational soul, progressed to such a point

*2831 [1] Augustine, *De civitate Dei* X, 23 (B. Dombart and A. Kalb: CpChL 47 [1955]: $297_{23-25}$ / CSEL 40/I:$485_{1-3}$ / PL 41:300).

appellaret haereticam et pro tali habendam esse multis verbis argueret.

Quod quidem non possumus non vehementer improbare, considerantes hanc sententiam, quae unum in homine ponit vitae principium, animam scilicet rationalem, a qua corpus quoque et motum et vitam omnem et sensum accipiat, in Dei Ecclesia esse communissimam atque Doctoribus plerisque, et probatissimis quidem maxime, cum Ecclesiae dogmate ita videri coniunctam, ut huius sit legitima solaque vera interpretatio, nec proinde sine errore in fide possit negari.

of temerity that he declared the opposite opinion to be heretical, and with many words he argued for such to be maintained.

This, however, we cannot fail to condemn vehemently, considering that the judgment that assumes there is one principle of life in man—namely, the rational soul, from which the body also receives its movement and all its life and feeling—is the most universal within the Church of God and that, for the majority of the Doctors, and especially those most approved, it is seen to be so joined with the dogma of the Church that it may be the only legitimate and true interpretation, and, consequently, it may not be denied without error in the faith.

## 2835–2839: Instruction of the Holy Office to the Apostolic Vicar of Zhejiang, August 1 (3), 1860

*Ed.:* CollPF, 2nd ed., 1:655, no. 1198.

*The Disposition Required in the Subject of Baptism*

*Expos.:* [*Missionarius, consulere volens tam reverentiae sacramenti quam saluti aeternae infirmi iam morituri, confert*] baptismum sub hac condicione: "si tu es vere dispositus", expresse intendens se non baptizare sepositis bonis dispositionibus.

*Qu.:* Utrum talis modus conferendi baptismum licitus sit vel non?

*Exposition:* [*A missionary, wishing to reflect on both the reverence for the sacrament and the eternal salvation of the sick about to die, confers*] baptism under this condition: "if you are truly disposed", intending expressly not to baptize in the absence of good dispositions. **2835**

*Question:* Is such a mode of conferring baptism licit or not?

*Resp.:* Explorata res est, tres in adulto requiri dispositiones ad baptismum rite suscipiendum: fidem nempe, paenitentiam et intentionem illum percipiendi. Fides profecto necessaria est qua adultus debet esse sufficienter instructus, iuxta propriae intelligentiae mensuram, de mysteriis christianae religionis, et ea firmiter credere; et necessaria item est paenitentia, qua debet peccata sua dolere et actum elicere vel contritionis vel attritionis; ac tertio necessario requiritur intentio seu voluntas suscipiendi hoc sacramentum, eaque deficiente non imprimitur in adulto baptismatis character.

*Response:* It is certain that three dispositions are required of an adult in undertaking the baptismal rite: namely, faith, repentance, and that intention of receiving it. Faith is certainly necessary, in which the adult ought to be sufficiently instructed, according to the capacity of the individual intelligence, concerning the mysteries of the Christian religion, and the adult ought to believe firmly in them; and likewise repentance is necessary, in which he ⟨the adult⟩ ought to be sorry for his sins and bring forth an act of contrition or attrition; and thirdly, the intention or the desire of receiving this sacrament is necessarily required, and if this is lacking, the character of baptism is not imprinted upon the adult. **2836**

At enim vero fides et paenitentia in adulto requiruntur, ut licite sacramentum suscipiat et fructum sacramenti consequatur; intentio vero necessaria est ad illud valide consequendum, adeo ut qui baptizatur adultus sine fide ac paenitentia illicite quidem, at valide baptizatur, et contra, qui baptizatur absque voluntate sacramentum suscipiendi nec licite nec valide baptizatur.

But certainly faith and repentance are required in an adult so that the sacrament may be received licitly and the fruit of the sacrament may be obtained; but the intention is necessary for obtaining it validly; indeed, an adult who is baptized without faith and repentance certainly is baptized illicitly but baptized validly, and, conversely, he ⟨the adult⟩ who is baptized without the desire of receiving the sacrament is baptized neither licitly nor validly. **2837**

Hisce praemissis facile erit dignoscere, missionarium in proposito casu non bene se gessisse, quando baptismum administrans adulto moribundo, eodem calculo habuit dispositiones requisitas ad baptismum licite administrandum et eas quae ad illum valide

Based on these premises, it will be easy to recognize that the missionary has not conducted himself well in the proposed case, when, in administering baptism to a dying adult, he gave the dispositions required for administering baptism licitly the same weight as those that are **2838**

percipiendum necessario requiruntur. In dubio enim, utrum adultus morti proximus sufficienter instructus sit de fidei mysteriis et ea sufficienter crediderit, atque in dubio, utrum ipsum anteactae vitae sincere paeniteat, cum mortis necessitas urgeat, sacramentum absolute administrare ei debet absque ulla condicione. In dubio vero, utrum ipse vere intendat baptismum suscipere, si praevio diligenti examine de hac intentione adhuc dubitetur, baptismus conferri debet sub condicione: dummodo sit capax baptismi....

necessarily required for receiving it validly. Indeed, in case of doubt as to whether the adult close to death is sufficiently instructed in the mysteries of the faith and believes them sufficiently and in a case of doubt as to whether he sincerely repents of prior acts of his life, when the urgency of death demands it, the sacrament must be absolutely administered to him without any condition. But in a doubt as to whether he truly intends to receive baptism, if, on the basis of a prior diligent examination, this intention is still subject to doubt, the baptism ought to be administered conditionally: as long as he is capable of baptism....

**2839** Praeterea nec bene se gessit missionarius, quando baptismum conferens sub condicione, intendit se non baptizare sepositis bonis dispositionibus in suscipiente baptismum: nam in casu missionarius debet tantum intendere se baptizare quatenus suscipiens sit capax baptismi, id est illum sincere percipere velit.

In addition, the missionary has not conducted himself well when, conferring baptism conditionally, he intends not to baptize if the good dispositions are lacking in the one who receives baptism: for, in ⟨the present⟩ case, the missionary must only intend to baptize insofar as the one receiving is capable of baptism, that is, sincerely wishes to receive it.

### 2841–2847: Decree of the Holy Office, September 18, 1861

The decree itself does not name the author of the propositions suspected of pantheism and ontologism. An indication is given in the decree of the Holy Office of March 2, 1866, which condemns not only traditionalist ideas but also those related to ontologism and traducianism of the Louvain professor Gerhard Casimir Ubaghs (ASS 3 [1867/1868]: 215–17); where, on p. 216, it reads: "[*The cardinals*] were obliged to recognize that in these books [*that is, the "Theodicea" and, at times, the "Logica" of the abovementioned Ubaghs*] doctrines are advanced that are clearly similar to the seven propositions that ... on September 18, 1861, the Congregation of the Holy Office decided could not, in any way, be safely taught" ([*Cardinales*] perspicere debuerunt, tradi in illis libris [scl. *Theodicea*, interdum et *Logica* dicti Ubaghs] doctrinas plane similes aliquot ex septem propositionibus, quas ... S. Officii Congregatio die 18 Sept. a 1861 haud tuto tradi posse iudicavit). In light of this decree, Flavien-Abel-Antoine Hugonin, before being named bishop of Bayeux, was obliged to retract similar opinions that he had brought forward in his *Ontologie ou Étude des lois de la pensée*, 2 vols. (Paris, 1856–1857).

*Ed.:* ASS 3 (1867/1868; 5th ed., 1878): 204f.

*Errors of the Ontologists*

*Qu.:* Utrum sequentes propositiones tuto tradi possint:

*Question:* May the following propositions be safely taught?

**2841** 1. Immediata Dei cognitio, habitualis saltem, intellectui humano essentialis est, ita ut sine ea nihil cognoscere possit: siquidem est ipsum lumen intellectuale.

1. The immediate knowledge of God, habitual at least, is essential to the human intellect, so much so that, without it, it ⟨the intellect⟩ can know nothing, since indeed it is itself the light of understanding.

**2842** 2. Esse illud, quod in omnibus et sine quo nihil intelligimus, est esse divinum.

2. That being which we know in all things and without which ⟨we know⟩ nothing is the divine being.

**2843** 3. Universalia a parte rei considerata a Deo realiter non distinguuntur.

3. Universals, considered in their reality, are not really distinct from God.

**2844** 4. Congenita Dei tamquam entis simpliciter notitia omnem aliam cognitionem eminenti modo involvit, ita ut per eam omne ens, sub quocumque respectu cognoscibile est, implicite cognitum habeamus.

4. The innate knowledge of God, as being clear and simple, includes, in an eminent way, all other knowledge, so that through it we have knowledge implicitly of all being, under whatever aspect it is knowable.

**2845** 5. Omnes aliae ideae non sunt nisi modificationes ideae, qua Deus tamquam ens simpliciter intelligitur.

5. All other ideas are nothing else but modifications of the idea by which God, as clear and simple being, is known.

6. Res creatae sunt in Deo tamquam pars in toto, non quidem in toto formali, sed in toto infinito, simplicissimo, quod suas quasi partes absque ulla sui divisione et diminutione extra se ponit.

6. Created things are in God as a part in the whole, not indeed in the formal whole, but in the infinite whole, the most simple, which sets its parts, as it were, outside of itself without any division or diminution of itself. **2846**

7. Creatio sic explicari potest: Deus ipso actu speciali, quo se intelligit et vult tamquam distinctum a determinata creatura, homine v. g., creaturam producit.

7. Creation can be explained in this way: God produces a creature by the same special act by which he knows himself and wills himself as distinct from a determined creature, for example, man. **2847**

*Censura S. Officii:* Negative.

*Judgment of the Holy Office:* No.

## 2850–2861: Letter *Gravissimas inter* to the Archbishop of Munich-Freising, December 11, 1862

Various doctrines of Jakob Frohschammer (1821–1893), professor at the University of Munich, were condemned by the Sacred Congregation of the Index and by the pope himself in the letter quoted. Pius IX refers to: *Einleitung in die Philosophie and Grundriss der Metaphysik* (1858); *Über die Freiheit der Wissenschaft* (1861); *Athenaeum* (philosophical review, vols. 1–3, 1858–1862, published at Munich). Frohschammer refused to submit. His archbishop published this letter and divested him of his office (March 1863).

*Ed.:* ASS 8 (1874): 430–34 / ASyll 220–24 / Pius IX, *Acta* 1/III, 549–55 / Katholik 43/I (1863): 386–91.

*Errors of Jakob Frohschammer on the Liberty of Science*

[*S. Congregatio Indicis iudicavit, auctorem*] a catholica veritate aberrare. Atque id ex duplici praesertim parte, et primo quidem quod auctor tales humanae rationi tribuat vires, quae rationi ipsi minime competunt, secundo vero, quod eam omnia opinandi et quidquid semper audendi libertatem eidem rationi concedat, ut ipsius Ecclesiae iura, officium et auctoritas de medio omnino tollantur.

[*The Sacred Congregation of the Index has decided that the author*] strays from Catholic truth. And this especially in two respects; the first, indeed, because the author attributes to human reason such powers that in no way belong to reason itself; and the second, because he grants to this same reason such liberty of judging all things and of always daring anything whatsoever that the rights, office, and authority of the Church herself are completely abolished. **2850**

Namque auctor in primis edocet, philosophiam, si recta eius habeatur notio, posse non solum percipere et intelligere ea christiana dogmata, quae naturalis ratio cum fide habet communia (tamquam commune scilicet perceptionis obiectum), verum etiam ea, quae christianam religionem fidemque maxime et proprie efficiunt, ipsumque scilicet supernaturalem hominis finem et ea omnia, quae ad ipsum spectant, atque sacratissimum Dominicae Incarnationis mysterium ad humanae rationis et philosophiae provinciam pertinere, rationemque, dato hoc obiecto, suis propriis principiis scienter ad ea posse pervenire.

Etsi vero aliquam inter haec et illa dogmata distinctionem auctor inducat, et haec ultima minore iure rationi attribuat, tamen clare aperteque docet, etiam haec contineri inter illa, quae veram propriamque scientiae seu philosophiae materiam constituunt.

For the author teaches especially that philosophy, if one has a right notion of it, can perceive and understand not only those Christian dogmas that natural reason has in common with faith (that is, as a common object of perception), but also those that principally and properly constitute Christian religion and faith, namely, the supernatural end of man itself and all that is related to it; and also that the most holy mystery of the Incarnation of the Lord belongs to the province of human reasoning and philosophy; and that reason, when this object is presented ⟨to it⟩, can by its own proper principles arrive at those ⟨dogmas⟩ with understanding. **2851**

But, even if the author makes some distinction between these ⟨natural⟩ and those ⟨Christian⟩ dogmas and attributes these latter to reason with less right, nevertheless, he clearly and openly teaches that these ⟨Christian dogmas⟩ are also included among those that constitute the true and proper matter of science or philosophy.

Quocirca ex eiusdem auctoris sententia concludi omnino possit ac debeat, rationem in abditissimis etiam divinae sapientiae ac bonitatis, immo etiam et liberae eius voluntatis mysteriis, licet posito revelationis obiecto, posse ex se ipsa, non iam ex divinae auctoritatis

Accordingly, it can and must definitely be inferred from the opinion of this same author that, even in the deepest mysteries of divine wisdom and goodness, indeed, even in the mysteries of his free will, provided only the object of revelation be given, reason can of **2852**

principio, sed ex naturalibus suis principiis et viribus ad scientiam seu certitudinem pervenire. Quae auctoris doctrina quam falsa sit et erronea, nemo est, qui ... non illico videat....

itself, no longer on the principle of divine authority, but on its own natural principles and strength, reach understanding or certitude. There is no one ... who does not see immediately how "false" and "erroneous" is this teaching of the author....

**2853** Namque si isti philosophiae cultores vera ac sola rationis et philosophicae disciplinae tuerentur principia et iura, debitis certe laudibus essent prosequendi. Siquidem vera ac sana philosophia nobilissimum suum locum habet, cum eiusdem philosophiae sit, veritatem diligenter inquirere humanamque rationem, licet primi hominis culpa obtenebratam, nullo tamen modo exstinctam, recte ac sedulo excolere, illustrare, eiusque cognitionis obiectum ac permultas veritates percipere, bene intelligere, promovere, earumque plurimas, uti Dei exsistentiam, naturam, attributa, quae etiam fides credenda proponit, per argumenta ex suis principiis petita demonstrare, vindicare, defendere, atque hoc modo viam munire ad haec dogmata fide rectius tenenda et ad illa etiam reconditiora dogmata, quae sola fide percipi primum possunt, ut illa aliquo modo a ratione intelligantur. Haec quidem agere atque in his versari debet severa et pulcherrima verae philosophiae scientia....

For, if these worshippers of philosophy were protecting the true and sole principles and rights of reason and philosophic study, they should certainly be honored with merited praise. For true and sound philosophy has its own most noble position, since it is the task of such philosophy to search diligently into truth and to cultivate and enlighten rightly and carefully human reason, darkened as it is by the guilt of the first man but by no means extinguished; and to perceive, to understand well, and to advance the object of its cognition and many truths; to demonstrate, vindicate, and defend, by arguments sought from its own principles, many of those truths, such as the existence, nature, and attributes of God that faith also proposes for ⟨our⟩ belief; and, in this way, to prepare the way so that these dogmas might be more correctly held by faith and even ⟨so that⟩ those more hidden dogmas that can be perceived at first by faith alone may in some way be understood by reason. The exacting and most beautiful science of true philosophy ought, indeed, to do such things and to be occupied with them....

**2854** At vero in hoc gravissimo sane negotio tolerare numquam possumus, ut omnia temere permisceantur, utque ratio illas etiam res, quae ad fidem pertinent, occupet atque perturbet, cum certissimi omnibusque notissimi sint fines, ultra quos ratio numquam suo iure est progressa vel progredi potest. Atque ad huiusmodi dogmata ea omnia maxime et apertissime spectant, quae supernaturalem hominis elevationem ac supernaturale eius cum Deo commercium respiciunt atque ad hunc finem revelata noscuntur. Et sane cum haec dogmata sint supra naturam, idcirco naturali ratione ac naturalibus principiis attingi non possunt. Numquam siquidem ratio suis naturalibus principiis ad huiusmodi dogmata scienter tractanda effici potest idonea.

Quod si haec isti temere asseverare audeant, sciant, se certe non a quorumlibet doctorum opinione, sed a communi et numquam immutata Ecclesiae doctrina recedere.

However, we can never tolerate that in this assuredly very grave matter all things be rashly confused and that reason should also seize upon and disturb those things that pertain to faith, even though the limits beyond which reason in its own right has never advanced nor can advance are fixed and well known to all. To dogmas of this sort belong particularly and clearly all those that treat of the supernatural elevation of man and his supernatural fellowship with God and that are known to have been revealed for this purpose. And surely, since these dogmas are above nature, they cannot, therefore, be reached by natural reason and natural principles. For, indeed, reason by its own natural principles can never be made fit to treat such dogmas scientifically.

But, if those ⟨men⟩ dare to assert this rashly, let them know that they are withdrawing, not merely from the opinion of a few learned persons, but from the common and never-changing doctrine of the Church.

**2855** Ex divinis enim Litteris et sanctorum Patrum traditione constat, Dei quidem exsistentiam multasque alias veritates ab iis etiam, qui fidem nondum susceperunt, naturali rationis lumine cognosci [*cf. Rm 1*], sed illa reconditiora dogmata Deum solum manifestasse, dum notum facere voluit "mysterium, quod absconditum fuit a saeculis et generationibus" [*Col 1:26*]....

For, on the basis of the divine Scriptures and the tradition of the holy Fathers, it is in fact established that the existence of God and many other truths were known [*cf. Rom 1*] by the natural light of reason, even by those who had not yet received the faith, but that God alone revealed those more hidden dogmas since he wished to make known "the mystery hidden for ages and generations" [*Col 1:26*]....

... Sancti Patres in Ecclesiae doctrina tradenda continenter distinguere curarunt rerum divinarum notionem, quae naturalis intelligentiae vi omnibus est communis, ab illarum rerum notitia, quae per Spiritum Sanctum fide suscipitur, et constanter docuerunt, per hanc ea nobis in Christo revelari mysteria, quae non solam humanam philosophiam, verum etiam angelicam naturalem intelligentiam transcendunt, quaeque etiamsi divina revelatione innotuerint et ipsa fide fuerint suscepta, tamen sacro adhuc ipsius fidei velo tecta et obscura caligine obvoluta permanent, quamdiu in hac mortali vita peregrinamur a Domino.

... The holy Fathers, in transmitting the teaching of **2856**
the Church, have constantly taken care to distinguish the knowledge of divine things that is common to all by the power of natural intelligence from the knowledge of those things that is received on faith through the Holy Spirit; and they have continuously taught that through this ⟨faith⟩ those mysteries are revealed to us in Christ that transcend not only human philosophy but even the natural intelligence of angels and that, although they are known through divine revelation and have been accepted by faith itself, nevertheless, remain still covered by the sacred veil of faith itself and wrapped in an obscuring mist as long as in this mortal life we travel as pilgrims far from the Lord.

Ex his omnibus patet, alienam omnino esse a catholicae Ecclesiae doctrina sententiam, qua idem Frohschammer asserere non dubitat, omnia indiscriminatim christianae religionis dogmata esse obiectum naturalis scientiae seu philosophiae, et humanam rationem historice tantum excultam, modo haec dogmata ipsi rationi tamquam obiectum proposita fuerint, posse ex suis naturalibus viribus et principio ad veram de omnibus etiam reconditioribus dogmatibus scientiam pervenire [*cf.* *2909].

From all this, it is clear that that proposition is wholly **2857**
foreign to the teaching of the Catholic Church by which the same Frohschammer does not hesitate to assert that all the dogmas of the Christian religion without distinction are the object of natural science or philosophy and that human reason, cultivated merely historically, can from its own natural powers and principle arrive at the true understanding concerning all—even the more hidden—dogmas, provided these dogmas have been proposed to reason itself as an object [*cf.* *2909].

Nunc vero in memoratis eiusdem auctoris scriptis alia dominatur sententia, quae catholicae Ecclesiae doctrinae ac sensui plane adversatur. Etenim eam philosophiae tribuit libertatem, quae non scientiae libertas, sed omnino reprobanda et intoleranda philosophiae licentia sit appellanda. Quadam enim distinctione inter philosophum et philosophiam facta, tribuit philosopho ius et officium se submittendi auctoritati, quam veram ipse probaverit, sed utrumque philosophiae ita denegat, ut, nulla doctrinae revelatae ratione habita, asserat, ipsam numquam debere ac posse auctoritati se submittere.

But now, in the said writings of this author another **2858**
opinion prevails that is plainly opposed to the teaching and understanding of the Catholic Church. For, he attributes a freedom to philosophy that must be called, not the freedom of science, but an utterly reprobate and intolerable license of philosophy. For, having made a distinction between philosopher and philosophy, he attributes to the "philosopher" the right and duty of submitting himself to the authority that he himself has approved as true, but he denies both ⟨right and duty⟩ to philosophy, so that taking no account of revealed doctrine he asserts that it ⟨philosophy⟩ ought never and can never submit itself to authority.

Quod esset tolerandum et forte admittendum, si haec dicerentur de iure tantum, quod habet philosophia, suis principiis seu methodo ac suis conclusionibus uti, sicut et aliae scientiae, ac si eius libertas consisteret in hoc suo iure utendo, ita ut nihil in se admitteret, quod non fuerit ab ipsa suis condicionibus acquisitum aut fuerit ipsi alienum.

Sed haec iusta philosophiae libertas suos limites noscere et experiri debet. Numquam enim non solum philosopho, verum etiam philosophiae licebit aut aliquid contrarium dicere iis, quae divina revelatio et Ecclesia docet, aut aliquid ex eisdem in dubium vocare propterea, quod non intelligit, aut iudicium non suscipere, quod Ecclesiae auctoritas de aliqua philosophiae conclusione, quae hucusque libera erat, proferre constituit.

And this would be tolerable and perhaps admissible if **2859**
it were said only about the right that philosophy has to use its own principles or methods and its own conclusions, as also the other sciences ⟨do⟩, and if its liberty consisted in employing this right in such a way that it would admit nothing into itself that had not been acquired by it according to its own conditions or was foreign to it.

But, such legitimate freedom of philosophy must recognize and observe its limitations. For, it will never be permitted either to a philosopher or to philosophy to say anything contrary to what divine revelation and the Church teaches or to call any of the same into doubt because ⟨he or it⟩ does not understand them or not to accept a judgment that the authority of the Church has decided to bring forward concerning some conclusion of philosophy that was hitherto free.

**2860** Accedit etiam, ut idem auctor philosophiae libertatem seu potius effrenatam licentiam tam acriter tam temere propugnet, ut minime vereatur asserere, Ecclesiam non solum non debere in philosophiam umquam animadvertere, verum etiam debere ipsius philosophiae tolerare errores eique relinquere, ut ipsa se corrigat [*cf.* *2911], ex quo evenit, ut philosophi hanc philosophiae libertatem necessario participent atque ita etiam ipsi ab omni lege solvantur....

To this it is also added that the same author so insistently, so rashly advocates the liberty, or rather the unbridled license, of philosophy that he does not at all fear to assert that the Church not only ought never to criticize philosophy but should even tolerate the errors of philosophy itself and leave it to correct itself [*cf.* *2911], from which it happens that philosophers necessarily share in this liberty of philosophy and so even they themselves are released from all law....

**2861** Quocirca Ecclesia ex potestate sibi a divino suo auctore commissa non solum ius, sed officium praesertim habet, non tolerandi, sed proscribendi ac damnandi omnes errores, si ita fidei integritas et animarum salus postulaverint, et omni philosopho, qui Ecclesiae filius esse velit, ac etiam philosophiae id officium incumbit, nihil umquam dicere contra ea, quae Ecclesia docet, et ea retractare, de quibus eos Ecclesia monuerit.

Therefore, the Church, by the power entrusted to her by her divine Founder, has not only the right, but particularly the duty of not tolerating but of proscribing and condemning all errors, if the integrity of faith and the salvation of souls so demand; and it is incumbent as a duty on every philosopher who wishes to be a son of the Church, and also on philosophy, never to say anything against what the Church teaches and to retract that about which the Church has warned them.

Sententiam autem, quae contrarium edocet, omnino erroneam et ipsi fidei, Ecclesiae eiusque auctoritati vel maxime iniuriosam esse edicimus et declaramus.

We proclaim and declare, however, that a view that teaches the contrary is entirely erroneous and to the highest degree harmful to faith itself, to the Church, and to her authority.

### 2865–2867: Encyclical *Quanto conficiamur moerore* to the Italian Bishops, August 10, 1863

Pius IX linked the principle "Extra Ecclesiam nulla salus" (outside the Church, there is no salvation; cf. *802, n. 1), which at that time was used against indifferentism, with the pardonable ground of "ignorantia invincibilis" (invincible ignorance). On the unqualified use of the principle, cf. *870 and 1351. Besides the following text, cf. *2479 and the discourse *Singulari quadam* of December 9, 1854 (Pius IX, *Acta* I/I, 626 / ASyll 125 / CollLac 6:845d): "It must, by all means, be maintained from faith that outside of the apostolic Roman Church no one can be saved ...; but, nevertheless, it must equally be held as certain that those who suffer from the ignorance of the true religion, if this ignorance should be invincible, are not subject to blame in this matter before the eyes of the Lord" (Tenendum quippe ex fide est, extra Apostolicam Romanam Ecclesiam salvum fieri neminem posse ...; sed tamen pro certo pariter habendum est, qui verae religionis ignorantia laborent, si ea sit invincibilis, nulla ipsos obstringi huiusce rei culpa ante oculos Domini). This is touched on very briefly in the encyclical *Singulari quidem* to the Austrian bishops (Pius IX, *Acta* I/II, 517 / ASyll 146). For a further clarification of this principle, see *3866.

*Ed.:* ASyll 229 / Pius IX, *Acta* I/III, 613 / Katholik 43/II (1863): 260.

*Indifferentism*

**2865** Iterum commemorare et reprehendere oportet gravissimum errorem, in quo nonnulli catholici misere versantur, qui homines in erroribus viventes et a vera fide atque a catholica unitate alienos ad aeternam vitam pervenire posse opinantur [*cf.* *2917]. Quod quidem catholicae doctrinae vel maxime adversatur.

It is necessary once more to mention and censure the very serious error into which some Catholics have unfortunately fallen. For they are of the opinion that men who live in errors, estranged from the true faith and Catholic unity, can attain eternal life [*cf.* *2917]. This is certainly altogether contrary to Catholic teaching.

**2866** Notum Nobis vobisque est, eos, qui invincibili circa sanctissimam nostram religionem ignorantia laborant, quique naturalem legem eiusque praecepta in omnium cordibus a Deo insculpta sedulo servantes ac Deo oboedire parati, honestam rectamque vitam agunt, posse, divinae lucis et gratiae operante virtute, aeternam consequi vitam, cum Deus, qui omnium mentes, animos, cogitationes habitusque plane intuetur, scrutatur et noscit, pro summa sua bonitate et clementia minime patiatur, quempiam aeternis puniri suppliciis, qui voluntariae culpae reatum non habeat.

We know as well as you that those who suffer from invincible ignorance with regard to our most holy religion, by carefully keeping the natural law and its precepts, which have been written by God in the hearts of all, by being disposed to obey God and to lead a virtuous and correct life, can, by the power of divine light and grace, attain eternal life. For God, who sees, examines, and knows completely the minds and souls, the thoughts and qualities of all, will not permit, in his infinite goodness and mercy, anyone who is not guilty of a voluntary fault to suffer eternal punishment.

Sed notissimum quoque est catholicum dogma, neminem scilicet extra catholicam Ecclesiam posse salvari, et contumaces adversus eiusdem Ecclesiae auctoritatem, definitiones, et ab ipsius Ecclesiae unitate atque a Petri successore Romano Pontifice, cui vineae custodia a Salvatore est commissa, pertinaciter divisos aeternam non posse obtinere salutem....

However, also well known is the Catholic dogma **2867** that no one can be saved outside the Catholic Church and that those who obstinately oppose the authority of the definitions of the Church and who stubbornly remain separated from the unity of this Church and from the Roman pontiff, the successor of Peter, to whom the Savior entrusted the care of his vineyard, cannot obtain salvation....

## 2875–2880: Letter *Tuas libenter* to the Archbishop of Munich-Freising, December 21, 1863

Johannes Joseph Ignaz von Döllinger, professor in Munich, was one of the originators, in September 1863, of that city's "assembly of Catholic scholars". In accordance with doctrinal statements, he asked for freedom of research in theology. In this letter, Pius IX sets out guidelines for the treatment of theology.

*Ed.:* ASS 8 (1874): 438–41 / ASyll 244–47 / Pius IX, *Acta* 1/III, 638–43 / Katholik 44/I (1864): 259–63.

*Submission to the Magisterium of the Church*

Noscebamus ... nonnullos ex catholicis, qui severioribus disciplinis excolendis operam navant, humani ingenii viribus nimium fidentes errorum periculis haud fuisse absterritos, ne in asserenda fallaci et minime sincera scientiae libertate abriperentur ultra limites, quos praetergredi non sinit oboedientia debita erga magisterium Ecclesiae ad totius revelatae veritatis integritatem servandam divinitus institutum. Ex quo evenit, ut huiusmodi catholici misere decepti et iis saepe consentiant, qui contra huius Apostolicae Sedis ac Nostrarum Congregationum decreta declamant ac blaterant, ea liberum scientiae progressum impedire [*cf.* *2912], et periculo se exponunt sacra illa frangendi oboedientiae vincula, quibus ex Dei voluntate eidem Apostolicae huic obstringuntur Sedi, quae a Deo ipso veritatis magistra et vindex fuit constituta.

We have heard ... that some Catholics who diligently **2875** devote themselves to cultivating serious scholarship, trusting too much in the powers of the human mind ⟨and⟩ not at all deterred by the dangers of errors in asserting a false and in no way genuine liberty of science, have been carried outside the limits beyond which the obedience due to the teaching authority of the Church, divinely appointed to preserve the integrity of all revealed truth, does not permit them to proceed. Therefore, it happens that such Catholics, miserably deceived, often agree with those who decry and rant against the decrees of this Apostolic See and of Our congregations that these ⟨decrees⟩ hinder the free progress of science [*cf.* *2912]; and they expose themselves to the danger of breaking those sacred ties of obedience by which, according to the will of God, they are bound to this same Apostolic See, which has been appointed by God himself as the teacher and defender of truth.

Neque ignorabamus, in Germania etiam falsam invaluisse opinionem adversus veterem scholam et adversus doctrinam summorum illorum Doctorum [*cf.* *2913], quos propter admirabilem eorum sapientiam et vitae sanctitatem universalis veneratur Ecclesia. Qua falsa opinione ipsius Ecclesiae auctoritas in discrimen vocatur, quandoquidem ipsa Ecclesia non solum per tot continentia saecula permisit, ut ex eorumdem Doctorum methodo et ex principiis communi omnium catholicarum scholarum consensu sancitis theologica excoleretur scientia, verum etiam saepissime summis laudibus theologicam eorum doctrinam extulit illamque veluti fortissimum fidei propugnaculum et formidanda contra suos inimicos arma vehementer commendavit....

Nor are We unaware that in Germany also there **2876** prevailed a false opinion against the old school and against the teaching of those eminent Doctors [*cf.* *2913] whom the universal Church venerates because of their admirable wisdom and sanctity of life. By this false opinion the authority of the Church herself is called into doubt, especially since the Church herself not only, through so many continuous centuries, has permitted that theological science be cultivated according to the method of these same Doctors and according to principles established by the common consent of all Catholic schools, but she ⟨the Church⟩ also very often extolled their theological doctrine with the highest praises and emphatically recommended it as a most strong rampart of the faith and a formidable weapon against its enemies....

Equidem cum omnes eiusdem conventus viri ... asseruerint, scientiarum progressum et felicem exitum in devitandis ac refutandis miserrimae nostrae aetatis erroribus omnino pendere ab intima erga veritates

Indeed, since all the men of this assembly ... have **2877** asserted that the progress of science and its happy success in avoiding and refuting the errors of our most wretched age depend entirely on a close adherence to revealed

revelatas adhaesione, quas catholica docet Ecclesia, ipsi noverunt ac professi sunt illam veritatem, quam veri catholici scientiis excolendis et evolvendis dediti semper tenuere ac tradiderunt. Atque hac veritate innixi potuerunt ipsi sapientes ac veri catholici viri scientias easdem tuto excolere, explanare easque utiles certasque reddere.

Quod quidem obtineri non potest, si humanae rationis lumen finibus circumscriptum eas quoque veritates investigando, quas propriis viribus et facultatibus assequi potest, non veneretur maxime, ut par est, infallibile et increatum divini intellectus lumen, quod in christiana revelatione undique mirifice elucet. Quamvis enim naturales illae disciplinae suis propriis ratione cognitis principiis nitantur, catholici tamen earum cultores divinam revelationem veluti rectricem stellam prae oculis habeant oportet, qua praelucente sibi a syrtibus et erroribus caveant, ubi in suis investigationibus et commentationibus animadvertant posse se illis adduci, ut saepissime accidit, ad ea proferenda, quae plus minusve adversentur infallibili rerum veritati, quae a Deo revelatae fuere.

truths that the Catholic Church teaches, they themselves have recognized and professed that truth which true Catholics devoted to cultivating and setting forth knowledge have always held and handed down. And so, relying on this truth, these wise and truly Catholic men could cultivate these sciences in safety, explain them, and make them useful and certain.

This could not be achieved, though, if the light of human reason, circumscribed by limits even in investigating those truths also that it can attain by its own powers and faculties, did not venerate above all, as is just, the infallible and uncreated light of the divine intellect that shines forth wonderfully everywhere in Christian revelation. For, although those natural disciplines rely on their own proper principles, apprehended by reason, nevertheless, Catholics who cultivate ⟨these disciplines⟩ must have divine revelation before their eyes as a guiding star, so that with the help of its light, they may guard against shoals and errors, when they perceive in their investigations and deliberations that they could be led by them—as often happens—to bring forward what is more or less in conflict with the infallible truth of things that have been revealed by God.

**2878** Hinc dubitare nolumus, quin ipsius conventus viri commemoratam veritatem noscentes ac profitentes, uno eodemque tempore plane reicere ac reprobare voluerint recentem illam ac praeposteram philosophandi rationem, quae etiamsi divinam revelationem veluti historicum factum admittat, tamen ineffabiles veritates ab ipsa divina revelatione propositas humanae rationis investigationibus supponit, perinde ac si illae veritates rationi subiectae essent vel ratio suis viribus et principiis posset consequi intelligentiam et scientiam omnium supernarum sanctissimae fidei nostrae veritatum et mysteriorum, quae ita supra humanam rationem sunt, ut haec numquam effici possit idonea ad illa suis viribus et ex naturalibus suis principiis intelligenda aut demonstranda [*cf. *2909*].

Hence, We do not doubt that the men of this assembly, knowing and professing the truth mentioned above, have wished at one and the same time clearly to reject and repudiate that recent and preposterous method of philosophizing which, even if it admits divine revelation as a historical fact, nevertheless, submits the ineffable truths made known by divine revelation to the investigations of human reason; just as if those truths had been subject to reason or as if reason, by its own powers and principles, could attain understanding and knowledge of all the supernal truths and mysteries of our most holy faith, which are so far above human reason that it can never be made fit to understand or demonstrate them by its own powers and by its own natural principles [*cf. *2909*].

**2879** ... Persuadere Nobis volumus, noluisse obligationem, qua catholici magistri ac scriptores omnino adstringuntur, coarctare in iis tantum, quae ab infallibili Ecclesiae iudicio veluti fidei dogmata ab omnibus credenda proponuntur [*cf *2922*]. Atque etiam Nobis persuademus, ipsos noluisse declarare, perfectam illam erga revelatas veritates adhaesionem, quam agnoverunt necessariam omnino esse ad verum scientiarum progressum assequendum et ad errores confutandos, obtineri posse, si dumtaxat dogmatibus ab Ecclesia expresse definitis fides et obsequium adhibeatur. Namque etiamsi ageretur de illa subiectione, quae fidei divinae actu est praestanda, limitanda tamen non esset ad ea, quae expressis oecumenicorum Conciliorum aut Romanorum Pontificum huiusque Apostolicae Sedis

... We readily wish to accept that they did not wish to restrict the obligation by which Catholic teachers and authors are absolutely bound only to what the infallible judgment of the Church sets forth as dogmas of the faith to be believed by all [*cf. *2922*]. And We are likewise persuaded that they did not wish to declare that this perfect adherence to revealed truths, which they recognized as absolutely necessary to attain true progress in the sciences and to refute errors, could be obtained if faith and obedience were given only to dogmas expressly defined by the Church. For even if it were a matter of that submission which must be manifested by an act of divine faith, nevertheless, this would not have to be limited to those matters that have been defined by explicit decrees of ecumenical councils or by the Roman pontiffs and by

decretis definita sunt, sed ad ea quoque extendenda, quae ordinario totius Ecclesiae per orbem dispersae magisterio tamquam divinitus revelata traduntur ideoque universali et constanti consensu a catholicis theologis ad fidem pertinere retinentur.

this Apostolic See, but would also have to be extended to those matters transmitted as divinely revealed by the ordinary Magisterium of the whole Church dispersed throughout the world and, for that reason, held by the universal and constant consensus of Catholic theologians as belonging to the faith.

Sed cum agatur de illa subiectione, qua ex conscientia ii omnes catholici obstringuntur, qui in contemplatrices scientias incumbunt, ut novas suis scriptis Ecclesiae afferant utilitates, idcirco eiusdem conventus viri recognoscere debent, sapientibus catholicis haud satis esse, ut praefata Ecclesiae dogmata recipiant ac venerentur, verum etiam opus esse, ut se subiciant tum decisionibus, quae ad doctrinam pertinentes a Pontificiis Congregationibus proferuntur, tum iis doctrinae capitibus, quae communi et constanti Catholicorum consensu retinentur ut theologicae veritates et conclusiones ita certae, ut opiniones eisdem doctrinae capitibus adversae, quamquam haereticae dici nequeant, tamen aliam theologicam mereantur censuram.

But, since it is a matter of that subjection by which **2880** in conscience all those Catholics are bound who work in the speculative sciences, in order that they may bring new advantages to the Church by their writings, on that account, then, the men of that same convention must recognize that it is not sufficient for learned Catholics to accept and revere the aforesaid dogmas of the Church, but that it is also necessary to subject themselves to the decisions pertaining to doctrine that are issued by the Pontifical Congregations and also to those points of doctrine that are held by the common and constant consent of Catholics as theological truths and conclusions, so certain that opinions opposed to these same forms of doctrine, although they cannot be called heretical, nevertheless deserve some other theological censure.

## 2885–2888: Letter of the Holy Office to the Bishops of England, September 16, 1864

This letter opposes the "branch theory" and prohibits Catholics from joining the "Association for the Promotion of the Reunion of Christendom", which supported this theory. Initially, the English bishops had tolerated this.

*Ed.:* AAS 11 (1919): 310f. (published on the occasion of another decree, ibid., p. 309); ASS 2 (2nd ed.,1870; 5th ed., 1977): 658f. / CollPF, 2nd ed., 1:696f., no. 1262.

### *The Unicity of the Church*

[*Societas ad procurandam christianitatis unitatem Londinii anno 1857 erecta*] expresse profitetur, tres videlicet christianas communiones romano-catholicam, graeco-schismaticam et anglicanam, quamvis invicem separatas ac divisas, aequo tamen iure catholicum nomen sibi vindicare. Aditus igitur in illam patet omnibus ubique locorum degentibus tum catholicis, tum graeco-schismaticis, tum anglicanis, ea tamen lege, ut nemini liceat de variis doctrinae capitibus, in quibus dissentiunt, quaestionem movere, et singulis fas sit propriae religiosae confessionis placita tranquillo animo sectari.

[*The Society founded in London in the year 1857 for the* **2885** *promotion of the unity of Christianity*] expressly declares that the three Christian communions, Roman Catholic, Greek-schismatic, and Anglican, however separated and divided from one another, nevertheless with equal right claim for themselves the name Catholic. Admission, therefore, into that society is open to all, wheresoever they may live, Catholics, Greek-schismatics, and Anglicans, under this condition, however, that no one is permitted to raise a question about the various forms of doctrine in which they disagree and that it is right for each individual to follow with tranquil soul what is acceptable to his own religious creed.

Sociis vero omnibus preces ipsa recitandas et sacerdotibus sacrificia celebranda indicit iuxta suam intentionem: ut nempe tres memoratae christianae communiones, utpote quae, prout supponitur, Ecclesiam catholicam omnes simul iam constituunt, ad unum corpus efformandum tandem aliquando coeant....

It ⟨the society⟩, however, enjoins on all members the prayers to be recited and on the priests the sacrifices to be celebrated according to its own intention: namely, that the said three Christian communions, inasmuch as they, as it is alleged, together now constitute the Catholic Church, may at some time or other unite to form one body....

Fundamentum, cui ipsa innititur, huiusmodi est, quod divinam Ecclesiae constitutionem susque deque vertit. Tota enim in eo est, ut supponat veram Iesu Christi Ecclesiam constare partim ex Romana Ecclesia per

The foundation on which this society rests is such **2886** that it completely overturns the divine constitution of the Church. For, it is wholly in this: that it supposes the true Church of Jesus Christ to be composed partly of the

universum orbem diffusa et propagata, partim vero ex schismate photiano et ex anglicana haeresi, quibus aeque ac Ecclesiae Romanae "unus" sit "Dominus, una fides et unum baptisma" [*Eph 4:5*]....

Roman Church scattered and propagated throughout the whole world, partly, indeed, of the schism of Photius, and of the Anglican heresy, to which, as well as to the Roman Church, "there is one Lord, one faith, one baptism" [*cf. Eph 4:5*]....

**2887** Nihil certe viro catholico potius esse debet, quam ut inter Christianos schismata et dissensiones a radice evellantur, et Christiani omnes sint "solliciti servare unitatem spiritus in vinculo pacis" [*Eph 4:3*].... At quod Christifideles et ecclesiastici viri, haereticorum ductu, et quod peius est, iuxta intentionem haeresi quam maxime pollutam et infectam, pro christiana unitate orent, tolerari nullo modo potest.

Nothing, certainly, could be more welcome to a Catholic man than that schisms and dissensions among Christians be torn out by the roots and that all Christians be "eager to maintain the unity of the Spirit in the bond of peace" [*Eph 4:3*].... But, that the faithful of Christ and the clergy should pray for Christian unity under the leadership of heretics and, what is worse, according to an intention profoundly polluted and infected as much as possible with heresy can in no way be tolerated.

**2888** Vera Iesu Christi Ecclesia quadruplici nota, quam in Symbolo credendam asserimus, auctoritate divina constituitur et dignoscitur: et quaelibet ex hisce notis ita cum aliis cohaeret, ut ab iis nequeat seiungi; hinc fit, ut quae vere est et dicitur catholica, unitatis simul, sanctitatis et apostolicae successionis praerogativa debeat effulgere.

The true Church of Jesus Christ is constituted by divine authority and is recognized by the four marks that, in the Creed, we affirm must be believed; and each one of these marks is so joined to the others that it cannot be separated from them; hence it happens that that Church which truly is and is called Catholic should at the same time shine with the prerogatives of unity, sanctity, and apostolic succession.

Ecclesia igitur catholica una est unitate conspicua perfectaque orbis terrae et omnium gentium, ea profecto unitate, cuius principium, radix et origo indefectibilis est beati Petri Apostolorum principis, eiusque in Cathedra Romana successorum suprema auctoritas et "potior principalitas".[1] Nec alia est Ecclesia catholica, nisi quae super unum Petrum aedificata in unum conexum corpus atque compactum [*cf. Eph 4:16*] unitate fidei et caritatis assurgit....

The Catholic Church, therefore, is one, with a unity that is visible and perfect in the whole world and among all nations, a unity in fact, whose principle, root, and indefectible origin is the supreme authority and "more powerful principality"[1] of Blessed Peter, the prince of the apostles, and of his successors in the chair of Rome. There is no other Catholic Church except the one that, built on the one Peter, grows in the unity of faith and charity in the one body joined and assembled together [*cf. Eph 4:16*]....

## 2890–2896: Encyclical *Quanta cura*, December 8, 1864

*Ed.:* ASS 3 (1867/1868; 2nd ed., 1878): 163–66 / Pius IX, *Acta* I/III, 691–95 / Katholik 45/I (1865): 4–8.

### *Naturalism and Socialism*

**2890** Quoniam, ubi a civili societate fuit amota religio ac repudiata divinae revelationis doctrina et auctoritas, vel ipsa germana iustitiae humanique iuris notio tenebris obscuratur et amittitur, atque in verae iustitiae legitimique iuris locum materialis substituitur vis, inde liquet, cur nonnulli certissimis sanae rationis principiis penitus neglectis posthabitisque audeant conclamare, "voluntatem populi, publica, quam dicunt, opinione vel alia ratione manifestatam constituere supremam legem ab omni divino humanoque iure solutam, et in ordine politico facta consummata eo ipso, quod consummata sunt, vim iuris habere."

And, since where religion has been removed from civil society and the doctrine and authority of divine revelation repudiated, the genuine notion of justice and human right is darkened and lost, and in place of true justice and legitimate right brute force is substituted; thence it appears why it is that some, utterly neglecting and disregarding the surest principles of sound reason, dare to proclaim that "the people's will, manifested by what is called public opinion or in some other way, constitutes a supreme law, free from all divine and human control; and that in the political order accomplished facts, from the very circumstance that they are accomplished, have the force of right."

*2888 [1] Irenaeus of Lyon, *Adversus haereses* III, 3, no. 1 (ed. by W.\W. Harvey [Cambridge, 1857], 2:9 / PG 7:849A / SC 211:32$_{26}$ [= no. 2]).

Verum ecquis non videt planeque sentit, hominum societatem religionis ac verae iustitiae vinculis solutam nullum aliud profecto propositum habere posse, nisi scopum comparandi cumulandique opes nullamque aliam in suis actionibus legem sequi, nisi indomitam animi cupiditatem inserviendi propriis voluptatibus et commodis? . . .

But who does not see and clearly perceive that human society, when set loose from the bonds of religion and true justice, can have, in truth, no other end than the purpose of obtaining and amassing wealth and that ⟨society under such circumstances⟩ follows no other law in its actions except the unchastened desire of ministering to its own pleasure and interests? . . .

Neque contenti amovere religionem a publica societate volunt religionem ipsam a privatis etiam arcere familiis. Etenim funestissimum communismi et socialismi docentes ac profitentes errorem asserunt "societatem domesticam seu familiam totam suae exsistentiae rationem a iure dumtaxat civili mutuari; proindeque ex lege tantum civili dimanare ac pendere iura omnia parentum in filios, cum primis vero ius institutionis educationisque curandae."

Moreover, not content with removing religion from **2891** public society, they wish to banish it also from private families. For, teaching and professing the most fatal error of Communism and Socialism, they assert that "domestic society or the family derives the whole principle of its existence from the civil law alone; and, consequently, that on civil law alone depend all rights of parents over their children, and especially that of providing for education."

Quibus impiis opinionibus machinationibusque in id praecipue intendunt fallacissimi isti homines, ut salutifera catholicae Ecclesiae doctrina ac vis a iuventutis institutione et educatione prorsus eliminetur.

By impious opinions and machinations these most **2892** deceitful men chiefly aim at this result, viz., that the salutary teaching and influence of the Catholic Church may be entirely banished from the instruction and education of youth.

*The Independence of Ecclesiastical from Civil Authority*

Alii instaurantes prava ac toties damnata novatorum commenta insigni impudentia audent Ecclesiae et huius Apostolicae Sedis supremam auctoritatem a Christo Domino ei tributam civilis auctoritatis arbitrio subicere, et omnia eiusdem Ecclesiae et Sedis iura denegare circa ea, quae ad exteriorem ordinem pertinent.

Others, meanwhile, reviving the wicked and so **2893** often condemned inventions of innovators, dare with extraordinary impudence to subject to the will of the civil authority the supreme authority of the Church and of this Apostolic See given to her by Christ himself and to deny all those rights of the same Church and See that concern matters of the external order.

Namque ipsos minime pudet affirmare "Ecclesiae leges non obligare in conscientia, nisi cum promulgantur a civili potestate; acta et decreta Romanorum Pontificum ad religionem et Ecclesiam spectantia indigere sanctione et approbatione vel minimum assensu potestatis civilis; constitutiones Apostolicas,[1] quibus damnantur clandestinae societates, sive in eis exigatur sive non exigatur iuramentum de secreto servando, earumque asseclae et fautores anathemate mulctantur, nullam habere vim in illis orbis regionibus, ubi eiusmodi aggregationes tolerantur a civili gubernio. . . ."

For they are not ashamed of affirming "that the **2894** Church's laws do not bind in conscience unless when they are promulgated by the civil power; that acts and decrees of the Roman pontiffs, referring to religion and the Church, need the civil power's sanction and approbation, or at least its consent; that the Apostolic Constitutions,[1] whereby secret societies are condemned (whether an oath of secrecy is or is not required in such societies) and whereby their frequenters and favorers are smitten with anathema—have no force in those regions of the world wherein associations of the kind are tolerated by the civil government. . . ."

Neque erubescunt palam publiceque profiteri haereticorum effatum et principium, ex quo tot perversae oriuntur sententiae atque errores. Dictitant enim "Ecclesiasticam potestatem non esse iure divino distinctam et independentem a potestate civili, neque eiusmodi distinctionem—et independentiam servari posse, quin

Nor do they blush openly and publicly to profess the **2895** maxim and principle of heretics from which arise so many perverse opinions and errors. For they repeat that the "ecclesiastical power is not by divine right distinct from, and independent of, the civil power and that such distinction and independence cannot be preserved

*2894 [1] Clement XII, *In eminenti*, April 28, 1738 (CdICF 1:656–58, no. 299; cf. *2511–2513); Benedict XIV, *Providas Romanorum*, May 18, 1751 (Benedict XIV, *Bullarium*, Mechelen ed., 8:416f.); Pius VII, *Ecclesiam a Iesu Christo*, September 13, 1821 (BullRCt 15:446b); Leo XII, *Quo graviora*, March 13, 1825 (BullRCt 16:345–55a).

ab Ecclesia invadantur et usurpentur essentialia iura potestatis civilis."

Atque silentio praeterire non possumus eorum audaciam, qui ... contendunt "illis Apostolicae Sedis iudiciis et decretis, quorum obiectum ad bonum generale Ecclesiae eiusdemque iura ac disciplinam spectare declaratur, dummodo fidei morumque dogmata non attingat, posse assensum et oboedientiam detrectari absque peccato et absque ulla catholicae professionis iactura."...

**2896** Itaque omnes et singulas pravas opiniones ac doctrinas singillatim hisce litteris commemoratas auctoritate Nostra Apostolica reprobamus, proscribimus atque damnamus, easque ab omnibus catholicae Ecclesiae filiis veluti reprobatas, proscriptas atque damnatas omnino haberi volumus et mandamus.

without the civil power's essential rights being assailed and usurped by the Church."

Nor can We be silent about the arrogant claim of those who ... maintain: "It is possible, without sinning and without at all departing from the profession of the Catholic faith, to refuse assent and obedience to those decisions and decrees of the Apostolic See whose declared object is the general good of the Church and her rights and discipline, provided only that such decisions do not touch upon dogmas of faith or morals."...

Therefore, by Our apostolic authority, We reject, proscribe, and condemn all the singular and evil opinions and doctrines severally mentioned in this letter and will and command that they be thoroughly held by all children of the Catholic Church as rejected, proscribed, and condemned.

## 2901–2980: Syllabus of Pius IX: A Collection of Errors Proscribed in Diverse Documents of Pius IX, Published December 8, 1864

Pius IX attached to the encyclical *Quanta cura* (cf. *2890–2896) on the day of its publication (December 8, 1864) a collection of eighty propositions that he had previously condemned in diverse documents (cf. the following list). To evaluate the sense and the weight of the condemnations, the respective context and character of the documents in question must be considered. Certain propositions of a legal or ecclesiastical-political nature are, to a large extent, bound to the circumstances of the times. The syllabus was drawn up by a commission of cardinals on the basis of a pastoral instruction of Bishop Gerbert of Perpignan (1860), whose eighty-five propositions, summarized in sixty-one, are repeated in the syllabus. Already before this, Pius IX had thought, following the suggestions of Cardinal Gioacchino Pecci (later Leo XIII), of publishing such a syllabus along with the definition of the Immaculate Conception. The list, however, could not be completed at that time.

*Ed.:* ASS 3 (1867/1868; 2nd ed., 1878): 168–76 / ASyll, pp. IX–XXIV / Pius IX, *Acta* I/III, 701–17 / Katholik 45/I (1865): 13–26.

### Index of Documents of Pius IX from Which the Syllabus Was Collected

1' Encyclical *Qui pluribus*, November 9, 1846 [cf. *2775–2786. —For props. 4–7, 16, § IV, 40, 63].
2' Allocution *Quisque vestrum*, October 4, 1847 [for 63].
3' Allocution *Ubi primum*, December 17, 1847 [for 16].
4' Allocution *Quibus quantisque*, April 20, 1849 [for § IV, 40, 64, 76].
5' Encyclical *Nostis et nobiscum*, December 8, 1849 [for 18, § IV, 63].
6' Allocution *Si semper antea*, May 20, 1850 [for 76].
7' Allocution *In consistoriali*, November 1, 1850 [for 43–53].
8' Letter *Multiplices inter*, June 10, 1851 [condemnation of a work of Francisco González Vigil: *Defensa de la autoridad de los gobiernos y de los obispos contra las pretensiones de la curia Romana* (Lima, 1848). —For 15, 21, 23, 30, 51, 54, 68].
9' Letter *Ad apostolicae sedis*, August 22, 1851 [condemnation of two works of Johannes Nepomuk Nuytz, *Iuris ecclesiastici institutiones* (Turin, 1844); *In ius ecclesiasticum universum tractationes; Prologemena: De rebus; De matrimonio; De personis* (Turin, 1846; 1847; 1848; 1850). —For 24f., 34–36, 38, 41f., 65–67, 69–75].
10' Allocution *Quibus luctuosissimis*, September 5, 1851 [for 45].
11' Letter to the King of Sardinia, September 9, 1852 [for 73].
12' Allocution *Acerbissimum*, September 27, 1852 [for 31, 51, 53, 55, 67, 73f., 78].
13' Allocution *Singulari quadam*, December 9, 1854 [for 8, 17, § IV, 19].
14' Allocution *Probe memineritis*, January 22, 1855 [for 53].
15' Allocution *Cum saepe*, July 26, 1855 [for 53].
16' Allocution *Nemo vestrum*, July 26, 1855 [for 77].
17' Encyclical *Singulari quidem*, March 17, 1856 [for 4, 16].
18' Allocution *Numquam fore*, December 15, 1856 [for 26, 28f., 31, 46, 50, 52, 79].
19' Letter *Eximiam tuam* to the Archbishop of Cologne, June 15, 1857 [cf. *2828–2831. —For 14NB].
20' Apostolic letter *Cum catholica Ecclesia*, March 26, 1860 [for 63, 76NB].
21' Apostolic letter *Dolore haud mediocri* to the Bishop of Breslau, April 30, 1860 [for 14NB].
22' Allocution *Novos et ante*, September 28, 1860 [for 19, 62, 76NB].
23' Allocution *Multis gravibusque*, December 17, 1860 [for 37, 43, 73].
24' Allocution *Iamdudum cernimus*, March 18, 1861 [for 37, 61, 76NB, 80].
25' Allocution *Meminit unusquisque*, September 30, 1861 [for 20].
26' Allocution *Maxima quidem*, June 9, 1862 [for 1–7, 15, 19, 27, 39, 44, 49, 56–60, 76NB].

27' Letter *Gravissimas inter* to the Archbishop of Munich-Freising, December 11, 1862 [cf. *2850–2861. —For 9–11].
28' Encyclical *Quanto conficiamur*, August 10, 1863 [cf. *2865–2867. —For 17, § IV, 58].
29' Encyclical *Incredibili afflictamur*, September 17, 1863 [for 26].
30' Letter *Tuas libenter* to the Archbishop of Munich-Freising, December 21, 1863 [cf. *2875–2880. —For 9f., 12–14, 22, 33].
31' Letter *Cum non sine* to the Archbishop of Freiburg, July 14, 1864 [for 47f.].
32' Letter *Singulari nobisque* to the Bishop of Monreale, September 29, 1864 [for 32].

## Propositions of the Syllabus

(The numbers 1'–32' given at the end of each proposition refer to the foregoing list documents.)

### *§ I. Pantheismus, naturalismus et rationalismus absolutus*

1. Nullum supremum, sapientissimum, providentissimumque Numen divinum exsistit, ab hac rerum universitate distinctum, et Deus idem est ac rerum natura et idcirco immutationibus obnoxius, Deusque reapse fit in homine et mundo, atque omnia Deus sunt et ipsissimam Dei habent substantiam; ac una eademque res est Deus cum mundo et proinde spiritus cum materia, necessitas cum libertate, verum cum falso, bonum cum malo et iustum cum iniusto (26').

2. Neganda est omnis Dei actio in homines et mundum (26').

3. Humana ratio, nullo prorsus Dei respectu habito, unicus est veri et falsi, boni et mali arbiter, sibi ipsi est lex et naturalibus suis viribus ad hominum ac populorum bonum curandum sufficit (26').

4. Omnes religionis veritates ex nativa humanae rationis vi derivant; hinc ratio est princeps norma, qua homo cognitionem omnium cuiuscunque generis veritatum assequi possit ac debeat (1', 17', 26').

5. Divina revelatio est imperfecta et idcirco subiecta continuo et indefinito progressui, qui humanae rationis progressui respondeat (1', 26').

6. Christi fides humanae refragatur rationi; divinaque revelatio non solum nihil prodest, verum etiam nocet hominis perfectioni (1', 26').

7. Prophetiae et miracula in sacris Litteris exposita et narrata sunt poetarum commenta, et christianae fidei mysteria philosophicarum investigationum summa; et utriusque Testamenti libris mythica continentur inventa; ipseque Iesus Christus est mythica fictio (1', 26').

### *§ II. Rationalismus moderatus*

8. Cum ratio humana ipsi religioni aequiparetur, idcirco theologicae disciplinae perinde ac philosophicae tractandae sunt (13').

9. Omnia indiscriminatim dogmata religionis christianae sunt obiectum naturalis scientiae seu philosophiae; et humana ratio historice tantum exculta potest ex suis naturalibus viribus et principiis ad veram de omnibus etiam reconditioribus dogmatibus scientiam

### *§ I. Pantheism, Naturalism, and Absolute Rationalism*

1. There does not exist any supreme, all-wise, all-provident divine being distinct from this universe of things; God is identical with the nature of things and therefore subject to change; God actually becomes himself in man and in the world; all things are God and have the very substance of God; God is one and the same reality with the world, and so is spirit with matter, necessity with liberty, truth with falsehood, good with evil, and justice with injustice (26'). **2901**

2. Any action of God on man and the world must be denied (26'). **2902**

3. Human reason, without any consideration at all of God, is the sole judge of truth and falsehood, of good and evil; it is a law unto itself, and by its natural powers, it suffices to care for the good of men and nations (26'). **2903**

4. All religious truths originate from the natural power of human reason. Hence reason is the principal norm by which man can and must reach knowledge of any kind of truths whatever (1', 17', 26'). **2904**

5. Divine revelation is imperfect and hence subject to continual and indefinite progress, which ought to correspond to the progress of human reason (1', 26'). **2905**

6. Faith in Christ is detrimental to human reason; and divine revelation not only is of no use but is even harmful to man's perfection (1', 26'). **2906**

7. The prophecies and miracles set forth in the narration of the Sacred Scriptures are the inventions of poets; the mysteries of the Christian faith are the outcome of philosophical reflections; mythical tales are contained in the books of both Testaments; Jesus Christ himself is a mythical fiction (1', 26'). **2907**

### *§ II. Moderate Rationalism*

8. Since human reason is on a par with religion itself, theological disciplines have to be handled in the same manner as the philosophical ones (13'). **2908**

9. All dogmas of the Christian religion are, without distinction, the object of natural science or of philosophy; human reason with only historical training can, by means of its natural powers and principles, come to a true understanding of all, even the more obscure dogmas, **2909**

pervenire, modo haec dogmata ipsi rationi tamquam obiectum proposita fuerint (27' [*cf.* *2857], 30' [*cf.* *2878]).

**2910** 10. Cum aliud sit philosophus, aliud philosophia, ille ius et officium habet se submittendi auctoritati, quam veram ipse probaverit; at philosophia neque potest neque debet ulli sese submittere auctoritati (27' [*cf.* *2858], 30').

**2911** 11. Ecclesia non solum non debet in philosophiam umquam animadvertere, verum etiam debet ipsius philosophiae tolerare errores eique relinquere, ut ipsa se corrigat (27' [*cf.* *2860]).

**2912** 12. Apostolicae Sedis Romanarumque Congregationum decreta liberum scientiae progressum impediunt (30' [*cf.* *2875]).

**2913** 13. Methodus et principia, quibus antiqui Doctores scholastici Theologiam excoluerunt, temporum nostrorum necessitatibus scientiarumque progressui minime congruunt (30' [*cf.* *2876]).

**2914** 14. Philosophia tractanda est nulla supernaturalis revelationis habita ratione (30').

NB. Cum rationalismi systemate cohaerent quoad maximam partem errores Antonii Guenther, qui damnantur in 19' et in 21'.

*§ III. Indifferentismus, latitudinarismus*

**2915** 15. Liberum cuique homini est eam amplecti ac profiteri religionem, quam rationis lumine quis ductus veram putaverit (8', 26').

**2916** 16. Homines in cuiusvis religionis cultu viam aeternae salutis reperire aeternamque salutem assequi possunt (1', 3', 17').

**2917** 17. Saltem bene sperandum est de aeterna illorum omnium salute, qui in vera Christi Ecclesia nequaquam versantur (13', 28' [*cf.* *2865°, 2865–2867]).

**2918** 18. Protestantismus non aliud est quam diversa verae eiusdem christianae religionis forma, in qua aeque ac in Ecclesia catholica Deo placere datum est (5').

*§ IV. Socialismus, communismus, societates clandestinae, biblicae, clerico-liberales*

**2918a** ... reprobantur in 1', 4', 5', 13', 28'.

*§ V. Errores de Ecclesia eiusque iuribus*

**2919** 19. Ecclesia non est vera perfectaque societas plane libera, nec pollet suis propriis et constantibus iuribus sibi a divino suo fundatore collatis, sed civilis

provided only that such dogmas be proposed to reason as its object (27' [*cf.* *2857], 30' [*cf.* *2878]).

10. As there is a distinction between the philosopher and his philosophy, he has the right and the duty to submit himself to the authority he acknowledges as legitimate; but philosophy neither can nor must submit to any authority (27' [*cf.* *2858], 30').

11. The Church must not only abstain from any interference with philosophy; she must also tolerate the errors of philosophy and leave it to philosophy to correct itself (27' [*cf.* *2860]).

12. The decrees of the Apostolic See and of the Roman congregations hinder the free progress of science (30' [*cf.* *2875]).

13. The method and principles according to which the ancient Scholastic Doctors treated theology are by no means suited to the necessities of our times and to the progress of the sciences (30' [*cf.* *2876]).

14. Philosophy is to be treated without any regard to supernatural revelation (30').

NB. With regard to the system of rationalism, the errors for the most part are connected to those of Anton Günther which were condemned in 19' and 21'.

*§ III. Indifferentism, Latitudinarianism*

15. Everyone is free to embrace and profess the religion that by the light of reason he judges to be true (8', 26').

16. Men can find the way of eternal salvation and attain eternal salvation by the practice of any religion whatever (1', 3', 17').

17. At the very least, there must be good hope for the eternal salvation of all those who do not dwell in any way in the true Church of Christ (13', 28' [*cf.* *2865°, 2865–2867]).

18. Protestantism is nothing else than a different form of the same true Christian religion, in which it is possible to serve God as well as in the Catholic Church (5').

*§ IV. Socialism, Communism, Secret Societies, Biblical Societies, and Clerical-Liberal Societies*

... were rejected in 1', 4', 5', 13', 28'.

*§ V. Errors Pertaining to the Church and Her Rights*

19. The Church is not a true and perfect society that is absolutely free, nor does she operate by her own fixed and proper rights conferred on her by her divine founder;

potestatis est definire, quae sint Ecclesiae iura ac limites, intra quos eadem iura exercere queat (13', 23', 26').

but it belongs to the civil power to define which are the rights of the Church and the limits within which she may exercise these rights (13', 23', 26').

20. Ecclesiastica potestas suam auctoritatem exercere non debet absque civilis gubernii venia et assensu (25').

20. The ecclesiastical power should not exercise its authority without the permission and assent of the civil government (25'). **2920**

21. Ecclesia non habet potestatem dogmatice definiendi, religionem catholicae Ecclesiae esse unice veram religionem (8').

21. The Church does not have the power of defining dogmatically that the religion of the Catholic Church is the only true religion (8'). **2921**

22. Obligatio, qua catholici magistri et scriptores omnino adstringuntur, coarctatur in iis tantum, quae ab infallibili Ecclesiae iudicio veluti fidei dogmata ab omnibus credenda proponuntur (30' [*cf.* *2879]).

22. The obligation by which Catholic teachers and writers are absolutely bound is restricted to those matters only that are proposed by the infallible judgment of the Church to be believed by all as dogmas of faith (30' [*cf.* *2879]). **2922**

23. Romani Pontifices et Concilia oecumenica a limitibus suae potestatis recesserunt, iura principum usurparunt atque etiam in rebus fidei et morum definiendis errarunt (8').

23. The Roman pontiffs and the ecumenical councils have trespassed the limits of their powers, have usurped the rights of princes, and have even erred in defining matters of faith and morals (8'). **2923**

24. Ecclesia vis inferendae potestatem non habet neque potestatem ullam temporalem directam vel indirectam (9').

24. The Church does not have the power of using force, nor does she have any temporal power, direct or indirect (9'). **2924**

25. Praeter potestatem episcopatui inhaerentem, alia est attributa temporalis potestas a civili imperio vel expresse vel tacite concessa, revocanda propterea, cum libuerit, a civili imperio (9').

25. Besides the power inherent in the episcopate, there is another temporal power attributed, either expressly or tacitly granted by the civil government, to be revoked, therefore, at will by the civil government (9'). **2925**

26. Ecclesia non habet nativum ac legitimum ius acquirendi ac possidendi (18', 29').

26. The Church does not have a natural and legitimate right to acquire and to possess (18', 29'). **2926**

27. Sacri Ecclesiae ministri Romanusque Pontifex ab omni rerum temporalium cura ac dominio sunt omnino excludendi (26').

27. The sacred ministers of the Church and the Roman pontiff should be entirely excluded from all administration and dominion over temporal things (26'). **2927**

28. Episcopis, sine gubernii venia, fas non est vel ipsas Apostolicas Litteras promulgare (18').

28. Without the permission of the government, it is not lawful for bishops to issue even apostolic letters (18'). **2928**

29. Gratiae a Romano Pontifice concessae existimari debent tamquam irritae, nisi per gubernium fuerint imploratae (18').

29. Favors granted by the Roman pontiff should be considered void unless they have been requested through the government (18'). **2929**

30. Ecclesiae et personarum ecclesiasticarum immunitas a iure civili ortum habuit (8').

30. The immunity of the Church and of ecclesiastical persons had its origin in civil law (8'). **2930**

31. Ecclesiasticum forum pro temporalibus clericorum causis sive civilibus sive criminalibus omnino de medio tollendum est, etiam inconsulta et reclamante Apostolica Sede (12', 18').

31. The ecclesiastical court for the temporal cases of clerics, whether civil or criminal, should be absolutely abolished, even if the Apostolic See was not consulted and protests (12', 18'). **2931**

32. Absque ulla naturalis iuris et aequitatis violatione potest abrogari personalis immunitas, qua clerici ab onere subeundae exercendaeque militiae eximuntur; hanc vero abrogationem postulat civilis progressus, maxime in societate ad formam liberioris regiminis constituta (32').

32. Without any violation of natural right and equity, the personal immunity by which clerics are exempted from the obligation of undergoing and practicing military service can be abolished; in truth, civil progress demands this abrogation, especially in a society organized on the form of a more liberal government (32'). **2932**

**2933** 33. Non pertinet unice ad ecclesiasticam iurisdictionis potestatem proprio ac nativo iure dirigere theologicarum rerum doctrinam (30').

33. It does not belong exclusively to the ecclesiastical power of jurisdiction, by proper and natural right, to direct the teaching of theological matters (30').

**2934** 34. Doctrina comparantium Romanum Pontificem principi libero et agenti in universa Ecclesia doctrina est, quae medio aevo praevaluit (9').

34. The doctrine of those who compare the Roman pontiff to a free prince acting in the universal Church is a doctrine that prevailed in the Middle Ages (9').

**2935** 35. Nihil vetat, alicuius Concilii generalis sententia aut universorum populorum facto summum Pontificatum ab Romano episcopo atque Urbe ad alium episcopum aliamque civitatem transferri (9').

35. There is nothing to forbid that by the vote of a general council or by the action of all peoples the Supreme Pontificate be transferred from the bishop of Rome and the City ⟨Rome⟩ to another bishopric and another city (9').

**2936** 36. Nationalis concilii definitio nullam aliam admittit disputationem, civilisque administratio rem ad hosce terminos exigere potest (9').

36. The definition of a national council allows for no other discussion, and the civil administration can enforce the matter according to these determinations (9').

**2937** 37. Institui possunt nationales ecclesiae ab auctoritate Romani Pontificis subductae planeque divisae (23', 24').

37. National churches can be established that are exempt and completely separated from the authority of the Roman pontiff (23', 24').

**2938** 38. Divisioni Ecclesiae in orientalem atque occidentalem nimia Romanorum Pontificum arbitria contulerunt (9').

38. The excessive decisions of the Roman pontiffs contributed to the division of the Church into an eastern and a western ⟨Church⟩ (9').

*§ VI. Errores de societate civili tum in se tum in suis ad Ecclesiam relationibus spectata*

*§ VI. Errors Pertaining to Civil Society, Viewed Both in Themselves and in Their Relations with the Church*

**2939** 39. Reipublicae status, utpote omnium iurium origo et fons, iure quodam pollet nullis circumscripto limitibus (26').

39. The state of the commonwealth, as the origin and source of all rights, exercises a right that is not circumscribed by any limits (26').

**2940** 40. Catholicae Ecclesiae doctrina humanae societatis bono et commodis adversatur (1' [*cf.* *2775], 4').

40. The doctrine of the Catholic Church is opposed to the good and the advantages of human society (1' [*cf.* *2775], 4').

**2941** 41. Civili potestati vel ab infideli imperante exercitae competit potestas indirecta negativa in sacra; eidem proinde competit nedum ius quod vocant "exsequatur", sed etiam ius "appellationis", quam nuncupant, "ab abusu" (9').

41. To the civil power, even if exercised by an infidel ruler, belongs the indirect negative power over sacred things; and hence to the same belongs not only the right that is called *exsequatur* but also the right, as they call it, of appeal as from an abuse (9').

**2942** 42. In conflictu legum utriusque potestatis ius civile praevalet (9').

42. In a conflict between the laws of the two powers, the civil law prevails (9').

**2943** 43. Laica potestas auctoritatem habet rescindendi, declarandi ac faciendi irritas solemnes conventiones (vulgo "Concordata") super usu iurium ad ecclesiasticam immunitatem pertinentium cum Sede Apostolica initas sine huius consensu, immo et ea reclamante (7', 23').

43. The lay power has the authority of rescinding, declaring, and making void the solemn agreements (commonly, concordats) made with the Apostolic See concerning the use of rights pertaining to ecclesiastical immunity without its consent and even against its protests (7', 23').

**2944** 44. Civilis auctoritas potest se immiscere rebus, quae ad religionem, mores et regimen spirituale pertinent. Hinc potest de instructionibus iudicare, quas Ecclesiae pastores ad conscientiarum normam pro suo munere edunt, quin etiam potest de divinorum sacramentorum administratione et dispositionibus ad ea suscipienda necessariis decernere (7', 26').

44. The civil authority can interfere in matters that pertain to religion, morals, and spiritual government. Hence, it can judge about the instructions that the pastors of the Church, in accordance with their duty, issue as a guide to consciences; it can even make decrees concerning the administration of the divine sacraments and the dispositions necessary to receive them (7', 26').

45. Totum scholarum publicarum regimen, in quibus iuventus christianae alicuius reipublicae instituitur, episcopalibus dumtaxat seminariis aliqua ratione exceptis, potest ac debet attribui auctoritati civili, et ita quidem attribui, ut nullum alii cuicumque auctoritati recognoscatur ius immiscendi se in disciplina scholarum, in regimine studiorum, in graduum collatione, in delectu aut approbatione magistrorum (7', 10').

45. The entire administration of public schools in **2945** which the youth of any Christian State are educated, with only episcopal seminaries being excepted in some way, can and should be assigned to the civil authority, and assigned in such a way, indeed, that for no other authority is the right recognized to interfere in the discipline of the schools, in the system of studies, in the conferring of degrees, in the choice or approval of teachers (7', 10').

46. Immo in ipsis clericorum seminariis methodus studiorum adhibenda civili auctoritati subicitur (18').

46. In fact, even in the very seminaries of the clergy, **2946** the program of studies to be followed is subject to the civil authority (18').

47. Postulat optima civilis societatis ratio, ut populares scholae, quae patent omnibus cuiusque e populo classis pueris, ac publica universim instituta, quae litteris severioribusque disciplinis tradendis et educationi iuventutis curandae sunt destinata, eximantur ab omni Ecclesiae auctoritate, moderatrice vi et ingerentia, plenoque civilis ac politicae auctoritatis arbitrio subiciantur ad imperantium placita et ad communium aetatis opinionum amussim (31').

47. The best state of civil society demands that the **2947** peoples' schools that are open to all children of any class of people and the public institutions in general that are destined for the teaching of literature and the more exact studies and for caring for the education of youth should be exempted from all authority, control, and power of the Church and be subjected to the full authority of the civil and political power, exactly according to the pleasure of the rulers and the standard of current public opinion (31').

48. Catholicis viris probari potest ea iuventutis instituendae ratio, quae sit a catholica fide et ab Ecclesiae potestate seiuncta, quaeque rerum dumtaxat naturalium scientiam ac terrenae socialis vitae fines tantummodo vel saltem primario spectet (31').

48. Catholic men can approve that system of **2948** instructing youth which is separated from the Catholic faith and the power of the Church and that pertains solely, or at least primarily, to natural science and the purposes of social life on earth (31').

49. Civilis auctoritas potest impedire, quominus sacrorum antistites et fideles populi cum Romano Pontifice libere ac mutuo communicent (26').

49. Civil authority can hinder bishops and the faithful **2949** people from freely and reciprocally communicating with the Roman pontiff (26').

50. Laica auctoritas habet per se ius praesentandi episcopos et potest ab illis exigere, ut ineant dioecesium procurationem, antequam ipsi canonicam a Sancta Sede institutionem et Apostolicas Litteras accipiant (18').

50. The lay authority has of itself the right of **2950** presenting bishops and can compel them to enter upon the administration of their dioceses before they receive from the Holy See their canonical appointment and apostolic letters (18').

51. Immo laicum gubernium habet ius deponendi ab exercitio pastoralis ministerii episcopos, neque tenetur oboedire Romano Pontifici in iis, quae episcopatuum et episcoporum respiciunt institutionem (8', 12').

51. Moreover, secular government has the right of **2951** deposing bishops from the exercise of their pastoral ministry and is not bound to obey the Roman pontiff in those matters that regard the institution of episcopates and bishops (8', 12').

52. Gubernium potest suo iure immutare aetatem ab Ecclesia praescriptam pro religiosa tam mulierum quam virorum professione, omnibusque religiosis familiis indicere, ut neminem sine suo permissu ad solemnia vota nuncupanda admittant (18').

52. The government can by its own right change the **2952** age prescribed by the Church for the religious profession of women as well as of men and can prescribe for all religious orders that they should not admit anyone to the pronouncement of solemn vows without its permission (18').

53. Abrogandae sunt leges, quae ad religiosarum familiarum statum tutandum earumque iura et officia pertinent; immo potest civile gubernium iis omnibus auxilium praestare, qui a suscepto religiosae vitae instituto deficere ac solemnia vota frangere velint;

53. The laws that pertain to the protection of the status **2953** of religious orders and to their rights and duties should be abrogated; indeed, the civil government can furnish aid to all those who wish to abandon the institute of the religious life that they once accepted and to break their

pariterque potest religiosas easdem familias perinde ac collegiatas ecclesias et beneficia simplicia etiam iuris patronatus penitus exstinguere, illorumque bona et reditus civilis potestatis administrationi et arbitrio subicere et vindicare (12', 14', 15').

solemn vows; and likewise, it can suppress these same religious orders as well as collegiate churches and simple benefices, even those of the right of patronage, and can lay claim to and subject their property and revenues to the administration and will of the civil power (12', 14', 15').

**2954** 54. Reges et principes non solum ab Ecclesiae iurisdictione eximuntur, verum etiam in quaestionibus iurisdictionis dirimendis superiores sunt Ecclesia (8').

54. Kings and princes are not only exempt from the jurisdiction of the Church, but they also are superior to the Church in deciding questions of jurisdiction (8').

**2955** 55. Ecclesia a statu statusque ab Ecclesia seiungendus est (12').

55. The Church is to be separated from the State, and the State from the Church (12').

*§ VII. Errores de ethica naturali et christiana*

*§ VII. Errors Pertaining to Natural and Christian Ethics*

**2956** 56. Morum leges divina haud egent sanctione, minimeque opus est, ut humanae leges ad naturae ius conformentur aut obligandi vim a Deo accipiant (26').

56. Moral law needs no divine sanction, and there is not the least need that human laws conform to the natural law or receive their obligatory force from God (26').

**2957** 57. Philosophicarum rerum morumque scientia, item civiles leges possunt et debent a divina et ecclesiastica auctoritate declinare (26').

57. The science of philosophy and of morals, likewise the civil laws, can and should avoid divine and ecclesiastical authority (26').

**2958** 58. Aliae vires non sunt agnoscendae nisi illae, quae in materia positae sunt, et omnis morum disciplina honestasque collocari debet in cumulandis et augendis quovis modo divitiis ac in voluptatibus explendis (26', 28').

58. Other powers should not be recognized except those that have their basis in the material ⟨physical side of man⟩, and all moral discipline and honesty should be employed to accumulate and increase wealth in any way whatsoever and to satisfy man's pleasures (26', 28').

**2959** 59. Ius in materiali facto consistit, et omnia hominum officia sunt nomen inane, et omnia humana facta iuris vim habent (26').

59. Right consists in a material fact; all the duties of men are an empty name, and all human deeds have the force of right (26').

**2960** 60. Auctoritas nihil aliud est, nisi numeri et materialium virium summa (26').

60. Authority is nothing else but the sum of the number and the forces of matter (26').

**2961** 61. Fortunata facti iniustitia nullum iuris sanctitati detrimentum affert (24').

61. The chance injustice of an act brings no detriment to the sanctity of the right (24').

**2962** 62. Proclamandum est et observandum principium, quod vocant de non-interventu[1] (22').

62. The principle of "nonintervention"[1] must be proclaimed and observed (22').

**2963** 63. Legitimis principibus oboedientiam detractare, immo et rebellare licet (1', 2', 5', 20').

63. It is lawful to withhold obedience to legitimate rulers, indeed, even to rebel (1', 2', 5', 20').

**2964** 64. Tum cuiusque sanctissimi iuramenti violatio, tum quaelibet scelesta flagitiosaque actio sempiternae legi repugnans non solum haud est improbanda, verum etiam omnino licita summisque laudibus efferenda, quando id pro patriae amore agatur (4').

64. The violation of any most sacred oath and even any criminal and disgraceful action repugnant to eternal law not only must by no means be reproved but is even altogether lawful and worthy of the highest praise when it is done for love of country (4').

*§ VIII. Errores de matrimonio christiano*

*§ VIII. Errors Pertaining to Christian Marriage*

**2965** 65. Nulla ratione ferri potest, Christum evexisse matrimonium ad dignitatem sacramenti (9').

65. In no way can it be asserted that Christ raised matrimony to the dignity of a sacrament (9').

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***2962** [1] Emperor Napoleon III of France appealed to this principle in order not to keep his promise or to be obliged to help Pius IX against the Piedmontese who were occupying the Papal States.

66. Matrimonii sacramentum non est nisi quid contractui accessorium ab eoque separabile, ipsumque sacramentum in una tantum nuptiali benedictione situm est[1] (9').

67. Iure naturae matrimonii vinculum non est indissolubile, et in variis casibus divortium proprie dictum auctoritate civili sanciri potest (9', 12').

68. Ecclesia non habet potestatem impedimenta matrimonium dirimentia inducendi, sed ea potestas civili auctoritati competit, a qua impedimenta exsistentia tollenda sunt (8').

69. Ecclesia sequioribus saeculis dirimentia impedimenta inducere coepit, non iure proprio, sed illo iure usa, quod a civili potestate mutuata erat (9').

70. Tridentini canones, qui anathematis censuram illis inferunt, qui facultatem impedimenta dirimentia inducendi Ecclesiae negare audeant [*cf. *1803s*], vel non sunt dogmatici vel de hac mutuata potestate intelligendi sunt (9').

71. Tridentini forma [*cf. *1813–1816*] sub infirmitatis poena non obligat, ubi lex civilis aliam formam praestituat et velit hac nova forma interveniente matrimonium valere (9').

72. Bonifatius VIII votum castitatis in ordinatione emissum nuptias nullas reddere primus asseruit (9').

73. Vi contractus mere civilis potest inter Christianos constare veri nominis matrimonium, falsumque est, aut contractum matrimonii inter Christianos semper esse sacramentum, aut nullum esse contractum, si sacramentum excludatur (9', 11', 12', 23').

74. Causae matrimoniales et sponsalia suapte natura ad forum civile pertinent (9', 12').

NB. Huc facere possunt duo alii errores de clericorum caelibatu abolendo et de statu matrimonii statui virginitatis anteferendo. Confodiuntur, prior in 1', posterior in 8'.

### *§ IX. Errores de civili Romani Pontificis principatu*

75. De temporalis regni cum spirituali compatibilitate disputant inter se christianae et catholicae Ecclesiae filii (9').

66. The sacrament of matrimony is nothing but an appendage to the contract and separable from it, and the sacrament itself consists merely in the nuptial blessing[1] (9'). **2966**

67. By natural law the bond of matrimony is not indissoluble, and in various cases divorce, properly so-called, can be sanctioned by civil authority (9', 12'). **2967**

68. The Church does not have the power to establish impediments nullifying marriage; but that power belongs to civil authority by which the existing impediments should be removed (8'). **2968**

69. The Church in later centuries began to introduce diriment impediments, not by her own right, but by making use of a right that she had borrowed from the civil power (9'). **2969**

70. The canons of the Council of Trent that impose the censure of anathema on those who have the boldness to deny to the Church the power of introducing diriment impediments [*cf. *1803f.*] are either not dogmatic or should be understood in terms of this borrowed power (9'). **2970**

71. The form of the Council of Trent [*cf. *1813–1816*] does not oblige under penalty of nullity where the civil law prescribes another form and wishes to validate a marriage by the intervention of this new form (9'). **2971**

72. Boniface VIII was the first to declare that the vow of chastity taken in ordination renders marriages invalid (9'). **2972**

73. A true marriage can exist between Christians by virtue of a purely civil contract; and it is false to assert that the contract of marriage between Christians is always a sacrament or that there is no contract if the sacrament is excluded (9', 11', 12', 23'). **2973**

74. Matrimonial cases and betrothals by their very nature belong to the civil court (9', 12'). **2974**

NB. Here two other errors can be mentioned: one concerning the abolition of clerical celibacy and the other concerning the elevation of the state of marriage over that of virginity. They were previously refuted: the first in 1', and the second in 8'.

### *§ IX. Errors Related to the Civil Power of the Roman Pontiff* **2975**

75. The sons of the Christian and Catholic Church dispute about the compatibility of the temporal power with the spiritual (9').

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***2966** [1] The thesis expressed in the second part of the proposition was upheld, for example, by Melchior Cano, *De locis theologicis* VIII, 5 (Venice, 1759), 196f.

**2976** 76. Abrogatio civilis imperii, quo Apostolica Sedes potitur, ad Ecclesiae libertatem felicitatemque vel maxime conduceret (4', 6').

NB. [*Effata hac de re vide etiam in*] 4', 6', 20', 22', 24', 26'.

76. The abolition of the civil power that the Apostolic See possesses would be extremely conducive to the liberty and prosperity of the Church (4', 6').

NB. [*For declarations pertaining to this matter, see also*] 4', 6', 20', 22', 24, 26'.

*§ X. Errores, qui ad liberarismum hodiernum referuntur*

*§ X. Errors Related to Present-Day Liberalism*

**2977** 77. Aetate hac nostra non amplius expedit, religionem catholicam haberi tamquam unicam status religionem, ceteris quibuscumque cultibus exclusis (16').

77. In our age it is no longer advisable that the Catholic religion be the only State religion, excluding all the other forms of worship (16').

**2978** 78. Hinc laudabiliter in quibusdam catholici nominis regionibus lege cautum est, ut hominibus illuc immigrantibus liceat publicum proprii cuiusque cultus exercitium habere (12').

78. Therefore it is praiseworthy that in some Catholic regions the law has allowed people immigrating there to exercise publicly their own form of worship (12').

**2979** 79. Enimvero falsum est, civilem cuiusque cultus libertatem, itemque plenam potestatem omnibus attributam quaslibet opiniones cogitationesque palam publiceque manifestandi conducere ad populorum mores animosque facilius corrumpendos ac indifferentismi pestem propagandam (18').

79. It is in fact false that civil freedom of worship and the full right granted to all to express openly and publicly any opinions and views lead to an easier corruption of morality and of the minds of people and help to propagate the plague of indifferentism (18').

**2980** 80. Romanus Pontifex potest ac debet cum progressu, cum liberalismo et cum recenti civilitate sese reconciliare et componere (24').

80. The Roman pontiff can and should reconcile and adapt himself to progress, liberalism, and the modern culture (24').

## 2990–2993: Instruction of the Sacred Penitentiary, January 15, 1866

*Ed.:* ASS 1(1865/1866; 5th ed., 1872): 509–11.

*Civil Marriage*

**2990** **2990** (2) S. Paenitentiaria superfluum putat in memoriam cuiusque revocare, quod est sanctissimae religionis nostrae notissimum dogma, nimirum matrimonium unum esse ex septem sacramentis a Christo Domino institutis, proindeque ad Ecclesiam ipsam, cui idem Christus divinorum suorum mysteriorum dispensationem commisit, illius directionem unice pertinere, tum etiam superfluum putat in cuiusque memoriam revocare formam a sancta Tridentina Synodo praescriptam [*Sessio XXIV, De reformatione matrimonii, c. 1: *1813–1816*], sine cuius observantia in locis, ubi illa promulgata fuit, valide contrahi matrimonium nequaquam posset.

(2) The Sacred Penitentiary considers it superfluous to remind everyone that it is a well-known dogma of our most holy religion that marriage is certainly one of the seven sacraments instituted by Christ the Lord and that therefore its regulation belongs to the Church alone, to whom Christ himself committed the dispensation of his divine mysteries; in addition, it considers it also superfluous to remind everyone about the form prescribed by the holy Council of Trent [*sess. 24, Reform of Marriage, chap. 1: *1813–1816*], without whose observance, in places where it has been promulgated, a valid marriage can in no way be contracted.

**2991** (3) Sed ex hisce aliisque axiomatibus et catholicis doctrinis debent animarum pastores practicas instructiones conficere, quibus etiam fidelibus id persuadeant, quod sanctissimus Dominus noster in Consistorio secreto 27. Sept. 1852 proclamabat: "Inter fideles matrimonium dari non posse, quin uno eodemque tempore sit sacramentum; atque idcirco quamlibet aliam inter christianos viri et mulieris praeter sacramentum coniunctionem, etiam civilis legis vi factam, nihil aliud esse nisi turpem atque exitialem concubinatum."

(3) But from these and from other principles and from Catholic doctrine pastors of souls should develop practical instructions by means of which they can also convince the faithful that our most holy Lord proclaimed in a secret consistory on September 27, 1852: "Among the faithful there cannot be a true marriage that is not at the same time a sacrament; and therefore among Christians any other union of a man and a woman outside of the sacrament, even if it is made in accordance with civil law, is nothing else but a shameful and deadly concubinage."

(4) Atque hinc facile deducere poterunt, civilem actum coram Deo eiusque Ecclesia, nedum ut sacramentum, verum nec ut contractum haberi ullo modo posse; et quemadmodum civilis potestas ligandi quemquam fidelium in matrimonio incapax est, ita et solvendi incapacem esse; ideoque ... sententiam omnem de separatione coniugum legitimo matrimonio coram Ecclesia coniunctorum, a laica potestate latam, nullius valoris esse; et coniugem, qui eiusmodi sententia abutens alii se personae coniungere auderet, fore verum adulterum: quemadmodum esset verus concubinarius, qui vi tantum civilis actus in matrimonio persistere praesumeret; atque utrumque absolutione indignum esse, donec haud resipiscat ac praescriptionibus Ecclesiae se subiiciens ad paenitentiam convertatur.

(4) And from that point they will be able to conclude **2992** easily that such a civil act, in the eyes of both God and the Church, cannot in any way be considered either a sacrament or even a contract; and that the civil authority, just as it does not have the power to bind together any of the faithful in a true marriage, so also does it lack the power to dissolve a true marriage; and that for this reason ... every decree of separation of spouses who have been joined together in legitimate matrimony by the Church—a decree promulgated by civil authority—has no validity; and that a spouse who, using such a decree, dares to attempt marriage with another person would be in fact an adulterer: just as that person would be living in concubinage who would presume to remain in a state of matrimony only because of a previous civil act of marriage; and that both are not worthy to receive absolution until they have a change of heart and do penance by submitting themselves to the prescriptions of the Church.

(5) [*Conceditur tamen ad poenas vitandas, ob prolis bonum et ad polygamiae periculum avertendum, ut*] fideles, postquam matrimonium legitime contraxerint coram Ecclesia, se sistant actum lege decretum exsecuturi, ea tamen intentione ..., sistendo se Gubernii Officiali nil aliud faciant quam ut civilem caeremoniam exsequantur.[1]

(5) [*It may be conceded, however, in order to avoid* **2993** *punishment, for the benefit of the children and to remove the danger of polygamy, that*] the faithful, after they have contracted a legitimate marriage in the eyes of the Church, can present themselves for a civil act prescribed by law, but only with the intention ... that by presenting themselves before a government official they are doing nothing else but performing a civil ceremony.[1]

## 2997–2999: Apostolic Letter *Iam vos omnes* to All Protestants and Other Non-Catholics, September 13, 1868

On the occasion of the convocation of the First Vatican Council, Pius IX invited all non-Catholics to join the Catholic Church.

*Ed.:* MaC 50:203*–205* (= 49 of the second part, 1259–61) / CollLac 7:9b–10a / Pius IX, *Acta* 1/IV, 434–37 / ASS 4 (1868/1869, 5th ed., 1875): 132–34.

### *The Necessity of the Church for Salvation*

Nemo inficiari ac dubitare potest, ipsum Christum Iesum, ut humanis omnibus generationibus redemptionis suae fructus applicaret, suam hic in terris supra Petrum unicam aedificasse Ecclesiam, id est unam, sanctam, catholicam, apostolicam, eique necessariam omnem contulisse potestatem, ut integrum inviolatumque custodiretur fidei depositum ac eadem fides omnibus populis, gentibus, nationibus traderetur, ut per baptisma omnes in mysticum suum Corpus cooptarentur homines, ... utque eadem Ecclesia, quae mysticum suum constituit Corpus, in sua propria natura semper stabilis et immota usque ad consummationem saeculorum permaneret....

No one can contest or doubt that the same Christ **2997** Jesus, in order to apply to all human generations the fruits of his redemption, established here on earth, on Peter, his unique Church, which is one, holy, catholic, and apostolic, and that he conferred all necessary power on her so that the deposit of faith might be protected whole and uncorrupted and so that the same faith might be transmitted to all peoples, races, and nations in order that, by means of baptism, all men might be joined to his Mystical Body,... and in order that the same Church, which constitutes his Mystical Body, might continue in her proper nature always stable and unchanged until the consummation of the ages....

Nunc vero qui accurate consideret ac meditetur condicionem, in qua versantur variae et inter se discrepantes religiosae societates seiunctae a catholica

Now, however, one who carefully considers and **2998** reflects on the condition in which the diverse and mutually disagreeing religious societies that are separated from the

*2993 [1] Cf. Benedict XIV, brief *Redditae sunt nobis*, September 17, 1746 (Benedict XIV, *Bullarium*, Mechelen ed., 9:426–30 = supplement, no. III).

Ecclesia,... vel facile sibi persuadere debebit, neque aliam peculiarem ex eisdem societatibus neque omnes simul coniunctas ullo modo constituere et esse illam unam et catholicam Ecclesiam, quam Christus Dominus aedificavit, constituit et esse voluit, neque membrum aut partem eiusdem Ecclesiae ullo modo dici posse, quandoquidem sunt a catholica unitate visibiliter divisae.

Cum enim eiusmodi societates careant viva illa et a Deo constituta auctoritate, quae homines res fidei morumque disciplinam praesertim docet eosque dirigit ac moderatur in iis omnibus, quae ad aeternam salutem pertinent, tum societates ipsae in suis doctrinis continenter variarunt, et haec mobilitas ac instabilitas apud easdem societates numquam cessat. Quisque vel facile intelligit ... id vel maxime adversari Ecclesiae a Christo Domino institutae....

**2999** Quamobrem ii omnes, qui Ecclesiae catholicae unitatem et veritatem non tenent, occasionem amplectantur huius Concilii, quo Ecclesia catholica, cui eorum Maiores adscripti erant, novum intimae unitatis et inexpugnabilis vitalis sui roboris exhibet argumentum, ac indigentiis eorum cordis respondentes ab eo statu se eripere studeant, in quo de sua propria salute securi esse non possunt.

Catholic Church find themselves ... should be able very easily to convince himself that no particular one of those societies or even all of them joined together in any way constitute and are that one and catholic Church that Christ the Lord established, constituted, and willed to exist, nor can they in any way be said to be a member or part of the same Church, because they are visibly separated from Catholic unity.

For since these societies lack that living authority constituted by God which teaches men chiefly about matters of faith and the discipline of morals and directs and governs them in all those things that pertain to eternal salvation, as a result, these same societies have undergone constant changes in their doctrines, and such mobility and instability never cease in these societies. Anyone can easily understand ... that all of this is altogether opposed to the Church instituted by Christ the Lord....

Wherefore all those who are not part of Catholic unity and truth should welcome the occasion of this council in which the Catholic Church, to which their forefathers at one time belonged, demonstrates a new argument of her inner unity and her invincible vitality; and, in response to the inner desires of their heart, they should seek to free themselves from a situation in which they cannot be certain about their own salvation.

## First VATICAN Council (Twentieth Ecumenical): December 8, 1869–October 20, 1870

Shortly before the publication of the Syllabus in December 1864 (cf. *2901–2980), Pius IX had consulted with some cardinals about the convocation of a council that would place Catholic doctrine in opposition to the errors of the day. See the vote of the cardinals in MaC 49:9–98. Since the majority of the cardinals approved this plan, in 1867, on the occasion of the feast of Sts. Peter and Paul, Pius IX announced it to the bishops assembled in Rome. On June 29, 1868, he published the bull of convocation, *Aeterni Patris* (MaC 50:193*–200*) [= 49 of the second part, 1249–1256] / CollLac 7:1–7). The opening of the council was set for December 8, 1869.

The importance of this council lies in its dogmatic decisions. Two subject areas were prepared: the explanation of the Catholic faith in opposition to the errors of the day and the doctrine of the Church of Christ. Because of political events, only one part of the points for discussion could be completed. Two constitutions were approved: *Dei Filius* on the Catholic faith and *Pastor aeternus* on the Church of Christ. An additional constitution on the Church could not be passed because of the interruption of the council. When the occupation of Rome on September 20 resulted in the loss of the pope's secular authority, he adjourned the council "sine die", for an indeterminate time, with the bull *Postquam Dei munere* of October 20, 1870 (MaC 53:155–58 / CollLac 7:497–500).

### 3000–3045: Session 3, April 24, 1870: Dogmatic Constitution *Dei Filius* on the Catholic Faith

The eighteen-chapter schema *Apostolici muneris* (MaC 50:59–74 / CollLac 7:507–18) submitted to the council Fathers was rejected because it was too lengthy and scholastic. Completely revised, it was submitted again for discussion in two parts on March 1 and 11, 1870. It was decided to publish the first four chapters as a constitution on its own (MaC 53:164–69 / CollLac 7:1628–32c [no. 555]). On March 14, an improved schema was presented: *Cum aeternus Dei Filius* (MaC 51:31–38 / CollLac 7:69–78). Following the general discussion (March 18–22) and the subsequent specialized discussion, a definitive text was formulated that was solemnly read in session 3 of April 24 and confirmed by the pope. The second part of the schema, presented on March 11, dealt with the Trinity, creation, and the exaltation, fall, and redemption of man (MaC 53:170–77 / CollLac 7:1632d–1636 [no. 556]). Because of the insistence of many conciliar Fathers to treat the doctrine of papal infallibility as soon as possible, this second part was removed from the program and was not taken up again later since the council, in the meantime, had been suspended.

*Ed.:* MaC 51:430–36 / CollLac 7:250a–256d / Pius IX, *Acta* I/V, 180–94 / ASS 5 (1869/1870): 462–71 / COeD, 3rd ed., $805_{23}$–$811_{26}$.

[*The list of contents that follows the original titles of the particular chapters normally corresponds to the presentation made by the reporters at the council.*]

*Preface*

... Nunc autem, sedentibus Nobiscum et iudicantibus universi orbis episcopis, in hanc oecumenicam Synodum auctoritate Nostra in Spiritu Sancto congregatis, innixi Dei Verbo scripto et tradito, prout ab Ecclesia catholica sancte custoditum et genuine expositum accepimus, ex hac Petri cathedra in conspectu omnium salutarem Christi doctrinam profiteri et declarare constituimus, adversis erroribus potestate Nobis a Deo tradita proscriptis atque damnatis.

... But now, together with the bishops of the whole world who, gathered in the Holy Spirit in this ecumenical council by Our authority, sit and judge with Us, and relying on the Word of God, written and handed down as We have received it, reverently preserved and authentically interpreted by the Catholic Church, We have decided to profess and declare from this chair of Peter, in the sight of all, the saving doctrine of Christ, rejecting and condemning opposing errors by means of the power granted Us by God. **3000**

*Cap. 1. De Deo rerum omnium creatore*

*Chapter 1. God, the Creator of All Things*

[**3001: The one God, perfect and distinct from the world. —*3002: The act of creation; its perfection, purpose, and accomplishment. —*3003 Divine providence.*]

Sancta catholica apostolica Romana Ecclesia credit et confitetur, unum esse Deum verum et vivum, creatorem ac Dominum caeli et terrae, omnipotentem, aeternum, immensum, incomprehensibilem, intellectu ac voluntate omnique perfectione infinitum; qui cum sit una singularis, simplex omnino et incommutabilis substantia spiritualis, praedicandus est re et essentia a mundo distinctus, in se et ex se beatissimus, et super omnia, quae praeter ipsum sunt et concipi possunt, ineffabiliter excelsus [*cann. 1–4*].

The holy, catholic, apostolic Roman Church believes and confesses there is one God, true and living, Creator and Lord of heaven and earth, almighty, eternal, immense, incomprehensible, infinite in his intellect and will and in all perfection. As he is one, unique, and spiritual substance, entirely simple and unchangeable, we must proclaim him distinct from the world in existence and essence, all blissful in himself and from himself, ineffably exalted above all things that exist or can be conceived besides him [*cann. 1–4*]. **3001**

Hic solus verus Deus bonitate sua et "omnipotenti virtute" non ad augendam suam beatitudinem nec ad acquirendam, sed ad manifestandam perfectionem suam per bona, quae creaturis impertitur, liberrimo consilio, "simul ab initio temporis utramque de nihilo condidit creaturam, spiritualem et corporalem, angelicam videlicet et mundanam, ac deinde humanam quasi communem ex spiritu et corpore constitutam" [*Concilium Lateranense IV: *800; infra cann. 2 et 5*].

This one and only true God, of his own goodness and almighty power, not for the increase of his own happiness or for the acquirement of his perfection, but in order to manifest his perfection through the benefits that he bestows on creatures, with absolute freedom of counsel, "from the beginning of time made at once out of nothing both orders of creatures, the spiritual and the corporeal, that is, the angelic and the earthly, and then the human creature, who as it were shares in both orders, being composed of spirit and body" [*Fourth Lateran Council: *800; cann. 2 and 5 below*]. **3002**

Universa vero, quae condidit, Deus providentia sua tuetur atque gubernat, "attingens a fine usque ad finem fortiter et disponens omnia suaviter" [*Sap 8:1*]. "Omnia enim nuda et aperta sunt oculis eius" [*Hbr 4:13*], ea etiam, quae libera creaturarum actione futura sunt.

By his providence God protects and governs all things that he has made, "reaching mightily from one end of the earth to the other, and ordering all things well" [*Wis 8:1*]. For "all are open and laid bare to his eyes" [*Heb 4:13*], even those things that will be done by the free action of creatures. **3003**

*Cap. 2. De revelatione*

*Chapter 2. Revelation*

[**3004: The reality of supernatural revelation. —*3005: Its necessity. —*3006: Its sources. —*3007: Its interpretation: The Church.*]

Eadem sancta mater Ecclesia tenet et docet, Deum, rerum omnium principium et finem, naturali humanae rationis lumine e rebus creatis certo cognosci posse;

The same Holy Mother Church holds and teaches that God, the beginning and end of all things, can be known with certainty from the things that were created through **3004**

"invisibilia enim ipsius, a creatura mundi, per ea quae facta sunt, intellecta, conspiciuntur" [*Rm 1:20*]: attamen placuisse eius sapientiae et bonitati, alia eaque supernaturali via se ipsum ac aeterna voluntatis suae decreta humano generi revelare, dicente Apostolo: "Multifariam multisque modis olim Deus loquens patribus in Prophetis: novissime diebus istis locutus est nobis in Filio" [*Hbr 1:1s; can. 1*].

the natural light of human reason, for "ever since the creation of the world his invisible nature ... has been clearly perceived in the things that have been made" [*Rom 1:20*]; but it pleased his wisdom and goodness to reveal himself and the eternal decrees of his will in another and a supernatural way, as the apostle says: "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son" [*Heb 1:1–2; can. 1*].

**3005** Huic divinae revelationi tribuendum quidem est, ut ea, quae in rebus divinis humanae rationi per se impervia non sunt, in praesenti quoque generis humani condicione ab omnibus expedite, firma certitudine et nullo admixto errore cognosci possint.[1] Non hac tamen de causa revelatio absolute necessaria dicenda est, sed quia Deus ex infinita bonitate sua ordinavit hominem ad finem supernaturalem, ad participanda scilicet bona divina, quae humanae mentis intelligentiam omnino superant; siquidem "oculus non vidit, nec auris audivit, nec in cor hominis ascendit, quae praeparavit Deus iis, qui diligunt illum" [*1 Cor 2:9; cann. 2 et 3*].

It is to be ascribed to this divine revelation that such truths among things divine that of themselves are not beyond human reason can, even in the present condition of mankind, be known by everyone with facility, with firm certitude, and with no admixture of error.[1] It is, however, not for this reason that revelation is to be called absolutely necessary, but because God in his infinite goodness has ordained man to a supernatural end, viz., to share in the good things of God that utterly exceed the intelligence of the human mind, for "no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him" [*1 Cor 2:9; cann. 2 and 3*].

**3006** Haec porro supernaturalis revelatio, secundum universalis Ecclesiae fidem a sancta Tridentina Synodo declaratam continetur "in libris scriptis et sine scripto traditionibus, quae ipsius Christi ore ab Apostolis acceptae, aut ab ipsis Apostolis Spiritu Sancto dictante quasi per manus traditae, ad nos usque pervenerunt" [**1501*]. Qui quidem Veteris et Novi Testamenti libri integri cum omnibus suis partibus, prout in eiusdem Concilii decreto recensentur, et in veteri Vulgata latina editione habentur, pro sacris et canonicis suscipiendi sunt. Eos vero Ecclesia pro sacris et canonicis habet, non ideo, quod sola humana industria concinnati, sua deinde auctoritate sint approbati; nec ideo dumtaxat, quod revelationem sine errore contineant; sed propterea, quod Spiritu Sancto inspirante conscripti Deum habent auctorem, atque ut tales ipsi Ecclesiae traditi sunt [*can. 4*].

Further, this supernatural revelation, according to the universal belief of the Church, declared by the sacred Council of Trent, "is contained in the written books and unwritten traditions that have come down to us, having been received by the apostles from the mouth of Christ himself or from the apostles themselves by the dictation of the Holy Spirit, and have been transmitted as it were from hand to hand" [**1501*]. These books of the Old and New Testaments are to be received as sacred and canonical in their integrity, with all their parts, as they are enumerated in the decree of the said council and are contained in the ancient Latin edition of the Vulgate. These the Church holds to be sacred and canonical, not because, having been carefully composed by mere human industry, they were afterward approved by her authority or merely because they contain revelation with no admixture of error, but because, having been written by the inspiration of the Holy Spirit, they have God for their author and have been delivered as such to the Church herself [*can. 4*].

**3007** Quoniam vero, quae sancta Tridentina Synodus de interpretatione divinae Scripturae ad coercenda petulantia ingenia salubriter decrevit, a quibusdam hominibus prave exponuntur, Nos idem decretum renovantes hanc illius mentem esse declaramus, ut in rebus fidei et morum ad aedificationem doctrinae christianae pertinentium is pro vero sensu sacrae Scripturae habendus sit, quem tenuit ac tenet sancta mater Ecclesia, cuius est iudicare de vero

Since, however, what the holy Council of Trent has laid down concerning the interpretation of the divine Scripture for the good purpose of restraining undisciplined minds has been explained by certain men in a distorted manner, We renew the same decree and declare this to be its sense: In matters of faith and morals, affecting the building up of Christian doctrine, that is to be held as the true sense of Holy Scripture which Holy

*3005 [1] Cf. Thomas Aquinas, *Summa theologiae* I, q. 1, a. 1 (Editio Leonina 4:6b).

sensu et interpretatione Scripturarum sanctarum; atque ideo nemini licere contra hunc sensum aut etiam contra unanimem consensum Patrum ipsam Scripturam sacram interpretari.

Mother the Church has held and holds, to whom it belongs to judge of the true sense and interpretation of Holy Scriptures. Therefore no one is allowed to interpret the same Sacred Scripture contrary to this sense or contrary to the unanimous consent of the Fathers.

### *Cap. 3. De fide*

### *Chapter 3. Faith*

[**3008: The concept of faith. —*3009: Faith in accord with reason. —*3010: Faith, a gift of God. —*3011: The object of faith. —*3012: The necessity of faith. —*3013f.: The external and internal help of God for faith.*]

Cum homo a Deo tamquam creatore et Domino suo totus dependeat et ratio creata increatae Veritati penitus subiecta sit, plenum revelanti Deo intellectus et voluntatis obsequium fide praestare tenemur [*can. 1*]. Hanc vero fidem, quae humanae salutis initium est [*cf. *1532*], Ecclesia catholica profitetur, virtutem esse supernaturalem, qua, Dei aspirante et adiuvante gratia, ab eo revelata vera esse credimus, non propter intrinsecam rerum veritatem naturali rationis lumine perspectam, sed propter auctoritatem ipsius Dei revelantis, qui nec falli nec fallere potest [*cf. *2778; can. 2*]. "Est enim fides", testante Apostolo, "sperandarum substantia rerum, argumentum non apparentium" [*Hbr 11:1*].

Since man is totally dependent upon God, as upon his **3008**
Creator and Lord, and since created reason is absolutely subject to uncreated truth, we are bound to yield by faith the full homage of intellect and will to the God who reveals [*can. 1*]. The Catholic Church professes that this faith, which is the beginning of man's salvation [*cf. *1532*] is a supernatural virtue whereby, inspired and assisted by the grace of God, we believe that what he has revealed is true, not because the intrinsic truth of things is recognized by the natural light of reason, but because of the authority of God himself who reveals them, who can neither err nor deceive [*cf. *2778; can. 2*]. For faith, as the apostle testifies, is "the substance of things hoped for, the proof of things not seen" [*Heb 11:1*].

Ut nihilominus fidei nostrae obsequium rationi consentaneum [*cf. Rm 12:1*] esset, voluit Deus cum internis Spiritus Sancti auxiliis externa iungi revelationis suae argumenta, facta scilicet divina, atque imprimis miracula et prophetias, quae cum Dei omnipotentiam et infinitam scientiam luculenter commonstrent, divinae revelationis signa sunt certissima et omnium intelligentiae accommodata [*cann. 3 et 4*]. Quare tum Moyses et Prophetae, tum ipse maxime Christus Dominus multa et manifestissima miracula et prophetias ediderunt; et de Apostolis legimus: "Illi autem profecti praedicaverunt ubique Domino cooperante et sermonem confirmante sequentibus signis" [*Mc 16:20*]. Et rursum scriptum est: "Habemus firmiorem propheticum sermonem, cui benefacitis attendentes quasi lucernae lucenti in caliginoso loco" [*2 Pt 1:19*].

However, in order that the obedience of our faith be **3009**
nevertheless in harmony with reason [*cf. Rom 12:1*], God willed that exterior proofs of his revelation, viz., divine facts, especially miracles and prophecies, should be joined to the interior helps of the Holy Spirit; as they manifestly display the omnipotence and infinite knowledge of God, they are the most certain signs of the divine revelation, adapted to the intelligence of all men [*cann. 3 and 4*]. Therefore Moses and the prophets, and especially Christ our Lord himself, performed many manifest miracles and uttered prophecies; and of the apostles we read: "They went forth and preached everywhere, while the Lord worked with them and confirmed their speech with the signs that followed" [*Mk 16:20*]; and again it is written: "We have the prophetic word made more sure; you will do well to pay attention to this as to a lamp shining in a dark place" [*2 Pet 1:19*].

Licet autem fidei assensus nequaquam sit motus animi caecus: nemo tamen "evangelicae praedicationi consentire" potest, sicut oportet ad salutem consequendam, "absque illuminatione et inspiratione Spiritus Sancti, qui dat omnibus suavitatem in consentiendo et credendo veritati" [*Synodus Arausicana II: *377*]. Quare fides ipsa in se, etiamsi per caritatem non operetur [*cf. Gal 5:6*], donum Dei est, et actus eius est opus ad salutem pertinens, quo homo liberam praestat ipsi Deo oboedientiam gratiae eius, cui resistere posset, consentiendo et cooperando [*cf. *1525s; can. 5*].

Though the assent of faith is by no means a blind **3010**
impulse of the mind, still no man can "assent to the Gospel message", as is necessary to obtain salvation, "without the illumination and inspiration of the Holy Spirit, who gives to all delight in assenting to the truth and believing it" [*Second Council of Orange: *377*]. Wherefore faith itself, even when it is not working through love [*cf. Gal 5:6*], is in itself a gift of God, and the act of faith is a work appertaining to salvation by which man yields voluntary obedience to God himself by assenting to and cooperating with grace, which he could resist [*cf. *1525f.; can. 5*].

**3011** Porro fide divina et catholica ea omnia credenda sunt, quae in verbo Dei scripto vel tradito continentur et ab Ecclesia sive solemni iudicio sive ordinario et universali magisterio tamquam divinitus revelata credenda proponuntur.

Further, all those things are to be believed with divine and Catholic faith that are contained in the word of God, written or handed down, and which by the Church, either in solemn judgment or through her ordinary and universal teaching office, are proposed for belief as having been divinely revealed.

**3012** Quoniam vero "sine fide impossibile est placere Deo" [*Hbr 11:6*] et ad filiorum eius consortium pervenire, ideo nemini umquam sine illa contigit iustificatio, nec ullus, nisi in ea "perseveraverit usque in finem" [*Mt 10:22; 24:13*], vitam aeternam assequetur. Ut autem officio veram fidem amplectendi in eaque constanter perseverandi satisfacere possemus, Deus per Filium suum unigenitum Ecclesiam instituit, suaeque institutionis manifestis notis instruxit, ut ea tamquam custos et magistra verbi revelati ab omnibus posset agnosci.

Since "without faith it is impossible to please God" [*Heb 11:6*] and to attain to the fellowship of his sons, therefore without faith no one has ever attained justification, nor will anyone obtain eternal life unless he has persevered in it to the end [*cf. Mt 10:22; 24:13*]. However, to enable us to fulfill the obligation to embrace the true faith and persistently to persevere in it, God has instituted the Church through his only begotten Son and has endowed her with manifest marks of his institution so that she may be recognized by all men as the guardian and teacher of the revealed word.

**3013** Ad solam enim catholicam Ecclesiam ea pertinent omnia, quae ad evidentem fidei christianae credibilitatem tam multa et tam mira divinitus sunt disposita. Quin etiam Ecclesia per se ipsa, ob suam nempe admirabilem propagationem, eximiam sanctitatem et inexhaustam in omnibus bonis foecunditatem, ob catholicam unitatem invictamque stabilitatem magnum quoddam et perpetuum est motivum credibilitatis et divinae suae legationis testimonium irrefragabile.

In fact, it is to the Catholic Church alone that belong all those signs that are so numerous and so wonderfully arranged by God to make evident the credibility of the Christian faith. In fact, the Church by herself, with her marvelous propagation, eminent holiness, and inexhaustible fruitfulness in everything that is good, with her catholic unity and invincible stability, is a great and perpetual motive of credibility and an irrefutable testimony of her divine mission.

**3014** Quo fit, ut ipsa veluti signum levatum in nationes [*cf. Is 11:12*] et ad se invitet, qui nondum crediderunt, et filios suos certiores faciat, firmissimo niti fundamento fidem, quam profitentur. Cui quidem testimonio efficax subsidium accedit ex superna virtute. Etenim benignissimus Dominus et errantes gratia sua excitat atque adiuvat, ut "ad agnitionem veritatis venire" [*1 Tim 2:4*] possint, et eos, quos de tenebris transtulit in admirabile lumen suum [*cf. 1 Pt 2:9; Col 1:13*], in hoc eodem lumine ut perseverent, gratia sua confirmat, non deserens, nisi deseratur [*cf. *1537*].

Thus, like a standard lifted up among the nations [*cf. Is 11:12*], she invites to herself those who do not yet believe and at the same time gives greater assurance to her children that the faith that they profess rests on solid ground. To this testimony the efficacious help coming from the power above is added. For the merciful Lord stirs up and aids with his grace those who are wandering astray, that they be able to "come to the knowledge of the truth" [*1 Tim 2:4*], and those whom "he has called out of darkness into his marvelous light" [*cf. 1 Pet 2:9; Col 1:13*] he confirms with his grace that they may persevere in this faith, for he deserts none who does not desert him [*cf. *1537*].

Quocirca minime par est condicio eorum, qui per caeleste fidei donum catholicae veritati adhaeserunt, atque eorum, qui ducti opinionibus humanis falsam religionem sectantur; illi enim, qui fidem sub Ecclesiae magisterio susceperunt, nullam umquam habere possunt iustam causam mutandi aut in dubium fidem eandem revocandi [*can. 6*]. Quae cum ita sint, "gratias agentes Deo Patri, qui dignos nos fecit in partem sortis sanctorum in lumine" [*Col 1:12*], tantam ne negligamus salutem [*cf. Hbr 2:3*], sed "aspicientes in auctorem fidei et consummatorem Iesum" [*Hbr 12:2*] "teneamus spei nostrae confessionem indeclinabilem" [*Hbr 10:23*].

Therefore, the condition of those who by the heavenly gift of faith have embraced the Catholic truth and of those who led by human opinions follow a false religion is by no means the same. For, those who have received the faith under the teaching authority of the Church can never have a just reason to change this same faith or to call it into question [*can. 6*]. For this reason, "giving thanks to God the Father who has qualified us to share in the inheritance of the saints in light" [*Col 1:12*], let us not neglect so great a salvation [*cf. Heb 2:3*], but "looking to Jesus the author and perfecter of our faith" [*Heb 12:2*], "let us hold fast the confession of our hope without wavering" [*Heb 10:23*].

*Cap. 4. De fide et ratione*

*Chapter 4. Faith and Reason*

[**3015: The double order of knowledge. —*3016: The role of reason in the elaboration of supernatural truth. —*3017f.: No opposition between faith and reason. —*3019: The mutual assistance of faith and reason. —*3020: The nature of progress in theological knowledge.*]

Hoc quoque perpetuus Ecclesiae catholicae consensus tenuit et tenet, duplicem esse ordinem cognitionis non solum principio, sed obiecto etiam distinctum: principio quidem, quia in altero naturali ratione, in altero fide divina cognoscimus; obiecto autem, quia praeter ea, ad quae naturalis ratio pertingere potest, credenda nobis proponuntur mysteria in Deo abscondita, quae, nisi revelata divinitus, innotescere non possunt [*can. 1*].

The perpetual common belief of the Catholic Church **3015** has held and holds also this: there is a twofold order of knowledge, distinct not only in its principle but also in its object; in its principle, because in the one we know by natural reason, in the other by divine faith; in its object, because apart from what natural reason can attain, there are proposed to our belief mysteries that are hidden in God that can never be known unless they are revealed by God [*can. 1*].

Quocirca Apostolus, qui a gentibus Deum "per ea, quae facta sunt" [*Rm 1:20*], cognitum esse testatur, disserens tamen de gratia et veritate, quae per Iesum Christum facta est [*cf. Io 1:17*], pronuntiat: "Loquimur Dei sapientiam in mysterio, quae abscondita est, quam praedestinavit Deus ante saecula in gloriam nostram, quam nemo principum huius saeculi cognovit. Nobis autem revelavit Deus per Spiritum suum: Spiritus enim omnia scrutatur, etiam profunda Dei" [*1 Cor 2:7s 10*]. Et ipse Unigenitus confitetur Patri, quia abscondit haec a sapientibus et prudentibus, et revelavit ea parvulis [*cf. Mt 11:25*].

Hence the apostle who, on the one hand, testifies that God is known to the Gentiles in the things that have been made [*cf. Rom 1:20*], on the other hand, when speaking about the grace and truth that came through Jesus Christ [*cf. Jn 1:17*], proclaims: "We speak the wisdom of God in a mystery, a wisdom which is hidden, which God ordained before the world unto our glory, which none of the princes of this world knew.... But to us God has revealed by his Spirit. For the Spirit searches everything, even the deep things of God" [*1 Cor 2:7–10, Vulg.*]. The Only-Begotten himself praises the Father because he has hidden these things from the wise and understanding and has revealed them to babes [*cf. Mt 11:25*].

Ac ratio quidem, fide illustrata, cum sedulo, pie et sobrie quaerit, aliquam Deo dante mysteriorum intelligentiam eamque fructuosissimam assequitur tum ex eorum, quae naturaliter cognoscit, analogia, tum e mysteriorum ipsorum nexu inter se et cum fine hominis ultimo; numquam tamen idonea redditur ad ea perspicienda instar veritatum, quae proprium ipsius obiectum constituunt. Divina enim mysteria suapte natura intellectum creatum sic excedunt, ut etiam revelatione tradita et fide suscepta ipsius tamen fidei velamine contecta et quadam quasi caligine obvoluta maneant, quamdiu in hac mortali vita "peregrinamur a Domino: per fidem enim ambulamus et non per speciem" [*2 Cor 5:6s*].

Nevertheless, if reason illumined by faith inquires in **3016** an earnest, pious, and sober manner, it attains by God's grace a certain understanding of the mysteries, which is most fruitful, both from the analogy with the objects of its natural knowledge and from the connection of these mysteries with one another and with man's ultimate end. But it never becomes capable of understanding them in the way it does truths that constitute its proper object. For divine mysteries by their very nature so exceed the created intellect that, even when they have been communicated in revelation and received by faith, they remain covered by the veil of faith itself and shrouded, as it were, in darkness as long as in this mortal life "we are away from the Lord; for we walk by faith, not by sight" [*2 Cor 5:6f.*].

Verum etsi fides sit supra rationem, nulla tamen umquam inter fidem et rationem vera dissensio esse potest [*cf. *2776, 2811*]: cum idem Deus, qui mysteria revelat et fidem infundit, animo humano rationis lumen indiderit, Deus autem negare se ipsum non possit, nec verum vero umquam contradicere. Inanis autem huius contradictionis species inde potissimum oritur, quod vel fidei dogmata ad mentem Ecclesiae intellecta et exposita non fuerint vel opinionum commenta pro rationis effatis habeantur. "Omnem" igitur "assertionem

However, though faith is above reason, there can **3017** never be a real discrepancy between faith and reason [*cf. *2776, 2811*], since the same God who reveals mysteries and infuses faith has bestowed the light of reason on the human mind, and God cannot deny himself, nor can truth ever contradict truth. The deceptive appearance of such a contradiction is mainly due to the fact that either the dogmas of faith have not been understood and expounded according to the mind of the Church or fanciful conjectures are taken for verdicts of reason.

veritati illuminatae fidei contrariam omnino falsam esse definimus" [*Concilium Lateranense V: *1441*].

**3018** Porro Ecclesia, quae una cum apostolico munere docendi mandatum accepit fidei depositum custodiendi, ius etiam et officium divinitus habet falsi nominis scientiam [*cf. 1 Tim 6:20*] proscribendi, ne quis decipiatur per philosophiam et inanem fallaciam [*cf. Col 2:8; can. 2*].

Quapropter omnes Christiani fideles huiusmodi opiniones, quae fidei doctrinae contrariae esse cognoscuntur, maxime si ab Ecclesia reprobatae fuerint, non solum prohibentur tamquam legitimas scientiae conclusiones defendere, sed pro erroribus potius, qui fallacem veritatis speciem prae se ferant, habere tenentur omnino.

**3019** Neque solum fides et ratio inter se dissidere numquam possunt, sed opem quoque sibi mutuam ferunt [*cf. *2776, 2811*], cum recta ratio fidei fundamenta demonstret eiusque lumine illustrata rerum divinarum scientiam excolat, fides vero rationem ab erroribus liberet ac tueatur eamque multiplici cognitione instruat.

Quapropter tantum abest, ut Ecclesia humanarum artium et disciplinarum culturae obsistat, ut hanc multis modis iuvet atque promoveat. Non enim commoda ab iis ad hominum vitam dimanantia aut ignorat aut despicit; fatetur immo, eas, quemadmodum a Deo scientiarum Domino [*cf. 1 Sm 2:3*] profectae sunt, ita, si rite pertractentur, ad Deum iuvante eius gratia perducere.

Nec sane ipsa vetat, ne huiusmodi disciplinae in suo quaeque ambitu propriis utantur principiis et propria methodo; sed iustam hanc libertatem agnoscens, id sedulo cavet, ne divinae doctrinae repugnando errores in se suscipiant, aut fines proprios transgressae ea, quae sunt fidei, occupent et perturbent.

**3020** Neque enim fidei doctrina, quam Deus revelavit, velut philosophicum inventum proposita est humanis ingeniis perficienda, sed tamquam divinum depositum Christi Sponsae tradita, fideliter custodienda et infallibiliter declaranda. Hinc sacrorum quoque dogmatum is sensus perpetuo est retinendus, quem semel declaravit sancta mater Ecclesia, nec umquam ab eo sensu altioris intelligentiae specie et nomine recedendum [*can. 3*]. "Crescat igitur et multum vehementerque proficiat, tam singulorum quam omnium, tam unius hominis quam totius Ecclesiae, aetatum ac saeculorum gradibus, intelligentia, scientia, sapientia: sed in suo dumtaxat genere, in eodem scilicet dogmate, eodem sensu eademque sententia."[1]

Thus "we define that every assertion that is opposed to enlightened faith is utterly false" [*Fifth Lateran Council: *1441*].

Further, the Church, which, along with the apostolic office of teaching, received the charge of guarding the deposit of faith, has also from God the right and the duty to proscribe what is falsely called knowledge [*cf. 1 Tim 6:20*], lest anyone be deceived by philosophy and vain fallacy [*cf. Col 2:8; can. 2*].

Hence all believing Christians are not only forbidden to defend as legitimate conclusions of science such opinions that they realize to be contrary to the doctrine of faith, particularly if they have been condemned by the Church, but they are seriously bound to account them as errors that put on the fallacious appearance of truth.

Not only can there be no conflict between faith and reason, they also support each other [*cf. *2776, 2811*] since right reason demonstrates the foundations of faith and, illumined by its light, pursues the science of divine things, while faith frees and protects reason from errors and provides it with manifold insights.

It is therefore far remote from the truth to say that the Church opposes the study of human arts and sciences; on the contrary, she supports and promotes them in many ways. She does not ignore or despise the benefits that human life derives from them. Indeed, she acknowledges that, just as they have come forth from God, the Lord of knowledge [*cf. 1 Sam 2:3*], so too, if rightly pursued, they lead to God with the help of his grace.

Nor does the Church in any way forbid that these sciences, each in its own domain, should make use of their own principles and of the method proper to them. While, however, acknowledging this just freedom, she seriously warns lest they fall into error by going contrary to the divine doctrine or, stepping beyond their own limits, enter into the sphere of faith and create confusion.

For the doctrine of faith that God has revealed has not been proposed like a philosophical system to be perfected by human ingenuity; rather, it has been committed to the spouse of Christ as a divine trust to be faithfully kept and infallibly declared. Hence also that meaning of the sacred dogmas is perpetually to be retained which our Holy Mother Church has once declared, and there must never be a deviation from that meaning on the specious ground and title of a more profound understanding [*can. 3*]. "Therefore, let there be growth and abundant progress in understanding, knowledge, and wisdom, in each and all, in individuals and in the whole Church, at all times and in the progress of ages, but only within the proper limits, i.e., within the same dogma, the same meaning, the same judgment."[1]

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*3020 [1] Vincent of Lérins, *Commonitorium primum* 23, no. 3 (R. Demeulenaere: CpChL 64 [1985]: $177_7$–$178_{12}$ / PL 50:668A).

*Canones*

*1. De Deo rerum omnium creatore*

*Canons*

*I. God, the Creator of All Things*

[*Can. 1: Against all the errors pertaining to the existence of God, the Creator. —Can. 2: Against materialism. —Cann. 3f. Against pantheism in its various forms. —Can. 5: (a) Against the pantheists and materialists; (b) against the followers of Günther; (c) against the followers of Günther and Hermes.*]

1. Si quis unum verum Deum visibilium et invisibilium creatorem et Dominum negaverit: anathema sit [*cf.* *3001].

1. If anyone denies the one true God, Creator and Lord of things visible and invisible, let him be anathema [*cf.* *3001]. **3021**

2. Si quis praeter materiam nihil esse affirmare non erubuerit: anathema sit [*cf.* *3002].

2. If anyone is not ashamed to assert that nothing exists besides matter, let him be anathema [*cf.* *3002]. **3022**

3. Si quis dixerit, unam eandemque esse Dei et rerum omnium substantiam vel essentiam: anathema sit [*cf.* *3001].

3. If anyone says that the substance and essence of God and all things is one and the same, let him be anathema [*cf.* *3001]. **3023**

4. Si quis dixerit, res finitas tum corporeas tum spirituales aut saltem spirituales e divina substantia emanasse,
aut divinam essentiam sui manifestatione vel evolutione fieri omnia,
aut denique Deum esse ens universale seu indefinitum, quod sese determinando constituat rerum universitatem in genera, species et individua distinctam: anathema sit.

4. If anyone says that finite beings, the corporeal as well as the spiritual, or at least the spiritual ones, have emanated from the divine substance;
or that the divine essence becomes all things by self-manifestation or self-evolution;
or lastly that God is the universal or indefinite being which, by self-determination, constitutes the universality of beings, differentiated in genera, species, and individuals, let him be anathema. **3024**

5. Si quis non confiteatur, mundum resque omnes, quae in eo continentur, et spirituales et materiales secundum totam suam substantiam a Deo ex nihilo esse productas,
aut Deum dixerit non voluntate ab omni necessitate libera, sed tam necessario creasse, quam necessario amat se ipsum,
aut mundum ad Dei gloriam conditum esse negaverit: anathema sit.

5. If anyone refuses to confess that the world and all things contained in it, the spiritual as well as the material, were in their whole substance produced by God out of nothing;
or says that God created, not by an act of will free from all necessity, but with the same necessity by which he necessarily loves himself;
or denies that the world was made for the glory of God, let him be anathema. **3025**

*2. De revelatione*

*2. Revelation*

[*Can. 1: Against those who reject natural theology. —Can. 2: Against Deism. —Can. 3: Against absolute rationalism. —Can. 4: Against the biblical criticism of the rationalists.*]

1. Si quis dixerit, Deum unum et verum, creatorem et Dominum nostrum, per ea, quae facta sunt, naturali rationis humanae lumine certo cognosci non posse: anathema sit [*cf.* *3004].

1. If anyone says that the one true God, our Creator and Lord, cannot be known with certainty with the natural light of human reason through the things that are created, let him be anathema [*cf.* *3004]. **3026**

2. Si quis dixerit, fieri non posse aut non expedire, ut per revelationem divinam homo de Deo cultuque ei exhibendo doceatur: anathema sit.

2. If anyone says that it is impossible or useless for man to be taught through divine revelation about God and the worship to be rendered to him, let him be anathema. **3027**

3. Si quis dixerit, hominem ad cognitionem et perfectionem, quae naturalem superet, divinitus evehi non posse, sed ex se ipso ad omnis tandem veri et boni possessionem iugi profectu pertingere posse et debere: anathema sit.

3. If anyone says that man cannot be called by God to a knowledge and perfection that surpasses the natural, but that he can and must by himself, through constant progress, finally arrive at the possession of all that is true and good, let him be anathema. **3028**

**3029** 4. Si quis sacrae Scripturae libros integros cum omnibus suis partibus, prout illos sancta Tridentina Synodus recensuit [**1501–1508*], pro sacris et canonicis non susceperit aut eos divinitus inspiratos esse negaverit: anathema sit [*cf. *3006*].

4. If anyone does not receive as sacred and canonical the books of Holy Scripture, entire and with all their parts, as the sacred Council of Trent has enumerated them [**1501–1508*] or denies that they have been divinely inspired, let him be anathema [*cf. *3006*].

### *3. De fide*

### *3. Faith*

[*Cann. 1f.: Against the autonomy of reason. —Can. 3: Against fideism. —Can. 4: Against agnosticism and mythologism. —Cann. 5f.: Against the followers of Hermes.*]

**3031** 1. Si quis dixerit, rationem humanam ita independentem esse, ut fides ei a Deo imperari non possit: anathema sit [*cf. *3008*].

1. If anyone says that human reason is so independent that faith cannot be enjoined upon it by God, let him be anathema [*cf. *3008*].

**3032** 2. Si quis dixerit, fidem divinam a naturali de Deo et rebus moralibus scientia non distingui, ac propterea ad fidem divinam non requiri, ut revelata veritas propter auctoritatem Dei revelantis credatur: anathema sit [*cf. *3008*].

2. If anyone says that divine faith is not distinct from the natural knowledge of God and of moral truths; that, therefore, for divine faith it is not necessary that the revealed truth be believed on the authority of God who reveals it, let him be anathema [*cf. *3008*].

**3033** 3. Si quis dixerit, revelationem divinam externis signis credibilem fieri non posse, ideoque sola interna cuiusque experientia aut inspiratione privata homines ad fidem moveri debere: anathema sit [*cf. *3009*].

3. If anyone says that divine revelation cannot be made credible by outward signs and that, therefore, men ought to be moved to faith solely by each one's inner experience or by personal inspiration, let him be anathema [*cf. *3009*].

**3034** 4. Si quis dixerit, miracula nulla fieri posse, proindeque omnes de iis narrationes, etiam in sacra Scriptura contentas, inter fabulas vel mythos ablegandas esse; aut miracula certo cognosci numquam posse nec iis divinam religionis christianae originem rite probari: anathema sit [*cf. *3009*].

4. If anyone says that no miracles are possible and that, therefore, all accounts of them, even those contained in Holy Scripture, are to be dismissed as fables and myths; or that miracles can never be recognized with certainty and that the divine origin of the Christian religion cannot be legitimately proved by them, let him be anathema [*cf. *3009*].

**3035** 5. Si quis dixerit, assensum fidei christianae non esse liberum, sed argumentis humanae rationis necessario produci; aut ad solam fidem vivam, quae per caritatem operatur [*cf. Gal 5:6*], gratiam Dei necessariam esse: anathema sit [*cf. *3010*].

5. If anyone says that the assent to the Christian faith is not free but is produced with necessity by arguments of human reason; or that the grace of God is necessary only for that living faith which works by love [*cf. Gal 5:6*], let him be anathema [*cf. *3010*].

**3036** 6. Si quis dixerit, parem esse condicionem fidelium atque eorum, qui ad fidem unice veram nondum pervenerunt, ita ut catholici iustam causam habere possint fidem, quam sub Ecclesiae magisterio iam susceperunt, assensu suspenso in dubium vocandi, donec demonstrationem scientificam credibilitatis et veritatis fidei suae absolverint: anathema sit [*cf. *3014*].

6. If anyone says that the condition of the faithful and of those who have not yet attained to the only true faith is the same, so that Catholics could have a just reason for suspending their judgment and calling into question the faith that they have already received under the teaching authority of the Church until they have completed a scientific demonstration of the credibility and truth of their faith, let him be anathema [*cf. *3014*].

### *4. De fide et ratione*

### *4. Faith and Reason*

[*Against the more liberal philosophical and theological schools.*]

**3041** 1. Si quis dixerit, in revelatione divina nulla vera et proprie dicta mysteria contineri, sed universa fidei dogmata posse per rationem rite excultam e naturalibus principiis intelligi et demonstrari: anathema sit [*cf. *3015s*].

1. If anyone says that in divine revelation no true and properly so called mysteries are contained but that all dogmas of faith can be understood and demonstrated from natural principles by reason, if it is properly trained, let him be anathema [*cf. *3015f.*].

2. Si quis dixerit, disciplinas humanas ea cum libertate tractandas esse, ut earum assertiones, etsi doctrinae revelatae adversentur, tamquam verae retineri neque ab Ecclesia proscribi possint: anathema sit [*cf. *3017*].

2. If anyone says that human sciences are to be pursued with such liberty that their assertions, even if opposed to revealed doctrine, may be held as true and cannot be proscribed by the Church, let him be anathema [*cf. *3017*]. **3042**

3. Si quis dixerit, fieri posse, ut dogmatibus ab Ecclesia propositis aliquando secundum progressum scientiae sensus tribuendus sit alius ab eo, quem intellexit et intelligit Ecclesia: anathema sit [*cf. *3020*].

3. If anyone says that, as science progresses, at times a sense is to be given to dogmas proposed by the Church different from the one that the Church has understood and understands, let him be anathema [*cf. *3020*]. **3043**

*Epilogue*

Itaque supremi pastoralis Nostri officii debitum exsequentes, omnes Christi fideles, maxime vero eos, qui praesunt vel docendi munere funguntur, per viscera Iesu Christi obtestamur, necnon eiusdem Dei et Salvatoris nostri auctoritate iubemus, ut ad hos errores a sancta Ecclesia arcendos et eliminandos, atque purissimae fidei lucem pandendam studium et operam conferant.

Therefore, in fulfillment of Our supreme pastoral office, We beseech in the love of Jesus Christ, and We command in the authority of the same God our Savior, all Christian faithful, and especially those who hold authority or are engaged in teaching, to put their zeal and effort in removing and eliminating these errors from the holy Church and in spreading the light of the most pure faith. **3044**

Quoniam vero satis non est, haereticam pravitatem devitare, nisi ii quoque errores diligenter fugiantur, qui ad illam plus minusve accedunt, omnes officii monemus, servandi etiam constitutiones et decreta, quibus pravae eiusmodi opiniones, quae isthic diserte non enumerantur, ab hac Sancta Sede proscriptae et prohibitae sunt.

It is, however, not enough to avoid the wickedness of heresy unless those errors that lead close to it are also carefully avoided. We therefore remind all of their duty to observe also the constitutions and decrees by which such perverse opinions, which are not explicitly enumerated here, are proscribed by this Holy See. **3045**

## 3050–3075: Session 4, July 18, 1870: First Dogmatic Constitution *Pastor aeternus* on the Church of Christ

The council Fathers were presented with a schema of fifteen chapters and twenty-one canons, *Supremi Pastoris* (MaC 51:539–53 / CollLac 7:567–78), which contained the doctrine of the primacy (chap. 11) but not the infallibility of the pope. At the wish of many, Pius IX placed the theme of infallibility on the agenda for March 7, 1870. The day before, a schema of an additional chapter on the infallibility of the pope had been prepared (MaC 51:701D–702A / CollLac 7:641ab). In the course of the discussion, a constitution emerged that was exclusively on the pope, subdivided into four chapters. Consequently, a new schema was drawn up and, on May 9, 1870, it was submitted to the general assembly of the commission (MaC 52:4–7 / CollLac 7:1640–43 [no. 558]). It was presented, in an improved version, to the council on July 13. In the fourth public session, on July 18, the definition took place.

In the debate regarding the infallibility of the pope, many council Fathers expressed hesitations: such a definition would open the door to abuses of the ecclesiastical teaching authority; the linking of the pope to Scripture and tradition was not sufficiently secure; certain historical facts argued for a distinction between the pope as an infallible universal teacher and the pope as a fallible private teacher (cf. *2565). Because of these difficulties, a considerable portion of the council Fathers resisted the definition but lost to the majority. After one final effort of the minority failed at the last minute to persuade Pius IX to give in, many council Fathers departed before the decisive session of the council (July 18).

In the public arena, papal infallibility has often been rejected because of an exaggerated idea of it spread by the so-called Ultramontanists. Louis Veuillot, the influential editor of the journal *L'Univers*, for example, had proposed to have papal infallibility established simply by acclamation without making any precise theological clarification. On July 11, 1870, in the 84th general assembly, Bishop Vinzenz Gasser, spokesman for the Deputation on Faith, explained the meaning and the limits of papal infallibility in view of the subject, the object, and the act (MaC 52:1204–30 / CollLac 7:388–420). The secretary of the council, Bishop Joseph Feßler, after the closing of the council, wrote a book, *Die wahre and die falsche Unfehlbarkeit der Päpste* (3rd ed.: Vienna, 1871; French ed.: Paris, 1873; English ed.: *The True and False Infallibility of the Popes* [New York: Catholic Publication Society, 1875]), which has come to be regarded as one of the most excellent commentaries on the debate over infallibility.

*Ed.:* MaC 52:1330–34 / CollLac 7:482–87 / Pius IX, *Acta*, 1/V, 207–18 / ASS 6 (1870/1871): 40–47 / COeD, 3rd ed., $811_{29}$–$816_{39}$.

*Prologue on the Institution and Foundation of the Church*

Pastor aeternus et episcopus animarum nostrarum [*cf. 1 Pt 2:25*], ut salutiferum redemptionis opus perenne redderet, sanctam aedificare Ecclesiam decrevit, in qua veluti in domo Dei viventis fideles omnes unius fidei et

The eternal Shepherd and Guardian of our souls [*cf. 1 Pet 2:25*], in order to continue for all time the saving work of redemption, determined to build his holy Church so that in her, as in the house of the living God, all who **3050**

caritatis vinculo continerentur. Quapropter, priusquam clarificaretur, rogavit Patrem non pro Apostolis tantum, sed et pro eis, qui credituri erant per verbum eorum in ipsum, ut omnes unum essent, sicut ipse Filius et Pater unum sunt [*cf. Io 17:20s*]. Quemadmodum igitur Apostolos, quos sibi de mundo elegerat [*cf. Io 15:19*], misit, sicut ipse missus erat a Patre [*cf. Io 20:21*]: ita in Ecclesia sua pastores et doctores "usque ad consummationem saeculi" [*Mt 28:20*] esse voluit.

believe might be united together in the bond of one faith and one love. For this reason, before he was glorified, he prayed to the Father, not for the apostles only, but for those also who would believe in him on their testimony, that all might be one as he, the Son, and the Father are one [*cf. Jn 17:20f.*]. Therefore, just as he sent the apostles whom he had chosen for himself out of the world [*cf. Jn 15:19*] as he himself was sent by the Father [*cf. Jn 20:21*], so also he wished shepherds and teachers to be in his Church until the consummation of the world [*cf. Mt 28:20*].

**3051** Ut vero episcopatus ipse unus et indivisus esset, et per cohaerentes sibi invicem sacerdotes credentium multitudo universa in fidei et communionis unitate conservaretur, beatum Petrum ceteris Apostolis praeponens in ipso instituit perpetuum utriusque unitatis principium ac visibile fundamentum, super cuius fortitudinem aeternum exstrueretur templum, et Ecclesiae caelo inferenda sublimitas in huius fidei firmitate consurgeret.[1]

In order that the episcopate itself might be one and undivided and that the whole multitude of believers might be preserved in unity of faith and communion by means of a closely united priesthood, he placed St. Peter at the head of the other apostles and established in him a perpetual principle and visible foundation of this twofold unity, in order that on his strength an everlasting temple might be erected and on the firmness of his faith a Church might arise whose pinnacle was to reach into heaven.[1]

**3052** Et quoniam portae inferi ad evertendam, si fieri posset, Ecclesiam, contra eius fundamentum divinitus positum maiore in dies odio undique insurgunt, Nos ad catholici gregis custodiam, incolumitatem, augmentum, necessarium esse iudicamus, sacro approbante Concilio, doctrinam de institutione, perpetuitate ac natura sacri Apostolici primatus, in quo totius Ecclesiae vis ac soliditas consistit, cunctis fidelibus credendam et tenendam, secundum antiquam atque constantem universalis Ecclesiae fidem, proponere, atque contrarios, dominico gregi adeo perniciosos errores proscribere et condemnare.

But since the gates of hell, with a hatred that grows greater every day, are rising up everywhere against the Church's divinely established foundation with the intention of overthrowing the Church, if this were possible, We, with the approval of the sacred council, judge it necessary for the protection, the safety, and the increase of the Catholic flock to propose to all the faithful what is to be believed and held, according to the ancient and constant belief of the universal Church, with regard to the establishment, the perpetuity, and the nature of this sacred apostolic primacy, in which is found the strength and solidity of the entire Church. Likewise [We judge it necessary] to proscribe with sentence of condemnation the contrary erroneous opinions so detrimental to the Lord's flock.

### *Cap. 1. De apostolici primatus in beato Petro institutione*

### *Chapter 1: The institution of the apostolic primacy in St. Peter*

**3053** Docemus itaque et declaramus, iuxta Evangelii testimonia primatum iurisdictionis in universam Dei Ecclesiam immediate et directe beato Petro Apostolo promissum atque collatum a Christo Domino fuisse. Unum enim Simonem, cui iam pridem dixerat: 'Tu vocaberis Cephas" [*Io 1:42*], postquam ille suam edidit confessionem inquiens: "Tu es Christus, Filius Dei vivi", solemnibus his verbis allocutus est Dominus: "Beatus es, Simon Bar Iona: quia caro et sanguis non revelavit tibi, sed Pater meus, qui in caelis est. Et ego dico tibi, quia tu es Petrus, et super hanc petram aedificabo Ecclesiam meam, et portae inferi non praevalebunt adversus eam: et tibi dabo claves regni caelorum. Et quodcumque ligaveris

We, therefore, teach and declare, according to the testimony of the Gospel, that the primacy of jurisdiction over the whole Church was immediately and directly promised to and conferred upon the blessed apostle Peter by Christ the Lord. To Simon alone he had first said: "You shall be called Cephas" [*Jn 1:42*]; to him alone, after he had acknowledged Christ with the confession: "You are the Christ, the Son of the living God", the Lord also spoke these solemn words: "Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you: you are Peter, and on this rock I will build my Church, and the gates of hell shall not prevail against it. I will give

*3051 [1] Leo I the Great, sermon 4 on his birthday [that is, the anniversary of his election as bishop of Rome], chap. 2 (PL 54:150C).

super terram, erit ligatum et in caelis: et quodcumque solveris super terram, erit solutum et in caelis" [*Mt 16:16–19*]. Atque uni Simoni Petro contulit Iesus post suam resurrectionem summi pastoris et rectoris iurisdictionem in totum suum ovile dicens: "Pasce agnos meos", "Pasce oves meas" [*Io 21:15–17*].

you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven" [*Mt 16:16–19*]. And after his Resurrection, Jesus conferred upon Simon Peter alone the jurisdiction of supreme shepherd and ruler over his whole flock with the words: "Feed my lambs.... Feed my sheep" [*Jn 21:15–17*].

Huic tam manifestae sacrarum Scripturarum doctrinae, ut ab Ecclesia catholica semper intellecta est, aperte opponuntur pravae eorum sententiae, qui constitutam a Christo Domino in sua Ecclesia regiminis formam pervertentes negant, solum Petrum prae ceteris Apostolis sive seorsum singulis sive omnibus simul vero proprioque iurisdictionis primatu fuisse a Christo instructum; aut qui affirmant, eundem primatum non immediate directeque ipsi beato Petro, sed Ecclesiae et per hanc illi ut ipsius Ecclesiae ministro delatum fuisse.

In manifest opposition to this very clear teaching of the Holy Scriptures, as it has always been understood by the Catholic Church, are the perverse opinions of those who wrongly explain the form of government established by Christ in his Church; either by denying that Peter alone in preference to the other apostles, either singly or as a group, was endowed by Christ with the true and proper primacy of jurisdiction; or by claiming that this primacy was not given immediately and directly to blessed Peter, but to the Church and through her to him as a minister of the Church herself. **3054**

[*Canon.*] Si quis igitur dixerit, beatum Petrum Apostolum non esse a Christo Domino constitutum Apostolorum omnium principem et totius Ecclesiae militantis visibile caput; vel eundem honoris tantum, non autem verae propriaeque iurisdictionis primatum ab eodem Domino nostro Iesu Christo directe et immediate accepisse: anathema sit.

[*Canon.*] Therefore, if anyone says that the blessed apostle Peter was not constituted by Christ the Lord as the prince of all the apostles and the visible head of the whole Church militant, or that he received immediately and directly from Jesus Christ our Lord only a primacy of honor and not a true and proper primacy of jurisdiction, let him be anathema. **3055**

*Cap. 2. De perpetuitate primatus beati Petri in Romanis Pontificibus*

*Chapter 2: The continuation of St. Peter's primacy in the bishops of Rome*

Quod autem in beato Apostolo Petro princeps pastorum et pastor magnus ovium Dominus Christus Iesus in perpetuam salutem ac perenne bonum Ecclesiae instituit, id eodem auctore in Ecclesia, quae fundata super petram ad finem saeculorum usque firma stabit, iugiter durare necesse est. "Nulli" sane "dubium, immo saeculis omnibus notum est, quod sanctus beatissimusque Petrus, Apostolorum princeps et caput fideique columna et Ecclesiae catholicae fundamentum, a Domino nostro Iesu Christo, Salvatore humani generis ac Redemptore, claves regni accepit: qui ad hoc usque tempus et semper in suis successoribus", episcopis sanctae Romanae Sedis, ab ipso fundatae eiusque consecratae sanguine "vivit" et praesidet et "iudicium exercet".[1]

Now, what Christ, the Lord, the Prince of Shepherds and the great Shepherd of the flock, established in the blessed apostle Peter for the perpetual safety and everlasting good of the Church must, by the will of the same, endure without interruption in the Church, which was founded on the rock and which will remain firm until the end of the world. Indeed, "no one doubts, in fact it is obvious to all ages, that the holy and most blessed Peter, prince and head of all the apostles, the pillar of faith and the foundation of the Catholic Church, received the keys of the kingdom from our Lord Jesus Christ, the Savior and Redeemer of the human race; and even to this time and forever he lives" and governs "and exercises judgment in his successors", the bishops of the holy Roman See, which he established and consecrated with his blood.[1] **3056**

Unde quicumque in hac cathedra Petro succedit, is secundum Christi ipsius institutionem primatum Petri in universam Ecclesiam obtinet. "Manet ergo dispositio veritatis, et beatus Petrus in accepta fortitudine petrae perseverans suscepta Ecclesiae gubernacula

Therefore, whoever succeeds Peter in this chair, according to the institution of Christ himself, holds Peter's primacy over the whole Church. "Therefore, the dispositions made by truth perdure, and St. Peter still has the rock-like strength that has been given to him, and he **3057**

*3056 [1] Discourse of the papal legate Philip at sess. 3 of the Council of Ephesus, July 11, 431 (ACOe I/I/III:$60_{27-33}$, no. $106_{31}$ / MaC 4:1295B–1298A / HaC 1:1477B).

non reliquit."[1] Hac de causa ad Romanam Ecclesiam "propter potentiorem principalitatem necesse" semper fuit "omnem convenire Ecclesiam, hoc est eos, qui sunt undique fideles",[2] ut in ea sede, e qua "venerandae communionis iura"[3] in omnes dimanant, tamquam membra in capite consociata in unam corporis compagem coalescerent.

has not surrendered the helm of the Church with which he has been entrusted."[1] For this reason, "because of her more powerful principality", it was always "necessary for every Church, that is, the faithful who are everywhere, to be in agreement" with the Roman Church;[2] thus in that See, from which "the rights of sacred communion"[3] are imparted to all, the members will be joined as members under one head and coalesce into one compact body.

**3058** [*Canon.*] Si quis ergo dixerit, non esse ex ipsius Christi Domini institutione seu iure divino, ut beatus Petrus in primatu super universam Ecclesiam habeat perpetuos successores: aut Romanum Pontificem non esse beati Petri in eodem primatu successorem: anathema sit.

[*Canon.*] Therefore, if anyone says that it is not according to the institution of Christ our Lord himself, that is, by divine law, that blessed Peter should have perpetual successors in the primacy over the whole Church; or if anyone says that the Roman pontiff is not the successor of blessed Peter in the same primacy, let him be anathema.

*Cap. 3. De vi et ratione primatus Romani Pontificis*

*Chapter 3. The nature and significance of the primacy of the bishop of Rome*

[**3059: Description of the primacy. —*3060: The universal jurisdiction of the pope. —*3061: The jurisdiction of the bishops over their particular flocks. —*3062: The right of the pope to deal freely with all the Christian faithful. —*3063: The pope as the supreme judge. —*3064: Sanction.*]

**3059** Quapropter apertis innixi sacrarum Litterarum testimoniis, et inhaerentes tum praedecessorum Nostrorum, Romanorum Pontificum, tum Conciliorum generalium disertis perspicuisque decretis, innovamus oecumenici Concilii Florentini definitionem, qua credendum ab omnibus Christi fidelibus est, "sanctam Apostolicam Sedem, et Romanum Pontificem in universum orbem tenere primatum, et ipsum Pontificem Romanum successorem esse beati Petri, principis Apostolorum, et verum Christi vicarium totiusque Ecclesiae caput et omnium Christianorum patrem ac doctorem exsistere; et ipsi in beato Petro pascendi, regendi ac gubernandi universalem Ecclesiam a Domino nostro Iesu Christo plenam potestatem traditam esse; quemadmodum etiam in gestis oecumenicorum conciliorum et in sacris canonibus continetur" [**1307*].

Wherefore, relying on the clear testimony of the Holy Scriptures and following the express and definite decrees of Our predecessors, the Roman pontiffs, and of the general councils, We reaffirm the definition of the Ecumenical Council of Florence. According to this definition all the faithful must believe "that the holy Apostolic See and the Roman pontiff have the primacy over the whole world; and that the same Roman pontiff is the successor of blessed Peter, the prince of the apostles and the true vicar of Christ, the head of the whole Church, the father and teacher of all Christians; and that to him, in blessed Peter, was given by our Lord Jesus Christ the full power of feeding, ruling, and governing the whole Church, as is also contained in the proceedings of the ecumenical councils and in the sacred canons" [**1307*].

**3060** Docemus proinde et declaramus, Ecclesiam Romanam, disponente Domino, super omnes alias ordinariae potestatis obtinere principatum, et hanc Romani Pontificis iurisdictionis potestatem, quae vere episcopalis est, immediatam esse: erga quam cuiuscumque ritus et dignitatis pastores atque fideles, tam seorsum singuli quam simul omnes, officio hierarchicae subordinationis veraeque oboedientiae obstringuntur, non solum in rebus, quae ad fidem et mores, sed etiam in iis, quae ad disciplinam et regimen Ecclesiae per

And so We teach and declare that, in the disposition of God, the Roman Church holds the preeminence of ordinary power over all the other Churches; and that this power of jurisdiction of the Roman pontiff, which is truly episcopal, is immediate. Regarding this jurisdiction, the shepherds of whatever rite or jurisdiction and the faithful, individually and collectively, are bound by a duty of hierarchical subjection and of true obedience; and this not only in matters that pertain to faith and morals, but also in matters that pertain to the discipline and government

*3057 [1] Leo I the Great, sermon 3 on his birthday, chap. 3 (PL 54:146B).
[2] Irenaeus of Lyon, *Adversus haereses* III, 3, no. 2 (SC 211 [1974]: $32_{26f.}$) = III, 3, no. 1 (ed. by W.\W. Harvey [Cambridge, 1875], 2:9 / PG 7:849A).
[3] Ambrose of Milan, letter 11, 4 (PL 16:986B).

totum orbem diffusae pertinent; ita ut, custodita cum Romano Pontifice tam communionis quam eiusdem fidei professionis unitate, Ecclesia Christi sit unus grex sub uno summo pastore [*cf. Io 10:16*], Haec est catholicae veritatis doctrina, a qua deviare salva fide atque salute nemo potest.

of the Church throughout the whole world. The result is that, when this bond of unity, both of communion and of profession of the same faith with the Roman pontiff, is guarded, then the Church of Christ is one flock under one supreme shepherd [*cf. Jn 10:16*]. This is the doctrine of Catholic truth; and no one can deviate from it without danger to faith and salvation.

Tantum autem abest, ut haec Summi Pontificis potestas officiat ordinariae ac immediatae illi episcopalis iurisdictionis potestati, qua episcopi, qui positi a Spiritu Sancto [*cf. Act 20:28*] in Apostolorum locum successerunt, tamquam veri pastores assignatos sibi greges singuli singulos pascunt et regunt, ut eadem a supremo et universali pastore asseratur, roboretur ac vindicetur, secundum illud sancti Gregorii Magni: "Meus honor est honor universalis Ecclesiae. Meus honor est fratrum meorum solidus vigor. Tum ego vere honoratus sum, cum singulis quibusque honor debitus non negatur."[1]

**3061** This power of the supreme pontiff, however, is far from standing in the way of the power of ordinary and immediate episcopal jurisdiction by which the bishops who, under appointment of the Holy Spirit [*cf. Acts 20:28*], succeeded in the place of the apostles, feed and rule individually, as true shepherds, the particular flock assigned to them. Rather this latter power is asserted, confirmed, and vindicated by this same supreme and universal shepherd, as in the words of St. Gregory the Great: "My honor is the honor of the whole Church. My honor is the firm strength of my brothers. I am truly honored when due honor is paid to each and every one."[1]

Porro ex suprema illa Romani Pontificis potestate gubernandi universam Ecclesiam ius eidem esse consequitur, in huius sui muneris exercitio libere communicandi cum pastoribus et gregibus totius Ecclesiae, ut iidem ab ipso in via salutis doceri ac regi possint. Quare damnamus ac reprobamus illorum sententias, qui hanc supremi capitis cum pastoribus et gregibus communicationem licite impediri posse dicunt aut eandem reddunt saeculari potestati obnoxiam, ita ut contendant, quae ab Apostolica Sede vel eius auctoritate ad regimen Ecclesiae constituuntur, vim ac valorem non habere, nisi potestatis saecularis placito confirmentur.

**3062** Furthermore, from his supreme power of governing the whole Church, the Roman pontiff has the right of freely communicating with the shepherds and flocks of the whole Church in the exercise of his office so that they can be instructed and guided by him in the way of salvation. Hence, We condemn and reject the opinions of those who say that it can be licit to hinder the communication of the supreme head with the shepherds and the flocks; or those who make this communication subject to the secular power in such a way that they claim that whatever is decreed for the government of the Church by the Apostolic See or by its authority has no binding force unless it is confirmed by the approval of the secular power.

Et quoniam divino Apostolici primatus iure Romanus Pontifex universae Ecclesiae praeest, docemus etiam et declaramus, eum esse iudicem supremum fidelium, et in omnibus causis ad examen ecclesiasticum spectantibus ad ipsius posse iudicium recurri [*cf. *861*]; Sedis vero Apostolicae, cuius auctoritate maior non est, iudicium a nemine fore retractandum, neque cuiquam de eius licere iudicare iudicio [*cf. *638–642*]. Quare a recto veritatis tramite aberrant, qui affirmant, licere ab iudiciis Romanorum Pontificum ad oecumenicum concilium tamquam ad auctoritatem Romano Pontifice superiorem appellare.

**3063** And because, by the divine right of apostolic primacy, the Roman pontiff is at the head of the whole Church, We also teach and declare that he is the supreme judge of the faithful; and that one can have recourse to his judgment in all cases pertaining to ecclesiastical jurisdiction [*cf. *861*]. ⟨We declare⟩ that the judgment of the Apostolic See, whose authority is unsurpassed, is not subject to review by anyone; nor is anyone allowed to pass judgment on its decision [*cf. *638–642*]. Therefore, those who say that it is permitted to appeal to an ecumenical council from the decisions of the Roman pontiff as to an authority superior to the Roman pontiff stray from the straight path of truth.

[*Canon.*] Si quis itaque dixerit, Romanum Pontificem habere tantummodo officium inspectionis vel directionis, non autem plenam et supremam potestatem iurisdictionis

**3064** [*Canon.*] And so, if anyone says that the Roman pontiff has only the office of inspection and direction, but not the full and supreme power of jurisdiction over

*3061 [1] Gregory I the Great, letter to Eulogius of Alexandria (D. Norberg: CpChL 140A [1982]: $552_{64-66}$ [= *Registrum epistolarum* VIII, 29] / MGH Ep. $2:31_{28-30}$ [*Registrum epistolarum* VIII, 29] / PL 77:933C [= *Registrum epistolarum* VIII, 30]).

in universam Ecclesiam, non solum in rebus, quae ad fidem et mores, sed etiam in iis, quae ad disciplinam et regimen Ecclesiae per totum orbem diffusae pertinent; aut eum habere tantum potiores partes, non vero totam plenitudinem huius supremae potestatis; aut hanc eius potestatem non esse ordinariam et immediatam sive in omnes ac singulas ecclesias sive in omnes et singulos pastores et fideles: anathema sit.

the whole Church, not only in matters that pertain to faith and morals, but also in matters that pertain to the discipline and government of the Church throughout the whole world; or if anyone says that he has only a more important part and not the complete fullness of this supreme power; or if anyone says that this power is not ordinary and immediate either over each and every Church or over each and every one of the shepherds and faithful, let him be anathema.

*Cap. 4. De Romani Pontificis infallibili magisterio*

*Chapter 4. The infallible teaching authority of the bishop of Rome*

[**3065–3068: Testimony of ecumenical councils. —*3069: The Magisterium recognized as infallible in practice. —*3070f.: Character, object, and purpose of papal infallibility. —*3072–3074: Definition. —*3075: Sanction.*]

**3065** Ipso autem Apostolico primatu, quem Romanus Pontifex tamquam Petri principis Apostolorum successor in universam Ecclesiam obtinet, supremam quoque magisterii potestatem comprehendi, haec Sancta Sedes semper tenuit, perpetuus Ecclesiae usus comprobat, ipsaque oecumenica Concilia, ea imprimis, in quibus Oriens cum Occidente in fidei caritatisque unionem conveniebat, declaraverunt.

Moreover, this holy See has always held, the perpetual practice of the Church confirms, and the ecumenical councils, especially those in which the Western and Eastern Churches were united in faith and love, have declared that the supreme power of teaching is also included in this apostolic primacy which the Roman pontiff, as the successor of Peter, the prince of the apostles, holds over the whole Church.

**3066** Patres enim Concilii Constantinopolitani quarti, maiorum vestigiis inhaerentes, hanc solemnem ediderunt professionem: "Prima salus est, rectae fidei regulam custodire [...]. Et quia non potest Domini nostri Iesu Christi praetermitti sententia dicentis: 'Tu es Petrus, et super hanc petram aedificabo Ecclesiam meam' [*Mt 16:18*], haec, quae dicta sunt, rerum probantur effectibus, quia in Sede Apostolica immaculata est semper catholica reservata religio, et sancta celebrata doctrina. Ab huius ergo fide et doctrina separari minime cupientes [...] speramus, ut in una communione, quam Sedes Apostolica praedicat, esse mereamur, in qua est integra et vera christianae religionis soliditas"[1] [**363–365*].

For the Fathers of the Fourth Council of Constantinople, following closely in the footsteps of their predecessors, made this solemn profession: "The first condition of salvation is to keep the norm of the true faith [...]. And because it is impossible to ignore those words of our Lord Jesus Christ: 'You are Peter and upon this rock I will build my Church' [*Mt 16:18*], what was said has been proved by the facts, for in the Apostolic See the Catholic religion has always been preserved immaculate and sacred doctrine honored. Therefore, wishing not to be separated in any way from this faith and doctrine [...], we hope to deserve to be in the one communion, which the Apostolic See proclaims and in which the entire and true solidity of the Christian religion resides"[1] [**363–365*].

**3067** Approbante vero Lugdunensi Concilio secundo Graeci professi sunt: "Sanctam Romanam Ecclesiam summum et plenum primatum et principatum super universam Ecclesiam catholicam obtinere, quem se ab ipso Domino in beato Petro Apostolorum principe sive vertice, cuius Romanus Pontifex est successor, cum potestatis plenitudine recepisse veraciter et humiliter recognoscit; et sicut prae ceteris tenetur fidei veritatem defendere, sic et, si quae de fide subortae fuerint quaestiones, suo debent iudicio definiri" [**861*].

Furthermore, with the approval of the Second Council of Lyon, the Greeks professed that "the holy Roman Church possesses the supreme and full primacy and authority over the universal Catholic Church, which she recognizes in truth and humility to have received with fullness of power from the Lord himself in blessed Peter, the prince or head of the apostles, of whom the Roman pontiff is the successor. And, as she is bound above all to defend the truth of faith, so too, if any questions should arise regarding the faith, they must be decided by her judgment" [**861*].

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***3066** [1] This concerns an abridged citation of the *Libellus fidei* of Pope Hormisdas (*363–365); omissions that are not indicated in the constitution itself are designated here by ellipses [...].

Florentinum denique Concilium definivit: "Pontificem Romanum [...] verum Christi vicarium totiusque Ecclesiae caput et omnium Christianorum patrem et doctorem exsistere; et ipsi in beato Petro pascendi, regendi ac gubernandi universalem Ecclesiam a Domino nostro Iesu Christo plenam potestatem traditam esse" [*1307].

Finally, the Council of Florence defined "that the Roman pontiff [...] is the true vicar of Christ, the head of the whole Church, the father and teacher of all Christians; and that to him, in blessed Peter, was given by our Lord Jesus Christ the full power of feeding, ruling, and governing the whole Church" [*1307]. **3068**

Huic pastorali muneri ut satisfacerent, praedecessores Nostri indefessam semper operam dederunt, ut salutaris Christi doctrina apud omnes terrae populos propagaretur, parique cura vigilarunt, ut, ubi recepta esset, sincera et pura conservaretur. Quocirca totius orbis antistites, nunc singuli, nunc in Synodis congregati, longam ecclesiarum consuetudinem et antiquae regulae formam sequentes, ea praesertim pericula, quae in negotiis fidei emergebant, ad hanc Sedem Apostolicam retulerunt, ut ibi potissimum resarcirentur damna fidei, ubi fides non potest sentire defectum.[1]

To satisfy this pastoral care, Our predecessors have always expended untiring effort to propagate Christ's doctrine of salvation among all the peoples of the world, and with similar care they were watchful that the doctrine might be preserved genuine and pure wherever it was received. Therefore, the bishops of the whole world, sometimes singly, sometimes assembled in councils, following the long-standing custom of the Churches and the form of the ancient rule, reported to this Apostolic See particularly the dangers that arose in matters of faith, so that there especially, where the faith cannot suffer impairment, the injuries to the faith might be repaired.[1] **3069**

Romani autem Pontifices, prout temporum et rerum condicio suadebat, nunc convocatis oecumenicis Conciliis aut explorata Ecclesiae per orbem dispersae sententia, nunc per Synodos particulares, nunc aliis, quae divina suppeditabat providentia, adhibitis auxiliis, ea tenenda definiverunt, quae sacris Scripturis et apostolicis traditionibus consentanea, Deo adiutore, cognoverant.

For their part, the Roman pontiffs, according as the conditions of the times and the circumstances dictated, sometimes by calling together ecumenical councils or sounding out the mind of the Church throughout the world, sometimes through regional councils, or sometimes by using other helps which divine providence supplied, have defined as having to be held those matters that, with the help of God, they had found consonant with the Holy Scriptures and with the apostolic tradition.

Neque enim Petri successoribus Spiritus Sanctus promissus est, ut eo revelante novam doctrinam patefacerent, sed ut, eo assistente, traditam per Apostolos revelationem seu fidei depositum sancte custodirent et fideliter exponerent. Quorum quidem apostolicam doctrinam omnes venerabiles Patres amplexi et sancti Doctores orthodoxi venerati atque secuti sunt; plenissime scientes, hanc sancti Petri Sedem ab omni semper errore illibatam permanere, secundum Domini Salvatoris nostri divinam pollicitationem discipulorum suorum principi factam: "Ego rogavi pro te, ut non deficiat fides tua: et tu aliquando conversus confirma fratres tuos" [*Lc 22:32*].

For the Holy Spirit was not promised to the successors of Peter that they might disclose a new doctrine by his revelation, but rather that, with his assistance, they might reverently guard and faithfully explain the revelation or deposit of faith that was handed down through the apostles. Indeed, it was this apostolic doctrine that all the Fathers held and the holy orthodox Doctors reverenced and followed, fully realizing that this See of St. Peter always remains untainted by any error, according to the divine promise of our Lord and Savior made to the prince of his disciples: "But I have prayed for you that your faith may not fail; and when you have turned again, strengthen your brethren" [*Lk 22:32*]. **3070**

Hoc igitur veritatis et fidei numquam deficientis charisma Petro eiusque in hac cathedra successoribus divinitus collatum est, ut excelso suo munere in omnium salutem fungerentur, ut universus Christi grex per eos ab erroris venenosa esca aversus, caelestis doctrinae pabulo nutriretur, ut, sublata schismatis occasione, Ecclesia tota una conservaretur, atque suo fundamento innixa, firma adversus inferi portas consisteret.

Now this charism of truth and of never-failing faith was conferred upon Peter and his successors in this chair in order that they might perform their supreme office for the salvation of all; that by them the whole flock of Christ might be kept away from the poisonous bait of error and be nourished by the food of heavenly doctrine; that, the occasion of schism being removed, the whole Church might be preserved as one and, resting on her foundation, might stand firm against the gates of hell. **3071**

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***3069** [1] Bernard of Clairvaux, letter 190, or *Tractatus contra errores Abaelardi*, to Pope Innocent II, foreword (*Opera* 8, ed. J. Leclercq and H.\M. Rochais [Rome, 1977], $17_{9f.}$ / PL 182:1053D).

**3072** At vero cum hac ipsa aetate, qua salutifera Apostolici muneris efficacia vel maxime requiritur, non pauci inveniantur, qui illius auctoritati obtrectant, necessarium omnino esse censemus, praerogativam, quam unigenitus Dei Filius cum summo pastorali officio coniungere dignatus est, solemniter asserere.

But since in this present age, which especially requires the salutary efficacy of the apostolic office, not a few are found who disparage its authority, We think it absolutely necessary to assert solemnly the prerogative that the only begotten Son of God deigned to join to the highest pastoral office.

**3073** Itaque Nos traditioni a fidei christianae exordio perceptae fideliter inhaerendo, ad Dei Salvatoris nostri gloriam, religionis catholicae exaltationem et christianorum populorum salutem, sacro approbante Concilio, docemus et divinitus revelatum dogma esse definimus:

And so, faithfully keeping to the tradition received from the beginning of the Christian faith, for the glory of God our Savior, for the exaltation of the Catholic religion, and for the salvation of Christian peoples, We, with the approval of the sacred council, teach and define that it is a dogma revealed by God:

**3074** Romanum Pontificem, cum ex cathedra loquitur, id est, cum omnium Christianorum pastoris et doctoris munere fungens pro suprema sua Apostolica auctoritate doctrinam de fide vel moribus ab universa Ecclesia tenendam definit, per assistentiam divinam ipsi in beato Petro promissam, ea infallibilitate pollere, qua divinus Redemptor Ecclesiam suam in definienda doctrina de fide vel moribus instructam esse voluit; ideoque eiusmodi Romani Pontificis definitiones ex sese, non autem ex consensu Ecclesiae, irreformabiles esse.

That the Roman pontiff, when he speaks *ex cathedra*, that is, when, acting in the office of shepherd and teacher of all Christians, he defines, by virtue of his supreme apostolic authority, a doctrine concerning faith or morals to be held by the universal Church, possesses through the divine assistance promised to him in blessed Peter the infallibility with which the Divine Redeemer willed his Church to be endowed in defining the doctrine concerning faith or morals; and that such definitions of the Roman pontiff are therefore irreformable of themselves, not because of the consent of the Church.

**3075** [*Canon.*] Si quis autem huic Nostrae definitioni contradicere, quod Deus avertat, praesumpserit: anathema sit.

[*Canon.*] But if anyone—God forbid—presumes to contradict this Our definition, let him be anathema.

### 3100–3102: Response of the Holy Office to the Apostolic Vicar of Central Oceania, December 18, 1872

The question and the response refer to the doctrine of the Methodists that baptism is purely and simply an exterior sign of insertion into the Christian community.

*Ed.:* ASS 25 (1892/1893): 246 / CollPF, 2nd ed., 2:60, no. 1392.

*Faith and Intention of the Minister of the Sacraments*

**3100** *Qu.:* 1. Utrum baptismus ab illis haereticis [*Methodistis*] administratus sit dubius propter defectum intentionis faciendi quod voluit Christus, si expresse declaratum fuerit a ministro, antequam baptizet, baptismum nullum habere effectum in animam?

*Questions:* 1. Is baptism administered by those heretics [*Methodists*] doubtful because of the lack of intention to do what Christ willed, if it was explicitly stated by the minister, before he actually baptized, that baptism has no effect on the soul?

**3101** 2. Utrum dubius sit baptismus sic collatus, si praedicta declaratio non expresse facta fuerit immediate, antequam baptismus conferretur, sed illa saepe pronuntiata fuerit a ministro, et illa doctrina aperte praedicetur in illa secta?

2. Is a baptism conferred in this manner doubtful if the above-mentioned declaration was not made explicitly immediately before the baptism was conferred but was often stated by the minister and if that doctrine is openly preached by that sect?

**3102** *Resp.:* Porro haec dubia iampridem agitata fuisse, ac pro validitate baptismi fuisse responsum, videre potes apud Benedictum XIV *De synodis dioecesanis* l. VII cap. VI n. 9, ubi haec habentur: "Caveat episcopus, ne incertam et dubiam pronuntiet baptismi validitatem hoc tantum nomine, quod haereticus minister, a quo fuit collatus, cum non credat per regenerationis lavacrum deleri peccata, illud non contulerit in remissionem peccatorum, atque

*Response:* These very doubts have been raised in the past and the response has been in favor of the validity of baptism; you can find this in a decision of Benedict XIV, in *De synodis dioecesanis* VII, 6, no. 9, wherein he states: "The bishop should be careful to avoid declaring the validity of a baptism to be uncertain and doubtful solely because the heretical minister, by whom it was administered, did not administer it for the remission of

ideo non habuerit intentionem illud conficiendi, prout a Christo Domino fuerit constitutum ...".

Cuius rei ratio perspicue traditur a Cardinale Bellarmino *De sacramentis in genere* l. I c. 27 n. 13, ubi, exposito errore ... asserentium, Concilium Tridentinum in canone XI sessionis VII [**1611*] definivisse, non esse ratum sacramentum, nisi minister intendat non solum actum, sed etiam finem sacramenti, id est intendat illud, propter quod sacramentum est institutum, haec subdit: "... Concilium enim in toto canone 11 non nominat finem sacramenti, neque dicit oportere ministrum intendere quod Ecclesia *intendit,* sed quod Ecclesia *facit.* Porro, quod Ecclesia facit, non finem, sed actionem significat...."

Ex quo est, quod Innocentius IV, in c. 2 *De baptismo* n. 9 ait, validum esse baptisma collatum a saraceno, de quo notum est, non credere per immersionem aliquid fieri nisi madefactionem, dummodo intenderit facere, quod ceteri baptizantes faciunt.

*Conclusio Responsi:* Ad 1. Negative: quia non obstante errore quoad effectus baptismi non excluditur intentio faciendi quod facit Ecclesia.—Ad 2. Provisum in primo.

sins because he does not believe that sins are taken away by the bath of regeneration, and, therefore, he did not have the intention of administering it as it was instituted by Christ the Lord ...".

The reason for this response is clearly taught by Cardinal Bellarmine in *De sacramentis in genere* I, 27, no. 13, where, after having exposed the error ... of those who say that the Council of Trent in canon 11 of session 7 [**1611*] ... defined that the sacrament is not valid unless the minister has the intention not only for the act but also for the purpose of the sacrament, that is, unless he intends that for the sake of which the sacrament was instituted; he (the cardinal) then adds: "... The council in fact in the whole of canon 11 does not mention the purpose of the sacrament; it says that it is necessary for the minister to intend, not what the Church *intends*, but what the Church *does*. What the Church does, therefore, signifies, not the purpose, but the action...."

From this follows what Innocent IV says in chapter 2 of *De baptismo*, no. 9, namely, that baptism conferred by a Saracen, about whom it is known that he does not believe that anything happens by immersion except a bath, is valid provided he intends to do what others do when they baptize.

*Conclusion of the response:* To 1: No: because in spite of the error regarding the effects of baptism, the intention of doing what the Church does is not excluded. —To 2: This is provided for in the first part.

## 3105–3109: Instruction of the Sacred Congregation for the Propagation of the Faith, 1873

The instruction is, for the most part, a repetition of eleven documents that deal with gaining profit from a loan. A special conclusion is added that contains a brief summary of the principles.

*Ed.:* CollPF, 2nd ed., 2:69f., no. 1393.

*Interest on a Loan*

Conclusio [*ex omnibus resolutionibus in Instructione allatis*]:

1. Generatim loquendo de lucro ex mutuo, nihil omnino percipi inde posse *vi mutui,* seu immediate et praecise ratione ipsius.

2. Aliquid ultra sortem percipere licitum esse, si forte titulus aliquis extrinsecus, non mutui naturae universim coniunctus et innatus, mutuo accedat.

3. Deficientibus licet aliis quibuslibet titulis, cuiusmodi sunt *lucrum cessans, damnum emergens, atque periculum amittendae sortis, vel assumendi insolitos labores pro sortis recuperatione*, unum quoque legis civilis titulum ceu sufficientem in praxi haberi posse, tum a fidelibus, tum ab eorum confessariis, quibus proinde suos paenitentes hac super re inquietare

Conclusion [*from all the resolutions set forth in the instruction*]: **3105**

1. Speaking in general about interest from a loan, one cannot profit from it in any way whatsoever *because of the loan*, that is, immediately and precisely by reason of ⟨the loan⟩ itself.

2. It is licit to gain something in addition to the ⟨loaned⟩ capital if there happens to be some extrinsic title attached to the loan that is not generally connected to the nature of a loan or inherent in it. **3106**

3. Even if various other titles are lacking, such as *declining profit, increasing losses, and the danger of losing the capital or of having to bear unusual burdens to recover the capital*, in practice one title in civil law can be considered as sufficient not only by the faithful but also by their confessors. The latter, therefore, are not allowed to upset their penitents in this matter while this problem **3107**

non licet, donec quaestio haec sub iudice pendeat nec S. Sedes ipsam explicite definierit.

is still under juridical investigation and the Holy See has not explicitly passed judgment on it.

**3108** 4. Praxis huius tolerantiam minime extendi posse sive ad cohonestandam usuram quamvis modicam erga pauperes sive usuram immodicam ac naturalis aequitatis limites excedentem.

4. The toleration of this practice cannot in any way be extended either to justify even small-scale usury when dealing with the poor or to justify uncontrolled usury exceeding the limits of fairness.

**3109** 5. Denique, quaenam usurae quantitas dicenda sit immodica et excessiva, quaenam iusta ac moderata, universim determinari non posse, cum hoc dimetiri oporteat in singulis casibus, respectu habito ad omnes et singulas circumstantias locorum, personarum ac temporum.

5. Finally, what amount of usury should be considered immoderate and excessive and what is just and moderate cannot be determined in general, since this must be determined in individual cases, having taken into consideration each and every circumstance of places, persons, and times.

## 3112–3117: Responses to the Circular Letter of Chancellor Bismarck on the Interpretation of the Constitution *Pastor aeternus* of the First Vatican Council, January–March 1875

The circular letter of Otto von Bismarck, Chancellor of Germany, was an important event in the *Kulturkampf*. According to the view of the chancellor, relations between the German Empire and the pope were seriously damaged by the First Vatican Council, because the council in its constitution on the bishop of Rome established as dogma Roman centralism and the totalitarianism of the pope. The circular letter had been composed on May 14, 1872, but it was not published until December 29, 1874, in the *Deutschen Reichsanzeiger und Königlich Preussischen Staatsanzeiger*. This induced the German bishops as a body to publish a clarification that was signed by all the bishops in January and February 1875. In their statement they refuted the theses of the chancellor: *3112–3116.

The bishops' declaration was criticized as a misrepresentation of Rome's position. In an apostolic letter (*3117) and in an audience granted to the German bishops, Pius IX confirmed their interpretation. See also the address to the cardinals on March 15, 1875 (ASS 8 [1874/1875]: 301–5; ibid., 303):

"God ... in his providence has brought it about that the undaunted and distinguished bishops of the German Empire, by the publication of a brilliant declaration that will remain memorable in the history of the Church, with great wisdom have refuted the false doctrines and sophistries recently spread abroad, and they have also brought great joy to Us and to the whole Church by setting up this noble trophy to the truth. As We ... offer before you and the Catholic world the greatest praise to the previously named bishops, We proclaim that their excellent declarations and demonstrations worthily reflect their virtue, status, and piety, and We confirm them with the fullness of Our apostolic authority" (Deus ... provide effecit, ut fortissimi ac spectatissimi Germanici imperii episcopi illustri declaratione edita, quae in Ecclesiae fastis memorabilis erit, erroneas doctrinas et cavillationes hac occasione prolatas sapientissime refellerent et nobilissimo trophaeo veritati erecto Nos et universam Ecclesiam laetificarent. Dum autem amplissimas laudes coram vobis et catholico orbe praedictis episcopis ... tribuimus, praeclaras eas declarationes et protestationes, ipsorum virtute, gradu ac religione dignas, ratas habemus, easque Apostolicae auctoritatis plenitudine confirmamus).

*Ed.:* Nikolaus Siegfried [pseudonym for V. Cathrein], *Aktenstücke betreffend den preussischen Kulturkampf* (Freiburg, 1882), 264–66 [= *3112–3116]; 270f. [= *3117] / O. Rousseau, in *Irénikon* 29 (1956): 143–47 / Pius IX, *Acta* I/VII, 29f. [= *3117]. In what follows, the obsolete, original style of writing is retained.

*The Jurisdiction of the Pope and the Bishops*

### a. Collective Declaration of the German Bishops, January–February 1875

**3112** [Falsche Lehre:] Die Circulardepesche behauptet hinsichtlich der Beschlüsse des Vaticanischen Concils:

"Durch diese Beschlüsse ist der Papst in die Lage gekommen, in jeder einzelnen Diöcese die bischöflichen Rechte in die Hand zu nehmen und die päpstliche Gewalt der landesbischöflichen zu substituieren."

"Die bischöfliche Jurisdiction ist in der päpstlichen aufgegangen."

"Der Papst übt nicht mehr, wie bisher, einzelne bestimmte Reservatrechte aus, sondern die ganze Fülle der bischöflichen Rechte ruht in seiner Hand."

"Er ist im Princip an die Stelle jedes einzelnen Bischofs getreten, und es hängt nur von ihm ab, sich

[False doctrine:] The circular letter with regard to the decrees of the Vatican Council asserts:

"In virtue of these decisions, the pope has appropriated to himself the rights of the bishop in every diocese, and he has replaced the territorial power of the bishop with his own papal power."

"Episcopal jurisdiction has been absorbed by papal jurisdiction."

"The pope no longer exercises, as he did in the past, certain definite rights reserved to him alone, but now all the rights of the local bishop have passed into his hands."

"As a matter of principle, he has taken the place of each bishop, and it depends on him alone at any time

auch in der Praxis in jedem einzelnen Augenblicke an die Stelle desselben gegenüber den Regierungen zu setzen."

"Die Bischöfe sind nur noch seine Werkzeuge, seine Beamten ohne eigene Verantwortlichkeit;"

"sie sind den Regierungen gegenüber Beamte eines fremden Souveräns geworden, und zwar eines Souveräns, der vermöge seiner Unfehlbarkeit ein vollkommen absoluter ist, mehr als irgend ein absoluter Monarch der Welt."

Alle diese Sätze entbehren der Begründung und stehen mit dem Wortlaute wie mit dem richtigen, durch den Papst, den Episkopat und die Vertreter der katholischen Wissenschaft wiederholt erklärten Sinn der Beschlüsse des Vaticanischen Concils entschieden im Widerspruch.

with regard to practical matters to take the place of the bishop in negotiations with the civil government."

"Now the bishops are only his instruments, his functionaries without personal responsibility;"

"regarding the civil government, they have become officials of a foreign sovereign; indeed, of a sovereign who, because of his infallibility, enjoys absolute authority, more than any absolute monarch in the world."

All of these assertions are bereft of any foundation, and they contradict the wording and the meaning of the decisions of the Vatican Council, a meaning clearly and repeatedly expressed by the pope, by the bishops, and by the experts in Catholic studies.

[Richtige Lehre:] Allerdings ist nach diesen Beschlüssen die kirchliche Jurisdictionsgewalt des Papstes eine *potestas suprema, ordinaria et immediata* ⟨= höchste, ordentliche und unmittelbare Gewalt⟩, eine dem Papst von Jesus Christus, dem Sohne Gottes, in der Person des hl. Petrus verliehene, auf die ganze Kirche, mithin auch auf jede einzelne Diöcese und alle Gläubigen sich direct erstreckende oberste Amtsgewalt zur Erhaltung der Einheit des Glaubens, der Disciplin und der Regierung der Kirche, und keineswegs eine bloss aus einigen Reservatrechten bestehende Befugnis. Dies ist aber keine neue Lehre, sondern eine stets anerkannte Wahrheit des katholischen Glaubens ..., welche das Vaticanische Concil gegenüber den Irrtümern der Gallicaner, Jansenisten und Febronianer ... neuerdings erklärt und bestätigt hat. Nach dieser Lehre der katholischen Kirche ist der Papst Bischof von Rom, nicht Bischof irgendeiner anderen Stadt oder Diöcese, nicht Bischof von Köln oder Breslau u.s.w. Aber als Bischof von Rom ist er zugleich Papst, d. h. Hirt und Oberhaupt der ganzen Kirche, Oberhaupt aller Bischöfe und aller Gläubigen, und seine päpstliche Gewalt lebt nicht etwa in bestimmten Ausnahmefällen erst auf, sondern sie hat immer und allezeit und überall Geltung und Kraft. In dieser seiner Stellung hat der Papst darüber zu wachen, dass jeder Bischof im ganzen Umfang seines Amtes seine Pflicht erfülle, und wo ein Bischof behindert ist oder eine anderweitige Notwendigkeit es erfordert, da hat der Papst das Recht und die Pflicht, nicht als Bischof der betreffenden Diöcese, sondern als Papst, alles in derselben anzuordnen, was zur Verwaltung derselben gehört....

[True doctrine:] To be sure, according to these **3113** decisions the ecclesiastical jurisdiction of the pope is a *potestas suprema, ordinaria, et immediata* ⟨supreme, ordinary, and immediate power⟩ that was conferred on the pope by Jesus Christ, the Son of God, in the person of St. Peter; this supreme authority is exercised over the whole Church and therefore over every diocese and every individual believer with the purpose of maintaining the unity of the faith, of discipline, and of the government of the Church. In no way is it merely an authority limited to a few reserved rights. This is not a new doctrine, but a truth of the Catholic faith that has always been acknowledged ... and that the Vatican Council ... recently declared and confirmed in opposition to the errors of the Gallicans, the Jansenists, and the Febronians. According to this teaching of the Catholic Church, the pope is the bishop of Rome, not the bishop of any other city or diocese, not the bishop of Cologne or Breslau, etc. But as the bishop of Rome he is at the same time pope, that is, shepherd and sovereign of the whole Church, sovereign over all the bishops and all the faithful. His papal authority does not, as it were, suddenly appear to handle extraordinary events, but it is real and obligatory at all times and everywhere. In virtue of his office, the pope has the obligation to be vigilant, to see to it that every bishop fulfills his duties in all areas of his responsibility; and when a bishop cannot fulfill his duty or some other necessity requires it, then the pope has the right and the duty, not as the bishop of the diocese, but as the pope, to set in order everything that pertains to the administration of the diocese....

Die Beschlüsse des Vaticanischen Concils bieten ferner keinen Schatten von Grund zu der Behauptung, es sei der Papst durch dieselben ein absoluter Souverän geworden, und zwar vermöge seiner Unfehlbarkeit ein "vollkommen absoluter, mehr als irgendein absoluter Monarch in der Welt". Zunächst ist das Gebiet, auf

Further, the decisions of the Vatican Council offer no **3114** basis for the assertion that the pope, because of them, has become an absolute master and, indeed, because of his infallibility, "enjoys absolute authority, more than any absolute monarch in the world". First of all, the area covered by the ecclesiastical authority of the pope

welches sich die kirchliche Gewalt des Papstes bezieht, wesentlich verschieden von demjenigen, worauf sich die weltliche Souveränität des Monarchen bezieht; auch wird die volle Souveränität des Landesfürsten auf *staatlichem* Gebiete von Katholiken nirgends bestritten. Aber abgesehen hiervon kann die Bezeichnung eines absoluten Monarchen auch in Beziehung auf *kirchliche* Angelegenheiten auf den Papst nicht angewendet werden, weil derselbe unter dem göttlichen Rechte steht und an die von Christus für seine Kirche getroffenen Anordnungen gebunden ist. Er kann die der Kirche von ihrem göttlichen Stifter gegebene Verfassung nicht ändern wie der weltliche Gesetzgeber eine Staatsverfassung ändern kann. Die Kirchenverfassung beruht in allen wesentlichen Punkten auf göttlicher Anordnung und ist jeder menschlichen Willkür entzogen.

is essentially different from that over which the earthly power of a sovereign monarch extends, and Catholics do not challenge in any way the sovereignty of kings and princes over civil matters. But prescinding from that, the application of the term "absolute monarch" to the pope in reference to ecclesiastical affairs is not correct because he is subject to divine laws and is bound by the directives given by Christ for his Church. The pope cannot change the constitution given to the Church by her divine Founder, as an earthly ruler can change the constitution of a State. In all essential points the constitution of the Church is based on divine directives, and therefore it is not subject to human arbitrariness.

**3115** Kraft derselben göttlichen Einsetzung, worauf das Papsttum beruht, besteht auch der Episkopat; auch er hat seine Rechte und Pflichten vermöge der von Gott selbst getroffenen Anordnung, welche zu ändern der Papst weder das Recht noch die Macht hat. Es ist also ein völliges Missverständnis der Vaticanischen Beschlüsse, wenn man glaubt, durch dieselben sei "die bischöfliche Jurisdiktion in der päpstlichen aufgegangen", der Papst sei "im Princip an die Stelle jedes einzelnen Bischofs getreten", die Bischöfe seien nur noch "Werkzeuge des Papstes, seine Beamten ohne eigene Verantwortlichkeit". ... Was insbesondere die [*letztere*] Behauptung betrifft, ... so können wir dieselbe nur mit aller Entschiedenheit zurückweisen; es ist wahrlich nicht die katholische Kirche, in welcher der unsittliche und despotische Grundsatz, der Befehl des Obern entbinde unbedingt von der eigenen Verantwortlichkeit, Aufnahme gefunden hat.

Just as the papacy is of divine institution, so also is the episcopacy. The latter has its own rights and duties in virtue of having been instituted by God, and the pope has neither the right nor the power to change them. Therefore, a complete misunderstanding of the Vatican decisions is involved if one concludes from them that "episcopal jurisdiction has been absorbed by papal jurisdiction", that the pope, "as a matter of principle, has taken the place of each bishop", that the bishops are only "his instruments, his functionaries without personal responsibility"....With regard to the [*last*] assertion in particular,... we must reject it categorically; it is certainly not the Catholic Church that has embraced the immoral and despotic principle that the command of a superior frees one unconditionally from all personal responsibility.

**3116** Die Ansicht endlich, als sei der Papst "vermöge seiner Unfehlbarkeit ein vollkommen absoluter Souverän", beruht auf einem durchaus irrigen Begriff von dem Dogma der päpstlichen Unfehlbarkeit. Wie das Vaticanische Concil es mit klaren und deutlichen Worten ausgesprochen hat und die Natur der Sache von selbst ergibt, bezieht sich dieselbe lediglich auf eine Eigenschaft des höchsten päpstlichen *Lehramts*: dieses erstreckt sich genau auf dasselbe Gebiet wie das unfehlbare Lehramt der Kirche überhaupt und ist an den Inhalt der Hl. Schrift und der Überlieferung sowie an die bereits von dem kirchlichen Lehramt gegebenen Lehrentscheidungen gebunden. Hinsichtlich der Regierungshandlungen des Papstes ist dadurch nicht das Mindeste geändert worden.

Finally, the opinion according to which the pope is "an absolute sovereign because of his infallibility" is based on a completely false understanding of the dogma of papal infallibility. As the Vatican Council has expressed the idea in clear and precise words and as the nature of the matter requires, infallibility is a characteristic of the papacy that refers exclusively to the supreme Magisterium of the pope: it is coextensive with the area of the infallible Magisterium of the Church in general, and it is restricted to the contents of Holy Scripture and tradition and also to the dogmas previously defined by the teaching authority of the Church. Consequently, the teaching on infallibility has not changed in any way the popes' administrative actions.

### b. Apostolic Letter *Mirabilis illa constantia* to the Bishops of Germany, March 4, 1875

**3117** ... Gloriam Ecclesiae vos continuastis, Venerabiles Fratres, dum germanum Vaticani Concilii definitionum

... You have increased the glory of the Church, venerable Brothers, because you have taken upon

sensum a vulgata quadam circulari epistola captiosa commentatione detortum restituendum suscepistis, ne fideles deciperet et, in invidiam conversus, ansam praebere videretur machinationibus obiiciendis libertati electionis novi Pontificis. Equidem ea est perspicuitas et soliditas declarationis vestrae, ut, cum nihil desiderandum relinquat, amplissimis tantum gratulationibus Nostris occasionem suppeditare deberet; nisi gravius etiam testimonium exposceret a Nobis versuta quarundam ephemeridum vox, quae, ad restituendam refutatae a vobis epistolae vim, conata est lucubrationi vestrae fidem derogare, suadendo, emollitam et minime propterea respondentem huiusce Sedis Apostolicae menti probatam a vobis fuisse conciliarium definitionum doctrinam.

Nos itaque vafram hanc et calumniosam insinuationem ac suggestionem reiicimus; cum declaratio vestra nativam referat catholicam ac propterea sacri Concilii et huius Sanctae Sedis sententiam luculentis et ineluctabilibus rationum momentis scitissime munitam et nitide sic explicatam, ut honesto cuilibet ostendere valeat, nihil prorsus esse in impetitis definitionibus, quod novum sit aut quidquam immutet in veteribus relationibus quodque obtentum aliquem praebere possit urgendae vexationi Ecclesiae....

yourselves the task of reestablishing the true sense of the definitions of the Vatican Council that had been distorted by a widely distributed and deceptive circular letter. ⟨You wrote so that the aforesaid letter⟩ might not deceive the faithful and, subverted by envy, provide a pretext for intrigue against the freedom of the election of a new pope. The clarity and solidity of your declaration is truly of such a nature that, since it leaves nothing more to desire, it can only give rise to Our deepest congratulations, unless the cunning voice of certain newspapers should require from Us an even stronger testimony. For, in order to put some power back into the letter that you rightly rejected, they tried to attack the credibility of your document by claiming that the doctrine of the conciliar definitions was toned down by you and therefore in no way corresponds to the intention of this Holy See.

We therefore reject this cunning and calumnious insinuation and suggestion; for your declaration presents the truly Catholic understanding, which is that of the holy council and of this Holy See; you defended the teaching so skillfully and brilliantly with convincing and irrefutable arguments that it is obvious to any honest person that there is absolutely nothing in the attacked definitions that is new or that changes anything at all with regard to our relations with civil governments or that can offer any excuse to persist in the persecution of the Church....

## 3121–3124: Decree of the Holy Office, July 7, 1875

Between 1873 and 1875, Joseph Bayma, S.J., had offered some reflections on the Eucharist in the journal *The Catholic World*. On May 20, 1875, the Father General, Pierre Beckx, S.J., requested a response to this from the curia.

*Ed.:* ASS 11 (1878/1879): 615f.

### *The Doctrine of Transubstantiation in the Eucharist*

*Qu.:* Utrum tolerari possit explicatio transsubstantiationis in sanctissimae Eucharistiae sacramento, quae sequentibus propositionibus comprehenditur:

1. Sicut formalis ratio hypostaseos est *per se esse* seu per se subsistere, ita formalis ratio *substantiae* est *in se esse* et actualiter non sustentari in alio tamquam primo subiecto; probe enim ista duo discernenda sunt: *esse per se* (quae est formalis ratio hypostaseos), et *esse in se* (quae est formalis ratio substantiae).

2. Quare sicut natura humana in Christo non est hypostasis, quia non *per se* subsistit, sed est assumpta ab hypostasi superiore divina, ita *substantia* finita, ex. gr. substantia panis, desinit esse *substantia* eo solum et absque alia sui mutatione, quod in alio supernaturaliter sustentatur, ita ut iam non *in se* sit, sed in alio ut in primo subiecto.

*Question:* Is it permissible to explain the doctrine **3121** on transubstantiation as summarized in the following propositions:

1. Just as the formal meaning of hypostasis is *to be through itself* or to subsist through itself, so the formal meaning of *substance* is *to be in itself* and not actually to be sustained in another as the primary subject; these two, in fact, are very distinct: *to be through itself* (which is the formal meaning of hypostasis) and *to be in itself* (which is the formal meaning of substance).

2. Now, the human nature of Christ is not a hypostasis **3122** because it does not subsist *per se*, i.e., by itself; rather, it is assumed by a higher, a divine, hypostasis. But a finite *substance*, e.g., the substance of bread, ceases to be a *substance* because of this one fact only and without any change in itself, viz., by its being sustained supernaturally, in such wise that it is no longer *in se*, but in something else as its primary subject.

**3123** 3. Hinc transsubstantiatio seu conversio totius *substantiae* panis in substantiam corporis Christi Domini nostri explicari potest hac ratione, quod corpus Christi, dum fit substantialiter praesens in Eucharistia, sustentat *naturam panis,* quae hoc ipso et absque alia sui mutatione desinit esse *substantia,* quia iam non est *in se,* sed in alio sustentante; adeoque manet quidem *natura panis,* sed in ea cessat formalis ratio *substantiae*; et ideo non duae sunt substantiae, sed una sola, nempe corporis Christi.

3. Hence "transubstantiation", viz., the change of the total *substance* of bread into the substance of the body of Christ our Lord, can be explained in this fashion: The body of Christ, on becoming substantially present in the Eucharist, sustains the *nature of bread*, which by this very fact and without any change in itself ceases to be a *substance*, because it is no longer *in se*, but rather is in another thing sustaining it. The *nature of bread* thus remains, but the formal meaning of *substance* ceases. And so there are not two substances present but only one, viz., the substance of the body of Christ.

**3124** 4. Igitur in Eucharistia manent materia et forma elementorum panis; verum iam in alio supernaturaliter exsistentes rationem substantiae non habent, sed habent rationem *supernaturalis accidentis,* non quasi ad modum naturalium accidentium afficerent corpus Christi, sed eo dumtaxat, quod a corpore Christi modo, quo dictum est, sustentantur.

*Resp.:* Prout hic exponitur, tolerari non posse.

4. Therefore in the Eucharist there remain the matter and the form of the elements of bread. But because they now subsist supernaturally in another subject, they do not have the formal meaning of substance. Rather, they have the formal meaning of *supernatural accidents*. This does not mean that they affect the body of Christ after the manner of natural accidents. It means only that they are now sustained in a manner, as stated, by the body of Christ.

*Response:* As it is explained here, it cannot be tolerated.

### 3126: Instruction of the Holy Office to the Bishop of Nesqually, January 24, 1877

*Ed.:* CollPF, 2nd ed., 2:99f., no. 1465.

*Faith and Intention of the Minister of the Sacraments*

**3126** ... Novit Amplitudo Tua, dogma fidei esse baptismum a quocumque sive schismatico sive haeretico sive etiam infideli administratum validum esse habendum, dummodo in eiusdem administratione singula concurrerint, quibus sacramentum perficitur, scilicet debita materia, praescripta forma, et persona ministri cum intentione faciendi quod facit Ecclesia. Hinc consequitur errores peculiares, quos ministrantes sive privatim sive etiam publice profitentur, nihil officere posse validitati baptismi vel cuiuscumque sacramenti.... Immo ... peculiares errores ministrantium per se et propria ratione neque excludunt illam intentionem, quam minister sacramentorum debet habere, faciendi nempe quod facit Ecclesia. [*Recolitur Resp. S. Officii 18. Dec. 1872, cf. *3100–3102.*]

... Your Excellency knows that it is a dogma of faith that the baptism administered by whomever—whether a schismatic or a heretic or even an infidel—must be considered valid, provided all and each of the conditions for a valid administration of a sacrament are fulfilled. These conditions are: the requisite matter, the prescribed form, and the person of a minister having the intention to do what the Church does. Consequently, any particular errors that any minister ⟨of a sacrament⟩ may profess, whether privately or even publicly, can in no way affect the validity of baptism or of any other sacrament.... Indeed ... the particular errors of a minister do not exclude, of themselves and by their own nature, that intention which a minister of the sacraments must have, viz., to do what the Church does. [*The response of the Holy Office of December 18, 1872, is repeated: cf. *3100–3102.*]

Videt igitur Amplitudo Tua ... errores, quos haeretici ... profitentur, non esse incompossibiles cum illa intentione, quam sacramentorum ministri de necessitate eorumdem sacramentorum tenentur habere, faciendi nempe quod facit Ecclesia vel faciendi quod Christus voluit ut fieret; et eosdem errores per se non posse inducere generalem praesumptionem contra validitatem

Your Excellency surely sees ... that the errors which heretics profess ... are not incompatible with that intention which the ministers of the sacraments must hold regarding what is necessary to these same sacraments, viz., ⟨the intention⟩ of doing what the Church does or of doing what Christ willed to be done. Those same errors cannot of themselves induce a general presumption

sacramentorum in genere et baptismi in specie, ita ut ea ipsa sola statui possit practicum principium omnibus casibus applicandum, vi cuius quasi a priori, ut aiunt, baptismus sit iterum conferendus.

against the validity of the sacraments in general or of baptism in particular, so that on that sole presumption a practical principle can be made applicable to all cases, by virtue of which "a priori" (as they say) a baptism must be repeated.

## LEO XIII: February 20, 1878–July 20, 1903

### 3128: Decree of the Holy Office, November 20, 1878

*Ed.:* ASS 11 (1878/1879): 605f. / CollPF, 2nd ed., 2:127, no. 1504.

*The Administration of Absolute and Conditional Baptism*

*Qu.:* An baptismum sub condicione conferri debeat haereticis, qui se convertunt ad religionem catholicam, a quocumque loco proveniant et ad quamcumque sectam pertineant?

*Resp.:* Negative. Sed in conversione haereticorum, a quocumque loco vel a quacumque secta venerint, inquirendum de validitate baptismi in haeresi suscepti. Instituto igitur in singulis casibus examine, si compertum fuerit, aut nullum aut nulliter collatum fuisse, baptizandi erunt absolute. Si autem pro tempore et locorum ratione, investigatione peracta, nihil sive pro validitate sive pro invaliditate detegatur, aut adhuc probabile dubium de baptismi validitate supersit, tum sub condicione secreto baptizentur. Demum si constiterit validum fuisse, recipiendi erunt tantummodo ad abiurationem seu professionem fidei.

*Question:* Should baptism be conferred conditionally **3128**
on heretics who are converted to the Catholic religion, from whatever locality they come and to whatever sect they pertain?

*Response:* No. But in the conversion of heretics, from whatever place or from whatever sect they come, inquiry should be made regarding the validity of the baptism received in heresy that was adopted. Then, after the examination has been established in individual cases, if it is found either that none was conferred or that it was conferred in a null manner, they shall have to be baptized absolutely. But if, according to circumstances and by reason of the localities, after the investigation has been completed, nothing is discovered in favor either of validity or invalidity or if probable doubt still exists regarding the validity of the baptism, then let them be baptized conditionally, in secret. Finally, if it shall be established that it was valid, they will have to be received only for abjuration or the profession of faith.

### 3130–3133: Encyclical *Quod apostolici muneris*, December 28, 1878

*Ed.:* ASS 11 (1878/1879): 372–74 / Leo XIII, *Acta* (Rome) 1:175–80 / Brugge 1:49–52.

*The Rights of Man in Society*

Ex Evangelicis documentis ea est hominum aequalitas, ut omnes eandem naturam sortiti ad eandem filiorum Dei celsissimam dignitatem vocentur, simulque ut uno eodemque fine omnibus praestituto singuli secundum eandem legem iudicandi sint, poenas aut mercedem pro merito consecuturi.

In accordance with the teachings of the Gospel, the **3130**
equality of men consists in this: that all, having inherited the same nature, are called to the same most high dignity of the sons of God and that, as one and the same end is set before all, each one is to be judged by the same law and will receive punishment or reward according to his deserts.

Inaequalitas tamen iuris et potestatis ab ipso naturae auctore dimanat, "ex quo omnis paternitas in caelis et in terra nominatur" [*Eph 3:15*]. Principum autem et subditorum animi mutuis officiis et iuribus secundum catholicam doctrinam ac praecepta ita devinciuntur, ut et

The inequality of rights and of power proceeds from **3131**
the very Author of nature, "from whom every family in heaven and on earth is named" [*Eph 3:15*]. But the minds of princes and their subjects are, according to Catholic doctrine and precepts, bound up one with the other in

imperandi temperetur libido et oboedientiae ratio facilis, firma et nobilissima efficiatur....

such a manner, by mutual duties and rights, that the thirst for power is restrained and the rational ground of obedience made easy, firm, and noble....

**3132** Si tamen quandoque contingat temere et ultra modum publicam a principibus potestatem exerceri, catholicae Ecclesiae doctrina in eos insurgere proprio marte non sinit, ne ordinis tranquillitas magis magisque turbetur neve societas maius exinde detrimentum capiat. Cumque res eo devenerint, ut nulla alia spes salutis affulgeat, docet, christianae patientiae meritis et instantibus ad Deum precibus remedium esse maturandum.

And if at any time it happen that the power of the State is rashly and tyrannically wielded by princes, the teaching of the Catholic Church does not allow an insurrection on private authority against them, lest public order be only the more disturbed and lest society take greater hurt therefrom. And when affairs come to such a pass that there is no other hope of safety, she teaches that relief may be hastened by the merits of Christian patience and by earnest prayers to God.

Quod si legislatorum ac principum placita aliquid sanciverint aut iusserint, quod divinae aut naturali legi repugnet, christiani nominis dignitas et officium atque Apostolica sententia suadent, oboediendum esse magis Deo quam hominibus [*Act 5:29*]....

But, if the will of legislators and princes shall have sanctioned or commanded anything repugnant to the divine or natural law, the dignity and duty of the Christian name, as well as the judgment of the apostle, urge that "we must obey God rather than men" [*Acts 5:29*]....

**3133** Publicae autem ac domesticae tranquillitati catholica sapientia, naturalis divinaeque legis praeceptis suffulta, consultissime providit etiam per ea, quae sentit ac docet de iure dominii et partitione bonorum, quae ad vitae necessitatem et utilitatem sunt comparata. Cum enim socialistae ius proprietatis tamquam humanum inventum naturali hominum aequalitati repugnans traducant, et communionem bonorum affectantes, pauperiem haud aequo animo esse perferendam, et ditiorum possessiones ac iura impune violari posse arbitrentur: Ecclesia multo satius et utilius inaequalitatem inter homines, corporis ingeniique viribus naturaliter diversos, etiam in bonis possidendis agnoscit, et ius proprietatis ac dominii, ab ipsa natura profectum, intactum cuilibet et inviolatum esse iubet; novit enim furtum ac rapinam a Deo, omnis iuris auctore ac vindice, ita fuisse prohibita, ut aliena vel *conspicere* [concupiscere] non liceat, furesque et raptores, non secus ac adulteri et idololatrae, a caelesti regno excludantur [*cf. 1 Cor 6:9s*].

But Catholic wisdom, sustained by the precepts of natural and divine law, provides with special care for public and private tranquility in its doctrines and teachings regarding the duty of government and the distribution of the goods that are necessary for life and use. For, while the socialists would destroy the "right" of property, alleging it to be a human invention altogether opposed to the inborn equality of man, and, claiming a community of goods, argue that poverty should not be peaceably endured and that the property and privileges of the rich may be rightly invaded, the Church, with much greater wisdom and good sense, recognizes the inequality among men, who are born with different powers of body and mind, inequality in actual possession, also, and holds that the right of property and of ownership, which springs from nature itself, must not be touched and stands inviolate. For she knows that stealing and robbery were forbidden in so special a manner by God, the Author and Defender of right, that he would not allow man even to desire what belonged to another and that thieves and despoilers, no less than adulterers and idolaters, are shut out from the kingdom of heaven [*cf. 1 Cor 6:9f.*].

## 3135–3140: Encyclical *Aeterni Patris*, August 4, 1879

This encyclical presents Thomas Aquinas as the master teacher of Christian philosophy and theology.
*Ed.:* ASS 12 (1879/1880), 98–114 / Leo XIII, *Acta* (Rome) 1:257–83 / Brugge 1:89–107.

### *The Value of Philosophy in Providing a Foundation for the Faith*

**3135** Equidem non tantam humanae philosophiae vim et auctoritatem tribuimus, ut cunctis omnino erroribus propulsandis vel evellendis parem esse iudicemus: sicut enim ... per admirabile fidei lumen "non persuasibilibus humanae sapientiae verbis" diffusum, "sed in ostensione spiritus et virtutis" [*1 Cor 2:4*] orbi terrarum contigit, ut

We do not, indeed, attribute such force and authority to human philosophy as to esteem it equal to the task of combating and rooting out all errors; for just as ... by the admirable light of faith, diffused, "not in plausible words of wisdom, but in demonstration of the Spirit and of power" [*1 Cor 2:4*], so also at the present time We

primaevae dignitati restitueretur; ita etiam in praesens ab omnipotenti potissimum virtute et auxilio Dei exspectandum est, ut mortalium mentes ... resipiscant.

Sed neque spernenda neve posthabenda sunt naturalia adiumenta, quae divinae sapientiae beneficio ... hominum generi suppetunt; quibus in adiumentis rectum philosophiae usum constat esse praecipuum. Non enim frustra rationis lumen humanae menti Deus inseruit; et tantum abest, ut superaddita fidei lux intelligentiae virtutem exstinguat aut imminuat, ut potius perficiat, auctisque viribus, habilem ad maiora reddat....

look above all things to the powerful help of Almighty God to bring back to a right understanding the minds of man.

But the natural helps with which the grace of the divine wisdom ... has supplied the human race are to be neither despised nor neglected, chief among which is evidently the right use of philosophy. For, not in vain did God set the light of reason in the human mind; and so far is the superadded light of faith from extinguishing or lessening the power of the intelligence that it in fact completes it and, by adding to its strength, renders it capable of greater things....

Ac primo quidem philosophia, si rite a sapientibus usurpetur, iter ad veram fidem quodammodo sternere et munire valet, suorumque alumnorum animos ad revelationem suscipiendam convenienter praeparare....

Et sane benignissimus Deus in eo quod pertinet ad res divinas, non eas tantum veritates lumine fidei patefecit, quibus attingendis impar humana intelligentia est, sed nonnullas etiam manifestavit, rationi non omnino impervias, ut scilicet, accedente Dei auctoritate, statim et sine aliqua erroris admixtione omnibus innotescerent. Ex quo factum est, ut quaedam vera, quae vel divinitus ad credendum proponuntur, vel cum doctrina fidei arctis quibusdam vinculis colligantur, ipsi ethnicorum sapientes, naturali tantum ratione praelucente, cognoverint, aptisque argumentis demonstraverint ac vindicaverint....

Haec autem vera, vel ipsis ethnicorum sapientibus explorata, vehementer est opportunum in revelatae doctrinae commodum utilitatemque convertere, ut reipsa ostendatur, humanam quoque sapientiam, atque ipsum adversariorum testimonium, fidei christianae suffragari....

In the first place, philosophy, if rightly made use of by **3136**
the wise, in a certain way tends to smooth and fortify the road to true faith and to prepare the souls of its disciples for the fit reception of revelation....

And, assuredly, the God of all goodness, in all that pertains to divine things, has manifested by the light of faith not only those truths that human intelligence could not attain of itself, but others, also, not altogether unattainable by reason, that by the help of divine authority they may be made known to all at once and without any admixture of error. Hence it is that certain truths that were either divinely proposed for belief or were bound by the closest chains to the doctrine of faith were discovered by pagan sages with nothing but their natural reason to guide them ⟨and⟩ were demonstrated and proved by becoming arguments....

But it is most fitting to turn these truths that have been discovered even by the pagan sages to the use and purposes of revealed doctrine, in order to show that both human wisdom and the very testimony of our adversaries serve to support the Christian faith....

Solidissimis ita [*ope philosophiae*] positis fundamentis, perpetuus et multiplex adhuc requiritur philosophiae usus, ut sacra theologia naturam, habitum, ingeniumque verae scientiae suscipiat atque induat. In hac enim nobilissima disciplinarum magnopere necesse est, ut multae ac diversae caelestium doctrinarum partes in unum veluti corpus colligantur, ut suis quaeque locis convenienter dispositae, et ex propriis principiis derivatae apto inter se nexu cohaereant; demum ut omnes et singulae suis iisque invictis argumentis confirmentur.

The solid foundations having been thus laid [*with* **3137**
*the help of philosophy*], a perpetual and varied service is further required of philosophy, in order that sacred theology may receive and assume the nature, form, and genius of a true science. For in this, the most noble of studies, it is of the greatest necessity to bind together, as it were, in one body the many and various parts of the heavenly doctrines, that, each being allotted to its own proper place and derived from its own proper principles, the whole may join together in a complete union; in order, in fine, that all and each part may be strengthened by its own and the others' invincible arguments.

Nec silentio praetereunda aut minimi facienda est accuratior illa atque uberior rerum quae creduntur cognitio et ipsorum fidei mysteriorum, quoad fieri potest, aliquanto lucidior intelligentia, quam Augustinus aliique Patres et laudarunt et assequi studuerunt, quamque ipsa

Nor should we pass over in silence or belittle that more accurate or fuller knowledge of the things that are believed, and somewhat more lucid understanding, as far as it can go, of the very mysteries of faith that Augustine and the other Fathers commended and strove to reach

Vaticana Synodus [*Constitutio de fide catholica, c. 4: *3016*] fructuosissimam esse decrevit....

and that the Vatican Council itself [*Constitution on the Catholic Faith, chap. 4: *3016*] declared to be most fruitful....

**3138** Postremo hoc quoque ad disciplinas philosophicas pertinet, veritates divinitus traditas religiose tueri, et iis qui oppugnare audeant resistere. Quam ad rem, magna est philosophiae laus, quod fidei propugnaculum ac veluti firmum religionis munimentum habeatur. "Est quidem", sicut Clemens Alexandrinus testatur, "per se perfecta et nullius indiga Servatoris doctrina, cum sit Dei virtus et sapientia. Accedens autem graeca philosophia veritatem non facit potentiorem; sed cum debiles efficiat sophistarum adversus eam argumentationes et propulset dolosas adversus veritatem insidias, dicta est vineae apta sepes et vallus."[1]...

Lastly, the duty of religiously defending the truths divinely delivered and of resisting those who dare oppose them pertains to philosophic pursuits. Wherefore, it is the glory of philosophy to be esteemed as the bulwark of faith and the strong defense of religion. As Clement of Alexandria testifies, "the doctrine of the Savior is indeed perfect in itself and lacks nothing, since it is the power and wisdom of God. And the assistance of the Greek philosophy does not make the truth more powerful; but, inasmuch as it weakens the contrary arguments of the sophists and repels the veiled attacks against the truth, it has been fitly called the hedge and fence of the vine."[1]...

*The Preeminence of the Scholastic Method and the Authority of St. Thomas Aquinas*

**3139** Inter scholasticos Doctores omnium princeps et magister longe eminet Thomas Aquinas: qui, uti Caietanus animadvertit, veteres "Doctores sacros quia summe veneratus est, ideo intellectum omnium quodammodo sortitus est".[1] Illorum doctrinas, velut dispersa cuiusdam corporis membra, in unum Thomas collegit et coagmentavit, miro ordine digessit et magnis incrementis ita adauxit, ut catholicae Ecclesiae singulare praesidium et decus iure meritoque habeatur....

Among the Scholastic Doctors, as the chief and master of all, towers Thomas Aquinas, who, as Cajetan observes, because "he most venerated the ancient Doctors of the Church, in a certain way seems to have inherited the intellect of all".[1] The doctrines of those illustrious men, like the scattered members of a body, Thomas collected together and cemented, distributed in wonderful order, and so increased with important additions that he is rightly and deservedly esteemed the special bulwark and glory of the Catholic faith....

**3140** Nos igitur, dum edicimus, libenti gratoque animo excipiendum esse quidquid sapienter dictum, quidquid utiliter fuerit a quopiam inventum atque excogitatum, vos omnes ... quam enixe hortamur, ut ad catholicae fidei tutelam et decus, ad societatis bonum, ad scientiarum omnium incrementum auream sancti Thomae sapientiam restituatis et quam latissime propagetis. Sapientiam sancti Thomae dicimus: si quid enim est a Doctoribus scholasticis vel nimia subtilitate quaesitum vel parum considerate traditum, si quid cum exploratis posterioris aevi doctrinis minus cohaerens vel denique quoquo modo non probabile, id nullo pacto in animo est aetati nostrae ad imitandum proponi.

While, therefore, We hold that every word of wisdom, every useful thing by whomsoever discovered or planned, ought to be received with a willing and grateful mind, We exhort you ... in all earnestness to restore the golden wisdom of St. Thomas and to spread it far and wide for the defense and beauty of the Catholic faith, for the good of society, and for the advantage of all the sciences. The wisdom of St. Thomas, We say; for if anything is taken up with too great subtlety by the Scholastic Doctors, or too carelessly stated—if there be anything that ill agrees with the discoveries of a later age, or, in a word, improbable in whatever way—it does not enter Our mind to propose that for imitation to our age.

### 3142–3146: Encyclical *Arcanum divinae sapientiae*, February 10, 1880

*Ed.:* ASS 12 (1879/1880): 388–94 / Leo XIII, *Acta* (Rome) 2:16–26 / Brugge 1:121–27.

*The Essence of Christian Marriage*

**3142** [*Universalis traditio docet*] Christum Dominum ad sacramenti dignitatem evexisse matrimonium, simulque

[*Universal tradition teaches*] that Christ our Lord raised marriage to the dignity of a sacrament; that to

*3138 [1] Clement of Alexandria, *Stromata* I, 20 (PG 8:817AB [Gr.]; 818B [Lat.] / O. Stählin [GChSch 52 (15)] $2:63_{29}$–$64_{2}$ [= § 100, 1]).
*3139 [1] Cajetan de Vio, commentary on Thomas Aquinas, *Summa theologiae* II–II, q. 148, a. 4 (Editio Leonina 10:174b).

effecisse, ut coniuges caelesti gratia, quam merita eius pepererunt, saepti ac muniti, sanctitatem in ipso coniugio adipiscerentur, atque in eo, ad exemplar mystici connubii sui cum Ecclesia mire conformato, et amorem, qui est naturae consentaneus, perfecisse et viri ac mulieris individuam suapte natura societatem divinae caritatis vinculo validius coniunxisse....

husband and wife, guarded and strengthened by the heavenly grace that his merits gained for them, he gave power to attain holiness in the married state; and that, in a wondrous way, making marriage an example of the mystical union between himself and his Church, he not only perfected that love which is according to nature, but also made the naturally indivisible union of one man with one woman far more perfect through the bond of heavenly love....

Similiter Apostolis auctoribus didicimus unitatem perpetuamque firmitatem quae ab ipsa requirebatur nuptiarum origine, sanctam esse et nullo tempore violabilem Christum iussisse....

In like manner, from the teaching of the apostles we learn that the unity of marriage and its perpetual indissolubility, the indispensable conditions of its very origin, must, according to the command of Christ, be holy and inviolable without exception....

Neque iis dumtaxat, quae commemorata sunt, christiana eius perfectio absolutioque continetur. Nam *primo* quidem nuptiali societati excelsius quiddam et nobilius propositum est quam antea fuisset: ea enim spectare iussa est non modo ad propagandum genus humanum, sed ad ingenerandam Ecclesiae sobolem, "cives Sanctorum et domesticos Dei" [*Eph 2:19*]....

Furthermore, the Christian perfection and completeness of marriage are not comprised in those points only that have been mentioned. For, *first*, there has been vouchsafed to the marriage union a higher and nobler purpose than was ever previously given to it. By the command of Christ, it looks not only to the propagation of the human race, but to the bringing forth of children for the Church, "fellow citizens with the saints, and the members of the household of God" [*Eph 2:19*].... **3143**

*Secundo* loco sua utrique coniugum sunt officia definita, sua iura integre descripta. Eos scilicet ipsos necesse est sic esse animo semper affectos, ut amorem maximum, constantem fidem, sollers assiduumque praesidium alteri alterum debere intelligant. Vir est familiae princeps et caput mulieris; quae tamen, quia caro est de carne illius et os de ossibus eius, subiiciatur pareatque viro in morem non ancillae, sed sociae: ut scilicet oboedientiae praestitae nec honestas nec dignitas absit. In eo autem qui praeest et in hac quae paret, cum imaginem uterque referant alter Christi, altera Ecclesiae, divina caritas esto perpetua moderatrix officii....

*Secondly*, the mutual duties of husband and wife have been defined, and their several rights accurately established. They are bound, namely, to have such feelings for one another as to cherish always very great mutual love, to be ever faithful to their marriage vow, and to give one another an unfailing and unselfish help. The husband is the chief of the family and the head of the wife. The woman, because she is flesh of his flesh and bone of his bone, must be subject to her husband and obey him; not, indeed, as a servant, but as a companion, so that her obedience shall be wanting in neither honor nor dignity. Since the husband represents Christ, and since the wife represents the Church, let there always be, both in him who commands and in her who obeys, a heaven-born love guiding both in their respective duties....

*The Power of the Church in Regard to Christian Marriage*

Christus igitur, cum ad talem et tantam excellentiam matrimonia renovavisset, totam ipsorum disciplinam Ecclesiae credidit et commendavit. Quae potestatem in coniugia christianorum omni cum tempore tum loco exercuit, atque ita exercuit, ut illam propriam eius esse appareret, nec hominum concessu quaesitam, sed auctoris sui voluntate divinitus adeptam....

Christ, therefore, having renewed marriage to such and so great excellence, commended and entrusted all the discipline bearing upon these matters to his Church. The Church, always and everywhere, has so used her power with reference to the marriages of Christians that men have seen clearly how it belongs to her as of native right; not being made hers by any human grant, but given divinely to her by the will of her Founder.... **3144**

Simili modo ius matrimonii aequabile inter omnes atque unum omnibus est constitutum, vetere inter

In like manner, moreover, a law of marriage just to all and the same for all, was enacted by the abolition of

servos et ingenuos sublato discrimine;[1] exaequata viri et uxoris iura; etenim, ut aiebat Hieronymus,[2] "apud nos, quod non licet feminis, aeque non licet viris, et eadem servitus pari condicione censetur": atque illa eadem iura ob remunerationem benevolentiae et vicissitudinem officiorum stabiliter firmata; adserta et vindicata mulierum dignitas; vetitum viro poenam capitis de adultera sumere iuratamque fidem libidinose atque impudice violare.

Atque illud etiam magnum est, quod de potestate patrumfamilias Ecclesia, quantum oportuit, limitaverit, ne filiis et filiabus coniugii cupidis quidquam de iusta libertate minueretur; quod nuptias inter cognatos et affines certis gradibus nullas esse posse decreverit, ut nimirum supernaturalis coniugum amor latiore se campo diffunderet; quod errorem et vim et fraudem, quantum potuit, a nuptiis prohibenda curaverit; quod sanctam pudicitiam thalami, quod securitatem personarum, quod coniugiorum decus, quod religionis incolumitatem sarta tecta esse voluerit. Denique tanta vi, tanta providentia legum divinum istud institutum communiit, ut nemo sit rerum aequus existimator, quin intelligat, hoc etiam ex capite quod ad coniugia refertur, optimam esse humani generis custodem ac vindicem Ecclesiam....

**3145** Neque quemquam moveat illa tantopere a Regalistis praedicata distinctio, vi cuius contractum nuptialem a sacramento disiungunt, eo sane consilio, ut, Ecclesiae reservatis sacramenti rationibus, contractum tradant in potestatem arbitriumque principum civitatis.

Etenim non potest huiusmodi distinctio, seu verius distractio, probari; cum exploratum sit, in matrimonio christiano contractum a sacramento non esse dissociabilem; atque ideo non posse contractum verum et legitimum consistere, quin sit eo ipso sacramentum. Nam Christus Dominus dignitate sacramenti auxit matrimonium; matrimonium autem est ipse contractus, si modo sit factus iure.

**3146** Huc accedit, quod ob hanc causam matrimonium est sacramentum, quia est sacrum signum et efficiens gratiam, et imaginem referens mysticarum nuptiarum Christi cum Ecclesia. Istarum autem forma ac figura illo ipso exprimitur summae coniunctionis vinculo, quo vir et mulier inter se conligantur, quodque aliud nihil

the old distinction between slaves and free-born men and women;[1] and thus the rights of husbands and wives were made equal: for, as St. Jerome says, "with us that which is unlawful for women is unlawful for men also, and the same restraint is imposed on equal conditions."[2] The self-same rights also were firmly established for reciprocal affection and for the interchange of duties; the dignity of the woman was asserted and assured; and it was forbidden to the man to inflict capital punishment for adultery or lustfully and shamelessly to violate his pledged faith.

It is also a great blessing that the Church has limited, so far as is needful, the power of fathers of families, so that sons and daughters, wishing to marry, are not in any way deprived of their rightful freedom; that, for the purpose of spreading more widely the supernatural love of husbands and wives, she has decreed marriages within certain degrees of consanguinity or affinity to be null and void; that she has taken the greatest pains to safeguard marriage, as much as is possible, from error and violence and deceit; that she has always wished to preserve the holy chasteness of the marriage bed, the security of persons, the honor of husband and wife, and the sanctity of religion. Lastly, with such foresight of legislation has the Church guarded her divine institution that no one who thinks rightfully of these matters can fail to see how, with regard to marriage, she is the best guardian and defender of the human race....

Let no one, then, be deceived by the distinction that some civil jurists have so strongly insisted upon—the distinction, namely, by virtue of which they sever the matrimonial contract from the sacrament, with intent to hand over the contract to the power and will of the rulers of the State, while reserving questions concerning the sacrament to the Church.

A distinction, or rather severance, of this kind cannot be approved; for certain it is that in Christian marriage the contract is inseparable from the sacrament and that, for this reason, the contract cannot be true and legitimate without being a sacrament as well. For Christ our Lord added to marriage the dignity of a sacrament; but marriage is the contract itself, whenever that contract is lawfully concluded.

Marriage, moreover, is a sacrament, because it is a holy sign that gives grace, showing forth an image of the mystical nuptials of Christ with the Church. But the form and image of these nuptials is shown precisely by the very bond of that most close union in which man and woman are joined together; which bond is

*3144 [1] Cf. Gregory IX, *Decretales*, l. IV, tit. 9, c. 1 (Frdb 2:691f.).
[2] Jerome, letter 77 to Oceanus, chap. 3 (CSEL 55:39$_{15-17}$ / PL 22:691D).

est, nisi ipsum matrimonium. Itaque apparet, omne inter christianos iustum coniugium in se et per se esse sacramentum: nihilque magis abhorrere a veritate, quam esse sacramentum decus quoddam adiunctum, aut proprietatem allapsam extrinsecus, quae a contractu disiungi ac disparari hominum arbitratu queat.

nothing else but the marriage itself. Hence it is clear that among Christians every true marriage is, in itself and by itself, a sacrament; and that nothing can be farther from the truth than to say that the sacrament is a certain added ornament, or outward endowment, which can be separated and torn away from the contract at the caprice of man.

### 3148: Response of the Sacred Penitentiary, June 16, 1880

The decision is important for the judgment on the "Knaus-Ogino" method.
*Ed.:* AnIP 22 (1883): 249 / NvRTh 13 (1881): 459f. / F. Hürth: TD ser. theol. 25, 2nd ed. (1953), 101.

*The Observance of Non-fertile Times*

*Qu.:* An licitus sit usus matrimonii illis tantum diebus, quibus difficilior est conceptio?

*Resp.:* Coniuges praedicto modo utentes inquietandos non esse, posseque confessarium sententiam de qua agitur, illis coniugibus, caute tamen, insinuare, quos alia ratione a detestabili onanismi crimine abducere frustra tentaverit.

*Question:* Is it permitted to have marital union only on those days when conception is more difficult? **3148**

*Response*: Spouses who use this above-mentioned method need not be troubled, and the confessor can, though with caution, suggest the idea in question to those spouses whom he has sought in vain to lead by some other means away from the detestable crime of onanism.

### 3150–3152: Encyclical *Diuturnum illud*, June 29, 1881

*Ed.:* ASS 14 (1881/1882): 4–8 / Leo XIII, *Acta* (Rome) 2:271–77 / Brugge 1:211–15.

*Authority within Civil Society*

Etsi homo arrogantia quadam et contumacia incitatus frenos imperii depellere saepe contendit, numquam tamen assequi potuit, ut nemini pareret. Praeesse aliquos in omni consociatione hominum et communitate cogit ipsa necessitas....

Interest autem attendere hoc loco, eos, qui reipublicae praefuturi sint, posse in quibusdam causis voluntate iudicioque deligi multitudinis non adversante neque repugnante doctrina catholica. Quo sane delectu designatur princeps, non conferuntur iura principatus: neque mandatur imperium, sed statuitur, a quo sit gerendum.

Neque hic quaeritur de rerum publicarum modis: nihil enim est, cur non Ecclesiae probetur aut unius aut plurium principatus, si modo iustus sit, et in communem utilitatem intentus. Quamobrem, salva iustitia, non prohibentur populi illud sibi genus comparare reipublicae, quod aut ipsorum ingenio aut maiorum institutis moribusque magis apte conveniat.

Ceterum ad politicum imperium quod attinet, illud a Deo proficisci recte docet Ecclesia....

Although man, when excited by a certain arrogance and contumacy, has often striven to cast aside the reins of authority, he has never yet been able to arrive at the state of obeying no one. In every association and community of men, necessity itself compels that some should hold preeminence.... **3150**

It is of importance, however, to remark in this place that those who may be placed over the State may in certain cases be chosen by the will and decision of the multitude, without opposing or impugning Catholic doctrine. And by this choice, in truth, the ruler is designated, but the rights of ruling are not thereby conferred. Nor is the authority delegated to him, but the person by whom it is to be exercised is determined.

There is no question here respecting forms of government, for there is no reason why the Church should not approve of the chief power being held by one man or by more, provided only it be just and that it tend to the common advantage. Wherefore, so long as justice be respected, the people are not hindered from choosing for themselves that form of government which suits best either their own disposition or the institutions and customs of their ancestors.

But, as regards political power, the Church rightly teaches that it comes from God.... **3151**

Qui civilem societatem a libero hominum consensu natam volunt, ipsius imperii ortum ex eodem fonte petentes, de iure suo inquiunt aliquid unumquemque cessisse et voluntate singulos in eius se contulisse potestatem, ad quem summa illorum iurium pervenisset. Sed magnus est error non videre, id quod manifestum est, homines cum non sint solivagum genus, citra liberam ipsorum voluntatem ad naturalem communitatem esse natos: ac praeterea pactum, quod praedicant, est aperte commenticium et fictum, neque ad impertiendum valet politicae potestati tantum virium, dignitatis, firmitudinis, quantum tutela reipublicae et communes civium utilitates requirunt. Ea autem decora et praesidia universa tunc solum est habiturus principatus, si a Deo, augusto sanctissimoque fonte, manare intelligatur....

Those who believe civil society to have risen from the free consent of men, looking for the origin of its authority from the same source, say that each individual has given up something of his right and that voluntarily every person has put himself into the power of the one man in whose person the whole of those rights has been centered. But it is a great error not to see what is manifest, ⟨namely,⟩ that men, as they are not a race of solitary wanderers, are born, independent of their own free will, to ⟨form⟩ a natural community of life. It is plain, moreover, that the pact that they allege is openly a falsehood and a fiction and that it has no authority to confer on political power such great force, dignity, and firmness as the safety of the State and the common good of the citizens require. Then only will the government have all those ornaments and guarantees, when it is understood to emanate from God as its august and most sacred source....

**3152** Una illa hominibus causa est non parendi, si quid ab iis postuletur, quod cum naturali aut divino iure aperte repugnet: omnia enim, in quibus naturae lex vel Dei voluntas violatur, aeque nefas est imperare et facere. Si cui igitur usuveniat, ut alterutrum malle cogatur, scilicet aut Dei aut principum iussa negligere, Iesu Christo parendum est reddere iubenti "quae sunt Caesaris, Caesari, quae sunt Dei, Deo" [*Mt 22:21*], atque ad exemplum Apostolorum animose respondendum: "Oboedire oportet Deo magis quam hominibus" [*Act 5:29*]....

The one only reason that men have for not obeying is when anything is demanded of them that is openly repugnant to the natural or the divine law, for it is equally unlawful to command to do anything in which the law of nature or the will of God is violated. If, therefore, it should happen to anyone to be compelled to prefer one or the other, viz., to disregard either the commands of God or those of rulers, he must obey Jesus Christ, who commands us to "render ... to Caesar the things that are Caesar's, and to God the things that are God's" [*Mt 22:21*], and must reply courageously after the example of the apostles: "We must obey God rather than men" [*Acts 5:29*]....

## 3154–3155: Decree of the Sacred Congregation of the Index, December 5 (30), 1881

The occasion for this decree was the controversy surrounding the writings of Antonio Rosmini-Serbati (philosopher, theologian, and political thinker, d. 1855). After censors had examined his works for three years, on July 3, 1854, at a meeting presided over by Pius IX, the cardinals made the decision "to dismiss ⟨the proceeding⟩" (*dimittantur*). Rosmini's ideas did not allow his opponents to rest. The friends of Rosmini and the theologian of the papal household interpreted the decision of the cardinals as an indirect approval. The *Civiltà cattolica* and the *Osservatore romano* denied the approval: The works of Rosmini were merely not forbidden. At first the interpretation of the theologian of the papal household prevailed. He induced a retraction from the *Osservatore romano* (cf. Katholik 56/II [1876]: 214–17). The *Civiltà cattolica* refused the retraction, and on June 28, the Congregation of the Index issued a declaration dated June 21, 1880: "The Sacred Congregation of the Index ... declared the formula 'dismissed' signifies only this: that a work ⟨whose proceeding⟩ has been dismissed is not prohibited" (S. Indicis Congregatio ... declaravit, quod formula "dimittatur" hoc tantum significat: Opus quod dimittitur, non prohiberi: ASS 13 [1880/1881]: 92).

*Ed.:* ASS 14 (1881/1882): 288.

### *The Freedom to Criticize Works Whose Proceedings Have Been Dismissed by the Sacred Congregation of the Index*

**3154** *Qu.:* 1. Utrum libri ad S. Indicis Congregationem delati et ab eadem dimissi seu non prohibiti, censeri debeant immunes ab omni errore contra fidem et mores.

*Questions:* 1. Must books denounced before the Sacred Congregation of the Index and dismissed or not prohibited by the same ⟨congregation⟩ be considered free from all error against faith and morals?

**3155** 2. Et quatenus negative, utrum libri dimissi seu non prohibiti a S. Indicis Congregatione, possint tum philosophice tum theologice citra temeritatis notam impugnari.

2. If the response is No, may books dismissed or not prohibited by the Sacred Congregation of the Index be criticized philosophically as well as theologically without the charge of rashness?

*Resp. (confirmata a Summo Pontifice, 28. Dec.):* Ad 1: Negative.—Ad 2: Affirmative.

*Response (confirmed by the pope on December 28):* To no. 1: No. —To no. 2: Yes.

### 3156–3158: Encyclical *Humanum genus*, April 20, 1884

*Ed.:* ASS (1883/1884): 420f., 430 / Leo XIII, *Acta* (Rome) 4:49–65 / Brugge 2:60f., 71.

*Freemasonry*

Simulare et velle in occulto latere, obligare sibi homines tamquam mancipia, tenacissimo nexu nec satis declarata causa, alieno addictos arbitrio ad omne facinus adhibere ...: immanitas quaedam est, quam rerum natura non patitur. Quapropter societatem de qua loquimur cum iustitia et naturali honestate pugnare, ratio et veritas ipsa convincit....

But to simulate and wish to lie hidden; to bind men like slaves in the very tightest bonds and without giving any sufficient reason; to make use of men enslaved to the will of another for any arbitrary act ...: all this is an enormity from which nature recoils: Wherefore, reason and truth itself make it plain that the society of which we are speaking is in antagonism with justice and natural uprightness.... **3156**

Ex certissimis indiciis, quae supra commemoravimus, erumpit illud, quod est consiliorum suorum ultimum, scilicet evertere funditus omnem eam quam instituta christiana pepererunt disciplinam religionis reique publicae, novamque ad ingenium suum exstruere, ductis e medio naturalismo fundamentis et legibus.

For, from what we have above most clearly shown, that which is their ultimate purpose forces itself into view—namely, the utter overthrow of that whole religious and political order of the world which the Christian teaching has produced and the substitution of a new state of things in accordance with their ideas, of which the foundations and laws shall be drawn from mere naturalism.

Haec quae diximus aut dicturi sumus, de secta Massonica intelligi oportet spectata in genere suo et quatenus sibi cognatas foederatasque complectitur societates, non autem de sectatoribus earum singulis. In quorum numero utique possunt esse nec pauci, qui quamvis culpa non careant quod sese istius modi implicuerint societatibus, tamen nec sint flagitiose factorum per se ipsi participes et illud ultimum ignorent quod illae nituntur adipisci. Similiter ex consociationibus ipsis nonnullae fortasse nequaquam probant conclusiones quasdam extremas, quas, cum ex principiis communibus necessario consequantur, consentaneum esset amplexari, nisi per se foeditate sua turpitudo ipsa deterreret....

What we have said, and are about to say, must be understood of the sect of the Freemasons taken generically, and insofar as it comprises the associations kindred to it and confederated with it, but not of the individual members of them. There may be persons among these, and not a few, who, although not free from the guilt of having entangled themselves in such associations, yet are neither themselves partners in their criminal acts nor aware of the ultimate object that they are endeavoring to attain. In the same way, some of the affiliated societies, perhaps, by no means approve of the extreme conclusions that they would, if consistent, embrace as necessarily following from their common principles, if the turpitude itself, by reason of its very foulness, did not deter ⟨them⟩.... **3157**

Nomen sectae Massonum dare nemo sibi quapiam de causa licere putet, si catholica professio et salus sua tanti apud eum sit, quanti esse debet.

Let no man think that he may for any reason whatsoever join the Masonic sect if he values his Catholic name and his eternal salvation as he ought to value them. **3158**

### 3159–3160: Instruction of the Holy Office *Ad gravissima avertenda*, May 10, 1884

This instruction on Freemasonry was sent to all the bishops of the world.

*Ed.:* ASS 17 (1884/1885): 44 / CollPF, 2nd ed., 2:119, no. 1615 / Leo XIII, *Acta* (Rome) 4:81f.

*Freemasonry*

(3) Ne quis vero errori locus fiat, cum diiudicandum erit, quaenam ex his perniciosis sectis censurae, quae vero prohibitioni tantum obnoxiae sint, certum imprimis est, excommunicatione latae sententiae mulctari massonicam aliasque eius generis sectas, quae ... contra Ecclesiam vel legitimas potestates machinantur, sive id clam sive

(3) Lest there be any room for error, however, when a judgment will need to be made as to which of these pernicious sects are subject to censure and which are subject only to prohibition, it is first of all certain that Freemasonry and other sects of this kind, which ... plot against the Church and lawful powers—whether they do **3159**

palam fecerint, sive exegerint sive non a suis asseclis secreti servandi iuramentum.

so secretly or openly, whether they demand an oath from their followers to keep the secret or not—are condemned by automatic excommunication.

**3160** (4) Praeter istas sunt et aliae sectae prohibitae atque sub gravis culpae reatu vitandae, inter quas praecipue recensendae illae omnes, quae a sectatoribus secretum nemini pandendum et omnimodam oboedientiam occultis ducibus praestandam iureiurando exigunt. Animadvertendum insuper est, adesse nonnullas societates, quae, licet certo statui nequeat, pertineant necne ad has, quas memoravimus, dubiae tamen et periculi plenae sunt tum ob doctrinas quas profitentur, tum ob agendi rationem, quam sequuntur ii, quibus ducibus ipsae coaluerunt et reguntur....

(4) Besides these there are also other sects that are prohibited and must be avoided under pain of grave sin, among which are to be reckoned especially all those that bind their followers under oath to a secret to be divulged to no one and exact absolute obedience to be offered to secret leaders. It is to be noted, furthermore, that there are some societies that, although it cannot be determined with certainty whether or not they belong to these that we have mentioned, are nevertheless doubtful and full of danger not only because of the doctrines they profess, but also because of the course of action followed by those under whose leadership they have gathered and by whom they are directed....

### 3162: Response of the Holy Office to the Bishop of Poitiers, May (28) 31, 1884

*Ed.:* ASS 17 (1884/1885): 601 / CollPF, 2nd ed., 2:200f., no. 1617 / ArchKKR 54 (1885): 346.

*The Assistance of a Physician or Confessor at a Duel*

**3162** *Qu.:* 1. Potestne medicus rogatus a duellantibus duello assistere cum intentione citius finem pugnae imponendi, vel simpliciter vulnera ligandi ac curandi, quin incurrat excommunicationem Summo Pontifici simpliciter reservatam?

2. Potestne saltem, quin duello sit praesens, in domo vicina vel in loco propinquo sistere, proximus ac paratus ad praebendum suum ministerium, si duellantibus opus fuerit?

3. Quid de confessario in iisdem condicionibus?

*Resp.:* Ad 1. Non posse, et excommunicationem incurri.

Ad 2. et 3. Quatenus ex condicto fiat, item non posse et excommunicationem incurri.

*Questions:* 1. Can a physician when invited by duelists assist at a duel with the intention of bringing an end to the fight more quickly, or simply to bind and cure wounds, without incurring the excommunication reserved simply to the supreme pontiff?

2. Can he at least, without being present at the duel, stay at a neighboring house or in a place nearby, ready to offer his service if the duelists have need of it?

3. What about a confessor under the same conditions?

*Response:* To 1. He cannot, and excommunication is incurred.

To 2. and 3. Insofar as it takes place as described, he cannot, and likewise excommunication is incurred.

### 3165–3179: Encyclical *Immortale Dei*, November 1, 1885

*Ed.:* ASS 18 (1885/1886): 162–75 / Leo XIII, *Acta* (Rome) 5:120–42 / Brugge 2:147–62.

*The End and the Authority of Civil Society*

**3165** Insitum homini natura est, ut in civili societate vivat: is enim necessarium vitae cultum et paratum, itemque ingenii atque animi perfectionem cum in solitudine adipisci non possit, provisum divinitus est, ut ad coniunctionem congregationemque hominum nasceretur cum domesticam, tum etiam civilem, quae suppeditare *vitae sufficientiam perfectam* sola potest. Quoniam vero non potest societas ulla consistere, nisi si aliquis omnibus praesit, efficaci similique movens singulos ad commune propositum impulsione, efficitur, civili hominum communitati necessariam esse auctoritatem, qua regatur:

Man's natural instinct moves him to live in civil society, for he cannot, if dwelling apart, provide himself with the necessary requirements of life or procure the means of developing his mental and moral faculties. Hence, it is divinely ordained that he should lead his life—be it family or civil–with his fellowmen, among whom alone *his several wants can be adequately supplied.* But, as no society can hold together unless someone be over all, directing all to strive earnestly for a common purpose, every body politic must have a ruling authority, and this authority, no less than society itself,

quae, non secus ac societas, a natura proptereaque a Deo ipso oriatur auctore.

Ex quo illud consequitur, potestatem publicam per se ipsam non esse nisi a Deo [*cf. Rm 13:1*]....

Ius autem imperii per se non est cum ulla reipublicae forma necessario copulatum: aliam sibi vel aliam assumere recte potest, modo utilitatis bonique communis reapse efficientem.

has its source in nature and has, consequently, God for its Author.

Hence, it follows that public power exists, not of itself, but from God [*cf. Rom 13:1*]....

The right to rule, however, is not in itself bound by necessity to any form of government. It may legitimately assume one ⟨form⟩ or another as long as it is really working toward the common good and benefit.

*The Church as a Perfect Society*

Sicut Iesus Christus in terras venit, ut homines "vitam habeant et abundantius habeant" [*Io 10:10*], eodem modo Ecclesia propositum habet tamquam finem salutem animorum sempiternam: ob eamque rem talis est natura sua, ut porrigat sese ad totius complexum gentis humanae, nullis nec locorum nec temporum limitibus circumscripta....

Consequently, as Jesus Christ came into the world that **3166** men "may have life, and have it abundantly" [*Jn 10:10*], so also has the Church for her aim and end the eternal salvation of souls, and hence she is so constituted as to open wide her arms to all mankind, unhampered by any limit of either time or place....

Haec societas, quamvis ex hominibus constet, non secus ac civilis communitas, tamen propter finem sibi constitutum atque instrumenta, quibus ad finem contendit, supernaturalis est et spiritualis: atque ideo distinguitur ac differt a societate civili: et, quod plurimum interest, societas est genere et iure perfecta, cum adiumenta ad incolumitatem actionemque suam necessaria voluntate beneficioque Conditoris sui, omnia in se et per se ipsa possideat. Sicut finis, quo tendit Ecclesia, longe nobilissima est, ita eius potestas est omnium praestantissima, neque imperio civili potest haberi inferior aut eidem esse ullo modo obnoxia.

This society is made up of men, just as civil society **3167** is, and yet is supernatural and spiritual on account of the end for which it was founded and of the means by which it aims at attaining that end. Hence, it is distinguished and differs from civil society, and, what is of highest moment, it is a society chartered as of right divine, perfect in its nature and in its title, to possess in itself and by itself, through the will and loving kindness of its Founder, all needful provision for its maintenance and action. And just as the end at which the Church aims is by far the noblest of ends, so is her authority the most exalted of all authority, nor can it be looked upon as inferior to the civil power or in any manner dependent upon it.

*The Coordination of Ecclesiastical and Civil Power*

Itaque Deus humani generis procurationem inter duas potestates partitus est, scilicet ecclesiasticam et civilem, alteram quidem divinis, alteram humanis rebus praepositam. Utraque est in suo genere maxima: habet utraque certos, quibus contineatur, terminos eosque sua cuiusque natura causaque proxima definitos; unde aliquis velut orbis circumscribitur, in quo sua cuiusque actio iure proprio versetur. Sed quia utriusque imperium est in eosdem, cum usu venire possit, ut res una atque eadem, quamquam aliter atque aliter, sed tamen eadem res ad utriusque ius iudiciumque pertineat, debet providentissimus Deus, a quo sunt ambae constitutae, utriusque itinera recte atque ordine composuisse....

The Almighty, therefore, has given the charge of the **3168** human race to two powers, the ecclesiastical and the civil, the one being set over divine, and the other over human, things. Each in its kind is supreme; each has fixed limits within which it is contained, limits that are defined by the nature and special object of the province of each, so that there is, we may say, an orbit traced out within which the action of each is brought into play by its own native right. But, inasmuch as each of these two powers has authority over the same subjects, and as it might come to pass that one and the same thing—related differently, but still remaining one and the same thing—might belong to the jurisdiction and determination of both, therefore God, who foresees all things and who is the author of these two powers, has marked out the course of each in right correlation to the other....

Itaque inter utramque potestatem quaedam intercedat necesse est ordinata colligatio; quae quidem coniunctioni non immerito comparatur, per quam anima et corpus in homine copulantur....

There must, accordingly, exist between these two powers a certain orderly connection, which may be compared to the union of the soul and body in man....

Quidquid igitur est in rebus humanis quoquo modo sacrum, quidquid ad salutem animorum cultumve Dei pertinet, sive tale illud sit natura sua, sive rursus tale intelligatur propter causam, ad quam refertur, id est omne in potestate arbitrioque Ecclesiae: cetera vero, quae civile et politicum genus complectitur, rectum est civili auctoritati esse subiecta, cum Iesus Christus iusserit, quae Caesaris sint, reddi Caesari, quae Dei, Deo [*Mt 22:21*]....

Whatever, therefore, in things human is of a sacred character, whatever belongs, either of its own nature or by reason of the end to which it is referred, to the salvation of souls or to the worship of God, is subject to the power and judgment of the Church. Whatever is to be ranged under the civil and political order is rightly subject to the civil authority. Jesus Christ has himself given command that what is Caesar's is to be rendered to Caesar and that what belongs to God is to be rendered to God [*Mt 22:21*]....

**3169** Ecclesiam vero etiam in suorum officiorum munere potestati civili velle esse subiectam, magna quidem iniuria, magna temeritas est. Hoc facto perturbatur ordo, quia quae naturalia sunt praeponuntur iis, quae sunt supra naturam: tollitur aut certe magnopere minuitur frequentia bonorum, quibus, si nulla re impediretur, communem vitam Ecclesia compleret; praetereaque via ad inimicitias munitur et certamina, quae, quantam utrique reipublicae perniciem afferant, nimis saepe eventus demonstravit.

To wish the Church to be subject to the civil power in the exercise of her duty is a great folly and a sheer injustice. Whenever this is the case, order is disturbed, for things natural are put above things supernatural; the many benefits that the Church, if free to act, would confer on society are either prevented or at least lessened in number; and a way is prepared for enmities and rivalries, which have brought so much destruction for both societies, as experience has all too often shown.

*Compendium of Christian Doctrine regarding the Constitution of States*

**3170** Intelligi necesse est, ortum publicae potestatis a Deo ipso, non a multitudine repeti oportere: seditionum licentiam cum ratione pugnare: officia religionis nullo loco numerare, vel uno modo esse in disparibus generibus affectos, nefas esse privatis hominibus, nefas civitatibus: immoderatam sentiendi sensusque palam iactandi potestatem non esse in civium iuribus neque in rebus gratia patrocinioque dignis ulla ratione ponendam.

It is evident that the origin of public power is to be sought for in God himself and not in the multitude and that it is repugnant to reason to allow free scope for sedition. Again, that it is not lawful for the State, any more than for the individual, either to disregard all religious duties or to hold in equal favor different kinds of religion; that the unrestrained freedom of thinking and of openly making known one's thoughts is not inherent in the rights of citizens and is by no means to be reckoned worthy of favor and support.

**3171** Similiter intelligi debet, Ecclesiam societatem esse, non minus quam ipsam civitatem, genere et iure perfectam: neque debere qui summam imperii teneant, committere, ut sibi servire aut subesse Ecclesiam cogant, aut minus esse sinant ad suas res agendas liberam, aut quicquam de ceteris iuribus detrahant, quae in ipsam a Iesu Christo collata sunt.

In like manner it is to be understood that the Church no less than the State itself is a society perfect in its own nature and its own right and that those who exercise sovereignty ought not so to act as to compel the Church to become subservient or subject to them, or to hamper her liberty in the management of her own affairs or to despoil her in any way of the other privileges conferred upon her by Jesus Christ.

**3172** In negotiis autem mixti iuris, maxime esse secundum naturam, itemque secundum Dei consilia non secessionem alterius potestatis ab altera, multoque minus contentionem, sed plane concordiam, eamque cum causis proximis congruentem, quae causae utramque societatem genuerunt.

Haec quidem sunt, quae de constituendis temperandisque civitatibus ab Ecclesia catholica praecipiuntur.

In matters, however, of mixed jurisdiction, it is in the highest degree consonant to nature, as also to the designs of God, that, so far from one of the powers separating itself from the other, or still less coming into conflict with it, complete harmony, such as is suited to the end for which each power exists, should be preserved between them.

This, then, is the teaching of the Catholic Church concerning the constitution and government of the State.

*Civil Liberties*

Quibus tamen dictis decretisque si recte diiudicari velit, nulla per se reprehenditur ex variis reipublicae formis, ut quae nihil habent, quod doctrinae catholicae repugnet, eaedemque possunt, si sapienter adhibeantur et iuste, in optimo statu tueri civitatem.

By the words and decrees just cited, if judged dispassionately, no one of the several forms of government is in itself condemned, inasmuch as none of them contains anything contrary to Catholic doctrine and all of them are capable, if wisely and justly managed, to insure the welfare of the State. **3173**

Immo neque illud per se reprehenditur, participem plus minus esse populum reipublicae: quod ipsum certis in temporibus certisque legibus potest non solum ad utilitatem, sed etiam ad officium pertinere civium.

Neither is it blameworthy in itself, in any manner, for the people to have a share greater or less in the government: for at certain times, and under certain laws, such participation may not only be of benefit to the citizens but may even be of obligation. **3174**

Insuper neque causa iusta nascitur, cur Ecclesiam quisquam criminetur aut esse in lenitate facilitateque plus aequo restrictam aut ei, quae germana et legitima sit, libertati inimicam.

Moreover, no just reason exists for accusing the Church either of being unfairly sparing with ⟨her⟩ clemency and tolerance or of being opposed to real and lawful liberty. **3175**

Revera si divini cultus varia genera eodem iure esse, quo veram religionem, Ecclesia iudicat non licere, non ideo tamen eos damnat rerum publicarum moderatores, qui, magni alicuius adipiscendi boni aut prohibendi causa mali, moribus atque usu patienter ferunt, ut ea habeant singula in civitate locum.

The Church, indeed, deems it unlawful to place the various forms of divine worship on the same footing as the true religion but does not, on that account, condemn those rulers who, for the sake of securing some great good or of hindering some great evil, allow patiently custom or usage to be a kind of sanction for each kind of religion having its place in the State. **3176**

Atque illud quoque magnopere cavere Ecclesia solet, ut ad amplexandam fidem catholicam nemo invitus cogatur, quia quod sapienter Augustinus monet: "Credere non potest homo nisi volens."[1]

And, in fact, the Church is wont to take earnest heed that no one shall be forced to embrace the Catholic faith against his will, for, as St. Augustine wisely reminds us, "Man cannot believe otherwise than of his own will."[1] **3177**

Simili ratione nec potest Ecclesia libertatem probare eam, quae fastidium gignat sanctissimarum Dei legum debitamque potestati legitimae oboedientiam exuat. Est enim licentia verius quam libertas: rectissimeque ab Augustino "libertas perditionis",[1] a Petro Apostolo "velamen malitiae" [*1 Pt 2:16*] appellatur: immo, cum sit praeter rationem, vera servitus est: "qui" enim "facit peccatum, servus est peccati" [*Io 8:34*]. Contra illa germana est atque expetenda libertas, quae, si privatim spectetur, erroribus et cupiditatibus, teterrimis dominis, hominem servire non sinit: si publice, civibus sapienter praeest, facultatem augendorum commodorum large ministrat remque publicam ab alieno arbitrio defendit.

In the same way, the Church cannot approve of that liberty which begets a contempt of the most sacred laws of God and casts off the obedience due to lawful authority, for this is not liberty so much as license and is most correctly styled by St. Augustine the "liberty of self-ruin"[1] and by the apostle St. Peter the "cloak of malice" [*1 Pet 2:16*]. Indeed, since it is opposed to reason, it is a true slavery, for "every one who commits sin is a slave to sin" [*Jn 8:34*]. On the other hand, that liberty is truly genuine, and to be sought after, which in regard to the individual does not allow men to be the slaves of error and of passion, the worst of all masters; which, too, in public administration guides the citizens in wisdom and provides for them increased means of well-being; and which, further, protects the State from foreign interference. **3178**

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***3177** [1] Augustine, *In evangelium Iohannis*, tract. 2 (R. Willems: CpChL [1954] 36:260$_{14}$ /PL 35:1607).
***3178** [1] Augustine, letter 105 to the Donatists, chap. 2, no. 9 (CSEL 34/II:601$_{25}$ / PL 33:399).

**3179** Atqui honestam hanc et homine dignam libertatem Ecclesia probat omnium maxime, eamque ut tueretur in populis firmam atque integram, eniti et contendere numquam destitit.

This honorable liberty, alone worthy of human beings, the Church approves most highly and has never slackened her endeavor to preserve, strong and unchanged, among nations.

### 3185–3187: Response of the Sacred Penitentiary, March 10, 1886

*Ed.:* L'Ami du Clergé 20 (1898): 1079f., no. V / F. Hürth: TD ser. theol. 25, 2nd ed. (1953), 98f. / Le Canoniste Contemporain 9 (1886): 463f.

*The Practice of Onanism within Marriage*

**3185** *Expos.:* Ex responso S. Poenitentiariae diei 14 Dec. 1876 dato ad rectorem parochiae in dioecesi Andegavensii constat non esse licitum, favere paenitentium errori, qui a multis bona fides dicitur, nec talem bonam fidem creare.

*Explanation:* From the response of the Sacred Penitentiary of December 14, 1876, given to a rector of a parish in the Diocese of Angers, it is established that it is not permitted to support the error of penitents that many call good faith, and neither is it licit to produce such good faith.

Constat etiam, non satisfacere muneri suo eos confessarios, qui, quando paenitens solummodo accusat onanismum, altum silentium servant, et finita confessione peccatorum, illum verbis generalibus ad contritionem excitant illique asserenti, se detestari omne peccatum lethale, sanctam absolutionem impertiuntur.

Thus, it is also established that those confessors do not fulfill their duties who, when a penitent accuses ⟨himself⟩ only of onanism, maintain a profound silence and, when the confession of sins is over, exhort him to contrition with general words and, if he claims to detest all mortal sin, give him holy absolution.

Constat praeterea, omni reprehensione carere eos confessarios, qui (intra limites [*decentiae*] ... quoad interrogationes ...) non omittunt quemcumque paenitentem, sive sponte sive ex interrogatione prudenter facta, confessum de onanismo, reprehendere, non secus ac de aliis gravibus peccatis, ... nec illum absolvunt, nisi sufficientibus signis monstret se dolere de praeterito et habere propositum non amplius onanistice agendi. — [*Remanent vero sequentia dubia:*]

Furthermore, it is established that those confessors are exempt from all reproach who (within the limits [*of decency*] ... in regard to such questions ...) do not neglect to reprimand any penitent who, spontaneously or from a prudently posed question, has confessed to onanism, just as for any other mortal sin,... and who do not absolve him unless he manifests sufficient signs of sorrow for what has been committed and is resolved not to practice onanism any more. —[*There remain, however, the following questions:*]

**3186** *Qu.:* 1. Quando adest fundata suspicio, paenitentem, qui de onanismo omnino silet, huic crimini esse addictum, num confessario liceat a prudenti et discreta interrogatione abstinere, eo quod praevideat, plures a bona fide exturbandos, multosque sacramenta deserturos esse? —Annon potius teneatur confessarius prudenter ac discrete interrogare?

*Questions:* 1. When there exists a well-founded suspicion that the penitent, who remains completely silent about onanism, is attached to this sin, is it permitted for the confessor to refrain from a prudent and discreet interrogation, inasmuch as he foresees that many would be driven away from their good faith and many would be neglectful of the sacraments? —Or is the confessor not, rather, bound to interrogate prudently and discreetly?

**3187** 2. An confessarius, qui sive ex spontanea confessione sive ex prudenti interrogatione cognoscit paenitentem esse onanistam, teneatur illum de huius peccati gravitate, aeque ac de aliorum peccatorum mortalium, monere ... eique absolutionem tunc solum impertiri, cum sufficientibus signis constet eumdem dolere de praeterito et habere propositum non amplius onanistice agendi?

*Resp.:* Ad 1. Regulariter negative ad primam partem; affirmative ad secundam.

Ad 2. Affirmative, iuxta doctrinam probatorum auctorum.

2. Is the confessor who, either from a spontaneous confession or from a prudent interrogation, knows that the penitent is an onanist bound to admonish him about the gravity of this sin just like other mortal sins ... and to impart the absolution only when the penitent shows sufficient signs of sorrow for what has been committed and is resolved not to practice onanism any more?

*Response:* To 1. No, as a general rule, to the first part; yes, to the second.

To 2. Yes, according to the teaching of approved authors.

### 3188: Decree of the Holy Office, May 19, 1886

*Ed.:* ASS 19 (1886/1887): 46 / CollPF, 2nd ed., 2:215, no. 1657 / Leo XIII, *Acta* (Rome) 6:72f.

*Cremation*

*Qu.:* 1. An licitum sit nomen dare societatibus, quibus propositum est, promovere usum comburendi hominum cadavera?

2. An licitum sit, mandare, ut sua aliorumve cadavera comburantur?

*Resp. (confirmata a Summo Pontifice):* Ad 1. Negative, et si agatur de societatibus Massonicae sectae filialibus, incurri poenas contra hanc latas. —Ad 2. Negative.

*Questions:* 1. Is it permitted to join societies whose purpose is to promote the practice of burning the corpses of men? **3188**

2. Is it permitted to command that one's own or the corpses of others be burned?

*Response (confirmed by the supreme pontiff):* To 1. No, and if it concerns societies affiliated with the Masonic sect, the penalties passed against this sect are incurred. —To 2. No.

### 3190–3193: Decree of the Holy Office, May 27, 1886

*Ed.:* ASS 22 (1889/1890): 635f.

*Civil Divorce*

*Expos.:* A nonnullis Galliarum episcopis sequentia dubia S. Romanae et Universalis Inquisitioni proposita sunt: In epistola S. R. et U. Inquisitionis 25. Iunii 1885 ad omnes in Gallica dicione Ordinarios circa civilis divortii legem ita decernitur: "Attentis gravissimis rerum, temporum ac locorum adiunctis tolerari posse, ut qui magistratus obtinent et advocati causas matrimoniales in Gallia agant, quin officio cedere teneantur", condiciones adiecit, quarum secunda haec est: "Dummodo ita animo comparati sint tum circa valorem et nullitatem coniugii, tum circa separationem corporum, de quibus causis iudicare coguntur, ut numquam proferant sententiam, neque proferendam defendant vel ad eam provocent vel excitent divino aut ecclesiastico iuri repugnantem."

*Explanation:* Some French bishops presented the following inquiries to the Sacred Roman and Universal Inquisition: in the June 25, 1885, letter of the Sacred Roman and Universal Inquisition to all the Ordinaries of the territories under French jurisdiction with regard to the law of civil divorce, it was declared as follows: "Considering the very serious circumstances of events, times, and places, it can be tolerated that those who hold the office of magistrate and lawyers may conduct matrimonial cases in France without being obliged to relinquish their office"; and it added conditions, of which the second is: "Provided that, regarding the validity and nullity of marriage as well as the separation of bodies about which they are constrained to judge, they are disposed interiorly never to offer an opinion, or to defend, provoke, or encourage one, that is contrary to divine or ecclesiastical law." **3190**

*Qu.:* 1. An recta sit interpretatio per Gallias diffusa ac etiam typis data, iuxta quam satisfacit condicioni praecitatae iudex, qui, licet matrimonium aliquod validum sit coram Ecclesia, ab illo matrimonio vero et constanti omnino abstrahit, et applicans legem civilem pronuntiat, locum esse divortio, modo solos effectus civiles solumque contractum civilem abrumpere mente intendat, eaque sola respiciant termini prolatae sententiae? Aliis terminis, an sententia sic lata dici possit divino aut ecclesiastico iuri non repugnans?

*Questions:* 1. Is the interpretation right that is widespread throughout France and even put in print, according to which the judge satisfies the above-mentioned condition who, although a certain marriage is valid in the sight of the Church, prescinds completely from that true and unbroken marriage and, applying civil law, pronounces that there is ground for divorce, provided he intends in his mind to break only the civil effects and only the civil contract and provided the terms of the opinion offered consider these alone? In other words, can an opinion so offered be said not to be at odds with the divine and ecclesiastical law? **3191**

2. Postquam iudex pronuntiavit locum esse divortio, an possit syndicus (gallice: le maire) et ipse solos effectus civiles solumque civilem contractum intendens, ut supra

2. After the judge has decided that there is ground for divorce, may the mayor (in French: *le maire*), who is himself also intending only the civil effects and the civil **3192**

exponitur, divortium pronuntiare, quamvis matrimonium validum sit coram Ecclesia.[1]

contract, as explained above, pronounce a divorce, even though the previous marriage is valid in the eyes of the Church?[1]

**3193** 3. Pronuntiato divortio, an possit idem syndicus coniugem ad alias nuptias transire attentantem civiliter cum alio iungere, quamvis matrimonium prius validum sit coram Ecclesia vivatque altera pars?

*Resp. (confirmata a Summo Pontifice):* Negative ad 1, 2 et 3.

3. After the divorce has been pronounced, may the same mayor join to another in a civil ceremony a spouse who is seeking to enter into another marriage, even though the prior marriage is valid in the eyes of the Church and the other party is still living?

*Response (confirmed by the supreme pontiff):* No to 1, 2, and 3.

### 3195–3196: Decree of the Holy Office, December 15, 1886

*Ed.:* ASS 25 (1892/1893): 63/ CollPF, 2nd ed., 2:218, no. 1665.

*Cremation*

**3195** Quoties agatur de iis, quorum corpora non propria ipsorum, sed aliena voluntate cremationi subiiciantur, Ecclesiae ritus et suffragia adhiberi posse tum domi tum in ecclesia, non autem usque ad crematonis locum, remoto scandalo. Scandalum vero removeri etiam poterit, si notum fiat, cremationem non propria defuncti voluntate electam fuisse.

Insofar as it is a question of those whose bodies are subjected to cremation, not by their own will, but by that of another, the rites and prayers of the Church can be employed not only at home but also in the church, not, however, at the place of cremation, scandal being avoided. Indeed, scandal can also be avoided if it be known that cremation was not elected by the deceased's own will.

**3196** At ubi agatur de iis, qui propria voluntate cremationem elegerunt, et in hac voluntate certo et notorie usque ad mortem perseverarunt, attento Decreto feria IV 19. Maii 1886 [**3188*] agendum cum iis iuxta normas *Ritualis Romani,* tit. "Quibus non licet dare ecclesiasticam sepulturam". In casibus autem particularibus, in quibus dubium vel difficultas oriatur, consulendus erit Ordinarius....

But when it is a question of those who elect cremation by their own will and have persevered in this will definitely and notoriously even until death, with due attention to the decree of Wednesday, May 19, 1886 [**3188*], action must be taken in such cases according to the norms of the Roman Ritual, title "To Whom It Is Not Permitted to Give Burial in the Church". But in particular cases where doubt or difficulty arises, the Ordinary will have to be consulted....

### 3198: Response of the Holy Office to the Bishop of Carcassone, May 8, 1887

*Ed.:* ASS 23 (1890/1891): 699 / CollPF, 2nd ed., 2:220, no. 1672.

*The Wine for Mass*

**3198** *Qu.: [Utrum ad periculum corruptionis vini praecavendum remedia quae sequuntur sint licita et quodnam praeferendum:]*

*Question: [In order to prevent the risk of a corruption of the wine, which of the following remedies may be permitted and which is to be preferred?]*

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***3192** [1] A September 24, 1887, response of the Sacred Penitentiary is less rigorous: in a particular case, it is permitted that a mayor (who otherwise might lose his office), after the civil judges have determined a divorce to be legal, could decide in favor of the civil divorce, provided that: (1) "he publicly upholds the Catholic doctrine concerning marriage as well as the fact that matrimonial matters belong solely to the competence of ecclesiastical judges; and that (2) in accepting the judgment itself and speaking as a state official, he publicly declares that he can only consider the civil effects and the civil contract and that, otherwise, the bond of marriage remains completely firm before God and conscience" (catholicam doctrinam de matrimonio deque causis matrimonialibus ad solos iudices ecclesiasticos pertinentibus palam profiteretur, 2. ipsa sententia et tamquam magistratus loquens publice declaret, se solos effectus civiles solumque contractum civilem spectare posse, aliunde vinculum matrimonii omnino firmum remanere coram Deo et conscientia: *Revue des sciences ecclésiastiques* 60 [Amiens, 1889/II]: 476).

1. Vino naturali addatur parva quantitas "d'eau-de-vie";

2. Ebulliatur vinum ad 65 altitudinis gradus.

*Resp.:* Praeferendum vinum prout secundo loco exponitur.

1. A small quantity of "eau-de-vie" (brandy or spirits) is added to the wine.

2. The wine is boiled to a temperature of 65 degrees ⟨centigrade⟩.

*Response:* ⟨It is⟩ preferable to have wine as explained in the second case.

### 3201–3241: Decree of the Holy Office *Post obitum*, December 14, 1887

Ever since 1831, Antonio Rosmini-Serbati had stirred up opposition with some of his theses. Numerous works of Rosmini were denounced to the Congregation of the Index. However, since both Gregory XVI and Pius IX esteemed him because of his extraordinary capabilities (Pius IX, in 1848, wanted to name him a cardinal), he had, at first, little to fear from his opponents. They did, it is true, obtain a condemnation of two small works of his from the Congregation of the Index on May 30, 1849, but in regard to the other works criticized, the Congregation decided, on July 3, 1854, that they could be "dismissed ⟨from the proceeding⟩" (*dimittenda esse*; cf. *3154f.). However, after his death (July 1, 1855), some new works of his appeared that were denounced. Other works were republished without corrections. As a result, the Holy Office condemned forty propositions and published these in both Italian and Latin. Cf. the letter of Leo XIII to the archbishop of Milan of June 1, 1889, which confirms the validity of this condemnation (ASS 21 [1888/1889]: 709f.).

*Ed.:* ASS 20 (1887/1888): 398–410; cf. also DThC 13/II, 2929–49.

The works of Antonio Rosmini-Serbati from which the propositions are taken:

A' = *Teosofia*, vols. 1–5 (Turin, 1859ff.) [for propositions 1–18, 20–22, 24–26].
B' = *Introduzione del Vangelo secondo Giovanni commentata* (Turin, 1882) [for 19, 23, 26f., 29–34].
C' = *Psicologia*, vols. 1–3 (Milan, 1887) [for 20, 24].
D' = *Antropologia in servizio della scienza morale* (Milan, 1838) [for 21].
E' = *Teodicea* (Milan, 1845) [for 23, 38–40].
F' = *Introduzione alla filosofia* (Casale, 1850) [for 28, 37].
G' = *Trattato della coscienza morale* (*Filosofia morale*, part 3; Milan, 1844) [for 35].
H' = *Filosofia del diritto*, vols. 1–2 (Milan, 1841f.) [for 36].

*Errors of Antonio Rosmini-Serbati*

1. In ordine rerum creatarum immediate manifestatur humano intellectui aliquid divini in se ipso, huiusmodi nempe, quod ad divinam naturam pertineat.[1]

1. In the order of created things there is immediately manifested to the human intellect something of the divine in its very self, namely, such as pertains to divine nature.[1] **3201**

2. Cum divinum dicimus in natura, vocabulum istud *divinum* non usurpamus ad significandum effectum non divinum causae divinae; neque mens nobis est loqui de *divino* quodam, quod tale sit per participationem.[1]

2. When we speak of the divine in nature, we do not use that word *divine* to signify a nondivine effect of a divine cause; nor is it our mind to speak of a certain thing as *divine* because it is such through participation.[1] **3202**

3. In natura igitur universi, id est in intelligentiis, quae in ipso sunt, aliquid est, cui convenit denominatio divini non sensu figurato, sed proprio. —Est actualitas non distincta a reliquo actualitatis divinae.[1]

3. In the nature of the universe, then—that is, in the intelligences that are in it—there is something to which the term divine, not in a figurative, but in a real sense, is fitting.—The actuality is not distinct from the rest of divine actuality.[1] **3203**

4. Esse indeterminatum, quod procul dubio notum est omnibus intelligentiis, est divinum illud, quod homini in natura manifestatur.[1]

4. Indeterminate being, which without doubt is known to all intelligences, is that divine ⟨reality⟩ which is manifest to man in nature.[1] **3204**

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***3201** [1] A' 4:6, no. 2.
***3202** [1] Ibid.
***3203** [1] A' 4:18f., no. 15; 3:344, no. 1423.
***3204** [1] A' 4:8, nos. 5f.

**3205** 5. Esse, quod homo intuetur, necesse est, ut sit aliquid entis necessarii et aeterni, causae creantis, determinantis ac finientis omnium entium contingentium: atque hoc est Deus.[1]

5. Being, which man contemplates, must be something of the necessary and eternal being, the creating cause, the determining and final cause of all contingent beings; and this is God.[1]

**3206** 6. In esse, quod praescindit a creaturis et a Deo, quod est esse indeterminatum, atque in Deo, esse non indeterminato, sed absoluto, eadem est essentia.[1]

6. In the being that prescinds from creatures and from God, which is indeterminate being, and in God, not indeterminate but absolute being, the essence is the same.[1]

**3207** 7. Esse indeterminatum intuitionis, esse initiale, est aliquid Verbi, quod mens Patris distinguit non realiter, sed secundum rationem a Verbo.[1]

7. The indeterminate being of intuition, initial being, is something of the Word, which the mind of the Father distinguishes from the Word, not really, but according to reason.[1]

**3208** 8. Entia finita, quibus componitur mundus, resultant ex duobus elementis, id est ex termino reali finito et ex esse initiali, quod eidem termino tribuit formam entis.[1]

8. Finite beings, of which the world is composed, result from two elements, that is, from the real finite terminus and from the initial being, which contributes the form of being to the same terminus.[1]

**3209** 9. Esse, obiectum intuitionis, est actus initialis omnium entium. —Esse initiale est initium tam cognoscibilium quam subsistentium: est pariter initium Dei, prout a nobis concipitur, et creaturarum.[1]

9. Being, the object of intuition, is the initial act of all beings. —Initial being is the beginning of both the knowable and the subsisting; it is likewise the beginning of God, according as he is conceived by us, and of creatures.[1]

**3210** 10. Esse virtuale et sine limitibus est prima ac simplicissima omnium entitatum, adeo ut quaelibet alia entitas sit composita, et inter ipsius componentia semper et necessario sit esse virtuale. —Est pars essentialis omnium omnino entitatum, utut cogitatione dividantur.[1]

10. Virtual and limitless being is the first and most simple of all entities, so that any other entity is composite, and among its components is always and necessarily virtual being. —It is the essential part of absolutely all entities, according as they are divided by thought.[1]

**3211** 11. Quidditas (id quod res est) entis finiti non constituitur eo, quod habet positivi, sed suis limitibus. Quidditas entis infiniti constituitur entitate, et est positiva; quidditas vero entis finiti constituitur limitibus entitatis, et est negativa.[1]

11. The quiddity (that which a thing is) of a finite being consists, not of that which it has of the positive, but of its limits. The quiddity of an infinite being consists of its entity and is positive; but the quiddity of a finite being consists of the limits of the entity and is negative.[1]

**3212** 12. Finita realitas non est, sed Deus facit eam esse addendo infinitae realitati limitationem. —Esse initiale fit essentia omnis entis realis. —Esse, quod actuat naturas finitas, ipsis coniunctum, est recisum a Deo.[1]

12. There is no finite reality, but God causes it to exist by adding limitation to infinite reality. —Initial being becomes the essence of every real being. —Being that actuates finite natures and is joined with them is cut off from God.[1]

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***3205** [1] A' 1:241, no. 298.
***3206** [1] A' 2:150, no. 848.
***3207** [1] Ibid. A' 1:445, no. 490.
***3208** [1] A' 1:396, no. 454.
***3209** [1] A' 3:73, no. 1235; 1:229f., nos. 287f.
***3210** [1] A' 1:221, no. 280; 223, no. 281.
***3211** [1] A' 1:708f., no. 726.
***3212** [1] A' 1:658, no. 681; 1:399, no. 458; 3:346, no. 1425.

13. Discrimen inter esse absolutum et esse relativum non illud est, quod intercedit substantiam inter et substantiam, sed aliud multo maius; unum enim est absolute ens, alterum est absolute non-ens. At hoc alterum est relative ens. Cum autem ponitur ens relativum, non multiplicatur absolute ens; hinc absolutum et relativum absolute non sunt unica substantia, sed unicum esse; atque hoc sensu nulla est diversitas esse, immo habetur unitas esse.[1]

13. The difference between absolute being and relative being is not that which exists between ⟨one⟩ substance and ⟨another⟩ substance, but something much greater; the one, in fact, is absolute being, the other absolute non-being, but this other is a relative being. But when a relative being is posited, absolute being is not multiplied; hence, absolute ⟨being⟩ and relative ⟨being⟩ are not absolutely one substance but one being; and in this sense, there is not a diversity of being but, rather, a unity of being.[1] **3213**

14. Divina abstractione producitur esse initiale, primum finitorum entium elementum; divina vero imaginatione producitur reale finitum seu realitates omnes, quibus mundus constat.[1]

14. By divine abstraction initial being is produced, the first element of finite beings; but by divine imagination the finite real ⟨being⟩ or all realities are produced of which the world consists.[1] **3214**

15. Tertia operatio esse absoluti mundum creantis est divina synthesis, id est unio duorum elementorum: quae sunt *esse initiale*, commune omnium finitorum entium initium, atque *reale* finitum, seu potius diversa realia finita, termini diversi eiusdem esse initialis. Qua unione creantur entia finita.[1]

15. The third operation of absolute being creating the world is divine synthesis, that is the union of two elements, which are *initial being*, the common beginning of all finite beings, and finite *reality*, or rather diverse finite realities, the diverse ends of the same initial being. By this union finite beings are created.[1] **3215**

16. Esse initiale per divinam synthesim ab intelligentia relatum, non ut intelligibile, sed mere ut essentia, ad terminos finitos reales, efficit, ut exsistant entia finita subiective et realiter.[1]

16. Initial being through divine synthesis referred by intelligence, not as intelligible but merely as essence, to the real finite ends causes the finite beings to exist subjectively and really.[1] **3216**

17. Id unum efficit Deus creando, quod totum actum esse creaturarum integre ponit: hic igitur actus proprie non est factus, sed positus.[1]

17. In creating, God brings about this one ⟨thing⟩, that he posits completely the whole act of the existence of creatures: strictly speaking, therefore, this act is not made but posited.[1] **3217**

18. Amor, quo Deus se diligit etiam in creaturis et qui est ratio, qua se determinat ad creandum, moralem necessitatem constituit, quae in ente perfectissimo semper inducit effectum: huiusmodi enim necessitas tantummodo in pluribus entibus imperfectis integram relinquit libertatem bilateralem.[1]

18. The love by which God loves himself even in creatures, and which is the reason by which he determines himself to create, constitutes a moral necessity, which in the most perfect being always produces its effect; in fact, only this type of necessity leaves bilateral freedom intact in the many imperfect creatures.[1] **3218**

19. Verbum est materia illa invisa, ex qua, ut dicitur Sap 11:18, creatae fuerunt res omnes universi.[1]

19. The Word is that invisible matter from which, as it is said in Wisdom 11:17, all things of the universe were created.[1] **3219**

20. Non repugnat, ut anima humana generatione multiplicetur, ita ut concipiatur, eam ab imperfecto, nempe a gradu sensitivo, ad perfectum, nempe ad gradum intellectivum, procedere.[1]

20. It is not contradictory that the human soul multiplies through generation in such a way that it is understood as progressing from the imperfect, that is, from the sensitive level, to the perfect, that is, to the intellectual level.[1] **3220**

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***3213** [1] A' 5:9, chap. 4.
***3214** [1] A' 1:408, no. 463.
***3215** [1] Ibid.
***3216** [1] A' 1:410, no. 464.
***3217** [1] A' 1:350, no. 412.
***3218** [1] A' 1:49f., no. 51.
***3219** [1] B'109, lesson 37.
***3220** [1] C' bk. 4, no. 656; A' 1:619, no. 646.

**3221** 21. Cum sensitivo principio intuibile fit esse, hoc solo tactu, hac sui unione, principium illud antea solum sentiens, nunc simul intelligens, ad nobiliorem statum evehitur, naturam mutat, ac fit intelligens, subsistens atque immortale.[1]

21. When being is capable of being intuited by the sensitive principle, by this sole contact, by this union with itself, this principle, which at first only senses and now simultaneously understands, is elevated to a more noble state, changes nature, and becomes intelligent, subsistent, and immortal.[1]

**3222** 22. Non est cogitatu impossibile, divina potentia fieri posse, ut a corpore animato dividatur anima intellectiva, et ipsum adhuc maneat animale; maneret nempe in ipso, tamquam basis puri animalis, principium animale, quod antea in eo erat veluti appendix.[1]

22. It is not impossible to think that, through the divine power, it could happen that the intellectual soul is separated from the animated body while ⟨the latter⟩ itself remains animal: surely there could remain in it, as the basis of the purely animal, the animal principle, which before was in it as an appendage.[1]

**3223** 23. In statu naturali anima defuncti exsistit perinde ac non exsisteret; cum non possit ullam super se ipsam reflexionem exercere, aut ullam habere sui conscientiam, ipsius condicio similis dici potest statui tenebrarum perpetuarum et somni sempiterni.[1]

23. The soul of the deceased exists in a natural state as if it did not exist; since it cannot exercise any reflection upon itself or have any consciousness of itself, its condition can be said to be like the state of perpetual shadows and eternal sleep.[1]

**3224** 24. Forma substantialis corporis est potius effectus animae atque interior terminus operationis ipsius: propterea forma substantialis corporis non est ipsa anima. —Unio animae et corporis proprie consistit in immanenti perceptione, qua subiectum intuens ideam, affirmat sensibile, postquam in hac eius essentiam intuitum fuerit.[1]

24. The substantial form of the body is rather the effect of the soul and the interior terminus of the operation itself; therefore, the substantial form of the body is not the soul itself. —The union of the soul and the body properly consists in immanent perception, by which the subject viewing the idea affirms the sensible, after it has viewed its essence in this ⟨idea⟩.[1]

**3225** 25. Revelato mysterio Sanctissimae Trinitatis, potest ipsius exsistentia demonstrari argumentis mere speculativis, negativis quidem et indirectis, huiusmodi tamen, ut per ipsa veritas illa ad philosophicas disciplinas revocetur, atque fiat propositio scientifica sicut ceterae: si enim ipsa negaretur, doctrina theosophica *purae rationis* non modo incompleta maneret, sed etiam omni ex parte absurditatibus scatens annihilaretur.[1]

25. When the mystery of the Most Blessed Trinity has been revealed, its existence can be demonstrated by merely speculative arguments, negative indeed, and indirect; yet such that through them the truth is brought to philosophic studies and the proposition becomes scientific like the rest; for if it were denied, the theosophic doctrine of *pure reason* would not only remain incomplete, but it would also be annihilated, teeming with absurdities on every side.[1]

**3226** 26. Tres supremae formae *esse,* nempe subiectivitas, obiectivitas, sanctitas, seu realitas, idealitas, moralitas, si transferantur ad esse absolutum, non possunt aliter concipi nisi ut personae subsistentes et viventes. —Verbum, quatenus obiectum amatum, et non quatenus Verbum, id est obiectum in se subsistens per se cognitum, est persona Spiritus Sancti.[1]

26. If the three supreme forms of *being*, namely, subjectivity, objectivity, sanctity; or, reality, ideality, and morality, are transferred to absolute being, they cannot be conceived otherwise than as subsisting and living persons. —The Word, insofar as it is the object loved and not insofar as it is the Word—that is, the object subsisting in itself ⟨and⟩ known by itself—is the person of the Holy Spirit.[1]

**3227** 27. In humanitate Christi humana voluntas fuit ita rapta a Spiritu Sancto ad adhaerendum Esse obiectivo, id est Verbo, ut illa Ipsi integre tradiderit regimen hominis, et Verbum illud personaliter assumpserit, ita

27. In the humanity of Christ, the human will was so carried away by the Holy Spirit to cling to objective Being, that is, to the Word, that it ⟨the will⟩ completely yielded control of the man to ⟨the Word⟩ and the Word

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*3221 [1] D' bk. 4, chap. 5, no. 819; A' 1:619, no. 646.
*3222 [1] A' 1:591, no. 621.
*3223 [1] E' 638, appendix, art. 10; B' 217, lesson 69.
*3224 [1] C' pt. 2, bk. 1, chap. 11, no. 849; A' 5:377, chap. 53, art. 2, § 5, 4°.
*3225 [1] A' 1:155–58, nos. 191, 193f.
*3226 [1] A' 1:154, no. 190; 159, no. 196; B' 200, lesson 65.

sibi uniens naturam humanam. Hinc voluntas humana desiit esse personalis in homine, et cum sit persona in aliis hominibus, in Christo remansit natura.[1]

assumed it personally, thus uniting human nature to itself. For this reason, the human will ceased to be personal in the man, and, although it is person in other men, in Christ it remained nature.[1]

28. In christiana doctrina Verbum, character et facies Dei, imprimitur in animo eorum, qui cum fide suscipiunt baptismum Christi. —Verbum, id est character, in anima impressum, in doctrina christiana, est Esse reale (infinitum) per se manifestum, quod deinde novimus esse secundam personam Sanctissimae Trinitatis.[1]

28. According to Christian doctrine, the Word, the character and countenance of God, is impressed on the souls of those who receive the baptism of Christ with faith. —The Word, that is, the character, impressed on the soul, is, according to Christian doctrine, real (infinite) Being manifest through itself, which we afterward know to be the second Person of the Most Blessed Trinity.[1] **3228**

29. A catholica doctrina, quae sola est veritas, minime alienam putamus hanc coniecturam: In eucharistico Sacramento substantia panis et vini fit vera caro et verus sanguis Christi, quando Christus eam facit terminum sui principii sentientis, ipsamque sua vita vivificat: eo ferme modo, quo panis et vinum vere transsubstantiantur in nostram carnem et sanguinem, quia fiunt terminus nostri principii sentientis.[1]

29. We think that the following conjecture is by no means at variance with Catholic doctrine, which alone is truth: In the eucharistic sacrament the substance of bread and wine becomes the true flesh and true blood of Christ when Christ makes it the terminus of his sentient principle and vivifies it with his life; almost in that way by which bread and wine truly are transubstantiated into our flesh and blood, because they become the terminus of our sentient principle.[1] **3229**

30. Peracta transsubstantiatione, intelligi potest corpori Christi glorioso partem aliquam adiungi in ipso incorporatam, indivisam pariterque gloriosam.[1]

30. When transubstantiation has been accomplished, it can be understood that to the glorious body of Christ some part is added, incorporated in it, undivided, and equally glorious.[1] **3230**

31. In sacramento Eucharistiae *vi verborum* corpus et sanguis Christi est tantum ea mensura, quae respondet quantitati ("a quel tanto") substantiae panis et vini, quae transsubstantiatur: reliquum corporis Christi ibi est *per concomitantiam.*[1]

31. In the sacrament of the Eucharist by the *power of words* the body and blood of Christ are present only in that measure which corresponds to the quantity ("a quel tanto") of the substance of the bread and wine that is transubstantiated; the rest of the body of Christ is there *through concomitance.*[1] **3231**

32. Quoniam qui "non manducat carnem Filii hominis et bibit eius sanguinem, non habet vitam in se" [*Io 6:54*], et nihilominus qui moriuntur cum baptismate aquae, sanguinis aut desiderii, certo consequuntur vitam aeternam, dicendum est, his qui in hac vita non comederunt corpus et sanguinem Christi, subministrari hunc caelestem cibum in futura vita, ipso mortis instanti. —Hinc etiam Sanctis Veteris Testamenti potuit Christus descendens ad inferos se ipsum communicare sub speciebus panis et vini, ut aptos eos redderet ad visionem Dei.[1]

32. Since he who does not eat the flesh of the Son of man and drink of his blood does not have life in him [*cf. Jn 6:53*], and nevertheless those who die with the baptism of water, of blood, or of desire certainly attain eternal life, it must be said that these who have not eaten of the body and blood of Christ are administered this heavenly food in the future life, at the very moment of death. —Hence, also to the saints of the Old Testament Christ was able by descending to the dead to communicate himself under the appearances of bread and wine in order to make them ready for the vision of God.[1] **3232**

33. Cum daemones fructum possederint, putarunt se ingressuros in hominem, si de illo ederet; converso enim cibo in corpus hominis animatum, ipsi poterant libere

33. Since the demons possessed the fruit, they thought that they would enter into man, if he should eat of it; for, when the food was turned into the animated body **3233**

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***3227** [1] B' 281, lesson 85.
***3228** [1] F' no. 92 and note.
***3229** [1] B' 285f., lesson 87.
***3230** [1] Ibid.
***3231** [1] B' 286f.
***3232** [1] B' 238, lesson 74.

ingredi animalitatem, id est in vitam subiectivam huius entis, atque ita de eo disponere sicut proposuerant.[1]

of man, they themselves were able freely to enter the animality, i.e., into the subjective life of this being, and so to dispose of it as they had proposed.[1]

**3234** 34. Ad praeservandam B. Virginem Mariam a labe originis, satis erat, ut incorruptum maneret minimum semen in homine, neglectum forte ab ipso daemone, e quo incorrupto semine de generatione in generationem transfuso, suo tempore oriretur Virgo Maria.[1]

34. To preserve the Blessed Virgin Mary from original sin, it was enough for the slightest seed in man to remain uncorrupted, neglected perchance by the demon himself, from which uncorrupted seed transfused from generation to generation the Virgin Mary might arise in her time.[1]

**3235** 35. Quo magis attenditur ordo iustificationis in homine, eo aptior apparet modus dicendi scripturalis, quod Deus peccata quaedam tegit aut non imputat. —Iuxta Psalmistam [*Ps 31:1*] discrimen est inter iniquitates, quae remittuntur, et peccata, quae teguntur: illae, ut videtur, sunt culpae actuales et liberae, haec vero sunt peccata non libera eorum, qui pertinent ad populum Dei, quibus propterea nullum afferunt nocumentum.[1]

35. The more the order of justification in man is considered, the more appropriate appears the scriptural way of saying that God covers and does not reckon certain sins. —According to the Psalmist [*cf. Ps 32:1*] there is a difference between iniquities that are forgiven and sins that are covered; the former, as it seems, are actual and willing faults; but the latter are unwilling sins on the part of those who belong to the people of God, to whom on this account they bring no harm.[1]

**3236** 36. Ordo supernaturalis constituitur manifestatione esse in plenitudine suae formae realis; cuius communicationis seu manifestationis effectus est sensus ("sentimento") deiformis, qui inchoatus in hac vita constituit lumen fidei et gratiae, completus in altera vita constituit lumen gloriae.[1]

36. The supernatural order is established by the manifestation of being in the fullness of its real form; the effect of this communication or manifestation is a deiform sense ("sentimento"), which, begun in this life, constitutes the light of faith and of grace and which, completed in the other life, constitutes the light of glory.[1]

**3237** 37. Primum lumen reddens animam intelligentem est esse ideale; alterum primum lumen est etiam esse, non tamen mere ideale, sed subsistens ac vivens: illud abscondens suam personalitatem ostendit solum suam obiectivitatem: at qui videt alterum (quod est Verbum), etiamsi per speculum et in aenigmate, videt Deum.[1]

37. The first light rendering the soul intelligent is ideal being; the other first light is also being, not merely ideal, but subsisting and living; that conceals its personality and shows only its objectivity; but he who sees the other (which is the Word), even through a reflection or in enigma, sees God.[1]

**3238** 38. Deus est obiectum visionis beatificae, in quantum est auctor operum *ad extra.*[1]

38. God is the object of the beatific vision insofar as he is the author of works *ad extra.*[1]

**3239** 39. Vestigia sapientiae ac bonitatis, quae in creaturis relucent, sunt comprehensoribus necessaria; ipsa enim in aeterno exemplari collecta sunt ea Ipsius pars, quae ab illis videri possit ("che è loro accessibile"), ipsaque argumentum praebent laudibus, quas in aeternum Deo Beati concinunt.[1]

39. The traces of wisdom and goodness that shine out in creatures are necessary for those who contemplate ⟨in heaven⟩; for these, in fact, gathered into the eternal exemplar, are that part of him ⟨God⟩ which can be seen by them ("che è loro accessibile"), and these form the substance of the praise that the Blessed sing forever to God.[1]

**3240** 40. Cum Deus non possit, nec per lumen gloriae, totaliter se communicare entibus finitis, non potuit essentiam suam comprehensoribus revelare et communicare, nisi eo modo, qui finitis intelligentes sit

40. Since God cannot, even by the light of glory, communicate himself wholly to finite beings, he was not able to reveal and communicate his essence to those who contemplate ⟨in heaven⟩ except in that way which

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***3233** [1] B' 191, lesson 63.
***3234** [1] B'193, lesson 64.
***3235** [1] G' bk. 1, chap. 6, art. 2.
***3236** [1] H' pt. 2, nos. 674, 676f.
***3237** [1] F' no. 85.
***3238** [1] E' no. 672.
***3239** [1] E' no. 674.

accommodatus: scilicet Deus se illis manifestat, quatenus cum ipsis relationem habet, ut eorum creator, provisor, redemptor, sanctificator.[1]

[*Censura, confirmata a Summo Pontifice: S. Officium*] propositiones ... in proprio auctoris sensu reprobandas ac proscribendas esse iudicavit, prout hoc generali decreto reprobat, damnat, proscribit....

is accommodated to finite intelligences; that is, God manifests himself to them, insofar as he has relations with them, as their creator, provider, redeemer, sanctifier.[1]

[*Censure: approved by the supreme pontiff: The Holy Office*] has judged that the propositions,... in the author's own sense, are to be rejected and proscribed, and, by means of this general decree, it rejects, condemns, and proscribes ⟨them⟩.... **3241**

## 3245–3255: Encyclical *Libertas praestantissimum*, June 20, 1888

*Ed.:* ASS 20 (1887/1888): 593–95 / Leo XIII, *Acta* (Rome) 8:212–15.

### *The Dignity of Man as Free*

Libertas, praestantissimum naturae bonum, idemque intelligentia aut ratione utentium naturarum unice proprium, hanc tribuit homini dignitatem, ut sit in manu consilii sui obtineatque actionum suarum potestatem.

Verumtamen eiusmodi dignitas plurimum interest, qua ratione geratur.... Sane integrum est homini parere rationi, morale bonum sequi, ad summum finem suum recta contendere. Sed idem potest ad omnia alia deflectere, fallacesque bonorum imagines persecutus, ordinem debitum perturbare et in interitum ruere voluntarium....

Liberty, the highest of natural endowments, being the portion only of intellectual or rational natures, confers on man this dignity—that he is in the hand of his counsel and has power over his actions. **3245**

But the manner in which such dignity is exercised is of the greatest moment.... Man, indeed, is free to obey his reason, to seek moral good, and to strive unswervingly after his last end. Yet he is free also to turn aside to all other things; and, in pursuing the empty semblance of good, to disturb rightful order and to fall headlong into the destruction that he has voluntarily chosen....

Libertatem nemo altius praedicat nec constantius asserit Ecclesia catholica, quae [*id*] ... tuetur ut dogma. Neque id solum: sed contradicentibus haereticis ... [*nominantur Manichaei, adversarii Concilii Tridentini, Iansenistae, Fatalistae*] patrocinium libertatis Ecclesia suscepit hominisque tam grande bonum ab interitu vindicavit.

No one proclaims liberty more loudly or argues for it more persistently than the Catholic Church, which ... protects [*it*] as a dogma. Not only this, but when heretics have asserted the contrary ... [*the Manichaeans, the adversaries of the Council of Trent, the Jansenists, and the Fatalists are named*], the Church has come to liberty's defense and rescued this great good of man from destruction. **3246**

### *Natural Law*

Cur homini lex necessaria sit, in ipso eius arbitrio, scilicet in hoc, nostrae ut voluntates a recta ratione ne discrepent, prima est causa, tamquam in radice, quaerenda....

Talis [*lex*] est princeps omnium *lex naturalis,* quae scripta est et insculpta in hominum animis singulorum, quia ipsa est humana ratio recte facere iubens et peccare vetans. Ista vero humanae rationis praescriptio vim habere legis non potest, nisi quia altioris est vox atque interpres rationis, cui mentem libertatemque nostram subiectam esse oporteat. "Vis enim legis cum ea sit, officia imponere et iura tribuere, tota in auctoritate nititur, hoc est: in vera potestate statuendi officia describendique iura, item poenis praemiisque imperata sanciendi: quae quidem omnia in homine liquet esse non posse, si normam actionibus ipse suis summus sibi legislator daret. Ergo consequitur, ut naturae lex sit ipsa *lex aeterna,* insita

In man's free will, therefore, or in the moral necessity of our voluntary acts being in accordance with reason, lies the very root of the necessity of law.... **3247**

Foremost in this office comes the *natural law*, which is written and engraved in the mind of every man, for it is human reason itself that commands ⟨us⟩ to do right and forbid sin. Nevertheless, all prescriptions of human reason can have force of law only inasmuch as they are the voice and the interpreters of some higher power on which our reason and liberty necessarily depend. For, since the force of law consists in the imposing of obligations and the granting of rights, authority is the one and only foundation of all law—the power, that is, of fixing duties and defining rights, as also of assigning the necessary sanctions of reward and chastisement to each and all of its commands. But all this, clearly, cannot

*3240 [1] E' no. 677.

in iis qui ratione utuntur, eosque inclinans ad debitum actum et finem, eaque est ipsa aeterna ratio Creatoris universumque mundum gubernantis Dei.

be found in man, if, as his own supreme legislator, he is to be the rule of his own actions. It follows, therefore, that the law of nature is the same thing as the *eternal law*, implanted in rational creatures and inclining them to their right action and end; and this can be nothing else but the eternal reason of God, the Creator and Ruler of all the world.

*Human Law*

**3248** Quod ratio lexque naturalis in hominibus singulis, idem efficit in consociatis *lex humana* ad bonum commune civium promulgata.

Ex hominum legibus aliae in eo versantur quod est bonum malumve natura.... Sed istiusmodi decreta nequaquam ducunt ab hominum societate principium, ... sed potius ipsi hominum societati antecedunt, omninoque sunt a lege naturali ac propterea a lege aeterna repetenda....

Alia vero civilis potestatis praescripta non ex naturali iure statim et proxime, sed longius et oblique consequuntur, resque varias definiunt, de quibus non est nisi generatim atque universe natura cautum.... Iamvero peculiaribus hisce vivendi regulis prudenti ratione inventis legitimaque potestate propositis lex humana proprii nominis continetur.... Ex eo intelligitur, omnino in aeterna Dei lege normam et regulam positam esse libertatis, nec singulorum dumtaxat hominum, sed etiam communitatis et coniunctionis humanae.

For, what reason and the natural law ⟨do⟩ for individuals, that *human law*, promulgated for their good, does for the citizens of States.

Of the laws enacted by men, some are concerned with what is good or bad by its very nature.... But such laws by no means derive their origin from civil society.... Laws come before men live together in society and have their origin in the natural and, consequently, in the eternal....

Now, there are other enactments of the civil authority that do not follow directly, but somewhat remotely, from natural right and decide many points that the law of nature treats only in a general and indefinite way.... It is in the constitution of these particular rules of life, suggested by reason and prudence and put forth by competent authority, that human law, properly so called, consists.... From this it is manifest that the eternal law of God is the sole standard and rule of human liberty, not only in each individual man, but also in the community and civil society that men constitute when united.

**3249** Igitur in hominum societate libertas veri nominis non est in eo posita, ut agas quod lubet, ... sed in hoc, ut per leges civiles expeditius possis secundum legis aeternae praescripta vivere. Eorum vero qui praesunt, non in eo sita libertas est, ut imperare temere et ad libidinem queant, ... sed humanarum vis legum haec debet esse, ut ab aeterna lege manare intelligantur nec quidquam sancire, quod non in ea, veluti in principio universi iuris, contineatur.

Therefore, the true liberty of human society does not consist in every man doing what he pleases,... but rather in this, that through the injunctions of the civil law all may more easily conform to the prescriptions of the eternal law. Likewise, the liberty of those who are in authority does not consist in the power to lay unreasonable and capricious commands upon their subjects, ... but the binding force of human laws is in this, that they are to be regarded as applications of the eternal law and incapable of sanctioning anything that is not contained in the eternal law, as in the principle of all law.

*Freedom of Conscience and Tolerance*

**3250** Illa [*libertas*] quoque magnopere praedicatur, quam *conscientiae libertatem* nominant: quae si ita accipiatur, ut suo cuique arbitratu aeque liceat Deum colere, non colere, argumentis quae supra allata sunt, satis convincitur.

Sed potest etiam in hanc sententiam accipi, ut homini ex conscientia officii. Dei voluntatem sequi et iussa facere, nulla re impediente, in civitate liceat. Haec quidem vera, haec digna filiis Dei libertas, quae humanae dignitatem personae honestissime tuetur, est omni vi iniuriaque maior: eademque Ecclesiae semper optata ac

Another [*liberty*] is widely advocated, namely, *liberty of conscience*. If by this is meant that everyone may, as he chooses, worship God or not, it is sufficiently refuted by the arguments already adduced.

But it may also be taken to mean that every man in the State may follow the will of God and, from a consciousness of duty and free from every obstacle, obey his commands. This, indeed, is true liberty, a liberty worthy of the sons of God, which nobly maintains the dignity of man and is stronger than all violence or wrong—a liberty that the Church has always desired and

praecipue cara. Huius generis libertatem sibi constanter vindicavere Apostoli....

held most dear. This is the kind of liberty the apostles claimed for themselves with intrepid constancy....

[*Ecclesia*] nihil quidem impertiens iuris nisi iis quae vera quaeque honesta sint, non recusat quominus quidpiam a veritate iustitiaque alienum ferat tamen publica potestas, scilicet maius aliquod vel vitandi causa malum, vel adipiscendi aut conservandi bonum. Ipse providentissimus Deus cum infinitae sit bonitatis, idemque omnia possit, sinit tamen esse in mundo mala, partim ne ampliora impediantur bona, partim ne maiora mala consequantur. In regendis civitatibus Rectorem mundi par est imitari: quin etiam cum singula mala prohibere auctoritas hominum non possit, debet "multa concedere atque impunita relinquere, quae per divinam tamen providentiam vindicantur, et recte".[1]

**3251** For this reason, while not conceding any right to anything save what is true and honest, [*the Church*] does not forbid public authority to tolerate what is at variance with truth and justice for the sake of avoiding some greater evil or of obtaining or preserving some greater good. God himself in his providence, though infinitely good and powerful, permits evil to exist in the world, partly that greater good may not be impeded and partly that greater evil may not ensue. In the government of States it is not forbidden to imitate the Ruler of the world; and, as the authority of man is powerless to prevent every evil, it has "to overlook and leave unpunished many things that are punished, and rightly, by divine providence".[1]

Verumtamen in eiusmodi rerum adiunctis, si communis boni causa, et hac tantum causa, potest vel etiam debet lex hominum ferre toleranter malum, tamen nec potest nec debet id probare aut velle per se: quia malum per se cum sit boni privatio, repugnat bono communi, quod legislator, quoad optime potest, velle ac tueri debet. Et hac quoque in re ad imitandum sibi lex humana proponat Deum necesse est, qui in eo quod mala esse in mundo sinit, "neque vult mala fieri, neque vult mala non fieri, sed vult permittere mala fieri, et hoc est bonum".[2] Quae Doctoris Angelici sententia brevissime continet de malorum tolerantia doctrinam.

But if, in such circumstances, for the sake of the common good (and this is the only legitimate reason), human law may or even should tolerate evil, it may not and should not approve or desire evil for its own sake; for evil of itself, being a privation of good, is opposed to the common welfare that every legislator is bound to desire and defend to the best of his ability. In this, human law must endeavor to imitate God, who, as St. Thomas teaches, in allowing evil to exist in the world, "neither wills evil to be done, nor wills it not to be done, but wills only to permit it to be done; and this is good."[2] This saying of the Angelic Doctor contains briefly the whole doctrine of the permission of evil.

### *Compendium of Doctrine regarding Civil Liberty*

Itaque ex dictis consequitur, nequaquam licere petere, defendere, largiri cogitandi, scribendi, docendi, itemque promiscuam religionum libertatem, veluti iura totidem, quae homini natura dederit. Nam si vere natura dedisset, imperium Dei detrectari ius esset, nec ulla temperari lege libertas humana posset.

**3252** From what has been said it follows that it is quite unlawful to demand, to defend, or to grant unconditional freedom of thought, of speech, of writing, or of worship as if these were so many rights given by nature to man. For, if nature had really granted them, it would be lawful to refuse obedience to God, and there would be no restraint on human liberty.

Similiter consequitur, ista genera libertatis posse quidem, si iustae causae sint, tolerari, definita tamen moderatione, ne in libidinem atque insolentiam degenerent....

It likewise follows that freedom in these things may be tolerated wherever there is just cause, but only with such moderation as will prevent its degenerating into license and excess....

Ubi dominatus premat aut impendeat eiusmodi, qui oppressam iniusta vi teneat civitatem, vel carere Ecclesiam cogat libertate debita, fas est aliam quaerere temperationem reipublicae, in qua agere cum libertate concessum sit: tunc enim non illa expeditur immodica et vitiosa libertas, sed sublevatio aliqua salutis omnium causa quaeritur, et hoc unice agitur, ut, ubi rerum malarum licentia tribuitur, ibi potestas honeste faciendi ne impediatur.

**3253** Whenever there exists, or there is reason to fear, an unjust oppression of the people, on the one hand, or a deprivation of the liberty of the Church, on the other, it is lawful to seek for such a change of government as will bring about due liberty of action. In such case, an excessive and vicious liberty is not sought, but only some relief, for the common welfare, in order that, while license for evil is allowed by the State, the power of doing good may not be hindered.

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*3251 [1] Augustine, *De libero arbitrio* I, no. 41 (CSEL 74:14$_{1f.}$) = I, 5, no. 13 (PL 32:1228C).
[2] Thomas Aquinas, *Summa theologiae* I, q. 19, a. 9 ad 3 (Editio Leonina 4:247b).

**3254** Atque etiam malle reipublicae statum populari temperatum genere, non est per se contra officium, salva tamen doctrina catholica de ortu atque administratione publicae potestatis. Ex variis reipublicae generibus, modo sint ad consulendum utilitati civium per se idonea, nullum quidem Ecclesia respuit: singula tamen vult, quod plane idem natura iubet, sine iniuria cuiusquam, maximeque integris Ecclesiae iuribus, esse constituta....

Again, it is not of itself wrong to prefer a democratic form of government, if only the Catholic doctrine be maintained as to the origin and exercise of power. Of the various forms of government, the Church does not reject any that are fitted to procure the welfare of the subject; she wishes only—and this nature itself requires—that they should be constituted without involving wrong to anyone, and especially without violating the rights of the Church....

**3255** Neque illud Ecclesia damnat, velle gentem suam nemini servire nec externo, nec domino, si modo fieri incolumi iustitia queat. Denique nec eos reprehendit, qui efficere volunt, ut civitates suis legibus vivant civesque quam maxima augendorum commodorum facultate donentur.

Neither does the Church condemn those who, if it can be done without violation of justice, wish to make their country independent of any foreign or despotic power. Nor does she blame those who wish to assign to the State the power of self-government and to its citizens the greatest possible measure of prosperity.

### 3258: Response of the Holy Office to the Archbishop of Cambrai, August 14 (19), 1889

In an answer to the archbishop of Lyon of May 31, 1884 (May 28 session), the Holy Office had replied that it could not be safely taught in Catholic schools that a craniotomy may be permitted (ASS 17 [1884]: 556) "when it is likely, if it is not done, the mother and the child will die, and, on the other hand, if it is done, the mother may be saved while the child will die" (quando scilicet, ea omissa, mater et infans perituri sint, ea e contra admissa, salvanda sit mater, infante pereunte). The Holy Office repeated this response in writing to the archbishop of Cambrai, but added the words "et quamcumque" (and ⟨likewise⟩ by whatever means). Cf., as well, ASS 7 (1872): 285–88, 460–64, 516–28; AnE 2 (1894): 84–88, 125–31, 179–81, 220–23, 321–23.

*Ed.:* ASS 22 (1889/1890): 748 / CollPF, 2nd ed., 2:241, no. 1716.

*Craniotomy*

**3258** In scholis catholicis tuto doceri non posse, licitam esse operationem chirurgicam, quam "craniotomiam" appellant, sicut declaratum fuit die 28. Maii 1884, et quamcumque chirurgicam operationem directe occisivam fetus vel matris gestantis.

In Catholic schools, it cannot be safely taught that the surgical operation called "craniotomy" is permitted, as was declared on May 28, 1884, and ⟨likewise⟩ any surgical operation whatsoever that directly kills the fetus or the pregnant mother.

### 3260–3263: Encyclical *Quamquam pluries*, August 15, 1889

Pius IX, with the decree *Quemadmodum Deus Iosephum* of December 8, 1870 (Pius IX, *Acta*, 1/V, 282f.), had elevated St. Joseph to Patron of the Church. He thereby answered the petition of a group of the Fathers of the First Vatican Council.

*Ed.:* ASS 22 (1889/1890): 66f. / Leo XIII, *Acta* (Rome) 9:177–79 / CollPF, 2nd ed., 2:241, no. 1717.

*The Dignity and Role of St. Joseph in the Plan of Salvation*

**3260** Cur beatus Iosephus nominatim habeatur Ecclesiae patronus vicissimque plurimum sibi Ecclesia de eius tutela patrocinioque polliceatur, causae illae sunt rationesque singulares, quod is vir fuit Mariae, et pater, ut putabatur, Iesu Christi. Hinc omnis eius dignitas, gratia, sanctitas, gloria profectae. Certe Matris Dei tam in excelso dignitas est, ut nihil fieri maius queat. Sed tamen, quia intercessit Iosepho cum Virgine beatissima maritale vinculum, ad illam praestantissimam dignitatem, qua naturis creatis omnibus longissime Deipara antecellit, non est dubium, quin accesserit ipse ut nemo magis. Est enim coniugium societas necessitudoque omnium maxima, quae natura sua adiunctam habet bonorum unius cum altero communicationem. Quocirca si sponsum Virgini Deus Iosephum dedit, dedit profecto non modo vitae socium, virginitatis testem, tutorem honestatis,

The special motives for which St. Joseph has been proclaimed Patron of the Church, and from which the Church looks for singular benefit from his patronage and protection, are that Joseph was the spouse of Mary and that he was reputed the father of Jesus Christ. From these sources have sprung his dignity, his holiness, his glory. In truth, the dignity of the Mother of God is so lofty that nothing created can rank above it. But as Joseph has been united to the Blessed Virgin by the ties of marriage, it may not be doubted that he approached nearer than any to the eminent dignity by which the Mother of God surpasses so nobly all created natures. For marriage is the most intimate of all unions and relationships, which, by its nature, contains a mutual sharing of goods between those joined together. Thus in giving Joseph the Blessed Virgin as spouse, God appointed him to be not only her life's

sed etiam excelsae dignitatis eius ipso coniugali foedere participem.

companion, the witness of her maidenhood, the protector of her honor, but also, by virtue of the conjugal tie, a participator in her sublime dignity.

Similiter augustissima dignitate unus eminet inter omnes, quod divino consilio custos Filii Dei fuit, habitus hominum opinione pater. Qua ex re consequens erat, ut Verbum Dei Iosepho modeste subesset, dictoque esset audiens omnemque adhiberet honorem, quem liberi adhibeant parenti suo necesse est.

And Joseph shines among all mankind by the most august dignity, since by divine will, he was the guardian of the Son of God and reputed as his father among men. Hence it came about that the Word of God was humbly subject to Joseph, that he obeyed him, and that he rendered to him every honor that children are bound to render to their parents.

Iamvero ex hac duplici dignitate officia sponte sequebantur, quae patribusfamilias natura praescripsit, ita quidem, ut domus divinae, cui Iosephus praeerat, custos idem et curator et defensor esset legitimus ac naturalis. Cuiusmodi officia ac munia ille quidem, quoad suppeditavit vita mortalis, revera exercuit....

From this twofold dignity flowed the obligation that **3261** nature lays upon the head of families, so that Joseph became the guardian, the administrator, and the legitimate and natural defender of the divine house whose chief he was. And during the whole course of his life he fulfilled those charges and those duties....

Atqui domus divina, quam Iosephus velut potestate patria gubernavit, initia exorientis Ecclesiae continebat. Virgo sanctissima quemadmodum Iesu Christi genitrix, ita omnium est christianorum mater, quippe quos ad Calvariae montem inter supremos Redemptoris cruciatus generavit; itemque Iesus Christus tamquam primogenitus est christianorum, qui ei sunt adoptione ac redemptione fratres.

Now the divine house that Joseph ruled with the **3262** authority of a father contained the initial stages of the emerging Church. Just as the most holy Virgin is the mother of Jesus Christ, so also is she the mother of all Christians, whom she bore on Mount Calvary amid the supreme throes of the Redemption; Jesus Christ is, in a manner, the firstborn of Christians, who by the adoption and redemption are his brothers.

Quibus rebus causa nascitur, cur beatissimus Patriarcha commendatam sibi peculiari quadam ratione sentiat multitudinem christianorum, ex quibus constat Ecclesia, scilicet innumerabilis isthaec perque omnes terras fusa familia, in quam, quia vir Mariae et pater est Iesu Christi, paterna propemodum auctoritate pollet. Est igitur consentaneum et beato Iosepho apprime dignum, ut sicut ille olim Nazarethanam familiam, quibuscumque rebus usuvenit, sanctissime tueri consuevit, ita nunc patrocinio caelesti Ecclesiam Christi tegat ac defendat.

And for such reasons the Blessed Patriarch looks **3263** upon the multitude of Christians who make up the Church as confided specially to his trust—this limitless family spread over the earth, over which, because he is the spouse of Mary and the father of Jesus Christ, he holds, as it were, a paternal authority. It is, then, natural and worthy that as once the Blessed Joseph ministered to all the needs of the family at Nazareth and surrounded it with his most blessed protection, he should now cover and defend the Church of Christ with his celestial protection.

### 3264: Response of the Holy Office to the Bishop of Marseille, July 30, 1890

Cf. a similar response in *3312.
*Ed.:* ASS 23 (1890/1891): 699f. / CollPF, 2nd ed., 2:250, no. 1735.

*The Wine Used for Mass*

In pluribus Galliae partibus, maxime si eae ad meridiem sitae reperiantur, vinum album, quod incruento Missae sacrificio inservit, tam debile est ac impotens, ut diu conservari non valeat, nisi eidem quaedam spiritus vini *(spirito alcool)* quantitas admisceatur.

*Qu.:* 1. An istiusmodi commixtio licita sit?

2. Et, si affirmative, quaenam quantitas huiusmodi materiae extraneae vino adiungi permittatur?

3. In casu affirmativo, requiriturne spiritus vini ex vino puro seu ex vitis fructu extractus?

In many parts of France, especially in those located **3264** toward the south, the white wine that does service at the bloodless sacrifice of the Mass is so weak and impotent that it cannot be kept for long unless a quantity of the spirit of wine (*alcohol*) is mixed with the same.

*Questions:* 1. Is a mixture of this kind lawful?

2. And if so, what quantity of such extraneous matter may be added to the wine?

3. In case of an affirmative answer, is it required to extract the spirit of wine from pure wine or from the fruit of the vine?

*Resp. (confirmata Summo Pontifice, 31. Iul.):* Dummodo spiritus (*alcool*) extractus fuerit ex genimine vitis, et quantitas alcoholica addita una cum ea, quam vinum, de quo agitur, naturaliter continet, non excedat proportionem duodecim pro centum, et admixtio fiat, quando vinum est valde recens, nihil obstare, quominus idem vinum in Missae sacrificio adhibeatur.

*Response (confirmed by the supreme pontiff on July 31):* Provided that the spirit (*alcohol*) has been extracted from the fruit of the vine and the quantity of alcohol added to that which the wine in question naturally contains does not exceed a proportion of 12 percent, and the mixture is made when the wine is very new, there is no objection to this wine being used in the sacrifice of the Mass.

## 3265–3271: Encyclical *Rerum novarum*, May 15, 1891

This first fundamental papal writing on the social doctrine of the Church was prompted by Cardinal Gaspard Mermillod, Bishop of Lausanne-Geneva and founder of the Union catholique d'études sociales et économiques. The initial drafts of this text come from P. Matteo Liberatore, S.J., Cardinal Tommaso Zigliara, O.P., and Cardinal Camillo Mazzella, S.J. For the encyclicals of Pius XI, John XXIII, Paul VI, and John Paul II on the occasions of the fortieth, seventieth, eightieth, and ninetieth anniversaries of *Rerum novarum*, cf. *3725–3744, 3935–3953, 4500–4512, and 4690–4699.

*Ed.:* ASS 23 (1890/1891): 643–52 / Leo XIII, *Acta* (Rome) 11:100–133.

### *The Right to Private Property and Its Use*

**3265** Possidere res privatim ut suas, ius est homini a natura datum.... Neque est, cur providentia introducatur reipublicae: est enim homo, quam respublica, senior: quocirca ius ille suum ad vitam corpusque tuendum habere natura ante debuit, quam civitas ulla coisset....

Res enim eas, quae ad conservandam vitam maximeque ad perficiendam requiruntur, terra quidem cum magna largitate fundit, sed fundere ex se sine hominum cultu et curatione non posset. Iamvero cum in parandis naturae bonis industriam mentis viresque corporis homo insumat, hoc ipso applicat ad sese eam naturae corporeae partem, quam ipse percoluit, in qua velut formam quandam personae suae impressam reliquit; ut omnino rectum esse oporteat, eam partem ab eo possideri uti suam, nec ullo modo ius ipsius violare cuiquam licere....

For, every man has by nature the right to possess property as his own.... There is no need to bring in the State. Man precedes the State and possesses, prior to the formation of any State, the right of providing for the substance of his body....

Truly, that which is required for the preservation of life, and for life's well-being, is produced in great abundance from the soil, but not until man has brought it into cultivation and expended upon it his solicitude and skill. Now, when man thus turns the activity of his mind and the strength of his body toward procuring the fruits of nature, by such act he makes his own that portion of nature's field which he cultivates—that portion on which he leaves, as it were, the impress of his personality; and it cannot but be just that he should possess that portion as his very own and have a right to hold it without anyone being justified in violating that right....

**3266** Iura vero istiusmodi, quae in hominibus insunt singulis, multo validiora intelliguntur esse, si cum officiis hominum in convictu domestico apta et connexa spectentur....

Quod igitur demonstravimus, ius dominii personis singularibus natura tributum, id, transferri in hominem, qua caput est familiae, oportet: immo tanto ius est illud validius, quanto persona humana in convictu domestico plura complectitur. Sanctissima naturae lex est, ut victu omnique cultu paterfamilias tueatur, quos ipse procreant: idemque illuc a natura ipsa deducitur, ut velit liberis suis, quippe qui paternam referunt et quodam modo producunt personam, acquirere et parare, unde se honeste possint in ancipiti vitae cursu a misera fortuna defendere. Id vero efficere non alia ratione potest, nisi fructuosarum possessione rerum, quas ad liberos hereditate transmittat....

The rights here spoken of, belonging to each individual man, are seen in much stronger light when considered in relation to man's social and domestic obligations....

That right to property, therefore, which has been proved to belong naturally to individual persons, must in like wise belong to a man in his capacity of head of a family; indeed, that right is all the stronger in proportion as the human person receives a wider extension in the family group. It is a most sacred law of nature that a father should provide food and all necessaries for those whom he has begotten; and, similarly, it is natural that he should wish that his children, who carry on, so to speak, and continue his personality, should be by him provided with all that is needful to enable them to keep themselves decently from want and misery amid the uncertainties of this mortal life. Now, in no other way can a father effect this except by the ownership of productive property, which he can transmit to his children by inheritance....

Iusta possessio pecuniarum a iusto pecuniarum usu distinguitur. Bona privatim possidere, quod paulo ante vidimus ius est homini naturale: eoque uti iure, maxime in societate vitae, non fas modo est, sed plane necessarium....

At vero si illud quaeratur, qualem esse usum bonorum necesse sit, Ecclesia quidem sine ulla dubitatione respondet: "Quantum ad hoc, non debet homo habere res exteriores ut proprias, sed ut communes, ut scilicet de facili aliquis eas communicet in necessitate aliorum. Unde Apostolus dicit: 'Divitibus huius saeculi praecipe ... facile tribuere, communicare' [*1 Tim 6:17s*]."[1] Nemo certe opitulari aliis de eo iubetur, quod ad usus pertineat cum suos tum suorum necessarios: immo nec tradere aliis, quo ipse egeat ad id servandum, quod personae conveniat, quodque deceat.... Sed ubi necessitati satis et decoro datum, officium est de eo, quod superat, gratificari indigentibus. "Quod superest, date eleemosynam" [*Lc 11:41*]. Non iustitiae, excepto in rebus extremis, officia ista sunt, sed caritatis christianae, quam profecto lege agendo petere ius non est. Sed legibus iudiciisque hominum lex antecedit iudiciumque Christi Dei, qui multis modis suadet consuetudinem largiendi ... et collatam negatamve iudicaturus [*Mt 25:34s*].

It rests on the principle that it is one thing to have a **3267**
right to the possession of money and another to have a right to use money as one wills. Private ownership, as we have seen, is the natural right of man, and to exercise that right, especially as members of society, is not only lawful, but absolutely necessary....

But if the question be asked: How must one's possessions be used?—the Church replies without hesitation in the words of the same holy Doctor: "Man should not consider his material possessions as his own, but as common to all, so as to share them without hesitation when others are in need. Thus the apostle says, 'Tell the rich of this world ... to share liberally' [*1 Tim 6:17f.*]."[1] True, no one is commanded to distribute to others that which is required for his own needs and those of his household; or even to give away what is reasonably required to keep up becomingly his condition in life.... But, when what necessity demands has been supplied, and one's standing fairly taken thought for, it becomes a duty to give to the indigent out of what remains over. "Of that which remains, give alms" [*Lk 11:41*]. It is a duty, not of justice (save in extreme cases), but of Christian charity—a duty not enforced by human law. But the laws and judgments of men must yield place to the laws and judgments of Christ the true God, who in many ways urges on his followers the practice of almsgiving ... and who will judge what has been given or refused [*Mt 25:34f.*].

### *The Rights that Derive from Labor*

Duas velut notas habet in homine labor natura insitas, nimirum ut *personalis* sit, quia vis agens adhaeret personae, atque eius omnino est propria, a quo exercetur, et eius est utilitati nata: deinde ut sit *necessarius,* ob hanc causam, quod fructus laboris est homini opus ad vitam tuendam: vitam autem tueri ipsa rerum, cui maxime parendum, natura iubet.

Hence, a man's labor necessarily bears two notes or **3268**
characters. First of all, it is *personal*, inasmuch as the force that acts is bound up with the personality and is the exclusive property of him who acts and, further, was given to him for his advantage. Secondly, man's labor is necessary; for without the result of labor a man cannot live, and self-preservation is a law of nature, which it is wrong to disobey.

Iamvero si ex ea dumtaxat parte spectetur, quod personalis est, non est dubium, quin integrum opifici sit pactae mercedis angustius finire modum: quemadmodum enim operas dat ille voluntate, sic et operarum mercede vel tenui vel plane nulla contentus esse voluntate potest.

Now, were we to consider labor merely insofar as it **3269**
is personal, there is no doubt that the worker is free to agree to a more restricted wage; for just as he performs his work voluntarily, so he is free to settle for a small wage or even none at all.

Sed longe aliter iudicandum, si cum ratione *personalitatis* ratio coniungitur *necessitatis,* cogitatione quidem, non re, ab illa separabilis. Reapse manere in vita, commune singulis officium est, cui scelus est deesse. Hinc ius reperiendarum rerum, quibus vita sustentatur, necessario nascitur: quarum rerum facultatem infimo cuique non nisi quaesita labore merces suppeditat. Esto

But our conclusion must be very different if, together **3270**
with the *personal* element in a man's work, we consider the fact that work is also *necessary* for him to live: these two aspects of his work are separable in thought, but not in reality. The preservation of life is the bounden duty of one and all, and to be wanting therein is a crime. It necessarily follows that each one has a natural right to

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*3267 [1] Thomas Aquinas, *Summa theologiae* II–II, q. 66, a. 2 (Editio Leonina 9:85b).

igitur, ut opifex atque herus libere in idem placitum, ac nominatim in salarii modum consentiant: subest tamen semper aliquid ex iustitia naturali, idque libera paciscentium voluntate maius et antiquius, scilicet alendo opifici, frugi quidem et bene morato, haud imparem esse mercedem oportere. Quod si necessitate opifex coactus, aut mali peioris metu permotus duriorem condicionem accipiat, quae, etiamsi nolit, accipienda sit, quod a domino vel a redemptore operum imponitur, istud quidem est subire vim, cui iustitia reclamat....

procure what is required in order to live, and the poor can procure that in no other way than by what they can earn through their work. Let the working man and the employer make free agreements, and in particular let them agree freely as to the wages; nevertheless, there underlies a dictate of natural justice more imperious and ancient than any bargain between man and man, namely, that wages ought not to be insufficient to support a frugal and well-behaved wage-earner. If through necessity or fear of a worse evil the workman accept harder conditions because an employer or contractor will afford him no better, he is subjected to violence against which justice cries out in protest....

**3271** Mercedem si ferat opifex satis amplam, ut ea se uxoremque et liberos tueri commodum queat, facile studebit parsimoniae, si sapit, efficietque, quod ipsa videtur natura monere, ut detractis sumptibus, aliquid etiam redundet, quo sibi liceat ad modicum censum pervenire....

Non tamen ad haec commoda perveniri nisi ea condicione potest, ut privatus census ne exhauriatur immanitate tributorum et vectigalium. Ius enim possidendi privatim bona cum non sit lege hominum, sed natura datum, non ipsum abolere, sed tantummodo ipsius usum temperare et cum communi bono componere auctoritas publica potest. Faciat ergo iniuste atque inhumane, si de bonis privatorum plus aequo, tributorum nomine, detraxerit....

If a workman's wages be sufficient to enable him comfortably to support himself, his wife, and his children, he will find it easy, if he be a sensible man, to practice thrift, and he will not fail, by cutting down expenses, to put by some little savings and thus secure a modest source of income....

These important benefits, however, can be reckoned on only provided that a man's means be not drained and exhausted by an excess of tributes and taxes. The right to possess private property is derived from nature, not from the law of man; and the State has the right to control its use in the interests of the public good alone, but by no means to absorb it altogether. The State would therefore be unjust and cruel if under the name of taxation it were to deprive the private owner of more than is fair....

## 3272–3273: Letter *Pastoralis officii* to the Bishops of Germany and Austria, September 12, 1891

*Ed.:* ASS 24 (1891/1892): 204–6 / Leo XIII, *Acta* (Rome) 11:284–87 / CdICF 3:378–80 (no. 612).

*Dueling*

**3272** ... Utraque divina lex, tum ea quae naturalis rationis lumine, tum quae Litteris divino afflatu perscriptis promulgata est, districte vetant, ne quis extra causam publicam hominem interimat aut vulneret, nisi salutis suae defendendae causa, necessitate coactus. At qui ad privatum certamen provocant vel oblatum suscipiunt, hoc agunt, hue animum viresque intendunt, nulla necessitate adstricti, ut vitam eripiant aut saltem vulnus inferant adversario.

Utraque porro divina lex interdicit, ne quis temere vitam proiciat suam, gravi et manifesto obiciens discrimini, cum id nulla officii aut caritatis magnanimae ratio suadeat; haec autem caeca temeritas, vitae contemptrix, plane inest in natura duelli.

Quare obscurum nemini aut dubium esse potest, in eos, qui privatim proelium conserunt singulare, utrumque cadere et scelus alienae cladis et vitae propriae discrimen voluntarium. Demum vix ulla pestis est, quae a civilis vitae disciplina magis abhorreat et iustum civitatis

... The two divine laws, that which is promulgated by the light of natural reason and that by Scriptures written under divine inspiration, strictly forbid the killing or wounding of anyone outside a public process, unless forced by necessity to defend his own safety. But those who provoke to a private struggle or accept a challenge do this; they lend their minds and their strength to this, although bound by no necessity, to take the life or at least to inflict a wound on an adversary.

Furthermore, the two divine laws forbid anyone rashly casting aside his own life, subjecting it to grave and manifest danger, when no reason of duty or of magnanimous charity urges it; but this blind rashness, something scornful of life, is clearly in the nature of a duel.

Therefore, it can be obscure and doubtful to no one that upon those who engage in individual combat privately fall both crimes, that of another's destruction and that of voluntarily endangering his own life. Finally, there is scarcely any affliction that is more at variance

ordinem pervertat, quam permissa civibus licentia, ut sui quisque assertor iuris privata vi manuque et honoris, quem violatum putet, ultor exsistat....

Neque illis, qui oblatum certamen suscipiunt, iusta suppetit excusatio metus, quod timeant se vulgo segnes haberi, si pugnam detrectent. Nam si officia hominum ex falsis vulgi opinionibus dimetienda essent, non ex aeterna recti iustique norma, nullum esset naturale ac verum inter honestas actiones et flagitiose facta discrimen. Ipsi sapientes ethnici et norunt et tradiderunt, fallacia vulgi iudicia spernenda esse a forti et constanti viro. Iustus potius et sanctus timor est, qui avertit hominem ab iniqua caede eumque facit de propria et fratrum salute sollicitum. Immo qui inania vulgi aspernatur iudicia, qui contumeliarum verbera subire mavult, quam ulla in re officium deserere, hunc longe maiore atque excelsiore animo esse perspicitur, quam qui ad arma procurrit lacessitus iniuria. Quin etiam, si recte diiudicari velit, ille est unus, in quo solida fortitudo eluceat, illa, inquam, fortitudo, quae virtus vere nominatur et cui gloria comes est non fucata, non fallax. Virtus enim in bono consistit rationi consentaneo, et nisi quae in iudicio nitatur approbantis Dei, stulta omnis est gloria.

with the good order of civil life than the license permitted a citizen to be his own individual defender of the law by private force and the avenger of honor that he thinks has been violated....

Nor do those who accept combat when it is offered **3273** have fear as a just excuse, because they dread to be regarded publicly as lazy if they decline battle. For, if the duties of men were to be measured by the false opinions of the public, there would be no natural and true distinction according to an eternal norm of right and justice between honest actions and shameful deeds. Even the pagan philosophers knew and taught that the false judgments of the public are to be spurned by a strong and stable man. Rather is the fear just and sacred that turns a man away from unjust slaughter and makes him solicitous of his own safety and that of his brothers. Surely, he who spurns the vain judgments of the public, who prefers to undergo the scourges of contumely than to abandon duty in any matter, this man, surely, is of a far greater and higher mind than he who when annoyed by an injury rushes to arms. Yes, indeed, if there is a desire for right judgment, he is the one in whom stout fortitude shines, that fortitude, I say, which is truly called a virtue and whose companion is glory, not counterfeited and not false. For virtue consists in a good in accord with reason, and all glory is foolish except that which depends on the judgment of God who approves.

## 3274–3275: Encyclical *Octobri mense*, September 22, 1891

In his encyclical on the Rosary, Leo XIII discusses several dogmatic principles of Mariology.
*Ed.:* ASS 24 (1891/1892): 195f. / Leo XIII, *Acta* (Rome) 11:303–5 / Brugge 5:10f.

### *Mary as Mother and Mediatrix of Grace*

Filius Dei aeternus, cum ad hominis redemptionem et decus, hominis naturam vellet suscipere, eaque re mysticum quoddam cum universo humano genere initurus esset conubium, non id ante perfecit, quam liberrima consensio accessisset designatae matris, quae ipsius generis humani personam quodammodo agebat, ad eam illustrem verissimamque Aquinatis sententiam: "Per annuntiationem exspectabatur consensus Virginis loco totius humanae naturae."[1]

Ex quo non minus vere proprieque affirmare licet, nihil prorsus de permagno illo omnis gratiae thesauro, quem attulit Dominus, siquidem "gratia et veritas per Iesum Christum facta est" [*Io 1:17*], nihil nobis, nisi per Mariam, Deo sic volente, impertiri; ut, quo modo ad summum Patrem nisi per Filium nemo potest accedere, ita fere nisi per matrem accedere nemo possit ad Christum....

The eternal Son of God, about to take upon himself **3274** our nature for the saving and ennobling of man and about to consummate thus a mystical union between himself and all mankind, did not accomplish his design without adding there the free consent of the elect Mother, who acted in some way in the role of the human race itself, according to the illustrious and most true opinion of St. Thomas: "Through the Annunciation, the consent of the Virgin, in the place of all human nature, was awaited."[1]

Consequently, it may be affirmed with no less truth and justice that absolutely nothing from this immense treasury of all the graces brought forth by the Lord—inasmuch as "grace and truth have come from Jesus Christ" [*Jn 1:17*]—is imparted to us, by the will of God, except through Mary. Thus, just as no one can go to the supreme Father except through the Son, so, as a rule, no one can go to Christ except through the Mother....

*3274 [1] Thomas Aquinas, *Summa theologiae* III, q. 30, a. 1 (Editio Leonina 11:315b).

**3275** Talem [*Mariam*] nobis praestitit Deus, cui, hoc ipso, quod Unigenae sui matrem elegit, maternos plane indidit sensus, aliud nihil spirantes nisi amorem et veniam; talem facto suo Iesus Christus ostendit, cum Mariae subesse et obtemperare ut matri filius sponte voluit; talem de cruce praedicavit, cum universitatem humani generis, in Ioanne discipulo, curandam ei fovendamque commisit [*Io 19:26s*]; talem denique se dedit ipsa, quae eam immensi laboris hereditatem, a moriente Filio relictam, magno complexa animo, materna in omnes officia confestim coepit impendere.

As such God gave [*Mary*] to us. Having chosen her for the Mother of his only begotten Son, he taught her all a mother's feeling that breathes nothing but pardon and love. Such Christ desired she should be, for he consented to be subject to Mary and to obey her as a son a mother. Such he proclaimed her from the Cross when he entrusted to her care and love the whole of the race of man in the person of his disciple John [*Jn 19:26f.*]. As such, finally, she offered herself, in that she accepted with generosity the inheritance of immeasurable labor left by her dying Son and began immediately to devote herself to her maternal duty toward all.

## 3276–3279: Response of the Holy Office to the Archbishop of Freiburg, July 27, 1892

*Ed.:* AnE 3 (1895): 98f. / CollPF, 2nd ed., 2:277f., no. 1808.

*Cremation*

**3276** *Qu.:* 1. Utrum liceat sacramenta morientium ministrare fidelibus, qui massonicae quidem sectae non adhaerent nec eius ducti principiis, sed aliis rationibus moti corpora sua post mortem cremanda mandarunt, si hoc mandatum retractare nolint?

*Questions:* 1. Is it permitted to administer the last sacraments to the faithful who certainly do not belong to the Order of Masons and are not guided by its principles but, motivated by other reasons, have ordered the cremation of their bodies after death, if they do not wish to retract this order?

**3277** 2. Utrum liceat pro fidelibus, quorum corpora non sine ipsorum culpa cremata sunt, Missae sacrificium publice offerre vel etiam privatim applicare, itemque fundationes ad hunc finem acceptare?

2. Is it permitted to offer the sacrifice of the Mass, publicly or even to apply it privately for the faithful whose bodies have been cremated through no fault of their own and likewise to accept donations for this purpose?

**3278** 3. Utrum liceat cadaverum crematione cooperari, sive mandato ac consilio, sive praestita opera, ut medicis, officialibus, operariis in crematorio inservientibus? Et utrum hoc liceat saltem, si fiat in quadam necessitate aut ad evitandum magnum damnum?

3. Is it permitted to cooperate in the cremation of dead bodies, either by command and counsel or by assistance, as doctors, officials, or workers in a crematorium do? And is this at least permitted if there is some necessity or in order to avoid a great harm?

**3279** 4. Utrum liceat taliter cooperantibus ministrare sacramenta, si ab hac cooperatione desistere nolunt aut desistere non posse affirmant?

4. Is it permitted to administer the sacraments to those who cooperate in this manner if they do not wish to desist from such cooperation or if they say they cannot desist?

*Resp.:* Ad 1. Si moniti renuant, negative. Ut vero fiat aut omittatur monitio, serventur regulae a probatis auctoribus traditae, habita praesertim ratione scandali vitandi.

*Responses:* To 1: No, if after being warned they refuse. The rules handed down by approved authors are to be observed whether a warning occurs or is omitted, taking care, above all, to avoid scandal.

Ad 2. Circa publicam Missae applicationem, negative; circa privatam, affirmative.

To 2: With regard to the public application of the Mass, no; with regard to its private ⟨application⟩, yes.

Ad 3. Numquam licere formaliter cooperari mandato vel consilio. Tolerari autem aliquando posse materialem cooperationem, dummodo 1. crematio non habeatur pro signo protestativo massonicae sectae; 2. non aliquid in ipsa contineatur, quod per se directe atque unice exprimat reprobationem catholicae doctrinae et approbationem sectae; 3. neque constet, officiales et operarios catholicos ad opus adstringi vel vocari in contemptum catholicae religionis. Ceterum quamvis in hisce casibus relinquendi

To 3: It is never permitted to cooperate formally by command or counsel. However, material cooperation can at times be tolerated provided that: 1. the cremation is not considered a sign proclaiming the Masonic sect; 2. there is not contained in this anything that in itself, directly and univocally, expresses a rejection of Catholic doctrine and approval of the ⟨Masonic⟩ sect; 3. it in no way happens that the officials and the Catholic workers are constrained or called to the work in contempt of the

sunt in bona fide, semper tamen monendi sunt, ne cremationi cooperari intendant.

Ad 4. Provisum in praecedenti. Et detur decretum 15. Dec. 1886 [**3195s*].

Catholic religion. Besides, even if, in these cases, they are to be left in good faith, they are still always to be warned not to seek to cooperate in the cremation.

To 4: It is provided for in the foregoing. And it is given in the decree of December 15, 1886 [**3195f.*].

## 3280–3294: Encyclical *Providentissimus Deus*, November 18, 1893

This encyclical is one of the first papal comments on the problem of modern historical-critical exegesis.

*Ed.:* ASS 26 (1893/1894): 279–91 / Leo XIII, *Acta* (Rome) 13:342–62 / Brugge 5:211–24 / EnchB nos. 106–31.

*Authorities in the Interpretation of Sacred Scripture*

[*Magister ad docendum exemplar*] sumet versionem Vulgatam, quam Concilium Tridentinum "in publicis lectionibus, disputationibus, praedicationibus et expositionibus pro authentica" habendam decrevit [*cf. *1506*] atque etiam commendat quotidiana Ecclesiae consuetudo. Neque tamen non sua habenda erit ratio reliquarum versionum, quas christiana laudavit usurpavitque antiquitas, maxime codicum primigeniorum. Quamvis enim, ad summam rei quod spectat, ex dictionibus Vulgatae hebraea et graeca bene eluceat sententia, attamen si quid ambigue, si quid minus accurate inibi elatum sit, "inspectio praecedentis linguae", suasore Augustino,[1] proficiet....

[*The teacher as the model for instruction*] will make use of the Vulgate as his text; for the Council of Trent decreed that "in public lectures, disputations, preaching, and exposition" [*cf. *1506*], the Vulgate is the "authentic" version; and this is the existing custom of the Church. At the same time, the other versions that Christian antiquity has approved should not be neglected, more especially the more ancient manuscripts. For although the meaning of the Hebrew and Greek is substantially rendered by the Vulgate, nevertheless wherever there may be ambiguity or want of clearness, the "examination of older tongues", to quote St. Augustine,[1] will be useful and advantageous.... **3280**

... Patrum doctrinam Synodus Vaticana amplexa est, quando Tridentinum decretum de divini verbi scripti interpretatione renovans hanc illius mentem esse declaravit, ut "in rebus fidei et morum, ad aedificationem doctrinae christianae pertinentium, is pro vero sensu sacrae Scripturae habendus sit, quem tenuit ac tenet sancta mater Ecclesia, cuius est iudicare de vero sensu et interpretatione Scripturarum sanctarum; atque ideo nemini licere contra hunc sensum aut etiam contra unanimem consensum Patrum ipsam Scripturam sacram interpretari" [**1507, 3007*].

... The teaching of the Fathers is taken up by the Council of the Vatican [*I*], which, in renewing the decree of Trent, declares its "mind" to be this—that "in things of faith and morals, belonging to the building up of Christian doctrine, that is to be considered the true sense of Holy Scripture which has been held and is held by our Holy Mother the Church, whose place it is to judge of the true sense and interpretation of the Scriptures; and therefore that it is permitted to no one to interpret Holy Scripture against such sense or also against the unanimous agreement of the Fathers" [*cf. *1507, 3007*]. **3281**

Qua plena sapientiae lege nequaquam Ecclesia pervestigationem scientiae biblicae retardat aut coercet; sed eam potius ab errore integram praestat, plurimumque ad veram adiuvat progressionem. Nam privato cuique doctori magnus patet campus, in quo, tutis vestigiis, sua interpretandi industria praeclare certet Ecclesiaeque utiliter. In locis quidem divinae Scripturae, qui expositionem certam et definitam adhuc desiderant, effici ita potest ex suavi Dei providentis consilio, ut quasi praeparato studio iudicium Ecclesiae maturetur; in locis vero iam definitis potest privatus doctor aeque prodesse, si eos vel enucleatius apud fidelium plebem et ingeniosius apud doctos edisserat vel insignius evincat ab adversariis....

By this most wise decree the Church by no means prevents or restrains the pursuit of biblical science but rather protects it from error and largely assists its real progress. A wide field is still left open to the private student, in which his hermeneutical skill may display itself with signal effect and to the advantage of the Church. On the one hand, in those passages of Holy Scripture that have not as yet received a certain and definitive interpretation, such labors may, in the benign providence of God, prepare for and bring to maturity the judgment of the Church; on the other, in passages already defined, the private student may do work equally valuable, either by setting them forth more clearly to the flock and more skillfully to scholars or by defending them more powerfully from hostile attack.... **3282**

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***3280** [1] Augustine, *De doctrina christiana* III, 4, no. 8 (J. Martin: CpChL 32 [1962]: $82_{21f.}$ / PL 34:68).

**3283** In ceteris analogia fidei sequenda est, et doctrina catholica, qualis ex auctoritate Ecclesiae accepta, tamquam summa norma est adhibenda....

In the other passages, the analogy of faith should be followed, and Catholic doctrine, as authoritatively proposed by the Church, should be held as the supreme law....

**3284** Iamvero sanctorum Patrum, quibus "post Apostolos sancta Ecclesia plantatoribus, rigatoribus, aedificatoribus, pastoribus, nutritoribus crevit",[1] summa auctoritas est, quotiescumque testimonium aliquod biblicum, ut ad fidei pertinens morumve doctrinam uno eodemque modo explicant omnes: nam ex ipsa eorum consensione, ita ab Apostolis secundum catholicam fidem traditum esse nitide eminet....

Neque ideo tamen viam sibi [*exegeta*] putet obstructam, quominus, ubi iusta causa adfuerit, inquirendo et exponendo vel ultra procedat, modo praeceptioni illi ab Augustino sapienter propositae religiose obsequatur, videlicet a litterali et veluti obvio sensu minime discedendum nisi qua eum vel ratio tenere prohibeat vel necessitas cogat dimittere.[2]...

The holy Fathers "to whom, after the apostles, the Church owes her growth—who have planted, watered, built, governed, and cherished her",[1] the holy Fathers, we say, are of supreme authority whenever they all interpret in one and the same manner any text of the Bible as pertaining to the doctrine of faith or morals; for their unanimity clearly evinces that such interpretation has come down from the apostles in accordance with Catholic faith....

But [*the exegete*] must not on that account consider that it is forbidden, when just cause exists, to push inquiry and exposition beyond ⟨what the Fathers have done⟩, provided he carefully observes the rule so wisely laid down by St. Augustine—not to depart from the literal and obvious sense except only where reason makes it untenable or necessity requires.[2]...

**3285** Ceterorum interpretum catholicorum est minor quidem auctoritas; attamen, quoniam Bibliorum studia continuum quendam progressum in Ecclesia habuerunt, istorum pariter commentariis suus tribuendus est honor, ex quibus multa opportune peti liceat ad refellenda contraria, ad difficiliora enodanda....

The authority of other Catholic interpreters is not so great; but the study of Scripture has always continued to advance in the Church, and, therefore, these commentaries also have their own honorable place and are serviceable in many ways for the refutation of assailants and the explanation of difficulties....

*The Sciences Applied in the Interpretation of Sacred Scripture*

**3286** Sacrae Scripturae magistris necesse est atque theologos addecet eas linguas cognitas habere, quibus libri canonici sunt primitus ab hagiographis exarati....

Hos autem ipsos eiusdem rei gratia doctiores esse oportet atque exercitatiores in vera artis criticae[1] disciplina: perperam enim et cum religionis damno inductum est artificium, nomine honestatum criticae sublimioris, quo ex solis internis, uti loquuntur, rationibus cuiuspiam libri origo, integritas, auctoritas diiudicata emergant. Contra perspicuum est, in quaestionibus rei historicae, cuiusmodi origo et conservatio librorum, historiae testimonia valere prae ceteris eaque esse quam studiosissime et conquirenda et excutienda: illas vero rationes internas plerumque non esse tanti, ut in causam, nisi ad quandam confirmationem, possint advocari....

It is, therefore, necessary for professors of Sacred Scripture and proper for theologians to acquire knowledge of those languages in which the canonical books were originally composed by the sacred writers....

These latter, with a similar object in view, should make themselves well and thoroughly acquainted with the art of true criticism.[1] There has arisen, to the great detriment of religion, an inept method, dignified by the name of the "higher criticism", that pretends to judge of the origin, integrity, and authority of each Book from internal indications alone. It is clear, on the other hand, that in historical questions, such as the origin and the handing down of writings, the witness of history is of primary importance and that historical investigation should be made with the utmost care; and that in this matter internal evidence is seldom of great value except as confirmation....

**3287** Scripturae sacrae doctori cognitio naturalium rerum bono erit subsidio, quo huius quoque modi captiones in divinos libros instructas facilius detegat et refellat.

Hence to the professor of Sacred Scripture a knowledge of natural science will be of very great assistance in detecting such attacks on the Sacred Books and in refuting them.

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*3284 [1] Augustine, *Contra Iulianum Pelagianum* II, 10, no. 37 (PL 44:700).

[2] Cf. Augustine, *De Genesi ad litteram* VIII, 7, no. 13 (CSEL 28:241 / PL 34:378).

*3286 [1] The critical method is recommended also in the apostolic letter of Leo XIII *Vigilantiae studiique* of October 30, 1902 (ASS 35 [1902/1903]: 236 / EnchB no. 142).

Nulla quidem theologum inter et physicum vera dissensio intercesserit, dum suis uterque finibus se contineant, id caventes secundum S. Augustini monitum, "ne aliquid temere et incognitum pro cognito asserant".[1] Sin tamen dissenserint, quemadmodum se gerat theologus, summatim est regula ab eodem oblata: "Quidquid, inquit, ipsi de natura rerum veracibus documentis demonstrare potuerint, ostendamus nostris Litteris non esse contrarium: quidquid autem de quibuslibet suis voluminibus his nostris Litteris, id est catholicae fidei, contrarium protulerint, aut aliqua etiam facultate ostendamus aut nulla dubitatione credamus esse falsissimum."[2]

There can never, indeed, be any real discrepancy between the theologian and the physicist, as long as each confines himself within his own lines and both are careful, as St. Augustine warns us, "not to make rash assertions or to assert what is not known as known".[1] If dissension should arise between them, here is the rule also laid down by St. Augustine for the theologian: "Whatever they can really demonstrate to be true of physical nature, we must show to be capable of reconciliation with our Scriptures; and whatever they assert in their treatises that is contrary to these Scriptures of ours, that is to Catholic faith, we must either prove it as well as we can to be entirely false or at all events we must, without the smallest hesitation, believe it to be so."[2]

De cuius aequitate regulae in consideratione sit primum, scriptores sacros seu verius "Spiritum Dei, qui per ipsos loquebatur, noluisse ista (videlicet intimam adspectabilium rerum constitutionem) docere homines, nulli saluti profutura";[1] quare eos, potius quam explorationem naturae recta persequantur, res ipsas aliquando describere et tractare aut quodam translationis modo aut sicut communis sermo per ea ferebat tempora hodieque de multis fert rebus in quotidiana vita ipsos inter homines scientissimos. Vulgari autem sermone cum ea primo proprieque efferantur, quae cadant sub sensus, non dissimiliter scriptor sacer (monuitque et Doctor Angelicus) "ea secutus est, quae sensibiliter apparent",[2] seu quae Deus ipse, homines alloquens, ad eorum captum significavit humano more.

**3288** To understand how just is the rule here formulated we must remember, first, that the sacred writers, or to speak more accurately, the Holy Spirit, "who spoke by them, did not intend to teach men these things (that is to say, the essential nature of the things of the visible universe), things in no way profitable unto salvation".[1] Hence they did not seek to penetrate the secrets of nature, but rather described and dealt with things in more or less figurative language, or in terms that were commonly used at the time and that in many instances are in daily use at this day, even by the most eminent men of science. Ordinary speech primarily and properly describes what comes under the senses; and somewhat in the same way the sacred writers—as the Angelic Doctor also reminds us—"went by what sensibly appeared",[2] or put down what God, speaking to men, signified in the way men could understand and were accustomed to.

Quod vero defensio Scripturae sanctae agenda strenue est, non ex eo omnes aeque sententiae tuendae sunt, quas singuli Patres aut qui deinceps interpretes in eadem declaranda ediderint: qui prout erant opiniones aetatis, in locis edisserendis, ubi physica aguntur, fortasse non ita semper iudicaverunt ex veritate, ut quaedam posuerint, quae nunc minus probentur.

**3289** The unshrinking defense of Holy Scripture, however, does not require that we should equally uphold all the opinions that each of the Fathers or the more recent interpreters have put forth in explaining it; for it may be that, in commenting on passages where physical matters occur, they have sometimes expressed the ideas of their own times and thus made statements that are now less acceptable.

Quocirca studiose dignoscendum in illorum interpretationibus, quaenam reapse tradant tamquam spectantia ad fidem aut cum ea maxime copulata, quaenam unanimi tradant consensu; namque "in his quae de necessitate fidei non sunt, licuit Sanctis diversimode opinari, sicut et nobis",[1] ut est S. Thomae sententia. Qui et alio loco prudentissime habet: "Mihi videtur

Hence, in their interpretations, we must carefully note what they lay down as belonging to faith or as intimately connected with faith—what they are unanimous in. For "in those things that do not come under the obligation of faith, the saints were at liberty to hold divergent opinions, just as we ourselves are",[1] according to the saying of St. Thomas. And in another place he says most wisely:

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*3287 [1] Cf. Augustine, *De Genesi ad litteram imperfectus liber*, c. 9, no. 30 (CSEL 28:481$_{13}$ / PL 34:233).
[2] Augustine, *De Genesi ad litteram* I, 21, no. 41 (CSEL 28:31$_{4-9}$ / PL 34:262).
*3288 [1] Augustine, *De Genesi ad litteram* II, 9, no. 20 (CSEL 28:46$_{8-10}$ / PL 34:270f.).
[2] Thomas Aquinas, *Summa theologiae* I, q. 70, a. 1 ad 3 (Editio Leonina 5:178b).
*3289 [1] Thomas Aquinas, *Super IV libros Sententiarum* II, dist. 2, q. 1, a. 3, solutio (Parma ed. 6:405b / R. Busa, *Opera omnia* 1 [1980], 130).

tutius esse, huiusmodi, quae philosophi communiter senserunt et nostrae fidei non repugnant, nec sic esse asserenda ut dogmata fidei, etsi aliquando sub nomine philosophorum introducantur, nec sic esse neganda tamquam fidei contraria, ne sapientibus huius mundi occasio contemnendi doctrinam fidei praebeatur."[2]

Sane, quamquam ea, quae speculatores naturae certis argumentis certa iam esse affirmarint, interpres ostendere debet nihil Scripturis recte explicatis obsistere, ipsum tamen ne fugiat, factum quandoque esse, ut certa quaedam ab illis tradita, postea in dubitationem adducta sint et repudiata....

"When philosophers are agreed upon a point, and it is not contrary to our faith, it is safer, in my opinion, neither to lay down such a point as a dogma of faith, even though it is perhaps so presented by the philosophers, nor to reject it as against faith, lest we thus give to the wise of this world an occasion of despising our faith."[2]

The Catholic interpreter, although he should show that those facts of natural science which investigators affirm to be now quite certain are not contrary to the Scripture rightly explained, must nevertheless always bear in mind that much which has been held and proved as certain has afterward been called in question and rejected....

**3290** Haec ipsa deinde ad cognatas disciplinas, ad historiam praesertim, iuvabit transferri.

The principles here laid down will apply to cognate sciences and especially to history.

*The Inspiration and Inerrancy of Sacred Scripture*

**3291** Fieri quidem potest, ut quaedam librariis in codicibus describendis minus recte exciderint; quod considerate iudicandum est nec facile admittendum, nisi quibus locis rite sit demonstratum; fieri etiam potest, ut germana alicuius loci sententia permaneat anceps; cui enodandae multum afferent optimae interpretandi regulae: at nefas omnino fuerit aut inspirationem ad aliquas tantum sacrae Scripturae partes coangustare aut concedere sacrum ipsum errasse auctorem. Nec enim toleranda est eorum ratio, qui ex istis difficultatibus sese expediunt, id nimirum dare non dubitantes, inspirationem divinam ad res fidei morumque, nihil praeterea, pertinere, eo quod falso arbitrentur, de veritate sententiarum cum agitur, non adeo exquirendum, *quaenam* dixerit Deus, ut non magis perpendatur, *quam ob causam* ea dixerit.

It is true, no doubt, that copyists have made mistakes in the text of the Bible; this question, when it arises, should be carefully considered on its merits and the fact not too easily admitted, but only in those passages where the proof is clear. It may also happen that the sense of a passage remains ambiguous, and in this case good hermeneutical methods will greatly assist in clearing up the obscurity. But it is absolutely wrong and forbidden either to narrow inspiration to certain parts only of Holy Scripture or to admit that the sacred writer has erred. For the system of those who, in order to rid themselves of these difficulties, do not hesitate to concede that divine inspiration regards the things of faith and morals, and nothing beyond, because (as they wrongly think) in a question of the truth or falsehood of a passage, we should consider not so much *what* God has said as *the reason and purpose* that he had in mind in saying it—this system cannot be tolerated.

**3292** Etenim libri omnes atque integri, quos Ecclesia tamquam sacros et canonicos recipit, cum omnibus suis partibus, Spiritu Sancto dictante conscripti sunt; tantum vero abest, ut divinae inspirationi error ullus subesse possit, ut ea per se ipsa non modo errorem excludat omnem, sed tam necessario excludat et respuat, quam necessarium est, Deum, summam Veritatem, nullius omnino erroris auctorem esse.

For all the books that the Church receives as sacred and canonical are written wholly and entirely, with all their parts, at the dictation of the Holy Spirit; and so far is it from being possible that any error can co-exist with inspiration, that inspiration not only is essentially incompatible with error, but excludes and rejects it as absolutely and necessarily as it is impossible that God himself, the supreme Truth, can utter that which is not true.

**3293** Haec est antiqua et constans fides Ecclesiae, sollemni etiam sententia in Conciliis definita Florentino [*cf. *1334*] et Tridentino [*cf. 1501–1508*], confirmata denique atque expressius declarata in Concilio Vaticano, a quo absolute edictum: "Veteris et Novi Testamenti libri ... Deum habent auctorem" [**3006*]. Quare nihil

This is the ancient and unchanging faith of the Church, solemnly defined in the Councils of Florence [*cf. *1334*] and of Trent [*cf. *1501–1508*], and finally confirmed and more expressly formulated by the Council of the Vatican. These are the words of the last: "The books of the Old and New Testament ... have God for their author" [**3006*].

*3289 [2] Thomas Aquinas, *Responsio ad lectorem Vercellensem de articulis 42, proemium* (opusculum 10 in Roman ed. = opusculum 22 in the Mandonnet ed. 3 [Paris, 1927], 197 = opusculum 9 in the Parma ed. 16:163b).

admodum refert, Spiritum Sanctum assumpsisse homines tamquam instrumenta ad scribendum, quasi, non quidem primario auctori, sed scriptoribus inspiratis quidpiam falsi elabi potuerit. Nam supernaturali ipse virtute ita eos ad scribendum excitavit et movit, ita scribentibus adstitit, ut ea omnia eaque sola, quae ipse iuberet, et recte mente conciperent et fideliter conscribere vellent et apte infallibili veritate exprimerent: secus non ipse esset auctor sacrae Scripturae universae....

Hence, because the Holy Spirit employed men as his instruments, we cannot therefore say that it was these inspired instruments who, perchance, have fallen into error, and not the primary author. For, by supernatural power, he so moved and impelled them to write—he was so present to them—that the things which he ordered, and those only, they, first, rightly understood, then willed faithfully to write down, and finally expressed in apt words and with infallible truth. Otherwise, it could not be said that he was the Author of the entire Scripture....

Atque adeo Patribus omnibus et Doctoribus persuasissimum fuit, divinas Litteras, quales ab hagiographis editae sunt, ab omni omnino errore esse immunes, ut propterea non pauca illa, quae contrarii aliquid vel dissimile viderentur afferre ..., non subtiliter minus quam religiose componere inter se et conciliare studuerint; professi unanimes, libros eos et integros et per partes a divino aeque esse afflatu, Deumque ipsum per sacros auctores elocutum nihil admodum a veritate alienum ponere potuisse.

And so emphatically were all the Fathers and Doctors agreed that the divine writings, as left by the hagiographers, are free from all error that they labored earnestly ..., with no less skill than reverence, to reconcile with each other those numerous passages that seem at variance, for they were unanimous in laying it down that those writings in their entirety and in all their parts were equally of divine inspiration and that God himself, speaking through the sacred writers, could not set down anything but what was true.

Ea valeant universe quae idem Augustinus ad Hieronymum scripsit: "... Si aliquid in eis offendero Litteris, quod videatur contrarium veritati, nihil aliud quam vel mendosum esse codicem, vel interpretem non assecutum esse quod dictum est, vel me minime intellexisse non ambigam."[1]...

The words that St. Augustine wrote to St. Jerome have universal value: ... If in these books I meet anything that seems contrary to truth, I shall not hesitate to conclude either that the text is faulty or that the translator has not expressed the meaning of the passage or that I myself do not understand."[1]...

... Permulta enim ex omni doctrinarum genere sunt diu multumque contra Scripturam iactata, quae nunc, utpote inania, penitus obsolevere; item non pauca de quibusdam Scripturae locis (non proprie ad fidei morumque pertinentibus regulam) sunt quondam interpretando proposita, in quibus rectius postea vidit acrior quaedam investigatio. Nempe opinionum commenta delet dies; sed "veritas manet et invalescit in aeternum."[1]

... There have been objections without number **3294** perseveringly directed against the Scripture for many a long year that have been proved to be futile and are now never heard of; and not unfrequently interpretations have been placed on certain passages of Scripture (not belonging to the rule of faith or morals) that have been rectified by more careful investigations. As time goes on, mistaken views die and disappear; but "truth remains and forever grows stronger."[1]

### 3296: Response of the Holy Office to the Bishop of Krishnagur (India), July 18, 1894

*Ed.:* CollPF, 2nd ed., 2:308f., no. 1877 / The Pastoral Gazette 21 (Bombay): 65.

*The Baptism of Children of Unbelieving Parents*

*Qu. (28. Aug. 1886):* 1. An possint baptizari filii infidelium, in *periculo,* non vero in *articulo* mortis constituti?

2. An iidem possint saltem baptizari, quando non est spes eos denuo revisendi?

3. Quid, si valde prudenter dubitetur, quod ex infirmitate, qua actu afficiuntur, non vivant, sed moriantur ante aetatem discretionis?

*Questions (August 28, 1886):* 1. May children of **3296** unbelieving parents be baptized if they are found to be *in danger* but not *at the point* of death?

2. May these ⟨children⟩ at least be baptized when there is no hope of seeing them again?

3. What ⟨may be done⟩ if there is a very well-founded presumption that ⟨these children⟩, because of an illness with which they are presently afflicted, will not survive but will, rather, die before reaching the age of discretion?

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*3293 [1] Augustine, letter (82) to Jerome, chap. 1, no. 3 (CSEL 34:354$_{8-11}$ / PL 33:277).

*3294 [1] 3 Ezra 4:38.

4. An baptizari possint filii infidelium in periculo vel articulo mortis constituti, de quibus dubitatur, an attigerint statum discretionis, et non adest opportunitas eos docendi in rebus fidei?

*Resp.:* Ad 1–3: Affirmative; ad 4: Conentur missionarii eos instruere eo meliori modo quo fieri possit; secus baptizentur sub condicione.

4. May the children of unbelievers be baptized who are found in danger or at the point of death if there is a doubt as to whether they have reached the state of discretion and there is no opportunity to instruct them in matters of the faith?

*Responses:* To 1–3: Yes. To 4: Let the missionaries try to instruct them in the best way possible; otherwise, they should be baptized conditionally.

### 3298: Response of the Holy Office to the Archbishop of Cambrai, July 24, 1895

*Ed.:* ASS 28 (1895/1896): 383f. / CollPF, 2nd ed., 2:1906, no. 1906.

*Craniotomy and Abortion*

**3298** *Expos.:* Titius medicus, cum ad praegnantem graviter decumbentem vocabatur, passim animadvertebat, lethalis morbi causam aliam non subesse praeter ipsam praegnationem, hoc est fetus in utero praesentiam. Una igitur, ut matrem a certa atque imminenti morte salvaret, praesto ipsi erat via, procurandi scilicet abortum seu fetus eiectionem. Viam hanc consueto ipse inibat, adhibitis tamen mediis et operationibus, per se atque immediate non quidem ad id tendentibus, ut in materno sinu fetum occiderent, sed solummodo ut vivus, si fieri posset, ad lucem ederetur, quamvis proxime moriturus, utpote qui immaturus omnino adhuc esset.

Iamvero lectis, quae die 19. Augusti 1889 sancta Sedes ad Cameracensem archiepiscopum rescripsit: "tuto doceri non posse" licitam esse quamcumque operationem directe occisivam fetus, etiam si hoc necessarium foret ad matrem salvandam: dubius haeret Titius circa liceitatem operationum chirurgicarum, quibus non raro ipse abortum hucusque procurabat, ut praegnantes graviter aegrotantes salvaret.

*Qu.:* Titius petit: Utrum enuntiatas operationes in repetitis dictis circumstantiis instaurare tuto possit.

*Resp. (confirmata a Summo Pontifice, 25. Iui):* Negative, iuxta alia decreta diei scilicet 28. Maii 1884 et 19. Aug. 1889.

*Explanation:* When the doctor, Titius, was called to a pregnant woman who was seriously sick, he gradually realized that the cause of the deadly sickness was nothing else than pregnancy, that is, the presence of the fetus in the womb. Therefore, to save the mother from certain and imminent death, one way presented itself to him, that of procuring an abortion or ejection of the fetus. In the customary manner he adopted this way, but the means and operations applied did not by themselves tend directly to the killing of the fetus in the mother's womb but only to its being brought forth to light alive, if it could possibly be done, although it would die soon, inasmuch as it was not mature.

Yet, despite what the Holy See wrote on August 19, 1889, in answer to the archbishop of Cambrai, that it could not be taught safely that any operation causing the death of the fetus directly, even if this were necessary to save the mother, was licit, Titius is in doubt about the liceity of the surgical operations by which he himself has not infrequently procured an abortion in order to save gravely ill pregnant women.

*Question:* Titius asks whether he can, with security, repeat the above-mentioned operations under the reoccurring circumstances.

*Response: (confirmed by the supreme pontiff on July 25):* No, according to other decrees, namely, of May 28, 1884, and of August 19, 1889.

### 3300–3310: Encyclical *Satis cognitum*, June 29, 1896

*Ed.:* ASS 28 (1895/1896): 709–57 / Leo XIII, *Acta* (Rome) 16:159–205 / Brugge 6:157–87 / AnE 4 (1896): 246a–257a.

*The Unity of the Church as the Mystical Body of Christ*

**3300** [*Ecclesia*] quidem, si extremum illud quod vult causaeque proximae sanctitatem efficientes spectentur, profecto est *spiritualis;* si vero eos consideres, quibus cohaeret, resque ipsas quae ad spiritualia dona perducunt, *externa* est necessarioque conspicua....

Quibus de causis Ecclesiam cum "corpus", tum etiam "corpus Christi" tam crebro sacrae Litterae nominant: "Vos autem estis corpus Christi" [*1 Cor 12:27*]. Propter

If we consider the chief end of [*the Church*] and the proximate efficient causes of salvation, she is undoubtedly *spiritual*; but in regard to those who constitute her and to the things that lead to these spiritual gifts, she is *external* and necessarily visible....

For this reason the Church is so often called in Sacred Scripture a body, and even the body of Christ—"Now you are the body of Christ" [*1 Cor 12:27*]. Because she

eam rem quod corpus est, oculis cernitur Ecclesia; propterea quod est Christi, vivum corpus est actuosum et vegetum, quia [*Christus*] eam tuetur ac sustentat.... Quemadmodum autem in animantibus principium vitae in occulto est ac penitus abditum, indicatur tamen atque ostenditur motu actuque membrorum, sic in Ecclesia supernaturalis principium vitae perspicue ex iis, quae ab ipsa aguntur, apparet.

is a body, the Church is visible, and precisely because she is ⟨the Body⟩ of Christ, she is a living body, energetic and vital, because [*Christ*] guards and sustains her.... In the same way as in animals the vital principle is unseen and invisible and is evidenced and manifested by the movements and action of the members, so the principle of supernatural life in the Church is clearly shown in that which is done by her.

Ex quo consequitur, in magno eodemque pernicioso errore versari, qui ad arbitrium suum fingunt Ecclesiam atque informant quasi latentem minimeque conspicuam; item qui perinde habent atque institutum quoddam humanum cum temperatione quadam disciplinae ritibusque externis, et sine perenni communicatione munerum gratiae divinae, sine rebus iis, quae haustam a Deo vitam quotidiana atque aperta significatione testentur. Nimirum alterutram esse posse Iesu Christi Ecclesiam tam repugnat, quam solo corpore vel anima sola constare hominem. Complexio copulatioque earum duarum velut partium prorsus est ad veram Ecclesiam necessaria, sic fere ut ad naturam humanam intima animae corporisque coniunctio.

From this it follows that those who arbitrarily conjure **3301**
up and picture to themselves, as it were, a hidden and invisible Church are in grievous and pernicious error: as also are those who regard the Church as a human institution that claims a certain obedience in discipline and external duties but that is without the perennial communication of the gifts of divine grace and without all that which testifies by constant and undoubted signs to the existence of that life which is drawn from God. It is assuredly as impossible that the Church of Jesus Christ can be the one or the other as that man should be a body alone or a soul alone. The connection and union of both elements is as absolutely necessary to the true Church as the intimate union of the soul and body is to human nature.

Non est Ecclesia intermortuum quiddam, sed Corpus Christi vita supernaturali praeditum. Sicut Christus, Caput et exemplar, non omnis est, si in eo vel humana dumtaxat spectetur natura visibilis ... vel divina tantummodo natura in visibilis, ... sed unus est ex utraque et in utraque natura cum visibili tum invisibili, sic corpus eius mysticum non vera Ecclesia est nisi propter eam rem, quod eius partes conspicuae vim vitamque ducunt ex donis supernaturalibus rebusque ceteris, unde propria ipsarum ratio ac natura efflorescit....

The Church is not something dead: she is the Body of Christ endowed with supernatural life. As Christ, the Head and Exemplar, is not wholly in his visible human nature ... or wholly in the invisible divine nature,... but is one, from and in both natures, visible and invisible; so the Mystical Body of Christ is the true Church only because her visible parts draw life and power from the supernatural gifts and other things whence spring their very nature and essence....

In diiudicanda statuendaque *natura* unitatis multos varius error de via deflectit. Ecclesiae quidem non solum ortus, sed tota constitutio ad rerum *voluntate libera* effectarum pertinet genus: quocirca ad id, quod revera gestum est, iudicatio est omnis revocanda, exquirendumque non sane, quo pacto una esse Ecclesia *queat,* sed quo unam esse *is voluit, qui condidit.*

But in judging and determining the *nature* of this unity, **3302**
many have erred in various ways. Not the foundation of the Church alone, but her whole constitution belongs to the class of things effected by Christ's *free choice*. For this reason the entire case must be judged by what was actually done. We must consequently investigate, not how the Church *may* possibly be one, but *how he who founded her willed* that she should be one.

Iamvero, si ad id respicitur, quod gestum est, Ecclesiam Iesus Christus non talem finxit formavitque, quae communitates plures complecteretur genere similes, sed distinctas neque iis vinculis alligatas, quae Ecclesiam individuam atque unicam efficerent eo plane modo, quo "Credo unam ... Ecclesiam" in Symbolo fidei profitemur ...

Sane Iesus Christus de aedificio eiusmodi mystico cum loqueretur, Ecclesiam non commemorat nisi unam quam appellat suam: "aedificabo Ecclesiam meam" [*Mt 16:18*]. Quaecumque praeter hanc cogitetur alia, cum non

But when we consider what was actually done, we **3303**
find that Jesus Christ did not, in point of fact, institute a Church to embrace several communities similar in nature, but in themselves distinct, and lacking those bonds that render the Church unique and indivisible after that manner in which in the profession of our faith we profess: "I believe in one ... Church."...

For this reason Christ, speaking of the mystical edifice, mentions only one Church, which he calls his own—"I will build my Church" [*Mt 16:18*]; any other ⟨Church⟩ imagined outside of this one, since it was not

sit per Iesum Christum condita, Ecclesia Christi vera esse non potest....

Itaque partam per Iesum Christum salutem simulque beneficia omnia, quae inde proficiscuntur, late fundere in omnes homines atque ad omnes propagare aetates debet Ecclesia. Quocirca ex voluntate auctoris sui unicam in omnibus terris in perpetuitate temporum esse necesse est....

**3304** Illud accedit, quod Ecclesiam Filius Dei mysticum corpus suum decrevit fore, quocum ipse velut Caput coniungeretur, ad similitudinem corporis humani quod suscepit.... Sicut igitur mortale corpus sibi sumpsit unicum, quod obtulit ad cruciatus et necem, ut liberationis humanae pretium exsolveret, sic pariter unum habet corpus mysticum, in quo et cuius ipsius opera facit sanctitatis salutisque aeternae homines compotes: "Ipsum (Christum) dedit (Deus) caput supra omnem Ecclesiam, quae est corpus ipsius" [*Eph 1:22s*]. Dispersa membra atque seiuncta non possunt eodem cum capite, unum simul effectura corpus, cohaerere. Atqui Paulus "Omnia autem" inquit "membra corporis cum sint multa, unum tamen corpus sunt: ita et Christus" [*1 Cor 12:12*]. Propterea corpus istud mysticum "compactum" ait esse "et connexum". "Caput Christus: ex quo totum corpus compactum, et connexum per omnem iuncturam subministrationis, secundum operationem in mensuram uniuscuiusque membri" [*Eph 4:15s*]. Quamobrem dispersa a membris ceteris siqua membra vagantur, cum eodem atque unico capite conglutinata esse nequeunt....

Est igitur Ecclesia Christi unica et perpetua: quicumque seorsum eant, aberrant a voluntate et praescriptione Christi Domini relictoque salutis itinere ad interitum digrediuntur.

founded by Jesus Christ, cannot be the true Church of Christ....

The Church, therefore, is bound to spread out widely among all men and to transmit through all ages the salvation effected by Jesus Christ and the blessings flowing therefrom. Wherefore, by the will of her Founder, it is necessary that this Church should be one in all lands and at all times....

Furthermore, the Son of God decreed that the Church should be his Mystical Body, with which he should be united as the Head, after the manner of the human body that he assumed, to which the natural head is physiologically united.... As he took to himself a mortal body, which he gave to suffering and death in order to pay the price of man's redemption, so also he has one Mystical Body in which and through which he renders men partakers of holiness and of eternal salvation. God "has made him (Christ) head over all things for the Church, which is his body" [*Eph 1:22–23*]. Scattered and separated members cannot possibly cohere with the head so as to make one body. But St. Paul says: "All the members of the body, though many, are one body, so it is with Christ" [*1 Cor 12:12*]. Wherefore this Mystical Body, he declares, is "joined and knit together". Christ ⟨is⟩ the Head, from whom the whole body is joined and knit together by every joint with which it is supplied according to the operation, in due measure, of every part" [*Eph 4:15–16*]. And so dispersed members, separated one from the other, cannot be united with one and the same head....

The Church of Christ, therefore, is one and the same forever; those who leave her depart from the will and command of Christ, the Lord—leaving the path of salvation, they enter on that of perdition.

### *The Foundations of the Unity of the Church*

**3305** At vero qui unicam condidit, is idem condidit unam: videlicet eiusmodi, ut quotquot in ipsa futuri essent, arctissimis vinculis sociati tenerentur ita prorsus, ut unam gentem, unum regnum, corpus unum efficerent: "unum corpus et unus spiritus ..." [*Eph 4:4*].... Tantae autem inter homines ac tam absolutae concordiae necessarium fundamentum est convenientia coniunctioque mentium....

[*In hunc finem*] instituit Iesus Christus in Ecclesia vivum, authenticum, idemque perenne magisterium, quod suapte potestate auxit, spiritu veritatis instruxit, miraculis confirmavit, eiusque praecepta doctrinae aeque accipi ac sua voluit gravissimeque imperavit.

Quoties igitur huius verbo magisterii edicitur, traditae divinitus doctrinae complexu hoc contineri vel illud, id quisque debet certo credere verum esse: si falsum esse ullo modo posset, illud consequatur, quod aperte

But he, indeed, who made this one Church also gave her unity, that is, he made her such that all who are to belong to her must be united by the closest bonds, so as to form one people, one kingdom, one body—"one body and one Spirit ..." [*Eph 4:4*].... Agreement and union of minds is the necessary foundation of this perfect concord among men....

[*For this purpose*] Christ instituted in the Church a living, authoritative, and permanent Magisterium, which by his own power he strengthened, by the Spirit of truth he taught, and by miracles confirmed. He willed and ordered, under the gravest penalties, that its teachings should be received as if they were his own.

As often, therefore, as it is declared on the authority of this teaching that this or that is contained in the deposit of divine revelation, it must be believed by everyone as true. If it could in any way be false, an evident contradiction

repugnat, erroris in homine ipsum esse auctorem Deum: "Domine, si error est, a te decepti sumus"[1]....

follows; for then God himself would be the author of error in man. "Lord, if we be in error, we are being deceived by you"[1]....

Sicut ad unitatem Ecclesiae, quatenus est coetus fidelium, necessario unitas fidei requiritur, ita ad ipsius unitatem, quatenus est divinitus constituta societas, requiritur iure divino unitas regiminis, quae unitatem communionis efficit....

Just as the unity of the Church, insofar as she is **3306** the assembly of the faithful, necessarily requires unity of faith; in the same way, insofar as she is a society instituted by God, she requires by divine right a unity of government that brings about unity of communion....

Si Petri eiusque successorum plena ac summa potestas est, ea tamen ne putetur sola. Nam qui Petrum Ecclesiae fundamentum posuit, idem elegit "duodecim ... quos et Apostolos nominavit" [*Lc 6:13*]. Quo modo Petri auctoritatem in Romano Pontifice perpetuam manere necesse est, sic episcopi, quod succedunt Apostolis, horum potestatem ordinariam hereditate capiunt, ita ut intimam Ecclesiae constitutionem ordo episcoporum necessario attingat. Quamquam vero neque plenam neque universalem ii neque summam obtinent auctoritatem, non tamen vicarii Romanorum Pontificum putandi, quia potestatem gerant sibi propriam, verissimeque populoram quos regunt, antistites ordinarii dicuntur....

But if the authority of Peter and his successors is **3307** plenary and supreme, it is not to be regarded as the sole authority. For he who made Peter the foundation of the Church also "chose twelve ..., whom he named apostles" [*Lk 6:13*]; and just as it is necessary that the authority of Peter should be perpetuated in the Roman pontiff, so, by the fact that the bishops succeed the apostles, they inherit their ordinary power, and thus the episcopal order necessarily belongs to the essential constitution of the Church. Although they do not receive plenary or universal or supreme authority, they are not to be looked on as vicars of the Roman pontiffs; because they exercise a power really their own and are most truly called the ordinary pastors of the peoples over whom they rule....

Sed episcoporum ordo tunc rite, ut Christus iussit, colligatus cum Petro putandus, si Petro subsit eique pareat; secus in multitudinem confusam ac perturbatam necessario delabitur. Fidei et communionis unitati rite conservandae, non gerere honoris causa priores partes, non curam agere satis est; sed omnino auctoritate est opus vera eademque summa, cui obtemperet tota communitas....

But the episcopal order is rightly judged to be in **3308** communion with Peter, as Christ commanded, if it be subject to and obeys Peter; otherwise it necessarily becomes a lawless and disorderly crowd. It is not sufficient for the due preservation of the unity of the faith that the head should merely have been charged with the office of superintendent or should have been invested solely with a primacy of honor. But it is absolutely necessary that he should have received real and sovereign authority that the whole community is bound to obey....

Hinc illae de beato Petro singulares veterum locutiones, quae in summo dignitatis potestatisque gradu locatum luculenter praedicant. Appellant passim "principem coetus discipulorum", "sanctorum Apostolorum principem", "chori illius coryphaeum", "os Apostolorum omnium", "caput illius familiae", "orbis totius praepositum", "inter Apostolos primum", "Ecclesiae columen"....

Hence those remarkable expressions of the ancients concerning St. Peter, which most clearly set forth the fact that he was placed in the highest degree of dignity and authority. They frequently call him "the prince of the college of the disciples; the prince of the holy apostles; the leader of that choir; the mouthpiece of all the apostles; the head of that family; the one in charge of the whole world; the first of the apostles; the safeguard of the Church"....

Illud vero abhorret a veritate et aperte repugnat constitutioni divinae, iurisdictioni Romanorum Pontificum episcopos subesse *singulos* ius esse, *universos* ius non esse. Haec enim omnis est causa ratioque fundamenti, ut unitatem stabilitatemque *toti* potius aedificio quam *partibus* eius *singulis* tueatur....

But it is opposed to the truth, and in evident **3309** contradiction with the divine constitution of the Church, to hold that while each bishop is *individually* bound to obey the authority of the Roman pontiffs, taken *collectively* the bishops are not so bound. For it is the nature and object of a foundation to support the unity of the *whole* edifice and to give stability to it, rather than to each *component part*....

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*3305 [1] Richard of St. Victor, *De trinitate* I, 2 (PL 196:891D).

Hanc vero, de qua dicimus, in ipsum episcoporum collegium potestatem ... agnoscere ac testari nullo tempore Ecclesia destitit [*Allegantur inter alia *641, 1445*]....

Sane claves regni caelorum uni creditas Petro, item ligandi solvendique potestatem Apostolis una cum Petro collatam sacrae Litterae testantur; at vero summam potestatem *sine Petro* et *contra Petrum* unde Apostoli acceperint, nusquam est testatum....

Neque vero potestati geminae eosdem subesse confusionem habet administrationis. Tale quicquam suspicari primum sapientia Dei prohibemur, cuius consilio est temperatio isthaec regiminis constituta. Illud praeterea animadvertendum, tum rerum ordinem mutuasque necessitudines perturbari, si bini magistratus in populo sint eodem gradu, neutro alteri obnoxio. Sed Romani Pontificis potestas summa est, universalis, planeque sui iuris: episcoporum vero certis circumscripta finibus nec plane sui iuris: "Inconveniens est, quod duo aequaliter super eundem gregem constituantur. Sed quod duo, quorum unus alio principalior est, super eandem plebem constituantur, non est inconveniens, et secundum hoc super eandem plebem immediate sunt et sacerdos parochialis et episcopus et papa."[1]

This power over the episcopal college to which we refer ... has ever been acknowledged and attested by the Church [*among others, reference is made to *641, 1445*]....

Indeed, Sacred Scripture attests that the keys of the kingdom of heaven were given to Peter alone and that the power of binding and loosening was granted to the apostles together with Peter; but there is nothing to show that the apostles received supreme power *without Peter* and *against Peter*....

Nor does it beget any confusion in the administration that Christians are bound to obey a twofold authority. We are prohibited in the first place by Divine Wisdom from entertaining any such thought, since this form of government was constituted by the counsel of God himself. In the second place, we must note that the due order of things and their mutual relations are disturbed if there be a twofold magistracy of the same rank set over a people, neither of which is amenable to the other. But the authority of the Roman pontiff is supreme, universal, independent; that of the bishops, however, is circumscribed by specific limits and not entirely independent. "It is not congruous that two superiors with equal authority should be placed over the same flock; but that two, one of whom is higher than the other, should be placed over the same people is not incongruous. Thus the parish priest, the bishop, and the pope are placed immediately over the same people."[1]

**3310** Romani autem Pontifices, officii sui memores, maxime omnium conservari volunt, quidquid est in Ecclesia divinitus constitutum: propterea quemadmodum potestatem suam ea, qua par est, cura vigilantiaque tuentur, ita et dedere et dabunt constanter operam, ut sua episcopis auctoritas salva sit. Immo quidquid episcopis tribuitur honoris, quidquid obsequii, id omne sibimet ipsis tributum deputant.

So the Roman pontiffs, mindful of their duty, wish above all things that the divine constitution of the Church should be preserved. Therefore, as they defend with all necessary care and vigilance their own authority, so they have always labored and will continue to labor, that the authority of the bishops may be upheld. Yea, they look on whatever honor or obedience is given to the bishops as paid to themselves.

### 3312: Response of the Holy Office to a Bishop in Brazil, August 5, 1896

*Ed.:* ASS 29 (1896/1897): 316f. / AnE 4 (1896): 385a / CollPF, 2nd ed., 2:340, no. 1949.

*The Wine Used for Mass*

**3312** *Expos.:* ... Uva his in locis adeo debilis et aquosa est, ut ad tolerabile vinum habendum aliquid sacchari e planta quam vulgo "canna de assugar" appellamus, musto admisceri debeat.... Cognita Responsione Sanctae Romanae et Universalis Inquisitionis ... 25. Iun. 1891 lata, dubitationes ortae sunt:

*Qu.:* Utrum sic confectum vinum pro s. Missae sacrificio tuto adhiberi valeat?

*Explanation:* ... In this region the grapes are so weak and watery that to get an acceptable wine a certain quantity of sugar from a plant that we call in the language of the country "canna de assugar" ⟨sugar cane⟩ must be added.... Having taken note of the response of the Holy Roman and Universal Inquisition ... given on June 25, 1891, certain doubts have arisen:

*Question:* Can wine so prepared be safely used for the holy sacrifice of the Mass?

*3309 [1] Thomas Aquinas, *Super libros IV Sententiarum*, l. IV, dist. 17, q. 3, a. 3, solutio 5 (to qc. 5), 3 (Parma ed. 7:800a / R. Busa, *Opera omnia* 1:539).

*Resp. (confirmata a Summa Pontifice, 7. Aug.):* Loco sacchari extracti e canna saccharina, vulgo "canna de assugar", addendum potius esse spiritum alcool, dummodo ex genimine vitis extractus fuerit et eius quantitas, addita cum ea quam vinum de quo agitur naturaliter continet, haud excedat proportionem 12 pro centum; huiusmodi vero admixtio fiat, quando fermentatio tumultuosa, ut aiunt, defervescere inceperit.

*Response (confirmed by the supreme pontiff on August 7):* In place of using sugar extracted from sugar cane, called in the language of the country "canna de assugar", alcohol should rather be added as long as it was extracted from the fruit of the vine and its quantity, added to that which the wine naturally contains, by no means exceeds the proportion of 12 percent; this mixture, however, should be made when the so-called tumultuous fermentation has begun to subside.

### 3313: Response of the Holy Office to the Archbishop of Tarragona, August 5, 1896

*Ed.:* ASS 29 (1896/1897): 318f. / AnE 4 (1896): 483b–484a / CollPF, 2nd ed., 2:340, no. 1950.

*The Wine Used for Mass*

*Qu.:* 1. Utrum ... vinis [*exportandis*] praesertim dulcibus, pro eorumdem conservatione, tantum spiritus seu "alcool" ex uva deprompti addi queat, ut ad 17 circiter vel 18 vis alcoolicae gradus increscant, quin cessent exinde esse materia apta pro s. Missae sacrificio?

2. Utrum licitum sit ad s. Missae sacrificium conficiendum uti vino ex musto obtento, quod ante fermentationem vinosam per evaporationem igneam condensatum est?

*Resp. (confirmata a Summo Pontifice, 7. Aug.):* Ad 1. Dummodo ... spiritus extractus fuerit ex genimine vitis, et quantitas alcoolica adiungenda una cum ea quam vinum de quo agitur naturaliter continet, non excedat proportionem 17 vel 18 pro centum, et admixtio fiat, quando fermentatio tumultuosa, ut aiunt, defervescere inceperit, nihil obstare, quominus idem vinum in Missae sacrificio adhibeatur.

Ad 2. Licere, dummodo decoctio huiusmodi fermentationem alcoolicam haud excludat, ipsaque fermentatio naturaliter obtineri possit et de facti obtineatur.

*Questions:* 1. Can ... a certain quantity of spirit or alcohol extracted from grapes be added to wine [*to be exported*], especially sweet wines, for their preservation, so as to increase the alcoholic content up to around 17 or 18 percent, without their ceasing to be matter suitable for the holy sacrifice of the Mass? **3313**

2. For the accomplishment of the holy sacrifice of the Mass, is it permitted to use wine obtained from unfermented juice, which prior to the wine's fermentation was condensed by means of evaporation over fire?

*Response (confirmed by the supreme pontiff on August 7):* To 1: Provided that ... the extracted spirit was from the fruit of the vine and the quantity of alcohol that must be added together with that which the wine naturally contains does not exceed a proportion of 17 or 18 percent and the mixture takes place when the so-called tumultuous fermentation has begun to subside, there is no objection to using this same wine in the sacrifice of the Mass.

To 2: It is permitted provided that this type of boiling down does not in any way exclude alcoholic fermentation and the same fermentation can be and is in fact obtained naturally.

### 3315–3319: Apostolic Letter *Apostolicae curae et caritatis*, September 13, 1896

In the Anglican Church, the *Ordinale* of Edward VI, which had been initially introduced in 1550–1552 and abolished during the time of the Catholic Mary [Tudor], was in 1559 considered definitive for ecclesiastical ordinations. Because of assertions on the Eucharist, above all concerning the sacrificial nature of the Mass, Anglican ordinations according to this *Ordinale* were very early on not recognized by Rome: cf. Julius III, letter to Cardinal Pole, March 8, 1554; Paul IV, letters of January 20 and October 30, 1555. The Holy Office examined the question in 1685, 1704, and 1875. Books defending the validity of Anglican ordinations were forbidden: cf. Benedict XIII, decree of June 25, 1728 [BullTau 22:665], against two works of an anonymous author, namely, Pierre François le Courayer, which were published in 1723 and 1726 in "Brussels" [actually in Nancy]. Anglican priests who converted to the Catholic Church were ordained again into holy orders, and not conditionally. Toward the end of the nineteenth century, Lord Halifax, Abbé Portal, Gasparri, and Duchesne argued for the possible validity of Anglican ordinations. Leo XIII, after an examination by a papal commission, resolved the question with this letter. Cf. also his letter *Religioni apud Anglos* to the archbishop of Paris, November 5, 1896 (ASS 29 [1896/1897]: 664f. / *Acta* [Rome] 16:305f.).

*Ed.:* ASS 29 (1896/1897): 198–202 / Leo XIII, *Acta* (Rome) 16:267–73 / Brugge 6:204–8.

*Anglican Ordinations*

In ritu cuiuslibet sacramenti conficiendi et administrandi iure discernunt inter partem ceremonialem et

In the rite of confecting and administering any sacrament, one rightly distinguishes between the **3315**

partem essentialem, quae materia et forma appellari consuevit. Omnesque norunt, sacramenta novae Legis utpote signa sensibilia atque gratiae invisibilis efficientia, debere gratiam et significare quam efficiunt, et efficere quam significant [*cf. *1310, 1606*]. Quae significatio, etsi in toto ritu essentiali, in materia scilicet et forma, haberi debet, praecipue tamen ad formam pertinet; cum materia sit pars per se non determinata, quae per illam determinetur. Idque in sacramento ordinis manifestius apparet, cuius conferendi materia, quatenus hoc loco se dat considerandam, est manuum impositio; quae quidem nihil definitum per se significat, et aeque ad quosdam ordines, aeque ad confirmationem usurpatur.

ceremonial part and the essential part, usually called matter and form. All know that the sacraments of the New Law, inasmuch as they are sensible and efficacious signs of invisible grace, must both signify the grace that they effect and effect the grace that they signify [*cf. *1310, 1606*]. Even if this signification must be found in the whole essential rite, namely, in the matter and form, nevertheless, it pertains in a special way to the form, since the matter is the part not determined by itself but determined by the form. And this appears even more clearly in the sacrament of orders, the matter of which, as far as it can be considered in this case, is the imposition of hands, which, indeed, by itself signifies nothing definite, and it is used equally for certain orders and also for confirmation.

**3316** Iamvero verba, quae ad proximam usque aetatem habentur passim ab Anglicanis tamquam forma propria ordinationis presbyteralis, videlicet "Accipe Spiritum Sanctum", minime sane significant definite ordinem sacerdotii vel eius gratiam, et potestatem, quae praecipue est potestas "consecrandi et offerendi verum corpus et sanguinem Domini" [**1771*], eo sacrificio, quod non est "nuda commemoratio sacrificii in cruce peracti" [**1753*]. Forma huiusmodi aucta quidem est postea iis verbis: ad officium et opus presbyteri; sed hoc potius convincit, Anglicanos vidisse ipsos, primam eam formam fuisse mancam neque idoneam rei. Eadem vero adiectio, si forte quidem legitimam significationem apponere formae posset, serius est inducta, elapso iam saeculo post receptum *Ordinale Eduardianum:* cum propterea, hierarchia exstincta, potestas ordinandi iam nulla esset....

The words that, until quite recent times, have been generally held by Anglicans to be the proper form of priestly ordination: "Receive the Holy Spirit", certainly do not signify definitely the order of the priesthood or its grace and power, which is preeminently the power "to consecrate and offer the true Body and Blood of the Lord" [**1771*] in that sacrifice which is no "mere commemoration of the sacrifice accomplished on the Cross" [**1753*]. It is true that this form was subsequently amplified by the addition of the words: "for the office and work of a priest"; but this proves, rather than anything else, that the Anglicans themselves had recognized that the first form had been defective and inadequate. Even if this addition could have lent the form a legitimate signification, it was made too late, when a century had already elapsed since the adoption of the Edwardine *Ordinale* and when, consequently, with the hierarchy now extinct, the power of ordaining no longer existed....

**3317** De consecratione episcopali similiter est. Nam formulae "Accipe Spiritum Sanctum" non modo serius annexa sunt verba "ad officium et opus episcopi", sed etiam de iisdem, ut mox dicemus, iudicandum aliter est quam in ritu catholico. Neque rei proficit quidquam advocasse praefationis precem *Omnipotens Deus:* cum ea pariter deminuta sit verbis, quae summum sacerdotium declarent.

Sane nihil huc attinet explorare, utrum episcopatus complementum sit sacerdotii, an ordo ab illo distinctus: aut collatus, ut aiunt, *per saltum,* scilicet homini non sacerdoti, utrum effectum habeat necne. At ipse procul dubio, ex institutione Christi, ad sacramentum ordinis verissime pertinet, atque est praecellenti gradu sacerdotium; quod nimirum et voce sanctorum Patrum et rituali nostra consuetudine *summum sacerdotium, sacri ministerii summa* nuncupatur.

The same is true in regard to episcopal consecration. For to the formula "Receive the Holy Spirit" not only were the words "for the office and work of a bishop" added later, but also, as regards these very words, as We shall soon see, a different sense is to be understood than in the Catholic rite. Nor is it any advantage in the matter to bring up the prayer of the preface, *Almighty God*, since this likewise has been stripped of the words that bespeak the height of the priesthood.

It is, of course, not relevant to examine here whether the episcopate is a complement of the priesthood or an order distinct from it; or whether when conferred, as they say, *per saltum*, that is, on a man who is not a priest, it has its effect or not. But the episcopate without doubt, from the institution of Christ, most truly pertains to the sacrament of orders and is a priesthood of a preeminent grade, that which in the words of the Fathers and in the custom of our ritual is, of course, called the *height of the priesthood*, the *fullness of holy ministry*.

Inde fit ut, quoniam sacramentum ordinis verumque Christi sacerdotium a ritu Anglicano penitus extrusum est, atque adeo in consecratione episcopali eiusdem ritus nullo modo sacerdotium confertur, nullo item modo episcopatus vere ac iure possit conferri: eoque id magis, quia in primis episcopatus muniis illud scilicet est, ministros ordinandi in sanctam Eucharistiam et sacrificium.

Therefore, it happens that since the sacrament of orders and the true priesthood of Christ have been utterly thrust out of the Anglican rite, and so in the consecration of a bishop of this same rite the priesthood is by no means conferred, likewise, by no means can the episcopacy be truly and validly conferred; and this is all the more true because among the first duties of the episcopacy is this, namely, of ordaining ministers for the Holy Eucharist and the sacrifice.

Ad rectam vero plenamque Ordinalis anglicani aestimationem, praeter ista per aliquas eius partes notata, nihil profecto tam valet quam si probe aestimetur quibus adiunctis rerum conditum sit et publice constitutum: Longum est singula persequi, neque est necessarium: eius namque aetatis memoria satis diserte loquitur, cuius animi essent in Ecclesiam catholicam auctores Ordinalis, quos adsciverint fautores ab heterodoxis sectis, quo demum consilia sua referrent.

**3317a** For the full and accurate understanding of the Anglican *Ordinale*, besides what We have noted as to some of its parts, there is nothing more pertinent than to consider carefully the circumstances under which it was composed and publicly authorized. It would be tedious to enter into details, nor is it necessary to do so, as the history of that time is sufficiently clear as to the animus of the authors of the *Ordinale* against the Catholic Church, as to the abettors whom they associated with themselves from the heterodox sects, and as to the end they had in view.

Nimis enimvero scientes quae necessitudo inter fidem et cultum, inter legem credendi et legem supplicandi intercedat, liturgiae ordinem, specie quidem redintegrandae eius formae primaevae, ad errores Novatorum multis modis deformarunt. Quamobrem toto Ordinali non modo nulla est aperta mentio sacrificii, consecrationis, sacerdotii potestatisque consecrandi et sacrificium offerendi; sed immo omnia huiusmodi rerum vestigia, quae superessent in precationibus ritus catholici non plane reiectis, sublata et deleta sunt de industria, quod supra attigimus.

Being fully cognisant of the necessary connection between faith and worship, between the law of believing and the law of praying, under a pretext of returning to the primitive form, they corrupted the liturgical order in many ways to suit the errors of the innovators. For this reason, in the whole *Ordinale* not only is there no clear mention of the sacrifice, the consecration, the priesthood, or the power of consecrating and offering the sacrifice, but, as We have just stated, every trace of these things, which had been in such prayers of the Catholic rite as they had not entirely rejected, was deliberately removed and struck out.

Ita per se apparet nativa Ordinalis indoles ac spiritus, uti loquuntur. Hinc vero ab origine ducto vitio, si valere ad usum ordinationum minime potuit, nequaquam decursu aetatum, cum tale ipsum permanserit, futurum fuit ut valeret. Atque ii egerunt frustra qui inde a temporibus Caroli I conati sunt admittere aliquid sacrificii et sacerdotii, nonnulla dein ad Ordinale facta accessione,[1] frustraque similiter contendit pars ea Anglicanorum non ita magna, recentiore tempore coalita, quae arbitratur posse idem Ordinale ad sanam rectamque sententiam intelligi et deduci.

**3317b** In this way the native character—or spirit, as it is called—of the *Ordinale* clearly manifests itself. Hence if contaminated in its origin, it was wholly insufficient to confer orders, and it was impossible that in the course of time it could become sufficient, since no change had taken place. And those who, from the time of Charles I, tried to admit something of the sacrifice and the priesthood, having thereupon made some addition to the *Ordinale*, have acted in vain.[1] In a similar manner, that not very large group of Anglicans recently formed contends in vain by judging that the same *Ordinale* can be understood and interpreted in a sense that is sound and proper.

Vana, inquimus, fuere et sunt huiusmodi conata: idque hac etiam de causa, quod, si qua quidem verba, in Ordinali anglicano ut nunc est, porrigant se in ambiguum,

Such efforts, We affirm, have been and are made in vain, and for this reason, that any words in the Anglican *Ordinale*, as it now is, that lend themselves to ambiguity

*3317b [1] In the years 1661–1662 certain adjustments in the rite were introduced; thus, the following words were added: "for the office and work of the priest" or "bishop".

ea tamen sumere sensum eumdem nequeunt quem habent in ritu catholico. Nam semel novato ritu, ut vidimus, quo nempe negetur vel adulteretur sacramentum Ordinis, et a quo quaevis notio repudiata sit consecrationis et sacrificii, iam minime constat "Accipe Spiritum Sanctum", qui Spiritus, cum gratia nimirum sacramenti, in animam infunditur: minimeque constant verba illa "ad officium et opus presbyteri" vel "episcopi" ac similia, quae restant nomina sine re quam instituit Christus....

cannot be taken in the same sense as they possess in the Catholic rite. For once a new rite has been initiated in which, as we have seen, the sacrament of orders is adulterated or denied, and from which all idea of consecration and sacrifice has been rejected, the formula "Receive the Holy Spirit" no longer holds good; because the Spirit is infused into the soul with the grace of the sacrament, and the words, "for the office and work of a priest or bishop", and the like, no longer hold good but remain as words without the reality that Christ instituted....

**3318** Cum hoc igitur intimo formae defectu coniunctus est defectus intentionis, quam aeque necessario postulat, ut sit sacramentum. De mente vel intentione, utpote quae per se quiddam est interius, Ecclesia non iudicat: at quatenus extra proditur, iudicare de ea debet. Iamvero cum quis ad sacramentum conficiendum et conferendum materiam formamque debitam serio ac rite adhibuit, eo ipso censetur id nimirum facere intendisse quod facit Ecclesia. Quo sane principio innititur doctrina quae tenet, esse vere sacramentum vel illud quod ministerio hominis haeretici aut non baptizati, dummodo ritu catholico, conferatur.

Contra, si ritus immutetur, eo manifesto consilio, ut alius inducatur ab Ecclesia non receptus, utque id repellatur quod facit Ecclesia et quod ex institutione Christi ad naturam attinet sacramenti, tunc palam est, non solum necessariam sacramento intentionem deesse, sed intentionem immo haberi sacramento adversam et repugnantem.

With this inherent defect of form is joined the defect of intention, which is equally essential to the sacrament. The Church does not judge about the mind or intention insofar as it is something by its nature internal; but insofar as it is manifested externally, she is bound to judge concerning it. When anyone has rightly and seriously made use of the due form and the matter requisite for effecting or conferring the sacrament, he is considered by the very fact to do what the Church does. On this principle rests the doctrine that a sacrament is truly conferred by the ministry of one who is a heretic or unbaptized, provided the Catholic rite be employed.

On the other hand, if the rite be changed, with the manifest intention of introducing another rite not approved by the Church and of rejecting what the Church does and what by the institution of Christ belongs to the nature of the sacrament, then it is clear that not only is the necessary intention wanting to the sacrament, but that the intention is adverse to and destructive of the sacrament.

**3319** ... [*Consultores S. Officii*] ad unum consensere, propositam causam iam pridem ab Apostolica Sede plene fuisse et cognitam et iudicatam.... [*Verum optimum duximus*] eamdem rem auctoritate Nostra rursus declarari....

Itaque ... [*Pontificum praedecessorum decreta*] confirmantes ac veluti renovantes, auctoritate Nostra, motu proprio, certa scientia pronuntiamus et declaramus, ordinationes ritu Anglicano actas irritas prorsus fuisse et esse omninoque nullas.

... [*The consultors of the Holy Office*] have unanimously agreed that the facts of the case before them had long since been fully known and judged by the Apostolic See.... [*We, however, judged it best*] to pronounce on this matter again in virtue of Our authority....

Therefore,... confirming and, as it were, renewing [*the decrees of previous pontiffs*], by virtue of Our authority, of Our own initiative, and with sure knowledge, We proclaim and declare that the ordinations carried out according to the Anglican rite have been and are absolutely null and utterly void.

### 3320–3321: Encyclical *Fidentem piumque*, September 20, 1896

*Ed.:* ASS 29 (1896/1897): 206 / Leo XIII, *Acta* (Rome) 16:282f. / Brugge 6:213f.

*The Blessed Virgin Mary as Mediatrix of Grace*

**3320** Certissime quidem perfecti Conciliatoris nomen et partes alii nulli conveniunt quam Christo, quippe qui unus, homo idem et Deus, humanum genus summo Patri in gratiam restituerit: "Unus mediator Dei et hominum, homo Christus Iesus ..." [*1 Tim 2:5s*]. At vero si "nihil prohibet", ut docet Angelicus, "aliquos alios secundum

Undoubtedly the name and attributes of the absolute Mediator belong to no other than to Christ, for he alone, both man and God, restored the human race to the favor of the heavenly Father: "one mediator between God and men, the man Christ Jesus ..." [*1 Tim 2:5*]. But if, as the Angelic Doctor teaches, "there is no reason why certain

quid dici mediatores inter Deum et homines, prout scilicet cooperantur ad unionem hominis cum Deo dispositive et ministerialiter",[1] cuiusmodi sunt Angeli Sanctique caelites, prophetae et utriusque Testamenti sacerdotes, profecto eiusdem gloriae decus Virgini excelsae cumulatius convenit.

others should not be called in a certain way mediators between God and man, that is to say, insofar as they cooperate by predisposing and ministering in the union of man with God",[1] among whom are the angels and saints, the prophets and priests of both Testaments, then, indeed, the honor of this glory befits the Blessed Virgin in a still higher degree.

Nemo etenim unus cogitari quidem potest, qui reconciliandis Deo hominibus parem atque illa operam vel umquam contulerit vel aliquando sit collaturus. Nempe ipsa ad homines in sempiternum ruentes exitium Servatorem adduxit, iam tum scilicet cum pacifici sacramenti nuntium ab Angelo in terras allatum admirabili assensu "loco totius humanae naturae"[1] excepit; ipsa est, "de qua natus est Iesus" [*Mt 1:16*], vera scilicet eius mater, ob eamque causam digna et peraccepta ad Mediatorem mediatrix.

For no single individual can even be imagined who has **3321**
ever contributed or ever will contribute so much toward reconciling man with God. She offered to mankind, hastening to eternal ruin, a Savior, at that moment when she received the announcement of the mystery of peace brought to this earth by the angel, with that admirable act of consent "in the name of the whole human race".[1] She it is "of whom Jesus was born" [*Mt 1:16*]. She is therefore truly his mother and, for this reason, a worthy and most acceptable mediatrix to the Mediator.

### 3323: Response of the Holy Office, March 17, 1897

Cf. the discourse of Pius XII to the Fourth International Congress of Catholic Physicians, September 29, 1949 (*3873a).
*Ed.:* ASS 29 (1896/1897): 704 / CollPF, 2nd ed., 2:354, no. 1964.

*Artificial Insemination*

*Qu.:* An adhiberi possit artificialis mulieris fecundatio?
*Resp. (confirmata a Summo Pontifice, 26. Mart.):* Non licere.

*Question:* Can artificial insemination of a woman be employed? **3323**
*Response (confirmed by the supreme pontiff on March 26):* It is not permitted.

### 3325–3331: Encyclical *Divinum illud munus*, May 9, 1897

*Ed.:* ASS 29 (1896/1897): 646–53 / Leo XIII, *Acta* (Rome) 17:128–40.

*The Trinity*

Periculum [*errandi de Trinitate*] ... ex eo fit, ne in fide aut in cultu vel divinae inter se Personae confundantur vel unica in ipsis natura separetur; ... Quare Innocentius XII, decessor Noster, sollemnia quaedam honori Patris propria postulantibus omnino negavit. Quod si singula Incarnati Verbi mysteria certis diebus festis celebrantur, non tamen proprio ullo festo celebratur Verbum secundum divinam tantum naturam: atque ipsa etiam Pentecostes sollemnia non ideo inducta antiquitus sunt, ut Spiritus Sanctus per se simpliciter honoraretur, sed ut eiusdem recoleretur adventus sive externa missio. Quae quidem omnia sapienti consilio sancita sunt, ne quis forte a distinguendis Personis ad divinam essentiam distinguendam prolaberetur. Quin etiam Ecclesia, ut in fidei integritate filios contineret, sanctissimae Trinitatis festum instituit, quod Iohannes XXII [*a. 1331*] deinde iussit ubique agendum.... Multaque rem confirmant.

The danger [*of erring in regard to the Trinity*] ... **3325**
is lest the Divine Persons be confounded one with the other in faith or worship, or lest the one nature in them be separated.... Therefore, Our predecessor Innocent XII absolutely refused the petition of those who desired a special festival in honor of God the Father. For, although the separate mysteries connected with the Incarnate Word are celebrated on certain fixed days, yet there is no special feast on which the Word is honored according to his Divine Nature alone. And even the feast of Pentecost was instituted in the earliest times, not simply to honor the Holy Spirit in himself, but to commemorate his coming, or his external mission. And all this has been wisely ordained, lest from distinguishing the Persons men should be led to distinguish the Divine Essence. Moreover, the Church, in order to preserve in her children the purity of faith, instituted the feast of the Most Holy

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***3320** [1] Thomas Aquinas, *Summa theologiae* III, q. 26, a. 1 (Editio Leonina 11:285b).
***3321** [1] Ibid., III, q. 30, a. 1 (Editio Leonina 11:315b).

Cultus enim, qui sanctis Caelitibus atque Angelis, qui Virgini Deiparae, qui Christo tribuitur, is demum in Trinitatem ipsam redundat et desinit....

Trinity, which John XXII afterward extended to the Universal Church [A.D. *1331*].... Many facts confirm its truths. The worship paid to the saints and angels, to the Mother of God, and to Christ himself finally redounds to the honor of the Blessed Trinity....

**3326** Aptissimeque Ecclesia ea divinitatis opera, in quibus potentia excellit, tribuere Patri, ea, in quibus excellit sapientia, tribuere Filio, ea, in quibus excellit amor, Spiritui Sancto tribuere consuevit. Non quod perfectiones cunctae atque opera extrinsecus edita Personis divinis communia non sint; sunt enim "indivisa opera Trinitatis, sicut et indivisa est Trinitatis essentia",[1] quia, uti tres Personae divinae "inseparabiles sunt, ita inseparabiliter operantur":[2] verum quod ex comparatione quadam et propemodum affinitate, quae inter opera ipsa et Personarum proprietates intercedit, ea alteri potius quam alteris addicuntur sive, ut aiunt, appropriantur: "Sicut similitudine vestigii vel imaginis in creaturis inventa, utimur ad manifestationem divinarum Personarum, ita et essentialibus attributis; et haec manifestatio Personarum per essentialia attributa appropriatio dicitur."[3]

The Church is accustomed most fittingly to attribute to the Father those works of the Divinity in which power excels, to the Son those in which wisdom excels, and those in which love excels to the Holy Spirit. Not that all perfections and external operations are not common to the Divine Persons; for "the operations of the Trinity are indivisible, even as the essence of the Trinity is indivisible",[1] because as the three Divine Persons "are inseparable, so do they act inseparably".[2] But by a certain comparison and a kind of affinity between the operations and the properties of the Persons, these operations are attributed or, as it is said, "appropriated" to one Person rather than to the others. "Just as we make use of the traces of similarity or likeness that we find in creatures for the manifestation of the Divine Persons, so do we use their essential attributes; and this manifestation of the Persons by their essential attributes is called appropriation."[3]

Hoc modo Pater, qui est "principium totius Deitatis",[4] idem causa est effectrix universitatis rerum et Incarnationis Verbi et sanctificationis animorum, *ex ipso sunt omnia:* ex ipso, propter Patrem. Filius autem, Verbum Imago Dei, idem est causa exemplaris, unde res omnes formam et pulchritudinem, ordinem et concentum imitantur; qui exstitit nobis via, veritas, vita, hominis cum Deo reconciliator, *per ipsum sunt omnia:* per ipsum, propter Filium. Spiritus vero Sanctus idem est omnium rerum causa ultima, eo quia sicut in fine suo voluntas lateque omnia conquiescunt, non aliter ille, qui divina bonitas est ac Patris ipsa Filiique inter se caritas, arcana ea opera de salute hominum ... complet et perficit, *in ipso sunt omnia*: in ipso, propter Spiritum Sanctum.

In this manner the Father, who is "the principle of the whole Godhead",[4] is also the efficient cause of all things, of the Incarnation of the Word, and of the sanctification of souls; "*of him are all things*": of him, referring to the Father. But the Son, the Word and Image of God, is also the exemplar cause, whence all creatures borrow their form and beauty, their order and harmony. He is for us the Way, the Truth, and the Life; the Reconciler of man with God. "*By him are all things*": by him, referring to the Son. The Holy Spirit is the ultimate cause of all things, since, as the will and all other things finally rest in their end, so he, who is the Divine Goodness and the mutual Love of the Father and Son, completes and perfects, by his strong yet gentle power, the secret work of man's eternal salvation.... "*In him are all things*": in him, referring to the Holy Spirit.

### *The Holy Spirit in Relation to the Incarnate Word*

**3327** Sane in operibus Dei externis illud eximie praestat Incarnati Verbi mysterium, in quo divinarum perfectionum sic enitet lux ut quidquam supra ne cogitari quidem possit.... Hoc igitur tantum opus, etsi totius Trinitatis fuit, attamen Spiritui Sancto tamquam proprium adscribitur: ita ut de Virgine sic Evangelia commemorent: "Inventa est in utero habens de Spiritu

Among the external operations of God, the highest of all is the mystery of the Incarnation of the Word, in which the splendor of the divine perfections shines forth so brightly that nothing more sublime can even be imagined.... Now this work, although belonging to the whole Trinity, is still appropriated especially to the Holy Spirit, so that the Gospels thus speak of the Blessed

*3326 [1] Cf. Augustine, *De trinitate* I, 4, no. 7, and 5, no. 8 (W.J. Mountain and F. Glorie: CpChL 50 [1968]: 35f. / PL 42:824).
[2] Ibid. I, 4, no. 7 (CpChL 50:$36_{23f.}$ / PL 42:824C).
[3] Thomas Aquinas, *Summa theologiae* I, q. 39, a. 7 (Editio Leonina 4:407ab).
[4] Augustine, *De trinitate* IV, 20, no. 29 (CpChL 50:$200_{122}$ / PL 42:908D).

Sancto", et "Quod in ea natum est, de Spiritu Sancto est" [*Mt 1:18, 20*]....

Divini autem Spiritus opera non solum conceptio Christi effecta est, sed eius quoque sanctificatio animae, quae *unctio* in sacris libris nominatur [*Act 10:38*]: atque adeo omnis actio "praesente spiritu peragebatur"[1] praecipueque sacrificium eius sui: "Per Spiritum Sanctum semetipsum obtulit immaculatum Deo" [*Hbr 9:14*].

Ista qui perpenderit, nihil erit ei mirum, quod charismata omnia almi Spiritus in animam Christi affluxerint.... Itaque Spiritus Sancti et praesentia conspicua super Christum et virtute intima in anima eius duplex eiusdem Spiritus praesignificatur missio, ea nimirum, quae in Ecclesia manifesto patet, et ea, quae in animis iustorum secreto illapsu exercetur.

Virgin: "⟨She⟩ was found to be with child of the Holy Spirit", and "that which is conceived in her is of the Holy Spirit" [*Mt 1:18, 20*]....

By the operation of the Holy Spirit, not only was the conception of Christ accomplished, but also the sanctification of his soul, which, in Holy Scripture, is called his "anointing" [*Acts 10:38*]. Wherefore all his actions were "performed in the Holy Spirit",[1] and especially the sacrifice of himself: "Christ,... through the eternal Spirit, offered himself without blemish to God" [*Heb 9:14*].

Considering this, no one can be surprised that all the gifts of the Holy Spirit inundated the soul of Christ.... Therefore, by the conspicuous apparition of the Holy Spirit over Christ and by his invisible power in his soul, the twofold mission of the Spirit is foreshadowed, namely, his outward and visible mission in the Church and his secret indwelling in the souls of the just.

*The Holy Spirit as the Soul of the Church*

Ecclesia, quae iam concepta, ex latere ipso secundi Adami velut in cruce dormientis orta erat, sese in lucem hominum insigni modo primitus dedit die celeberrima Pentecostes. Ipsaque die beneficia sua Spiritus Sanctus in mystico Christi Corpore prodere coepit....

Ita plane eveniebat illud extremum Christi ad Apostolos suos promissum de Spiritu Sancto mittendo, qui doctrinae, ipso afflante, traditae completurus ipse esset et quodammodo obsignaturus depositum: "... cum autem venerit ille Spiritus veritatis, docebit vos omnem veritatem" [*Io 16:12s*].... quam quidem veritatem impertit ac largitur Ecclesiae, auxilio praesentissimo providens, ut ipsa ne ulli unquam errori obnoxia sit, utque divinae doctrinae germina alere copiosius in dies possit et frugifera praestare ad populorum salutem. Et quoniam populorum salus, ad quam nata est Ecclesia, postulat, ut haec munus idem in perpetuitatem temporum persequatur, perennis idcirco vita atque virtus a Spiritu Sancto suppetit, quae Ecclesiam conservat augetque [*citatur Io 16:16s*]. Ab ipso namque episcopi constituuntur, quorum ministerio non modo filii generantur, sed etiam patres, sacerdotes videlicet, ad eam regendam enutriendamque.... Utrique autem, episcopi et sacerdotes, insigni Spiritus munere id habent, ut peccata pro potestate deleant [*citatur Io 20:22s*].

Porro Ecclesiam opus esse plane divinum, alio nullo argumento praeclarius constat quam charismatum, quibus undique illa ornatur splendore et gloria, auctore nimirum et datore Spiritu Sancto. Atque hoc affirmare sufficiat,

The Church that, already conceived, came forth from **3328**
the side of the second Adam in his sleep on the Cross first showed herself before the eyes of men on the great day of Pentecost. On that day the Holy Spirit began to manifest his gifts in the Mystical Body of Christ....

Thus was clearly accomplished that last promise of Christ to his apostles of sending the Holy Spirit, who was to complete and, as it were, to seal the deposit of doctrine committed to them under his inspiration. "... When the Spirit of Truth comes, he will guide you into all the truth" [*Jn 16:12–13*].... This truth he communicates to his Church, guarding her by his all-powerful help from ever falling into error and aiding her to foster daily more and more the seeds of divine doctrine and to make them fruitful for the welfare of the peoples. And since the welfare of the peoples, for which the Church was established, absolutely requires that this office should be continued for all time, the Holy Spirit perpetually supplies life and strength to preserve and increase the Church [*Jn 16:16f. is cited*]. By him the bishops are constituted, and by their ministry are multiplied not only the children, but also the fathers—that is to say, the priests—to rule and feed.... And both bishops and priests, by the miraculous gift of the Spirit, have the power of absolving sins [*Jn 20:22f. is cited*].

That the Church is a divine institution is most clearly proved by the splendor and glory of those gifts and graces with which she is adorned and whose author and giver is the Holy Spirit. Let it suffice to state that, as Christ is the

*3327 [1] Basil the Great, *De Spiritu Sancto* 16, § 39 (SC 17 [Paris, 1947]: 181 / PG 32:139C [Lat.]; 140C [Gr.]).

quod cum Christus Caput sit Ecclesiae, Spiritus Sanctus sit eius Anima: "Quod est in corpore nostro anima, id est Spiritus Sanctus in Corpore Christi quod est Ecclesia."[1]

Head of the Church, so is the Holy Spirit her soul. "What the soul is in our body, that is the Holy Spirit in Christ's body, the Church."[1]

*The Indwelling of the Holy Spirit in the Just*

**3329** Certum quidem est, in ipsis etiam hominibus iustis qui ante Christum fuerunt, insedisse per gratiam Spiritum Sanctum, quemadmodum de prophetis, de Zacharia, de Ioanne Baptista, de Simeone et Anna scriptum accepimus; quippe in Pentecoste non ita se Spiritus Sanctus tribuit, "ut tunc primum esse Sanctorum inhabitator inciperet, sed ut copiosius inundaret, cumulans sua dona, non inchoans, nec ideo novus opere, quia ditior largitate".[1] Verum, si et illi in filiis Dei numerabantur, condicione tamen perinde erant ac servi, quia etiam filius "nihil differt a servo", quousque est "sub tutoribus et actoribus" [*Gal 4:1s*]: ac, praeterquam quod iustitia in illis non erat nisi ex Christi meritis adventuri, communicatio Spiritus Sancti post Christum facta multo est copiosior, propemodum ut arram pretio vincit res pacta atque ut imagini longe praestat veritas....

It is indeed true that in those of the just who lived before Christ, the Holy Spirit resided by grace, as we read in the Scriptures concerning the prophets, Zechariah, John the Baptist, Simeon, and Anna; so that on Pentecost the Holy Spirit did not communicate himself in such a way "as then for the first time to begin to dwell in the saints, but by pouring himself forth more abundantly; crowning, not beginning, his gifts; not commencing a new work, but giving more abundantly".[1] But if they also were numbered among the children of God, they were in a state like that of servants, for "as long as the heir is a child, he differs not from a servant, but is under tutors and governors" [*Gal 4:1–2*]. Moreover, not only was their justice derived from the merits of Christ who was to come, but the communication of the Holy Spirit after Christ was much more abundant, just as the price surpasses in value the earnest and the reality excels the image....

**3330** Regenerationis et renovationis initia sunt homini per baptisma; in quo sacramento ... illabitur primum Spiritus Sanctus eamque [*animam*] similem sibi facit. "Quod natum est ex Spiritu, spiritus est" [*Io 3:6*]. Uberiusque per sacram confirmationem ad constantiam et robur christianae vitae sese dono dat idem Spiritus.... Ipse non modo affert nobis divina munera, sed eorumdem est auctor, atque etiam munus ipse est supremum; qui a mutuo Patris Filiique amore procedens, iure habetur et nuncupatur "altissimi donum Dei".

Cuius doni natura et vis quo illustrius pateat, revocare oportet ea quae in divinis Litteris tradita sacri doctores explicaverunt, Deum videlicet adesse rebus omnibus in eisque esse "per potentiam, in quantum omnia eius potestati subduntur; per praesentiam, in quantum omnia nuda sunt et aperta oculis eius; per essentiam, in quantum adest omnibus ut causa essendi".[1] At vero in homine est Deus non tantummodo ut in rebus, sed eo amplius cognoscitur ab ipso et diligitur; cum vel duce natura bonum sponte amemus, cupiamus, conquiramus. Praeterea Deus ex gratia insidet animae iustae tamquam in templo, modo penitus intimo et singulari; ex quo etiam sequitur ea necessitudo caritatis, qua Deo adhaeret

The beginnings of this regeneration and renovation of man are by baptism. In this sacrament ... the Holy Spirit enters in [*the soul*] for the first time and makes it like to himself. "That which is born of the Spirit is spirit" [*Jn 3:6*]. The same Spirit gives himself more abundantly in confirmation, strengthening and confirming Christian life.... For he not only brings to us his divine gifts, but is the Author of them and is himself the supreme Gift, who, proceeding from the mutual love of the Father and the Son, is justly believed to be and is called "Gift of God most High".

To show the nature and efficacy of this gift, it is well to recall the explanation given by the Doctors of the Church of the words of Holy Scripture. They say that God is present and exists in all things, "by his power, insofar as all things are subject to his power; by his presence, inasmuch as all things are naked and open to his eyes; by his essence, inasmuch as he is present to all as the cause of their being".[1] But God is in man, not only as in inanimate things, but because he is more fully known and loved by him, since even by nature we spontaneously love, desire, and seek after the good. Moreover, God by grace resides in the just soul as in a temple, in a most intimate and singular manner. From

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*3328 [1] Augustine, sermon 267 (formerly 186) for Pentecost I, 4, no. 4 (PL 38:1231D).
*3329 [1] Leo I the Great, sermon 77 (formerly 75) on Pentecost III, 1 (PL 54:412A).
*3330 [1] Thomas Aquinas, *Summa theologiae* I, q. 8, a. 3 (Editio Leonina 4:87b).

anima coniunctissime, plus quam amico amicus possit benevolenti maxime et dilecto, eoque plene suaviterque fruitur.

this proceeds that union of affection by which the soul adheres most closely to God, more so than the friend is united to his most loving and beloved friend, and enjoys God in all fullness and sweetness.

Haec autem mira coniunctio, quae suo nomine *inhabitatio* dicitur, condicione tantum seu statu ab ea discrepans, qua caelites Deus beando complectitur, tametsi verissime efficitur praesenti totius Trinitatis numine, "ad eum veniemus et mansionem apud eum faciemus" [*Io 14:23*], attamen de Spiritu Sancto tamquam peculiaris praedicatur. Siquidem divinae et potentiae et sapientiae vel in homine improbo apparent vestigia; caritatis, quae propria Spiritus veluti nota est, alius nemo nisi iustus est particeps.

Now this wonderful union, which is properly called **3331** "indwelling", differing only in degree or state from that with which God beatifies the saints in heaven, although it is most certainly produced by the presence of the whole Blessed Trinity—"We will come to him and make our abode with him" [*Jn 14:23*]—nevertheless is attributed in a special manner to the Holy Spirit. For, while traces of divine power and wisdom appear even in the wicked man, charity, which, as it were, is the special mark of the Holy Spirit, is shared in only by the just.

### 3333–3335: Response of the Holy Office, March 30, 1898

*Ed.:* ASS 30 (1897/1898): 699–701 / CollPF, 2nd ed., 2:365f., no. 1993.

*The Faith and Intention Required for Baptism*

*Qu.:* Utrum missionarius conferre possit baptismum in articulo mortis mahumedano adulto, qui in suis erroribus supponitur in bona fide:

*Questions:* Can a missionary confer baptism on an **3333** adult Mohammedan [Muslim] at the point of death, who is presupposed to be in good faith in his errors:

1. Si habeat adhuc plenam advertentiam, tantum illum adhortando ad dolorem et ad confidentiam, minime loquendo de nostris mysteriis, ex timore, ut ipsis non crediturus sit.

1. If he still has his full faculties, only by exhorting him to sorrow ⟨for his sins⟩ and to confidence, not by speaking about our mysteries, for fear that he will not believe them.

2. Quamcumque habeat advertentiam, nihil ei dicendo, cum ex una parte supponitur illi non deesse contritionem, ex alia vero prudens non esse loqui cum eo de nostris mysteriis.

2. Whatever of his faculties he has, by saying nothing **3334** to him, since on the one hand, he is not supposed to be wanting in contrition and, on the other, it is supposed to be imprudent to speak with him about our mysteries.

3. Si iam advertentiam amiserit, nihil prorsus ei dicendo.

3. If now he has lost his faculties, by saying nothing **3335** further to him.

*Resp. (confirmata a Summo Pontifice, 1. Apr.):* Ad 1 et 2. Negative, id est non licere huiusmodi mahumedanis ... sive absolute sive condicionate administrare baptismum; et dentur decreta S. Officii ad episcopum Quebecensem sub die 25. Ian. et 10. Maii 1703 et Instructio S. Officii, ad Vicarium Apostolicum Tche-Kiang 1. Aug. 1860 [**2380–2382, 2835–2839*].

*Response (confirmed by the supreme pontiff on April 1):* To 1 and 2: No, i.e., it is not permitted to administer baptism ... either absolutely or conditionally to such Mohammedans; and the decrees of the Holy Office to the Bishop of Quebec of January 25 and May 10, 1703 [**2380–2382*], and the Instruction of the Holy Office to the Apostolic Vicar of Zhejiang of August 1, 1860 [**2835–2839*] are given.

Ad 3: De mahumedanis moribundis et sensibus iam destitutis respondendum ut in decreto S. Officii 18. Sept. 1850 ad episcopum Perthensem; id est: "Si antea dederint signa velle baptizari, vel in praesenti statu aut nutu aut alio modo eandem dispositionem ostenderint, baptizari posse sub condicione, quatenus tamen missionarius, cunctis rerum adiunctis inspectis, ita prudenter iudicaverit."

To 3: In regard to Mohammedans who are dying and are already deprived of their senses, we must respond in the same manner as the decree of the Holy Office of September 18, 1850, to the Bishop of Perth, that is: "If previously they have given some signs that they wish to be baptized or have in their present condition indicated with a nod or in some other way the same disposition, they can be baptized conditionally; provided, however, that the missionary, taking note of all the circumstances, has prudently judged so."

## 3336–3338: Response of the Holy Office to the Bishop of Sinaloa (Mexico), May 4, 1898

*Ed.:* ASS 30 (1897/1898): 703f. / CollPF, 2nd ed., 2:366f., no. 1997 / AnE 6 (1898): 277ab.

*Diverse Modes of Extracting a Fetus*

**3336** *Qu.:* 1. Eritne licita partus acceleratio, quoties ex mulieris arctitudine impossibilis evaderet fetus egressio suo naturali tempore?

*Questions:* 1. Will an acceleration of birth be permitted when the coming forth of the child at its natural time is impossible because of the narrowness of the woman's ⟨pelvis⟩?

**3337** 2. Et si mulieris arctitudo talis sit, ut neque partus praematurus possibilis censeatur, licebitne abortum provocare aut caesaream suo tempore perficere operationem?

2. And if the narrowness of the woman's ⟨pelvis⟩ is such that even a premature birth is not considered possible, will it be permitted to induce an abortion or perform a Caesarean operation at the ⟨appropriate⟩ time?

**3338** 3. Estne licita laparatomia, quando agitur de praegnatione extra-uterina, seu de ectopicis conceptibus?

*Resp. (confirmata a Summo Pontifice, 6. Maii):* Ad 1. Partus accelerationem per se illicitam non esse, dummodo perficiatur iustis de causis et eo tempore ac modis, quibus ex ordinariis contingentibus matris et fetus vitae consulatur.

Ad 2. Quoad primam partem: negative, iuxta decretum feria IV, 24. Iulii 1895, de abortus illiceitate. —Ad secundam vero quod spectat: nihil obstare, quominus mulier, de qua agitur, caesareae operationi suo tempore subiciatur.

Ad 3. Necessitate cogente, licitam esse laparatomiam ad extrahendos e sinu matris ectopicos conceptus, dummodo et fetus et matris vitae, quantum fieri potest, serio et opportune provideatur.

3. Is a laparotomy permitted in the case of an extrauterine pregnancy or an ectopic conception?

*Responses (confirmed by the supreme pontiff on May 6):* To 1: The acceleration of the birth in itself is not illicit, provided it is performed for just reasons and at such a time and in such a manner that, under ordinary circumstances, care is taken for the life of the mother and the offspring.

To 2: With regard to the first part, no, according to the decree of Wednesday, July 24, 1895, on the illicitness of abortion. —With regard to the second part, nothing stands in the way of the woman whom this concerns from submitting to a Caesarian operation at the appropriate time.

To 3: In the case of strict necessity, it is permitted to have a laparotomy to extract the ectopic conception from the womb of the mother, provided that, insofar as possible, care is shown for the life of both the mother and the fetus in a serious and appropriate manner.

## 3339: Encyclical *Caritatis studium* to the Bishops of Scotland, July 25, 1898

In this encyclical, Leo XIII presents a defense of the Church as mediator of spiritual goods. He refutes the doctrine of the Scottish Reformed, who rejected the sacrificial character of the Mass and maintained that communion has only a commemorative significance. Cf. the *Confessio fidei et doctrinae per Ecclesiam Reformatam* [Presbyterian] *Scotiae professae*, art. 22: ed. by E. F. K. Müller, *Bekenntnisschriften der reformatorischen Kirche* [Leipzig, 1903], $261_{11-18}$; cf. also *1753.

*Ed.:* Leo XIII, *Acta* (Rome) 18:1106f. / ASS 31 (1898/1899): 11f.

*The Identity of the Sacrifice of the Cross with That of the Mass*

**3339** Necessitatem ... sacrificii vis ipsa et natura religionis continet.... Remotisque sacrificiis nulla nec esse nec cogitari religio potest: Lege veteri non est lex inferior Evangelii; immo multo praestantior, quia id cumulate perfecit, quod illa inchoarat. Iamvero sacrificium in Cruce factum praesignificabant sacrificia in Testamento veteri usitata, multo ante quam Christus nasceretur: post eius ascensum in caelum idem illud sacrificium sacrificio eucharistico continuatur. Itaque vehementer errant, qui hoc perinde respuunt, ac si veritatem virtutemque sacrificii deminuat, quod Christus, cruci suffixus, fecit;

The very essence and nature of religion implies the necessity ... of sacrifice.... And if sacrifices are eliminated, religion can neither exist nor even be conceived. The law of the Gospel is not inferior to the Old Law; on the contrary, it is much more excellent since it abundantly completes what ⟨the Old Law⟩ had begun. Already, long before Christ was born, the sacrifices used in the Old Testament prefigured the sacrifice accomplished on the Cross. After the Ascension ⟨of Christ⟩ to heaven, this same sacrifice is continued by the eucharistic sacrifice. For this reason, they err exceedingly

"semel oblatus ad multorum exhaurienda peccata" [*Hbr 9:28*].

Omnino perfecta atque absoluta illa expiatio mortalium fuit; nec ullo modo altera, sed ipsa illa in sacrificio eucharistico inest. Quoniam enim sacrificalem ritum comitari in omne tempus religioni oportebat, divinissimum fuit Redemptoris consilium, ut sacrificium, semel in Cruce consummatum, perpetuum et perenne fieret. Huius autem ratio perpetuitatis inest in sacratissima Eucharistia, quae non similitudinem inanem memoriamve tantum rei affert, sed veritatem ipsam, quamquam specie dissimili, proptereaque huius sacrificii efficientia sive ad impetrandum sive ad expiandum ex morte Christi tota fluit.

who reject this ⟨sacrifice⟩ as if it diminished the truth and power of the sacrifice accomplished by Christ, nailed to the Cross, "having been offered once to expiate the sins of the many" [*Heb 9:28*].

This expiation for mortals was completely perfect and absolute; and it is not in any way another but the very same ⟨expiation⟩ present in the eucharistic sacrifice. In fact, inasmuch as a sacrificial rite must be connected with religion in all times, it was the most divine determination of the Redeemer that the sacrifice, accomplished once and for all on the Cross, should become continuous and everlasting. The reason for this perpetuity, however, is found in the most holy Eucharist, which produces, not an empty resemblance or only a memorial of the reality, but, rather, the truth itself, although in a different form; for this reason, the efficacy of this sacrifice, whether for intercession or for expiation, flows totally from the death of Christ.

## 3340–3346: Letter *Testem benevolentiae* to the Archbishop of Baltimore, January 22, 1899

In a book by Walter Elliot (published in New York in 1891 and translated into French in 1897) on the life of Isaac Thomas Hecker (d. 1888), the founder of the Congregation of Missionary Priests of St. Paul the Apostle (Paulists), certain teachings of Hecker were reported about how, in Hecker's mind, the Catholic religion might be adapted to the new conditions. With this letter, Leo XIII brought to a close the dispute that arose from this.

*Ed.:* ASS 31 (1898/1899): 471–79 / Leo XIII, *Acta* (Rome) 19:6–18 / AnE 7 (1899): 55b–58b / CollPF, 2nd ed., 2:382–86, no. 2035.

### *The Error of Accommodating Dogmas to Modern Sensibilities*

Novarum igitur, quas diximus, opinionum id fere constituitur fundamentum: quo facilius qui dissident ad catholicam sapientiam traducantur, debere Ecclesiam ad adulti saeculi humanitatem aliquanto propius accedere, ac, veteri relaxata severitate, recens invectis populorum placitis ac rationibus indulgere. Id autem non de vivendi solum disciplina, sed de doctrinis etiam, quibus *fidei depositum* continetur, intelligendum esse multi arbitrantur. Opportunum enim esse contendunt ad voluntates discordium alliciendas, si quaedam doctrinae capita, quasi levioris momenti, praetermittantur, aut molliantur ita, ut non eundem retineant sensum, quem constanter tenuit Ecclesia.

The basis of the new opinions that We have mentioned **3340**
is established as essentially this: In order that those who dissent may more easily be brought over to Catholic wisdom, the Church should come closer to the humanity of a more mature age and, relaxing her old severity, manifest indulgence toward the beliefs and opinions of the people that have recently been introduced. Moreover, many think that this should be understood not only with regard to the standard of living, but even with regard to the doctrines in which the *deposit of faith* is contained. For, they contend that it is opportune, to win over those who are in disagreement, if certain topics of doctrine are passed over as of lesser importance or are so softened that they do not retain the same sense as the Church has always held.

Id porro ... quam improbando sit consilio excogitatum, haud longo sermone indiget; si modo doctrinae ratio atque origo repetatur, quam tradit Ecclesia. Ad rem Vaticana Synodus: "Neque enim ... recedendum" [**3020*]....

Now there is no need of a long discussion ... to show with what a reprehensible purpose this has been thought out, if only the character and origin of the teaching that the Church hands down are considered. On this subject the Vatican Council says: "Indeed there is to be no receding ..." [**3020*]....

Aetatum vero praeteritarum omnium historia testis est, Sedem hanc Apostolicam, cui non magisterium modo, sed supremum etiam regimen totius Ecclesiae tributum

Now the history of all past ages is witness that this **3341**
Apostolic See, to which not only the office of teaching but also the supreme government of the whole Church

est, constanter quidem "in eodem dogmate, eodem sensu eademque sententia" [*cf. *3020 cum nota*] haesisse; at vivendi disciplinam ita semper moderari consuevisse, ut, divino incolumi iure, diversarum adeo gentium, quas amplectitur, mores et rationes numquam neglexerit. Id si postulet animorum salus, nunc etiam facturam quis dubitet?

Non hoc tamen privatorum hominum arbitrio definiendum, qui fere specie recti decipiuntur; sed Ecclesiae iudicium esse oportet....

were assigned, has indeed continually adhered "to the same doctrine, in the same sense, and in the same mind" [*cf. *3020 with note*] but, on the other hand, that it has always been accustomed to regulate the rule of life so as never to overlook the manners and customs of the various peoples it embraces, while keeping the divine law unimpaired. If the safety of souls demands this, who will doubt that it will do so now?

This, however, is not to be determined by the decision of private individuals who are quite deceived by the appearance of right; but it should be the judgment of the Church....

**3342** Externum magisterium omne ab iis, qui christianae perfectioni adipiscendae studere velint, tamquam superfluum, immo etiam minus utile reicitur: ampliora, aiunt, atque uberiora nunc quam elapsis temporibus in animos fidelium Spiritus Sanctus influit charismata, eosque medio nemine docet arcano quodam instinctu atque agit....

The entire external teaching office is rejected as superfluous, nay even as useless, by those who wish to strive for the acquisition of Christian perfection; they say that the Holy Spirit now pours forth into the souls of the faithful more and richer gifts than in times past and, with no intermediary, by a kind of hidden instinct teaches and moves them....

*The Contempt for Supernatural and Passive Virtues*

**3343** Maxime in excolendis virtutibus Spiritus Sancti praesidio opus est omnino; verum qui nova sectari adamant, naturales virtutes praeter modum efferunt, quasi hae praesentis aetatis moribus ac necessitatibus respondeant aptius, iisque exornari praestet, quod hominem paratiorem ad agendum ac strenuiorem faciant.

Difficile quidem intellectu est, eos, qui christiana sapientia imbuantur, posse naturales virtutes supernaturalibus anteferre maioremque illis efficacitatem ac fecunditatem tribuere....

It is chiefly in the practice of virtues that the help of the Holy Spirit is absolutely required. But those who are enthusiastic about following the new trends exalt beyond measure the natural virtues as though these suited more aptly the manners and the needs of the present times and as if it were preferable to possess them, because they render a man more fit and more vigorous for action.

It is hard to understand that those who are imbued with Christian wisdom could prefer natural virtues to supernatural ones and ascribe to them a greater efficacy and fruitfulness....

**3344** Cum hac de naturalibus virtutibus sententia alia cohaeret admodum, qua christianae virtutes universae in duo quasi genera dispertiuntur, in passivas, ut aiunt, atque activas; adduntque, illas in elapsis aetatibus convenisse melius, has cum praesenti magis congruere....

Christianas autem virtutes alias temporibus aliis accommodatas esse is solum velit, qui Apostoli verba non meminerit: "Quos praescivit, hos et praedestinavit conformes fieri imaginis Filii sui" [*Rm 8:29*].

Magister et exemplar sanctitatis omnis Christus est; ad cuius regulam aptari omnes necesse est, quotquot avent beatorum sedibus inseri. Iamvero, haud mutatur Christus progredientibus saeculis, sed "idem heri et hodie et in saecula" [*Hbr 13:8*]. Ad omnium igitur aetatum homines pertinet illud: "Discite a me, quia mitis sum et humilis corde" [*Mt 11:59*]; nulloque non tempore Christus se nobis exhibet "factum oboedientem usque ad mortem"

Intimately connected with this opinion about natural virtues is another one according to which the Christian virtues as a whole are divided, as it were, into two classes: the passive ones, as they say, and the active ones; and they add that, while the former were more suited for the past ages, the latter agree better with the present times....

Now, that some Christian virtues are more appropriate to one time and some to another will only be held by a man who does not remember the words of the apostle: "Those whom he foreknew he also predestined to be conformed to the image of his Son" [*Rom 8:29*].

The teacher and the model of all holiness is Christ; all those who wish to be admitted in the home of the blessed must be adapted to that rule. Now Christ does not change in the course of centuries, but "⟨he⟩ is the same yesterday and today and for ever" [*Heb 13:8*]. Hence the saying applies to men of all ages: "Learn from me; for I am gentle and lowly in heart" [*Mt 11:29*]; and there is no period when Christ does not present himself to us

[*Phil 2:8*]; valetque quavis aetate Apostoli sententia: "Qui sunt Christi, carnem suam crucifixerunt cum vitiis et concupiscentiis" [*Gal 5:24*]....

made "obedient unto death" [*Phil 2:8*]; and this saying of the apostle is valid for all times: "Those who belong to Christ Jesus have crucified the flesh with its passions and desires" [*Gal 5:24*]....

Ex quo virtutum evangelicarum veluti contemptu, quae perperam passivae appellantur, pronum erat sequi, ut religiosae etiam vitae despectus sensim per animos pervaderet. Atque id novarum opinionum fautoribus commune esse, conicimus ex eorum sententiis quibusdam circa vota, quae ordines religiosi nuncupant. Aiunt enim illa ab ingenio aetatis nostrae dissidere plurimum, utpote quae humanae libertatis fines coerceant; esseque ad infirmos animos magis quam ad fortes apta; nec admodum valere ad christianam profectionem humanaeque consociationis bonum, quin potius utrique rei obstare atque officere....

From this kind of contempt for the evangelical **3345**
virtues, wrongly called passive, it was likely to follow that a disregard for the religious life would also gradually pervade minds. And that this is commonly the case with the champions of the new opinions, We gather from some of their sayings about the vows that are pronounced in religious orders. For they say that these vows are very remote from the spirit of our time inasmuch as they restrict the field of liberty; that they are suited to weak souls rather than to strong ones; and that they have absolutely no value to foster Christian perfection and the good of human society, but are rather an obstacle and a hindrance to both....

Ex his igitur, quae huc usque disseruimus, patet, ... non posse Nobis opiniones illas probari, quarum summam Americanismi nomine nonnulli indicant.

From what We have dealt with up to now, it is clear ... **3346**
that those opinions that, taken as a whole, some designate as "Americanism" cannot have Our approval.

### 3350–3353: Encyclical *Annum sacrum*, May 25, 1899

With this encyclical, Leo XIII prepared for the consecration of mankind to the Sacred Heart of Jesus in the Jubilee year of 1900.
*Ed.:* ASS 31 (1898/1899): 647–49 / Leo XIII, *Acta* (Rome) 19:72–76.

*The Regal Power of Christ*

Amplissimum istud maximumque obsequii et pietatis testimonium [*scilicet actus devovendi genus humanum Cordi Iesu*] omnino convenit Iesu Christo, quia ipse princeps est ac Dominus summus. Videlicet imperium eius non est tantummodo in gentes catholici nominis, aut in eos solum, qui sacro baptismate rite abluti, utique ad Ecclesiam, si spectetur ius, pertinent, quamvis vel error opinionum devios agat vel dissensio a caritate seiungat, sed complectitur etiam quotquot numerantur christianae fidei expertes, ita ut verissime in potestate Christi sit universitas generis humani.

This worldwide and solemn testimony of allegiance **3350**
and piety [*that is, the act of devotion to the humanity of the Heart of Jesus*] is completely appropriate to Jesus Christ, who is himself Prince and Supreme Lord. His empire extends not only over Catholic nations and those who, having been duly washed in the waters of holy baptism, belong by right to the Church, although erroneous opinions keep them astray or dissension separates them from ⟨the bond of⟩ charity; it comprises also all those who are deprived of the Christian faith, so that the whole human race is most truly under the power of Jesus Christ.

Nam qui Dei Patris Unigenitus est eandemque habet cum ipso substantiam, "splendor gloriae et figura substantiae eius" [*Hbr 1:3*], huic omnia cum Patre communia necesse est proptereaque quoque rerum omnium summum imperium. Ob eam rem Dei Filius de se ipse apud Prophetam "Ego autem" effatur "constitutus sum rex super Sion montem sanctum eius.... Dominus dixit ad me: Filius meus es tu, ego hodie genui te. Postula a me, et dabo tibi gentes hereditatem tuam, et possessionem tuam terminos terrae" [*Ps 2:6–8*]. Quibus declarat, se potestatem a Deo accepisse cum in omnem Ecclesiam, quae per Sion montem intelligitur, tum in reliquum terrarum orbem, qua eius late termini

For he who is the only begotten Son of God the Father, having the same substance with him and being the refulgence of his glory and the form of his substance [*cf. Heb 1:3*] necessarily has everything in common with the Father and therefore sovereign power over all things. This is why the Son of God thus speaks of himself through the prophet: "But I am appointed king by him over Zion, his holy mountain.... The Lord said to me, You are my son, this day have I begotten you. Ask of me and I will give you the Gentiles for your inheritance and the utmost parts of the earth for your possession" [*Ps 2:6–8*]. By these words he declares that he has power from God over the whole Church, which is signified by

proferuntur. Quo autem summa ista potestas fundamento nitatur, satis illa docent: "Filius meus es tu".

Hoc enim ipso quod omnium Regis est Filius, universae potestatis est heres: ex quo illa "Dabo tibi gentes hereditatem tuam". Quorum sunt ea similia, quae habet Paulus Apostolus: "Quem constituit heredem universorum" [*Hbr 1:2*].

**3351** Illud autem considerandum maxime, quid affirmaverit de imperio suo Iesus Christus ... suis ipse verbis. Quaerenti enim Romano praesidi "Ergo rex es tu?" sine ulla dubitatione respondit: "Tu dicis quia rex sum ego" [*Io 18:37*]. Atque huius magnitudinem potestatis et infinitatem regni illa ad Apostolos apertius confirmant: "Data est mihi omnis potestas in caelo et in terra" [*Mt 28:18*]. Si Christo data potestas omnis, necessario consequitur, imperium eius summum esse oportere, absolutum, arbitrio nullius obnoxium, nihil ut ei sit nec par nec simile; cumque data sit in caelo et in terra, debet sibi habere caelum terrasque parentia.

Re autem vera ius istud singulare sibique proprium exercuit, iussis nimirum Apostolis evulgare doctrinam suam, congregare homines in unum corpus Ecclesiae per lavacrum salutis, leges denique imponere, quas recusare sine salutis sempiternae discrimine nemo posset.

**3352** Neque tamen sunt in hoc omnia. Imperat Christus non iure tantum nativo, quippe Dei Unigenitus, sed etiam quaesito. Ipse enim "eripuit nos de potestate tenebrarum" [*Col 1:13*] idemque "dedit redemptionem semetipsum pro omnibus" [*1 Tim 2:6*]. Ei ergo facti sunt "populus acquisitionis" [*1 Pt 2:9*] non solum et catholici et quotquot christianum baptisma rite accepere, sed homines singuli et universi....

Cur autem ipsi infideles potestate dominatuque Iesu Christi teneantur, causam sanctus Thomas rationemque edisserendo docet. Cum enim de iudiciali eius potestate quaesisset, num ad homines porrigatur universos, affirmassetque "iudiciaria potestas consequitur potestatem regiam", plane concludit: "Christo omnia sunt subiecta quantum ad potestatem, etsi nondum sunt ei subiecta quantum ad exsecutionem potestatis."[1] Quae Christi potestas et imperium in homines exercetur per veritatem, per iustitiam, maxime per caritatem.

Mount Zion and also over the rest of the world to its uttermost ends.

On what foundation this sovereign power rests is made sufficiently plain by the words, "You are my Son." For by the very fact that he is the Son of the King of all, he is also the heir of universal power: hence the words "I will give you the Gentiles for your inheritance", which are similar to those used by Paul the apostle, "whom he has appointed the heir of all things" [*Heb 1:2*].

But we should now give most special consideration to the declarations made by Jesus Christ ... by his own words. To the Roman governor who asked him, "Are you then a king?" he answered unhesitatingly, "You say that I am a king" [*Jn 18:37*]. And the greatness of this power and the boundlessness of his kingdom is still more clearly declared in these words to the apostles: "All authority in heaven and on earth has been given to me" [*Mt 28:18*]. If then all power has been given to Christ, it follows of necessity that his empire must be supreme, absolute, and independent of the will of any other, so that none is either equal or like unto it: and since it has been given in heaven and on earth, it ought to have heaven and earth obedient to it.

And verily he has acted on this extraordinary and peculiar right when he commanded his apostles to preach his doctrine over the earth, to gather all men together into the one body of the Church by the baptism of salvation and to bind them by laws, which no one could reject without risking his eternal salvation.

But this is not all. Christ reigns not only by natural right as the Son of God, but also by a right that he has acquired. For he it was who snatched us "from the dominion of darkness" (*Col 1:13*] and "gave himself as a ransom for all" [*1 Tim 2:6*]. Therefore not only Catholics and those who have duly received Christian baptism, but also all men, individually and collectively, have become to him "a chosen people" [*1 Pet 2:9*]....

How it comes about that infidels themselves are subject to the power and dominion of Jesus Christ is clearly shown by St. Thomas, who gives us the reason and its explanation. For having put the question whether his judicial power extends to all men, and having stated that judicial authority flows naturally from royal authority, he concludes decisively as follows: "All things are subject to Christ as far as his power is concerned, although they are not all subject to him in the exercise of that power."[1] This sovereign power of Christ over men is exercised by truth, justice, and, above all, by charity.

*3352 [1] Thomas Aquinas, *Summa theologiae* III, q. 59, a. 4 ad 2 (Editio Leonina 11:545b).

*The Sacred Heart of Jesus as Object of Devotion*

Quoniamque inest in Sacro Corde symbolum atque expressa imago infinitae Iesu Christi caritatis, quae movet ipsa nos ad amandum mutuo, ideo consentaneum est dicare se Cordi eius augustissimo: quod tamen nihil aliud est quam dedere atque obligare se Iesu Christo, quia quidquid honoris, obsequii, pietatis divino Cordi tribuitur, vere et proprie Christo tribuitur ipsi.

And since there is in the Sacred Heart a symbol and **3353**
the express image of the infinite love of Jesus Christ that moves us to love one another, it is, therefore, fit and proper that we should consecrate ourselves to his most Sacred Heart—an act that is nothing else than an offering and a binding of oneself to Jesus Christ, for whatever honor, veneration, and love is given to this divine Heart is really and truly given to Christ himself.

## 3356: Response of the Holy Office to the Archbishop of Utrecht, August 21, 1901

*Ed.:* ASS 34 (1901/1902): 319f. / CollPF, 2nd ed., 2:421, no. 2121.

*The Matter of Baptism*

*Expos.:* Plures medici in nosocomiis aut alibi casu necessitatis infantes, praecipue in utero matris, baptizare solent aqua cum hydrargyro bichlorato corrosivo (gallice: chloride de mercure) permixta. Componitur fere haec aqua solutione unius partis huius chloreti hydrargici in mille partibus aquae, eaque solutione aquae potio venefica est. Ratio vero, cur hac mixtura utantur, est, ne matris uterus morbo afficiatur.

*Explanation:* Many physicians in hospitals and **3356**
elsewhere in cases of necessity are accustomed to baptize infants, especially in the mother's womb, with water mixed with mercury bichloride corrosive (in French: *chloride de mercure*). This water is compounded approximately of a solution of one part mercury chloride in a thousand parts of water, and in this solution of water the potion is toxic. The reason, in fact, for using this mixture is to prevent infection in the mother's womb.

*Qu.:* 1. Estne baptisma cum huiusmodi aqua administratum certo an dubie validum?

2. Estne licitum ad omne morbi periculum vitandum huiusmodi aqua sacramentum baptismatis administrare?

3. Licetne etiam tum hac aqua uti, quando sine ullo morbi periculo aqua pura adhiberi potest?

*Resp. (confirmata a Summo Pontifice, 23. Aug.):* Ad 1. Providebitur in 2.

Ad 2. Licere, ubi verum adest morbi periculum.

Ad 3. Negative.

*Questions:* 1. Is a baptism administered with such water of certain or doubtful validity?

2. Is it permitted to administer the sacrament of baptism with such water in order to avoid all danger of disease?

3. Is it permitted also to use this water when pure water can be used without any danger of disease?

*Responses (confirmed by the supreme pontiff on August 23):* To 1. This is provided in 2.

To 2. It is permitted when there is a real danger of disease.

To 3. No.

## 3358: Response of the Holy Office to the Theological Faculty of the University of Montreal, March 5, 1902

*Ed.:* ASS 35 (1902/1903): 162 / CollPF, 2nd ed., 2:424, no. 2131 / AnE 10 (1902): 337ab.

*The Methods of Extracting a Fetus*

*Qu.:* Utrum aliquando liceat e sinu matris extrahere fetus ectopicos adhuc immaturos, nondum exacto sexto mense post conceptionem?

*Resp.:* Negative, iuxta Decr. 4. Maii 1898 [**3336–3338*], vi cuius fetus et matris vitae, quantum fieri potest, serio et opportune providendum est; quoad vero tempus, iuxta idem Decretum, Orator meminerit, nullam partus accelerationem licitam esse, nisi perficiatur tempore ac modis, quibus ex ordinarie contingentibus matris ac fetus vitae consulatur.

*Question:* Is it sometimes permitted to extract from **3358**
the womb of the mother ectopic fetuses still immature, when the sixth month after conception has not passed?

*Response:* No, according to the decree of Wednesday, May 4, 1898 [**3336–3338*], by the force of which care must be taken seriously and fittingly, insofar as it can be done, for the life of the fetus and that of the mother; moreover, with respect to time, according to the same decree, the questioner is reminded that no acceleration of the birth is licit, unless it be performed at the time and according to the methods by which in the ordinary course of events the life of the mother and that of the fetus are considered.

## 3360–3364: Encyclical *Mirae caritatis*, May 28, 1902

*Ed.:* ASS 34 (1901/1902): 642–50 / Leo XIII, *Acta* (Rome) 2:118–30.

*The Eucharistic Christ as the Life of Men*

**3360** Beneficia porro ex Eucharistia manantia qui ... consideret, illud sane praestare atque eminere intelliget, quo cetera quaecumque sunt continentur: ex ipsa nempe vitam in homines, quae vere vita est, influere: "Panis quem ego dabo, caro mea est pro mundi vita" [*Io 6:52*].

Non uno modo ... Christus est vita ...: statim namque ut in terris "benignitas et humanitas apparuit Salvatoris nostri Dei" [*Tit 3:4*], nemo quidem ignorat vim quamdam continuo erupisse ordinis rerum prorsus novi procreatricem eamque in venas omnes societatis civilis et domesticae permanasse ...; quod autem praecipuum, hominum animos et studia ad veritatem religionis sanctitatemque morum traducta atque adeo vitam homini communicatam caelestem plane ac divinam....

At vero, quoniam haec ipsa de qua dicimus vita expressam habet similitudinem cum vita hominis naturali, sicut altera cibo alitur ac viget, ita alteram sustentari cibo suo et augeri oportet. Apte hic [*cibus*] facit revocare, quo quidem Christus tempore ac modo moverit animos hominum et adduxerit, ut panem vivum, quem daturus erat, ... exciperent.... "Si quis manducaverit ex hoc pane, vivet in aeternum ..." [*Io 6:52*]. Gravitatem porro praecepti ita ipse convincit: "Amen, amen, dico vobis, nisi manducaveritis carnem Filii hominis et biberitis eius sanguinem, non habebitis vitam in vobis" [*Io 6:54*].

Now if anyone will ... consider the benefits that flow from the Eucharist, he will understand that conspicuous and chief among them all is that in which the rest, without exception, are included; in a word, it is for men the source of life, of that life which best deserves the name. "The bread which I shall give for the life of the world is my flesh" [*Jn 6:51*].

In more than one way ... is Christ "the life".... Everyone is aware that no sooner had "the goodness and loving kindness of God our Savior appeared" [*Tit 3:4*] than there at once burst forth a certain creative force, which issued in a new order of things and flowed through all the veins of society, civil and domestic ...; and most important of all, man's thoughts and energies were turned toward religious truth and the pursuit of holiness. Thus was life communicated to man, a life truly heavenly and divine....

But now, since this life of which We are speaking bears a definite resemblance to the natural life of man, as the one draws its nourishment and strength from food, so also the other must have its own food whereby it may be sustained and augmented. And here it will be opportune to recall to mind on what occasion and in what manner Christ moved and prepared the hearts of men for the ... reception of the living bread he was about to give them.... "If any one eats of this bread, he will live for ever ..." [*Jn 6:51*]. And in these other words, he brings home to them the gravity of the precept: "Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you" [*Jn 6:53*].

**3361** Absit igitur pervagatus ille error perniciosissimus opinantium, Eucharistiae usum ad eos fere amandandum esse, qui vacui curis angustique animo conquiescere instituant in quodam vitae religiosioris proposito. Ea quippe res, qua nihil sane nec excellentius nec salutarius, ad omnes omnino, cuiuscumque demum muneris praestantiaeve sint, attinet, quotquot velint (neque unus quisquam non velle debet) divinae gratiae in se fovere vitam, cuius ultimum est adeptio vitae cum Deo beatae.

Away, then, with the widespread but most mischievous error of those who give it as their opinion that the reception of the Eucharist is in a manner reserved for those narrow-minded persons (as they are deemed) who rid themselves of the cares of the world in order to find rest in some kind of professedly religious life. For this gift, than which nothing can be more excellent or more conducive to salvation, is offered to all those, whatever their office or dignity may be, who wish—as every one ought to wish—to foster in themselves that life of divine grace whose goal is the attainment of the life of blessedness with God.

*The Eucharistic Bond between the Church and the Communion of Saints*

**3362** ... Vel signa ipsa quibus huiusmodi constat sacramentum peropportuna coniunctionis incitamenta sunt. Qua de re sanctus Cyprianus: "... Quando Dominus corpus suum panem vocat de multorum granorum

... Add to this that the outward and visible elements of this sacrament supply a singularly appropriate stimulus to union. On this topic St. Cyprian writes: "... For when our Lord calls his body bread, a substance that is kneaded

adunatione congestum, populum nostrum quem portabat indicat adunatum; et quando sanguinem suum vinum appellat de botris atque acinis plurimis expressum atque in unum coactum, gregem item nostrum significat commixtione adunatae multitudinis copulatum."[1]

Similiter Angelicus Doctor[2] ex Augustini sententia haec habet: "'Dominus noster corpus et sanguinem suum in eis rebus commendavit, quae ad unum aliquid rediguntur ex multis; namque aliud, scilicet panis, ex multis granis in unum constat, aliud, scilicet vinum, in unum ex multis acinis confluit',[3] et ideo Augustinus alibi dicit: 'O sacramentum pietatis, o signum unitatis, o vinculum caritatis.'"[4]

Quae omnia confirmantur Concilii Tridentini sententia, Christum Eucharistiam Ecclesiae reliquisse "tamquam symbolum eius unitatis et caritatis, qua Christianos omnes inter se coniunctos et copulatos esse voluit ... symbolum unius illius corporis, cuius ipse caput exsistit ..." [*1635, 1638*]. Idque edixerat Paulus: "Quoniam unus panis, unum corpus multi sumus, omnes qui de uno pane participamus" [*1 Cor 10:17*]....

Mutuae praeterea inter vivos caritatis gratia, cui a sacramento eucharistico tantum accedit roboris et incrementi, Sacrificii praesertim virtute ad omnes permanat qui in Sanctorum communione numerantur. Nihil est enim aliud Sanctorum communio ... nisi mutua auxilii, expiationis, precum, beneficiorum communicatio inter fideles vel caelesti patria potitos vel igni piaculari addictos vel adhuc in terris peregrinantes, in unam coalescentes civitatem, cuius caput Christus, cuius forma caritas.

Hoc autem fide est ratum, etsi soli Deo Sacrificium augustum offerri liceat, tamen etiam honori Sanctorum in caelis cum Deo regnantium, qui illos coronavit, celebrari posse ad eorum patrocinium nobis conciliandum atque etiam, ut ab Apostolis traditum, ad labes fratrum abolendas, qui, iam in Domino mortui, nondum plane sint expiati....

Ipsum [*sacramentum Eucharistiae*] denique est velut anima Ecclesiae, ad quod ipsa sacerdotalis gratiae amplitudo per varios ordinum gradus dirigitur.

together out of many grains, he indicates that we his people, whom he sustains, are bound together in close union; and when he speaks of his blood as wine, in which the juice pressed from many clusters of grapes is mingled in one fluid, he likewise indicates that we his flock are by the commingling of a multitude of persons made one."[1]

In like manner the Angelic Doctor,[2] adopting the sentiments of St. Augustine, writes: "Our Lord has bequeathed to us his body and blood in ⟨the form of⟩ these elements in which a multitude of things have been reduced to unity, for one of them, namely, bread, consisting as it does of many grains, is yet one, and the other, that is to say, wine, has its unity of being from the confluent juice of many grapes,[3] and therefore St. Augustine elsewhere says: 'O Sacrament of mercy, O sign of unity, O bond of charity!'"[4]

All of which is confirmed by the declaration of the Council of Trent that Christ left the Eucharist in his Church "as a symbol of that unity and charity whereby he would have all Christians mutually joined and united ... a symbol of that one body of which he is himself the head ..." [*cf. *1635, 1638*]. The same idea had been expressed by St. Paul when he wrote: "We who are many are one body, for all we who partake of the one bread" [*1 Cor 10:17*]....

Besides all this, the grace of mutual charity among the **3363**
living, which derives from the sacrament of the Eucharist so great an increase of strength, is further extended by virtue of the Sacrifice to all those who are numbered in the communion of saints. For the communion of saints is nothing but ... the mutual communication of help, expiation, prayers, blessings, among all the faithful, who, whether they have already attained to the heavenly home or are detained in the purgatorial fire or are yet exiles here on earth, all enjoy the common franchise of that city whereof Christ is the head and the constitution is charity.

For faith teaches us that, although the venerable Sacrifice may be lawfully offered to God alone, yet it may be celebrated in honor of the saints reigning in heaven with God, who has crowned them in order that we may gain for ourselves their patronage. And it may also be offered—in accordance with an apostolic tradition—for the purpose of expiating the sins of those of the brethren who, having died in the Lord, have not yet been fully purified....

In a word, this [*sacrament of the Eucharist*] is, as it **3364**
were, the very soul of the Church; and to it the grace of the priesthood is ordered and directed in all its fullness

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*3362 [1] Cyprian of Carthage, letter (69) to Magnus 5 (CSEL 3/II:754$_{6-11}$ / PL 3:1189 [= chap. 6]).
[2] Thomas Aquinas, *Summa theologiae* III, q. 79, a. 1 (Editio Leonina 12:218a).
[3] Augustine, *In evangelium Iohannis*, tract. 26, no. 17 (R. Willems: CpChL 36 [1954]: 268$_{8-11}$ / PL 35:1614).
[4] Ibid., 13 (CpChL 36:266$_{26f.}$ / PL 35:1613).

Indidemque haurit habetque Ecclesia omnem virtutem suam et gloriam, omnia divinorum charismatum ornamenta, bona omnia: quae propterea summam curarum in eo collocat, ut fidelium animos ad intimam cum Christo coniunctionem per sacramentum Corporis et Sanguinis eius instruat et adducat.

and through the various degrees of order. From the same source the Church draws and has all her strength, all her glory, her every supernatural endowment and adornment, every good thing that is here; wherefore she makes it the greatest of all her cares to prepare and lead the hearts of the faithful to an intimate union with Christ through the sacrament of his Body and Blood, and to draw them thereto.

## PIUS X: August 4, 1903–August 20, 1914

### 3370: Encyclical *Ad diem illum*, February 2, 1904

This encyclical was published on the occasion of the fiftieth anniversary of the definition of the Immaculate Conception of Mary. It is concerned, above all, with the mediation of grace through Mary.

*Ed.:* ASS 36 (1903/1904): 453f. / Pius X, *Acta* 1:153–55.

*The Blessed Virgin Mary as Mediatrix of Grace*

**3370** Ex hac autem Mariam inter et Christum communione dolorum ac voluntatis "promeruit" illa, "ut reparatrix perditi orbis dignissime fieret",[1] atque ideo universorum munerum dispensatrix, quae nobis Iesus nece et sanguine comparavit.

Equidem non diffitemur horum erogationem munerum privato proprioque iure esse Christi; siquidem et illa eius unius morte sunt parta, et Ipse pro potestate mediator Dei atque hominum est. Attamen, pro ea quam diximus dolorum atque aerumnarum Matris cum Filio communione, hoc Virgini augustae datum est, ut sit "totius terrarum orbis potentissima apud unigenitum Filium suum mediatrix et conciliatrix."[2]

Fons igitur Christus est, "et de plenitudine eius nos omnes accepimus" [*Io 1:16*]; "ex quo totum corpus compactum et connexum per omnem iuncturam subministrationis ... augmentum corporis facit in aedificationem sui in caritate" [*Eph 4:16*]. Maria vero ... "aquaeductus"[3] est aut etiam collum, per quod corpus cum capite iungitur....[4]

Patet itaque abesse profecto plurimum, ut nos Deiparae supernaturalis gratiae efficiendae vim tribuamus, quae Dei unius est. Ea tamen, quoniam universis sanctitate praestat coniunctioneque cum Christo atque a Christo ascita in humanae salutis opus, *de congruo,* ut aiunt,

And from this communion of will and suffering between Christ and Mary, she merited to become "most worthily the reparatrix of the lost world"[1] and dispensatrix of all the gifts that our Savior purchased for us by his death and by his blood.

It cannot, of course, be denied that the dispensation of these treasures is the particular and peculiar right of Jesus Christ, for they are the exclusive fruit of his death, who by his nature is the mediator between God and man. Nevertheless, by this companionship in sorrow and suffering already mentioned between the Mother and the Son, it has been allowed to the august Virgin to be "the most powerful mediatrix and advocate of the whole world in the presence of her only begotten Son."[2]

The source, then, is Christ "from [whose] fulness we have all received" [*Jn 1:16*]; "from whom the whole body, joined and knit together by every joint with which it is supplied ... makes bodily growth and upbuilds itself in love" [*Eph 4:16*]. But Mary ... is "the aqueduct",[3] or rather also the neck, by which the head is joined to the body....[4]

We are, then, it will be seen, very far from attributing to the Mother of God a productive power of grace—a power that belongs to God alone. Yet, since Mary carries it over all in holiness and union with Christ and has been associated by Christ in the work of redemption, she

*3370 [1] Eadmer, *De excellentia Virginis Mariae* 9 (PL 159:573).

[2] Pius IX, bull *Ineffabilis Deus*, December 8, 1854 (CollLac 6:843a).

[3] Bernard of Clairvaux, homily for the Feast of Mary's Nativity *De aquaeductu*, no. 4 (*Opera* 5, ed. J. Leclercq and H. M. Rochais [Rome, 1968], $277_{10}$ / PL 183:440).

[4] Bernardine of Siena, *Quadragesimale de evangelio aeterno*, sermo 51, art. 3, a. 1: The fullness of grace is "in Christ as flowing forth from the head; in Mary as being transfused from the neck to the whole body of the Church" (in Christo ut in capite influente; in Maria ut in collo toti corpori Ecclesiae transfundente; *Opera omnia* 4 [Quaracchi, 1956], $551_{23}$).

promeret nobis, quae Christus *de condigno* promeruit, estque princeps largiendarum gratiarum ministra.

merits for us *de congruo* ⟨in a congruous manner⟩, in the language of theologians, what Christ merits for us *de condigno* ⟨in a condign manner⟩, and she is the supreme minister of the distribution of graces.

### 3372: Response of the Biblical Commission, February 13, 1905

*Ed.:* ASS 37 (1904/1905): 666 / AnE 13 (1905): 172b / EnchB no. 160.

*"Implicit Citations" in Sacred Scripture*

*Qu.:* Utrum ad enodandas difficultates, quae occurrunt in nonnullis sacrae Scripturae textibus, qui facta historica referre videntur, liceat exegetae catholico asserere, agi in his de citatione tacita vel implicita documenti ab auctore non inspirato conscripti, cuius asserta omnia auctor inspiratus minime approbare aut sua facere intendit, quaeque ideo ab errore immunia haberi non possunt?

*Resp. (confirmata a Summo Pontifice, 13. Febr.):* Negative, excepto casu, in quo, salvis sensu ac iudicio Ecclesiae, solidis argumentis probetur:

1. Hagiographum alterius dicta vel documenta revera citare, et
2. eadem nec probare nec sua facere, ita ut iure censeatur non proprio nomine loqui.

*Question:* In order to resolve difficulties that occur **3372** in some texts of Sacred Scripture that seem to relate historical facts, is the Catholic exegete permitted to assert that in these it is a matter of a tacit or implicit citation of a document written by a non-inspired author, all of whose assertions the inspired author by no means intends to approve or make his own and which, therefore, cannot be considered immune from error?

*Response (confirmed by the supreme pontiff on February 13):* No, except in the case where, preserving the sense and judgment of the Church, it is proved by strong arguments:

1. that the sacred writer really is citing the words or documents of another, and
2. that he does not approve the same or make them his own, so that it is rightly decided that he is not speaking in his own name.

### 3373: Response of the Biblical Commission, June 23, 1905

*Ed.:* ASS 38 (1905/1906): 124f. / AnE 13 (1905): 353b / EnchB no. 161.

*The Parts of Sacred Scripture Only Apparently Historical*

*Qu.:* Utrum admitti possit tamquam principium rectae exegeseos sententia, quae tenet, sacrae Scripturae libros, qui pro historicis habentur, sive totaliter sive ex parte non historiam proprie dictam et obiective veram quandoque narrare, sed speciem tantum historiae prae se ferre ad aliquid significandum a proprie litterali seu historica verboram significatione alienum?

*Resp. (confirmata a Summo Pontifice):* Negative, excepto tamen casu non facile nec temere admittendo, in quo, Ecclesiae sensu non refragante eiusque salvo iudicio, solidis argumentis probetur, Hagiographum voluisse non veram et proprie dictam historiam tradere, sed sub specie et forma historiae parabolam, allegoriam, vel sensum aliquem a proprie litterali seu historica verborum significatione remotum proponere.

*Question:* Can the opinion be admitted as a principle **3373** of sound exegesis that holds that the books of Sacred Scripture that are held to be historical, either in whole or in part, sometimes do not narrate history properly so called, which is objectively true, but present an appearance of history only, to signify something different from the properly literal and historical significance of the words?

*Response (confirmed by the supreme pontiff):* No, except in the case, however, not readily or rashly to be admitted, where without opposing the sense of the Church and preserving her judgment, it is proved with strong arguments that the sacred writer did not wish to put down true history, and history properly so-called, but to set forth, under the appearance and form of history, a parable, an allegory, or some meaning removed from the properly literal or historical significance of the words.

### 3375–3383: Decree *Sacra Tridentina Synodus*, December 16 (20), 1905

This decree was issued in response to heated debates in Belgium over the question of frequent communion. It was adopted on December 16, confirmed by the pope on December 17, and published on December 20, 1905.

The decree enumerates the essential conditions for the daily reception of communion: the state of grace and the right intention. It opposes the opinion that the recipient should not be in a state of venial sin intentionally committed.

In a decree of 1910 (*3530–3536), the requisite age for the reception of first communion was established. On December 8, 1938, the Congregation of the Sacraments published an "Internal Instruction concerning Habitual Daily Communion in Seminaries, Colleges, and Religious Communities and the Prevention of Abuses" (PerRMor 28 [1939]: 317–24).

*Ed.:* ASS 38 (1905/1906): 401–5 / AAS 2 (1910): 894–97 / Pius X, *Acta* 2:251–55 / CollPF, 2nd ed., 2:464, no. 2225.

### *Daily Eucharistic Communion*

**3375** ... Desiderium vero Iesu Christi et Ecclesiae, ut omnes Christifideles quotidie ad sacrum convivium accedant, in eo potissimum est, ut Christifideles per sacramentum Deo coniuncti robur inde capiant ad compescendam libidinem, ad leves culpas quae quotidie occurrunt abluendas, et ad graviora peccata, quibus humana fragilitas est obnoxia, praecavenda: non autem praecipue, ut Domini honori ac venerationi consulatur, nec, ut sumentibus id quasi merces aut praemium sit suarum virtutum. Unde S. Tridentinum Concilium Eucharistiam vocat "antidotum, quo liberemur a culpis quotidianis et a peccatis mortalibus praeservemur" [*1638*]....

... The desire, in fact, of Jesus Christ and of the Church that all the faithful of Christ approach the sacred banquet daily consists above all in this, that the faithful of Christ being joined with God through the sacrament may receive from it the strength to restrain passion, to wash away the little faults that occur daily, and to guard against more grievous sins to which human frailty is subject; not principally, however, to render honor and veneration to God or as a sort of compensation or reward for the virtues of those who receive ⟨communion⟩. Whence, the Sacred Council of Trent calls the Eucharist "an antidote, by which we are freed from daily faults and are preserved from mortal sins" [*1638*]....

**3376** Defervescente interim pietate ac potissimum Ianseniana lue undequaque grassante disputari coeptum est de dispositionibus, quibus ad frequentem et quotidianam communionem accedere oporteat, atque alii prae aliis maiores ac difficiliores tamquam necessarias expostularunt. Huiusmodi disceptationes id effecerunt, ut perpauci digni haberentur, qui ss. Eucharistiam quotidie sumerent et ex tam salutifero sacramento pleniores effectus haurirent, contentis ceteris eo refici aut semel in anno aut singulis mensibus, vel unaquaque ad summum hebdomada. Quin etiam eo severitatis ventum est, ut a frequentanda caelesti mensa integri coetus excluderentur, uti mercatorum, aut eorum, qui essent matrimonio coniuncti.

Because piety grew cold in the interim, and especially because the plague of Jansenism raged on all sides, disputes began as to what dispositions are necessary for approaching communion on a frequent and daily basis, and some more than others demanded the greater and more difficult as necessary. Such discussions brought it about that very few were judged worthy to partake of the most holy Eucharist every day and to draw the more abundant effects from such a salutary sacrament: the rest being content to be renewed either once a year or every month, or at most once a week. Such a point of severity was reached that entire groups were excluded from frequenting the heavenly table, for example, merchants or those joined in marriage.

**3377** Nonnulli tamen in contrariam abierunt sententiam. Hi arbitrati communionem quotidianam iure divino esse praeceptam, ne dies ulla praeteriret a communione vacua, ... etiam feria VI in Parasceve Eucharistiam sumendam censebant et ministrabant.[1]

Yet others went astray to the contrary view. Judging daily communion to be a divine precept, and in order that not a day might pass without communion,... they believed that it was necessary to receive and distribute the Eucharist even on Good Friday.[1]

**3378** Ad haec Sancta Sedes officio proprio non defuit [*cf. *2090–2095, 2323*]. ... Virus tamen Ianseniarum, quod bonorum etiam animos infecerat, sub specie honoris ac venerationis Eucharistiae debiti, haud penitus evanuit. Quaestio de dispositionibus ad frequentandam recte ac legitime communionem Sanctae Sedis declarationibus supervixit; quo factum est, ut nonnulli etiam boni nominis theologi raro et positis compluribus condicionibus

The Holy See did not neglect its duty in this regard [*cf. *2090–2095, 2323*]. ... Nevertheless, the Jansenist virus, which had infected even the minds of good people under the semblance of the honor and veneration due to the Eucharist, did not completely disappear. The question of the dispositions for properly and legitimately receiving frequent communion continued even after the declarations of the Holy See; as a result, even some

*3377 [1] Cf. the decree of the Congregation of the Council of February 12, 1679 (*2095 and 2090°) in relation to the eucharistic movement that developed in the fifteenth and sixteenth centuries in northern Italy and especially in Spain. The conclusion that communion should also be provided on Good Friday was maintained in particular by Antonio Velásquez Pinto, C.R.M., *Tesoro de los Christianos* (Madrid, 1662). Against this conclusion, the above-mentioned decree had already upheld the Roman usage. After the reform of the Holy Week liturgy, the previously rejected usage was admitted: cf. the decree of the Congregation of Rites, *Maxima Redemptionis* of November 16, 1955, instruction no. 19 (AAS 47 [1955]: 846).

quotidianam communionem fidelibus permitti posse censuerint.

reputable theologians have held that daily communion could be permitted for the faithful only rarely and under numerous conditions.

Concilii Congregatio ... statuit et declaravit:

The Congregation of the Council has ... established and decreed: **3379**

1. Communio frequens et quotidiana ... omnibus Christifidelibus cuiusvis ordinis aut condicionis pateat, ita ut nemo, qui in statu gratiae sit et cum recta piaque mente ad s. mensam accedat, impediri ab ea possit.

1. Frequent and daily communion ... must be open to all the faithful of whatever class or condition, so that none who is in the state of grace and approaches the holy table with a right and pious intention may be turned away from it.

2. Recta autem mens in eo est, ut qui ad s. mensam accedit, non usui aut vanitati aut humanis rationibus imdulgeat, sed Dei placito satisfacere velit, ei arctius caritate coniungi ac divino illo pharmaco suis infirmitatibus ac defectibus occurrere.

2. The right intention consists in this, that a person approach the holy table, not from routine, vanity, or human motives, but because he wishes to please God, to be more closely united with him in charity, and to overcome his infirmities and defects by means of this divine remedy. **3380**

3. Etsi quam maxime expediat, ut frequenti et quotidiana communione utentes venialibus peccatis, saltem plene deliberatis, eorumque affectu sint expertes, sufficit nihilominus, ut culpis mortalibus vacent, cum proposito, se numquam in posterum peccaturos....

3. Though it is extremely desirable that those who practice frequent and daily communion be free from venial sins, or at least from fully deliberate ones, and from all attachment to them, yet it is enough that they be free from mortal sins and resolved never to sin again.... **3381**

4. ... Curandum est, ut sedula ad sacram communionem praeparatio antecedat et congrua gratiarum actio inde sequatur iuxta uniuscuiusque vires, condicionem ac officia.

4. ... Care must be taken that holy communion be preceded by a solid preparation and followed by a proper thanksgiving, according to each one's strength, condition, and duties. **3382**

5. ... Confessarii consilium intercedat. Caveant tamen confessarii, ne a frequenti seu quotidiana communione quemquam avertant, qui in statu gratiae reperiatur et recta mente accedat....

5. ... The advice of a confessor should be sought. Nevertheless, confessors should take care not to keep away from frequent or daily communion anyone who is found ⟨to be⟩ in the state of grace and who approaches ⟨the sacrament⟩ with the right disposition.... **3383**

### 3385–3388: Decree *Provida sapientique cura*, January 18, 1906

Since the Tridentine decree *Tametsi* (*1813–1816) had authority only in certain German territories, some uncertainties arose in marital legislation. These were further increased by the modification of territorial boundaries. In order to resolve this problem, the German bishops, together with the Congregation of the Inquisition, collaborated on the decree *Provida sapientique cura*.

*Ed.:* ASS 39 (1906/1907): 82–84 / Pius X, *Acta* 3:10–12 / AnE 14 (1906): 149b–150a / ArchKKR 86 (1906): 344f.

*The Tridentine Norm concerning Clandestine Marriages*

... I. In universo hodierno Imperio Germaniae caput *"Tametsi"* Concilii Tridentini [*1813–1816], quamvis in pluribus locis sive per expressam publicationem sive per legitimam observantiam nondum fuerit certo promulgatum et inductum, tamen inde a die festo Paschae (id est a die 15. Aprilis) huius anni 1906 omnes catholicos, etiam hucusque immunes a forma Tridentina servanda, ita adstringat, ut inter se non aliter quam coram parocho et duobus vel tribus testibus validum matrimonium celebrare possint [*cf.* *3468–3474].

... I. Even though the chapter *Tametsi* of the Council of Trent [*1813–1816], has certainly not yet been promulgated and introduced in many places—either by express publication or by lawful observance—nevertheless, beginning on the feast of Easter (that is, on April 15) this year, 1906, it must bind all Catholics in the entire German empire today, even those who, up until now, were exempt from the Tridentine form, so that they cannot celebrate a valid marriage between one another except in the presence of a parish priest and two or three witnesses [*cf.* *3468–3474]. **3385**

**3386** II. Matrimonia mixta, quae a catholicis cum haereticis vel schismaticis contrahuntur, graviter sunt manentque prohibita, nisi accedente iusta gravique causa canonica, datis integre, formiter, utrimque legitimis cautionibus, per partem catholicam dispensatio super impedimento mixtae religionis rite fuerit obtenta.

Quae quidem matrimonia, dispensatione licet impetrata, omnino in facie Ecclesiae coram parocho ac duobus tribusve testibus celebranda sunt, adeo ut graviter delinquant, qui coram ministro acatholico vel coram solo civili magistratu vel alio quolibet modo clandestino contrahunt. Immo si qui catholici in matrimoniis istis mixtis celebrandis ministri acatholici operam exquirunt vel admittunt, aliud patrant delictum et canonicis censuris subiacent.

**3387** Nihilominus matrimonia mixta in quibusvis Imperii Germanici provinciis et locis, etiam in iis, quae iuxta Romanarum Congregationum decisiones vi irritanti capitis *"Tametsi"* certo hucusque subiecta fuerunt, non servata forma Tridentina iam contracta vel (quod Deus avertat) in posterum contrahenda, dummodo nec aliud obstet canonicum impedimentum, nec sententia nullitatis propter impedimentum clandestinitatis ante diem festum Paschae huius anni legitime lata fuerit et mutuus coniugum consensus usque ad dictam diem perseveraverit, pro validis omnino haberi volumus idque expresse declaramus, definimus atque decernimus.

**3388** III. Ut autem iudicibus ecclesiasticis tuta norma praesto sit, hoc idem iisdemque sub condicionibus et restrictionibus declaramus, statuimus ac decernimus de matrimoniis acatholicorum, sive haereticorum sive schismaticorum, inter se in iisdem regionibus non servata forma Tridentina hucusque contractis vel in posterum contrahendis; ita ut, si alter vel uterque acatholicorum coniugum ad fidem catholicam convertatur, vel in foro ecclesiastico controversia incidat de validitate matrimonii duorum acatholicorum cum quaestione validitatis matrimonii ab aliquo catholico contracti vel contrahendi conexa, eadem matrimonia ceteris paribus pro omnino validis pariter habenda sint....

II. Mixed marriages, which are contracted by Catholics with heretics or schismatics, are and remain firmly prohibited, unless, when a just and grave canonical reason is present, the legitimate cautions have been given to both parties, fully and according to form, ⟨and⟩ a dispensation has been duly obtained from the impediment of the mixed religion by the Catholic party.

These marriages, to be sure, although a dispensation has been procured, are by all means to be celebrated in the sight of the Church, in the presence of a priest and two or three witnesses, so much so that they sin gravely who contract them in the presence of a non-Catholic minister or in the presence of only a civil magistrate or in any clandestine manner. Moreover, if any Catholics in celebrating these marriages seek and accept the service of a non-Catholic minister, they commit another sin and are subject to canonical censures.

Nevertheless, mixed marriages in all provinces and localities of the German Empire, even in those that according to the decisions of the Roman Congregations have thus far been subject to the definitely invalidating force of the chapter *Tametsi*, already contracted without preserving the Tridentine form or (and, may God forbid this) to be contracted in the future, provided no other canonical impediment stands in the way and no decision of nullity because of the impediment of clandestinity has been lawfully passed before the feast day of Easter of this year and the mutual consent of the spouses has persevered up to the said day, these mixed marriages we wish to be upheld as entirely valid, and we declare, define, and decree this expressly.

III. In order, however, that a safe norm may be guaranteed for ecclesiastical judges, we declare, decide, and decree this same ⟨pronouncement⟩, and under the same conditions and restrictions, with regard to non-Catholic marriages, whether of heretics or of schismatics, thus far contracted between themselves in the same regions without preserving the Tridentine formula or hereafter to be contracted; so that, if one or both of the non-Catholic spouses should be converted to the Catholic faith, or controversy should occur in an ecclesiastical court regarding the validity of the marriage of two non-Catholics, which is bound up with the question of the validity of the marriage contracted or to be contracted by some Catholic, these same marriages, all other things being equal, are similarly to be held as entirely valid....

### 3391: Decree of the Holy Office, April 25, 1906

The decree, confirmed by Pius X on April 26, is directed against those theologians who, in reference to the Council of Florence (cf. *1324), taught that express mention of the senses to be anointed belongs to the essential form of the anointing of the sick.

*Ed.:* ASS 39 (1906/1907): 273 / AnE 14 (1906): 278a.

*The Necessary Form of Extreme Unction*

Cum ... quaesitum fuerit, ut unica determinaretur formula brevis in administratione sacramenti Extremae Unctionis in casu mortis imminentis, ... [*Inquisitores*] decreverunt:

In casu verae necessitatis sufficere formam: "Per istam sanctam unctionem indulgeat tibi Dominus, quidquid deliquisti. Amen."

Since ... it has been asked that a single brief formula be established for administering the sacrament of extreme unction in case of imminent death,... [*the Inquisitors*] have decreed: **3391**

In case of real necessity, this form suffices: "By means of this holy oil, may the Lord pardon you for whatever wrong you have done. Amen."

**3394–3397: Response of the Biblical Commission, June 27, 1906**

*Ed.:* ASS 39 (1906/1907): 377f. / AnE 14 (1906): 305 / EnchB nos. 181–84.

*The Mosaic Authorship of the Pentateuch*

*Qu. 1:* Utrum argumenta a criticis congesta ad impugnandam authentiam mosaicam sacrorum librorum, qui Pentateuchi nomine designantur, tanti sint ponderis, ut, posthabitis quampluribus testimoniis utriusque Testamenti collective sumptis, perpetua consensione populi iudaici, Ecclesiae quoque constanti traditione nec non indiciis internis, quae ex ipso textu eruuntur, ius tribuant affirmandi, hos libros non Moysen habere auctorem, sed ex fontibus maxima ex parte aetate mosaica posterioribus fuisse confectos?

*Resp.:* Negative.

*Question 1:* Are the arguments accumulated by critics to impugn the Mosaic authenticity of the Sacred Books that are designated by the name of Pentateuch of such weight that, in spite of the very many indications of both Testaments taken together, the continuous conviction of the Jewish people, and also the unbroken tradition of the Church in addition to the internal evidences drawn from the text itself, they justify affirming that these books were not written by Moses but were composed for the most part from sources later than the time of Moses? **3394**

*Response:* No.

*Qu. 2:* Utrum mosaica authentia Pentateuchi talem necessario postulet redactionem totius operis, ut prorsus tenendum sit, Moysen omnia et singula manu sua scripsisse vel amanuensibus dictasse; an etiam eorum hypothesis permitti possit, qui existimant, eum opus ipsum a se sub divinae inspirationis afflatu conceptum alteri vel pluribus scribendum commisisse, ita tamen, ut sensa sua fideliter redderent, nihil contra suam voluntatem scriberent, nihil omitterent; ac tandem opus hac ratione confectum, ab eodem Moyse principe inspiratoque auctore probatum, ipsiusmet nomine vulgaretur?

*Question 2:* Does the Mosaic authenticity of the Pentateuch necessarily demand such a redaction of the whole work that it must be held absolutely that Moses wrote all and each book with his own hand or dictated them to copyists; or, also, can the hypothesis be permitted of those who think that the work was conceived by him under the influence of divine inspiration and was committed to another or several to be put into writing, but in such manner that they rendered his thought faithfully, wrote nothing contrary to his wish, omitted nothing; and, finally, when the work was composed in this way, approved by Moses as its chief and inspired author, it was published under his name? **3395**

*Resp.:* Negative ad primam partem; affirmative ad secundam.

*Response:* No, for the first part; yes, for the second.

*Qu. 3:* Utrum absque praeiudicio mosaicae authentiae Pentateuchi concedi possit, Moysen ad suum conficiendum opus fontes adhibuisse, scripta videlicet documenta vel orales traditiones, ex quibus secundum peculiarem scopum sibi propositum et sub divinae inspirationis afflatu nonnulla hauserit eaque ad verbum vel quoad sententiam contracta vel amplificata ipsi operi inseruerit?

*Resp.:* Affirmative.

*Question 3:* Can it be granted, without prejudice to the Mosaic authenticity of the Pentateuch, that Moses for the composition of the work made use of sources, namely, written documents or oral tradition, from which, according to the particular goal set before him and under the influence of divine inspiration, he made some borrowings, and these, arranged word for word according to sense or amplified, he inserted into the work itself? **3396**

*Response:* Yes.

*Qu. 4:* Utrum salva substantialiter mosaica authentia et integritate Pentateuchi admitti possit, tam longo saeculorum decursu nonnullas ei modificationes

*Question 4:* Can it be admitted, safeguarding substantially the Mosaic authenticity and the integrity of the Pentateuch, that over such a long course of ages it **3397**

obvenisse, uti: additamenta post Moysi mortem vel ab auctore inspirato apposita vel glossas et explicationes textui interiectas, vocabula quaedam et formas e sermone antiquato in sermonem recentiorem translatas, mendosas demum lectiones vitio amanuensium adscribendas, de quibus fas sit ad normas artis criticae disquirere et iudicare?

*Resp.:* Affirmative, salvo Ecclesiae iudicio.

underwent some modifications, for example: additions made after the death of Moses or by an inspired author or glosses and explanations inserted in the texts, certain words and forms of the antiquated language translated into more modern language; finally false readings to be ascribed to the errors of copyists, which should be examined and judged according to the norms of textual criticism.

*Response:* Yes, the judgment of the Church being maintained.

### 3398–3400: Response of the Biblical Commission, May 29, 1907

*Ed.:* ASS 40 (1907): 383f. / AnE 15 (1907): 259f. / EnchB nos. 187–89.

*The Author and Historical Truth of the Fourth Gospel*

**3398** *Qu. 1:* Utrum ex constanti, universali ac solemni Ecclesiae traditione iam a saeculo II decurrente,

prout maxime eruitur:

a) ex SS. Patrum, scriptorum ecclesiasticorum, imo etiam haereticorum, testimoniis et allusionibus, quae, cum ab Apostolorum discipulis vel primis successoribus derivasse oportuerit, necessario nexu cum ipsa libri origine cohaerent;

b) ex recepto semper et ubique nomine auctoris quarti Evangelii in canone et catalogis sacrorum Librorum;

c) ex eorundem Librorum vetustissimis manuscriptis, codicibus et in varia idiomata versionibus;

d) ex publico usu liturgico inde ab Ecclesiae primordiis toto orbe obtinente;

praescindendo ab argumento theologico, tam solido argumento historico demonstretur Ioannem Apostolum et non alium quarti Evangelii auctorem esse agnoscendum, ut rationes a criticis in oppositum adductae hanc traditionem nullatenus infirment?

*Resp.:* Affirmative.

*Question 1:* On the basis of the constant, universal, and solemn tradition of the Church coming down from the second century,

inasmuch as it is taken chiefly:

a. from the testimonies and allusions of the holy Fathers, ecclesiastical writers, even heretics, which, since they must derive from the disciples and first successors of the apostles, are necessarily closely connected with the very origin of the work itself;

b. from the acceptance always and everywhere of the name of the author of the fourth Gospel in the canon and in the lists of the Sacred Scriptures;

c. from the oldest manuscripts, codices, and versions in various languages of the same books;

d. from the public liturgical practice prevailing in the whole world from the beginnings of the Church;

prescinding from theological proof, is it demonstrated by such strong historical proof that John the apostle and no other is to be recognized as the author of the fourth Gospel that the reasons adduced by critics in opposition by no means weaken this tradition?

*Response:* Yes.

**3399** *Qu. 2:* Utrum etiam rationes internae, quae eruuntur ex textu quarti Evangelii seiunctim considerato, ex scribentis testimonio et Evangelii ipsius cum I Epistola Ioannis Apostoli manifesta cognatione, censendae sint confirmare traditionem, quae eidem Apostolo quartum Evangelium indubitanter attribuit?

Et utrum difficultates, quae ex collatione ipsius Evangelii cum aliis tribus desumuntur, habita prae oculis diversitate temporis, scopi et auditorum, pro quibus vel contra quos auctor scripsit, solvi rationabiliter possint, prout SS. Patres et exegetae catholici passim praestiterunt?

*Resp.:* Affirmative ad utramque partem.

*Question 2:* Likewise, are the internal reasons, which are taken from the text of the fourth Gospel, considered separately, from the testimony of the author and the manifest relationship of the Gospel itself with the First Epistle of the apostle John, to be considered as confirming the tradition that undoubtedly attributes the fourth Gospel to the same apostle?

And can the difficulties that are taken from a comparison of this Gospel with the other three be reasonably solved, keeping in view the diversity of the times, purposes, and audiences for whom and against whom the author wrote, just as the holy Fathers and Catholic exegetes far and wide have shown?

*Response:* Yes, to both parts.

*Qu. 3:* Utrum, non obstante praxi, quae a primis temporibus in universa Ecclesia constantissime viguit, arguendi ex quarto Evangelio tamquam ex documento proprie historico, considerata nihilominus indole peculiari eiusdem Evangelii et intentione auctoris manifesta illustrandi et vindicandi Christi divinitatem ex ipsis factis et sermonibus Domini, dici possit, facta narrata in quarto Evangelio esse totaliter vel ex parte conficta ad hoc, ut sint allegoriae vel symbola doctrinalia, sermones vero Domini non proprie et vere esse ipsius Domini sermones, sed compositiones theologicas scriptoris, licet in ore Domini positas?

*Resp.:* Negative.

*Question 3:* Can it be said, notwithstanding the practice that flourished constantly in the whole Church from the earliest times of arguing from the fourth Gospel as from a truly historical document, in consideration, nevertheless, of the particular nature of the same Gospel and of the manifest intention of the author to illustrate and to prove the divinity of Christ from the very deeds and words of the Lord, that the deeds related in the fourth Gospel are totally or partially so invented that they are allegories or doctrinal symbols; but that the words of the Lord are not properly and truly the words of the Lord himself, but theological compositions of the writer, although placed in the mouth of the Lord? **3400**

*Response:* No.

## 3401–3466: Decree of the Holy Office *Lamentabili*, July 3, 1907

This decree, confirmed by the Pope on July 4, is the first papal doctrinal writing in which what is called modernism was condemned. The condemned propositions are taken partly from certain authors of whom the most important are: Alfred Loisy (especially for his book *L'Évangile et L'Église* [1902] and *Autour d'un petit livre* [1903]), Edouard le Roy, Ernest Dimnet, and Albert Houtin (*La Question biblique chez les catholiques de France au XIX^e siècle* [1902]. In part, however, the propositions from the condemned writings contain conclusions not drawn by the authors themselves. A third group of propositions expresses views supported by the spirit of the age, which are condemned as they sound ("prout sonant"). A complement to the decree is constituted by the encyclical *Pascendi dominici gregis* (*3475–3500) and the oath against modernism (*3537–3550). The obligation of the oath was suspended in 1967.

*Ed.:* ASS 40 (1907): 470–78 / Pius X, *Acta* 5:77–84 / AnE 15 (1907): 276b–278b / EnchB nos. 192–256.

### *Errors of the Modernists*

### *The Emancipation of Exegesis from the Magisterium of the Church*

1. Ecclesiastica lex, quae praescribit subicere praeviae censurae libros divinas respicientes Scripturas, ad cultores critices aut exegeseos scientificae Librorum Veteris et Novi Testamenti non extenditur.

1. The ecclesiastical law that prescribes that books concerning the divine Scriptures are subject to previous examination does not apply to critical scholars and students of scientific exegesis of the Old and New Testament. **3401**

2. Ecclesiae interpretatio sacrorum Librorum non est quidem spernenda, subiacet tamen accuratiori exegetarum iudicio et correctioni.

2. The Church's interpretation of the Sacred Books is by no means to be rejected; nevertheless, it is subject to the more accurate judgment and correction of the exegetes. **3402**

3. Ex iudiciis et censuris ecclesiasticis contra liberam et cultiorem exegesim latis colligi potest, fidem ab Ecclesia propositam contradicere historiae, et dogmata catholica cum verioribus christianae religionis originibus componi reipsa non posse.

3. From the ecclesiastical judgments and censures passed against free and more scientific exegesis, one can conclude that the faith the Church proposes contradicts history and that Catholic teaching cannot really be reconciled with the true origins of the Christian religion. **3403**

4. Magisterium Ecclesiae ne per dogmaticas quidem definitiones genuinum sacrarum Scripturarum sensum determinare potest.

4. Even by dogmatic definitions the Church's Magisterium cannot determine the genuine sense of the Sacred Scriptures. **3404**

5. Cum in deposito fidei veritates tantum revelatae contineantur, nullo sub respectu ad Ecclesiam pertinet iudicium ferre de assertionibus disciplinarum humanarum.

5. Since the deposit of faith contains only revealed truths, the Church has no right to pass judgment on the assertions of the human sciences. **3405**

6. In definiendis veritatibus ita collaborant discens et docens Ecclesia, ut docenti Ecclesiae nihil supersit, nisi communes discentis opinationes sancire.

6. The "Church learning" and the "Church teaching" collaborate in such a way in defining truths that it only remains for the "Church teaching" to sanction the opinions of the "Church learning". **3406**

**3407** 7. Ecclesia, cum proscribit errores, nequit a fidelibus exigere ullum internum assensum, quo iudicia a se edita complectantur.

7. In proscribing errors, the Church cannot demand any internal assent from the faithful by which the judgments she issues are to be embraced.

**3408** 8. Ab omni culpa immunes existimandi sunt, qui reprobationes a Sacra Congregatione Indicis aliisve Sacris Romanis Congregationibus latas nihili pendunt.

8. They are free from all blame who treat lightly the condemnations passed by the Sacred Congregation of the Index or by the other Sacred Roman Congregations.

*The Inspiration and Inerrancy of Sacred Scripture*

**3409** 9. Nimiam simplicitatem aut ignorantiam prae se ferunt, qui Deum credunt vere esse Scripturae sacrae auctorem.

9. They display excessive simplicity or ignorance who believe that God is really the author of the Sacred Scriptures.

**3410** 10. Inspiratio librorum Veteris Testamenti in eo consistit, quod scriptores israelitae religiosas doctrinas sub peculiari quodam aspectu, gentibus parum noto aut ignoto, tradiderunt.

10. The inspiration of the books of the Old Testament consists in this: The Israelite writers handed down religious doctrines under a certain particular aspect that was either little or not at all known to the Gentiles.

**3411** 11. Inspiratio divina non ita ad totam Scripturam sacram extenditur, ut omnes et singulas eius partes ab omni errore praemuniat.

11. Divine inspiration does not extend to the whole of Sacred Scriptures in such a way that each and every one of its parts is protected from all error.

**3412** 12. Exegeta, si velit utiliter studiis biblicis incumbere, imprimis quamlibet praeconceptam opinionem de supernaturali origine Scripturae sacrae seponere debet, eamque non aliter interpretari quam cetera documenta mere humana.

12. If he wishes to apply himself usefully to biblical studies, the exegete must first put aside all preconceived opinions about the supernatural origin of Sacred Scripture and interpret it the same as any other merely human document.

**3413** 13. Parabolas evangelicas ipsimet Evangelistae ac Christiani secundae et tertiae generationis artificiose digesserunt, atque ita rationem dederunt exigui fructus praedicationis Christi apud Iudaeos.

13. The evangelists themselves, as well as the Christians of the second and third generation, artificially arranged the evangelical parables. And in this way they gave an explanation for the meager fruit of the preaching of Christ among the Jews.

**3414** 14. In pluribus narrationibus non tam quae vera sunt Evangelistae retulerunt, quam quae lectoribus, etsi falsa, censuerunt magis proficua.

14. In many narrations the evangelists recorded, not so much things that are true as things that, even though false, they judged to be more profitable for their readers.

**3415** 15. Evangelia usque ad definitum constitutumque canonem continuis additionibus et correctionibus aucta fuerunt; in ipsis proinde doctrinae Christi non remansit nisi tenue et incertum vestigium.

15. Until the time the canon was defined and constituted, the Gospels were increased by additions and corrections. Therefore there remained in them only a faint and uncertain trace of the doctrine of Christ.

**3416** 16. Narrationes Ioannis non sunt proprie historia, sed mystica Evangelii contemplatio; sermones in eius Evangelio contenti sunt meditationes theologicae circa mysterium salutis, historica veritate destitutae.

16. The narrations of John are not properly history but a mystical contemplation of the Gospel. The discourses contained in his Gospel are theological meditations on the mystery of salvation that lack historical truth.

**3417** 17. Quartum Evangelium miracula exaggeravit, non tantum ut extraordinaria magis apparerent, sed etiam ut aptiora fierent ad significandum opus et gloriam Verbi Incarnati.

17. The fourth Gospel exaggerated miracles, not only to have them appear more extraordinary, but also in order that it might become more suitable for showing forth the work and glory of the Word Incarnate.

**3418** 18. Ioannes sibi vindicat quidem rationem testis de Christo; re tamen vera non est nisi eximius testis vitae christianae, seu vitae Christi in Ecclesia exeunte primo saeculo.

18. John claims for himself the quality of witness concerning Christ. In reality, however, he is only a distinguished witness of the Christian life, or of the life of Christ in the Church at the close of the first century.

**3419** 19. Heterodoxi exegetae fidelius expresserunt sensum verum Scripturarum quam exegetae catholici.

19. Heterodox exegetes have expressed the true sense of the Scriptures more faithfully than Catholic exegetes.

*The Concept of Revelation and of Dogma*

20. Revelatio nihil aliud esse potuit quam acquisita ab homine suae ad Deum relationis conscientia.

20. Revelation could be nothing else than the consciousness acquired by man of his relation to God. **3420**

21. Revelatio, obiectum fidei catholicae constituens, non fuit cum Apostolis completa.

21. Revelation, constituting the object of the Catholic faith, was not completed with the apostles. **3421**

22. Dogmata, quae Ecclesia perhibet tamquam revelata, non sunt veritates e caelo delapsae, sed sunt interpretatio quaedam factorum religiosorum, quam humana mens laborioso conatu sibi comparavit.

22. The dogmas the Church presents as revealed are not truths fallen from heaven, but a certain interpretation of religious facts that the human mind has acquired by laborious effort. **3422**

23. Exsistere potest et reipsa exsistit oppositio inter facta, quae in sacra Scriptura narrantur, eisque innixa Ecclesiae dogmata; ita ut criticus tamquam falsa reicere possit facta, quae Ecclesia tamquam certissima credit.

23. Opposition may, and actually does, exist between the facts narrated in Sacred Scripture and the Church's dogmas that rest on them. Thus the critic may reject as false facts the Church holds as most certain. **3423**

24. Reprobandus non est exegeta, qui praemissas adstruit, ex quibus sequitur, dogmata historice falsa aut dubia esse, dummodo dogmata ipsa directe non neget.

24. The exegete who constructs premises from which it follows that dogmas are historically false or doubtful is not to be reproved as long as he does not directly deny the dogmas themselves. **3424**

25. Assensus fidei ultimo innititur in congerie probabilitatum.

25. The assent of faith ultimately rests on an assembly of probabilities. **3425**

26. Dogmata fidei retinenda sunt tantummodo iuxta sensum practicum, id est tamquam norma praeceptiva agendi, non vero tamquam norma credendi.

26. The dogmas of the faith are to be held only according to their practical sense; that is to say, as preceptive norms of conduct and not as norms of believing. **3426**

*On Christ*

27. Divinitas Iesu Christi ex Evangeliis non probatur; sed est dogma, quod conscientia christiana e notione Messiae deduxit.

27. The divinity of Jesus Christ is not proved from the Gospels. It is a dogma that the Christian conscience has derived from the notion of the Messiah. **3427**

28. Iesus, cum ministerium suum exercebat, non in eum finem loquebatur, ut doceret se esse Messiam, neque eius miracula eo spectabant, ut id demonstraret.

28. When he was exercising his ministry, Jesus was not speaking in order to teach he was the Messiah, nor were his miracles aiming to prove this. **3428**

29. Concedere licet, Christum, quem exhibet historia, multo inferiorem esse Christo, qui est obiectum fidei.

29. It is permissible to grant that the Christ whom history presents is far inferior to the Christ who is the object of faith. **3429**

30. In omnibus textibus evangelicis nomen *Filius Dei* aequivalet tantum nomini *Messias,* minime vero significat Christum esse verum et naturalem Dei Filium.

30. In all the evangelical texts the name "Son of God" is equivalent only to that of "Messiah". It does not in the least way signify that Christ is the true and natural Son of God. **3430**

31. Doctrina de Christo, quam tradunt Paulus, Ioannes et Concilia Nicaenum, Ephesinum, Chalcedonense, non est ea, quam Iesus docuit, sed quam de Iesu concepit conscientia christiana.

31. The doctrine concerning Christ taught by Paul, John, and the Councils of Nicaea, Ephesus, and Chalcedon is not that which Jesus taught but that which the Christian conscience conceived concerning Jesus. **3431**

32. Conciliari nequit sensus naturalis textuum evangelicorum cum eo, quod nostri theologi docent de conscientia et scientia infallibili Iesu Christi.

32. It is impossible to reconcile the natural sense of the Gospel texts with the sense taught by our theologians concerning the conscience and the infallible knowledge of Jesus Christ. **3432**

33. Evidens est cuique, qui praeconceptis non ducitur opinionibus, Iesum aut errorem de proximo messianico

33. Everyone who is not led by preconceived opinions can readily see that either Jesus professed an error **3433**

adventu fuisse professum, aut maiorem partem ipsius doctrinae in Evangeliis synopticis contentae authenticitate carere.

concerning the immediate messianic coming or the greater part of his doctrine as contained in the Synoptic Gospels is destitute of authenticity.

**3434** 34. Criticus nequit asserere Christo scientiam nullo circumscriptam limite nisi facta hypothesi, quae historice haud concipi potest quaeque sensui morali repugnat, nempe Christum uti hominem habuisse scientiam Dei et nihilominus noluisse notitiam tot rerum communicare cum discipulis ac posteritate.

34. The critic can ascribe to Christ an unlimited knowledge only on a hypothesis that cannot be historically conceived and is repugnant to the moral sense: namely, that Christ as man possessed the knowledge of God and yet was unwilling to communicate the knowledge of so many things to his disciples and posterity.

**3435** 35. Christus non semper habuit conscientiam suae dignitatis messianicae.

35. Christ did not always possess the consciousness of his messianic dignity.

**3436** 36. Resurrectio Salvatoris non est proprie factum ordinis historici, sed factum ordinis mere supernaturalis nec demonstratum nec demonstrabile, quod conscientia christiana sensim ex aliis derivavit.

36. The Resurrection of the Savior is not properly a fact of the historical order. It is a fact of merely the supernatural order (neither demonstrated nor demonstrable) that the Christian conscience gradually derived from other facts.

**3437** 37. Fides in resurrectionem Christi ab initio fuit non tam de facto ipso resurrectionis, quam de vita Christi immortali apud Deum.

37. In the beginning, faith in the Resurrection of Christ was not so much in the fact itself of the Resurrection as in the immortal life of Christ with God.

**3438** 38. Doctrina de morte piaculari Christi non est evangelica, sed tantum paulina.

38. The doctrine of the expiatory death of Christ is not evangelical but only Pauline.

*The Sacraments*

**3439** 39. Opiniones de origine sacramentorum, quibus Patres Tridentini imbuti erant quaeque in eorum canones dogmaticos procul dubio influxum habuerunt, longe distant ab iis, quae nunc penes historicos rei christianae indagatores merito obtinent.

39. The opinions on the origin of the sacraments with which the Fathers of Trent were imbued and that no doubt influenced their dogmatic canons are far different from those that now rightly prevail among historians of Christianity.

**3440** 40. Sacramenta ortum habuerunt ex eo, quod Apostoli eorumque successores ideam aliquam et intentionem Christi, suadentibus et moventibus circumstantiis et eventibus, interpretati sunt.

40. The sacraments had their origin in the fact that the apostles and their successors, swayed and moved by circumstances and events, interpreted some idea and intention of Christ.

**3441** 41. Sacramenta eo tantum spectant, ut in mentem hominis revocent praesentiam Creatoris semper beneficam.

41. The sacraments are intended merely to recall to man's mind the ever-beneficent presence of the Creator.

**3442** 42. Communitas christiana necessitatem baptismi induxit, adoptans illum tamquam ritum necessarium eique professionis christianae obligationes annectens.

42. The Christian community imposed the necessity of baptism, adopted it as a necessary rite, and added to it the obligations of the Christian profession.

**3443** 43. Usus conferendi baptismum infantibus evolutio fuit disciplinaris, quae una ex causis exstitit, ut sacramentum resolveretur in duo, in baptismum scilicet et paenitentiam.

43. The practice of administering baptism to infants was a disciplinary evolution, which became one of the causes why the sacrament was divided into two, namely, baptism and penance.

**3444** 44. Nihil probat ritum sacramenti confirmationis usurpatum fuisse ab Apostolis: formalis autem distinctio duorum sacramentorum, baptismi scilicet et confirmationis, haud spectat ad historiam christianismi primitivi.

44. There is nothing to prove that the rite of the sacrament of confirmation was employed by the apostles. The formal distinction of the two sacraments of baptism and confirmation does not pertain to the history of primitive Christianity.

45. Non omnia, quae narrat Paulus de institutione Eucharistiae [*1 Cor 11:23–25*], historice sunt sumenda.

45. Not everything that Paul narrates concerning the **3445** institution of the Eucharist [*1 Cor 11:23–25*] is to be taken historically.

46. Non adfuit in primitiva Ecclesia conceptus de christiano peccatore auctoritate Ecclesiae reconciliato, sed Ecclesia nonnisi admodum lente huiusmodi conceptui assuevit. Immo etiam postquam paenitentia tamquam Ecclesiae institutio agnita fuit, non appellabatur sacramenti nomine, eo quod haberetur uti sacramentum probrosum.

46. In the primitive Church the concept of the Christian **3446** sinner reconciled by the authority of the Church did not exist. Only very slowly did the Church accustom herself to this concept. As a matter of fact, even after penance was recognized as an institution of the Church, it was not called a sacrament since it would be held as a disgraceful sacrament.

47. Verba Domini: "Accipite Spiritum Sanctum; quorum remiseritis peccata, remittuntur eis, et quorum retinueritis, retenta sunt" [*Io 20:22s*], minime referuntur ad sacramentum paenitentiae, quidquid Patribus Tridentinis asserere placuit.

47. The words of the Lord, "Receive the Holy Spirit. **3447** If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained" [*Jn 20:22–23*] in no way refer to the sacrament of penance, in spite of what it pleased the Fathers of Trent to say.

48. Iacobus in sua epistola [*Iac 5:14s*] non intendit promulgare aliquod sacramentum Christi, sed commendare pium aliquem morem, et si in hoc more forte cernit medium aliquod gratiae, id non accipit eo rigore, quo acceperunt theologi, qui notionem et numerum sacramentorum statuerunt.

48. In his Epistle [*Jas 5:14–15*], James did not **3448** intend to promulgate a sacrament of Christ but only to commend a pious custom. If in this custom he happens to distinguish a means of grace, it is not in that rigorous manner in which it was taken by the theologians who laid down the notion and number of the sacraments.

49. Coena christiana paulatim indolem actionis liturgicae assumente, hi, qui Coenae praeesse consueverant, characterem sacerdotalem acquisiverunt.

49. When the Christian supper gradually assumed **3449** the nature of a liturgical action, those who customarily presided over the supper acquired the sacerdotal character.

50. Seniores, qui in Christianorum coetibus invigilandi munere fungebantur, instituti sunt ab Apostolis presbyteri aut episcopi ad providendum necessariae crescentium communitatum ordinationi, non proprie ad perpetuandam missionem et potestatem Apostolicam.

50. The elders who fulfilled the office of watching **3450** over the gatherings of the faithful were instituted by the apostles as priests or bishops to provide for the necessary ordering of the increasing communities and not properly for the perpetuation of the apostolic mission and power.

51. Matrimonium non potuit evadere sacramentum novae legis nisi serius in Ecclesia; siquidem, ut matrimonium pro sacramento haberetur, necesse erat, ut praecederet plena doctrinae de gratia et sacramentis theologica explicatio.

51. It is impossible that matrimony could have **3451** become a sacrament of the New Law until later in the Church, since it was necessary that a full theological explication of the doctrine of grace and the sacraments should first take place before matrimony should be held as a sacrament.

*The Constitution of the Church*

52. Alienum fuit a mente Christi Ecclesiam constituere veluti societatem super terram per longam saeculorum seriem duraturam; quin immo in mente Christi regnum caeli una cum fine mundi iamiam adventurum erat.

52. It was far from the mind of Christ to found a **3452** Church as a society that would continue on earth for a long course of centuries. On the contrary, in the mind of Christ the kingdom of heaven together with the end of the world was about to come immediately.

53. Constitutio organica Ecclesiae non est immutabilis; sed societas christiana perpetuae evolutioni aeque ac societas humana est obnoxia.

53. The organic constitution of the Church is not **3453** immutable. Like human society, Christian society is subject to a perpetual evolution.

54. Dogmata, sacramenta, hierarchia, tum quod ad notionem tum quod ad realitatem attinet, non sunt nisi intelligentiae christianae interpretationes evolutionesque, quae exiguum germen in Evangelio latens externis incrementis auxerunt perfeceruntque.

54. Dogmas, sacraments, and hierarchy, both their **3454** notion and reality, are only interpretations and evolutions of the Christian intelligence that have increased and perfected by an external series of additions the little germ latent in the Gospel.

**3455** 55. Simon Petrus ne suspicatus quidem umquam est, sibi a Christo demandatum esse primatum in Ecclesia.

55. Simon Peter never even suspected that Christ entrusted the primacy in the Church to him.

**3456** 56. Ecclesia Romana non ex divinae providentiae ordinatione, sed ex mere politicis condicionibus caput omnium Ecclesiarum effecta est.

56. The Roman Church became the head of all the churches, not through the ordinance of divine providence, but merely through political conditions.

**3457** 57. Ecclesia sese praebet scientiarum naturalium et theologicarum progressibus infensam.

57. The Church has shown that she is hostile to the progress of the natural and theological sciences.

*The Immutability of Religious Truths*

**3458** 58. Veritas non est immutabilis plus quam ipse homo, quippe quae cum ipso, in ipso et per ipsum evolvitur.

58. Truth is no more immutable than man himself, since it evolved with him, in him, and through him.

**3459** 59. Christus determinatum doctrinae corpus omnibus temporibus cunctisque hominibus applicabile non docuit, sed potius inchoavit motum quendam religiosum diversis temporibus ac locis adaptatum vel adaptandum.

59. Christ did not teach a determined body of doctrine applicable to all times and all men but, rather, inaugurated a religious movement adapted or to be adapted to different times and places.

**3460** 60. Doctrina christiana in suis exordiis fuit iudaica, sed facta est per successivas evolutiones primum paulina, tum ioannica, demum hellenica et universalis.

60. Christian doctrine was originally Judaic. Through successive evolutions it became first Pauline, then Joannine, finally Hellenic and universal.

**3461** 61. Dici potest absque paradoxo, nullum Scripturae caput, a primo Genesis ad postremum Apocalypsis, continere doctrinam prorsus identicam illi, quam super eadem re tradit Ecclesia, et idcirco nullum Scripturae caput habere eundem sensum pro critico ac pro theologo.

61. It may be said without paradox that there is no chapter of Scripture, from the first of Genesis to the last of the Apocalypse, that contains a doctrine absolutely identical with that which the Church teaches on the same matter. For the same reason, therefore, no chapter of Scripture has the same sense for the critic and the theologian.

**3462** 62. Praecipui articuli Symboli Apostolici non eandem pro Christianis primorum temporum significationem habebant, quam habent pro Christianis nostri temporis.

62. The chief articles of the Apostles' Creed did not have the same sense for the Christians of the first ages as they have for the Christians of our time.

**3463** 63. Ecclesia sese praebet imparem ethicae evangelicae efficaciter tuendae, quia obstinate adhaeret immutabilibus doctrinis, quae cum hodiernis progressibus componi nequeunt.

63. The Church shows that she is incapable of effectively maintaining evangelical ethics since she obstinately clings to immutable doctrines that cannot be reconciled with modern progress.

**3464** 64. Progressus scientiarum postulat, ut reformentur conceptus doctrinae christianae de Deo, de creatione, de revelatione, de persona Verbi Incarnati, de redemptione.

64. Scientific progress demands that the concepts of Christian doctrine concerning God, creation, revelation, the Person of the incarnate Word, and Redemption be reformed.

**3465** 65. Catholicismus hodiernus cum vera scientia componi nequit, nisi transformetur in quendam christianismum non dogmaticum, id est in protestantismum latum et liberalem.

65. Modern Catholicism can be reconciled with true science only if it is transformed into a nondogmatic Christianity; that is to say, into a broad and liberal Protestantism.

**3466** *Censura Summi Pontificis:* "Sanctitas Sua Decretum Eminentissimorum Patrum adprobavit et confirmavit, ac omnes et singulas supra recensitas propositiones ceu reprobatas ac proscriptas ab omnibus haberi mandavit."

*Censure by the supreme pontiff:* His Holiness approved and confirmed the decree of the most eminent Fathers and ordered that each and every one of the above-listed propositions be held by all as condemned and proscribed.

## 3468–3474: Decree of the Sacred Congregation of the Council *Ne temere*, August 2, 1907

*Ed.:* ASS 40 (1907): 527–30 / Pius X *Acta* 4:42–45 / AnE 15 (1907): 320b–321b.

*Betrothal and Marriage*

*De sponsalibus.* I. Ea tantum sponsalia habentur valida et canonicos sortiuntur effectus, quae contracta fuerint per scripturam subsignatam a partibus et vel a parocho aut loci Ordinario, vel saltem a duobus testibus....

*Betrothal.* I. Those betrothals alone are held valid and carry canonical effects that have been contracted in writing signed by the parties and either by the pastor or local Ordinary or at least by two witnesses.... **3468**

*De matrimonio.* III. Ea tantum matrimonia valida sunt, quae contrahuntur coram parocho vel loci Ordinario vel sacerdote ab alterutro delegato et duobus saltem testibus....

*Marriage.* III. Only those marriages are valid that are contracted in the presence of the pastor or the local Ordinary, or a priest delegated by either one of the two, and at least two witnesses.... **3469**

VII. Imminente mortis periculo, ubi parochus vel loci Ordinarius vel sacerdos ab alterutro delegatus haberi nequeat, ad consulendum conscientiae et (si casus ferat) legitimationi prolis matrimonium contrahi valide ac licite potest coram quolibet sacerdote et duobus testibus.

VII. If the danger of death is imminent, when the pastor or local Ordinary, or a priest delegated by either one of the two, cannot be obtained, out of consideration for the conscience ⟨of the betrothed⟩ and (if occasion warrants) for legitimizing offspring, marriage can be validly and licitly contracted in the presence of any priest and two witnesses. **3470**

VIII. Si contingat, ut in aliqua regione parochus locive Ordinarius aut sacerdos ab eis delegatus, coram quo matrimonium celebrari queat, haberi non possit eaque rerum condicio a mense iam perseveret, matrimonium valide ac licite iniri potest emisso a sponsis formali consensu coram duobus testibus.

VIII. If it happens that in some region the pastor or local Ordinary or priest delegated by them, before whom marriage can be celebrated, cannot be obtained and this state of affairs has now endured for a month, the marriage can be validly and licitly entered upon after a formal consent has been given by the betrothed before two witnesses. **3471**

XI. § 1. Statutis superius legibus tenentur omnes in catholica Ecclesia baptizati et ad eam ex haeresi aut schismate conversi (licet sive hi sive illi ab cadem postea defecerint), quoties inter se sponsalia vel matrimonia ineant.

XI. § 1. All who have been baptized in the Catholic Church and have been converted to her from heresy or schism, even if one or the other has afterward defected, as often as they enter upon mutual betrothal or marriage are bound by the laws above established. **3472**

§ 2. Vigent quoque pro iisdem de quibus supra catholicis, si cum acatholicis sive baptizatis sive non baptizatis, etiam post obtentam dispensationem ab impedimento mixtae religionis vel disparitatis cultus, sponsalia vel matrimonium contrahunt; nisi pro aliquo particulari loco aut regione aliter a S. Sede sit statutum.

§ 2. They also hold for the same Catholics mentioned above if they contract betrothal or marriage with non-Catholics, whether baptized or not baptized, even after having obtained dispensation from the impediment of mixed marriage or of disparity of cult, unless it has otherwise been established by the Holy See for some particular place or region. **3473**

§ 3. Acatholici sive baptizati sive non baptizati, si inter se contrahunt, nullibi ligantur ad catholicam sponsalium vel matrimonii formam servandam.

§ 3. Non-Catholics, whether baptized or not baptized, if they make contracts between themselves are nowhere bound to keep the Catholic form of betrothal or of marriage. **3474**

## 3475–3500: Encyclical *Pascendi dominici gregis*, September 8, 1907

Cf. *3401°. With this encyclical, so-called modernism was reduced to a system. This construct of ideas was not, as such, advanced by any of the "modernists". It is almost certain that the dogmatic section was drafted by P. Johannes B. Lemius, O.M.I., and the practical section by Cardinal Louis Billot, S.J. Numerous drafts by other theologians were judged to be inadequate by the pope.

*Ed.:* ASS 40 (1907): 596–628 / Pius X, *Acta* 4:50–88.

*Errors of the Modernists on Philosophical Principles*

Philosophiae religiosae fundamentum in doctrina illa modernistae ponunt, quam vulgo agnosticismum vocant. Vi huius humana ratio *phaenomenis* omnino includitur,

Modernists place the foundation of religious philosophy in that doctrine which is usually called agnosticism. According to this teaching, human reason **3475**

rebus videlicet, quae apparent eaque specie, qua apparent: earundem praetergredi terminos nec ius nec potestatem habet. Quare nec ad Deum se erigere potis est, nec illius exsistentiam, utut per ea, quae videntur, agnoscere. Hinc infertur, Deum scientiae obiectum directe nullatenus esse posse; ad historiam vero quod attinet, Deum subiectum historicum minime censendum esse.

His autem positis, quid de *naturali theologia,* quid de *motivis credibilitatis,* quid de *externa revelatione* fiat, facile quisque perspiciet. Ea nempe modernistae penitus e medio tollunt et ad *intellectualismum* amandant....

is confined entirely within the field of *phenomena*, that is to say, to things that are perceptible to the senses and in the manner in which they are perceptible; it has no right and no power to transgress these limits. Hence it is incapable of lifting itself up to God and of recognizing his existence, even by means of visible things. From this it is inferred that God can never be the direct object of science and that, as regards history, he must not be considered as a historical subject.

Given these premises, all will readily perceive what becomes of *natural theology*, of the *motives of credibility*, of *external revelation*. The modernists simply make away with them altogether; they include them in *intellectualism*....

**3476** [*597*] [*Ex agnosticismo deducunt:*] atheam debere esse scientiam itemque historiam; in quarum finibus non nisi *phaenomenis* possit esse locus, exturbato penitus Deo et quidquid divinum est....

[*From agnosticism, they deduce that:*] both science and history must be atheistic: and within their boundaries there is room for nothing but *phenomena*; God and all that is divine are utterly excluded....

**3477** Hic tamen agnosticismus in disciplina modernistarum non nisi ut pars negans habenda est: positiva, ut aiunt, in immanentia vitali constituitur. Harum nempe ad aliam ex altera sic procedunt.

Religio, sive ea naturalis est sive supra naturam, ceu quodlibet factum explicationem aliquam admittat oportet. Explicatio autem, naturali theologia deleta adituque ad revelationem ob reiecta credibilitatis argumenta intercluso, immo etiam revelatione qualibet externa penitus sublata, extra hominem inquiritur frustra. Est igitur in ipso homine quaerenda: et quoniam religio vitae quaedam est forma, in vita omnino hominis reperienda est. Ex hoc *immanentiae religiosae* principium asseritur. Vitalis porro cuiuscumque phaenomeni, cuiusmodi religionem esse iam dictum est, prima veluti motio ex indigentia quapiam seu impulsione est repetenda: primordia vero, si de vita pressius loquamur, [*598*] ponenda sunt in motu quodam cordis, qui *sensus* dicitur. Eam ob rem, cum religionis obiectum sit Deus, concludendum omnino est, fidem, quae initium est ac fundamentum cuiusvis religionis, in sensu quodam intimo collocari debere, qui ex indigentia divini oriatur.

However, this agnosticism is only the negative part of the system of the modernists: the positive side of it consists in what they call vital immanence. This is how they advance from one to the other.

Religion, whether natural or supernatural, must, like every other fact, admit of some explanation. But when natural theology has been destroyed, the road to revelation closed through the rejection of the arguments of credibility, and all external revelation absolutely denied, it is clear that this explanation will be sought in vain outside man himself. It must, therefore, be looked for in man; and since religion is a form of life, the explanation must certainly be found in the life of man. Hence the principle of *religious immanence* is formulated. Moreover, the first actuation, so to say, of every vital phenomenon, and religion, as has been said, belongs to this category, is due to a certain necessity or impulsion; but it has its origin, speaking more particularly of life, in a movement of the heart, which movement is called a *sentiment*. Therefore, since God is the object of religion, we must conclude that faith, which is the basis and the foundation of all religion, consists in a sentiment that originates from a need of the divine.

Haec porro divini indigentia, quia non nisi certis aptisque in complexibus sentitur, pertinere ad conscientiae ambitum ex se non potest; latet autem primo infra conscientiam, seu, ut mutuato vocabulo a moderna philosophia loquuntur, in *subconscientia*....

This need of the divine, which is experienced only in special and favorable circumstances, cannot, of itself, appertain to the domain of consciousness; it is at first latent within the consciousness, or, to borrow a term from modern philosophy, in the *subconsciousness*....

**3478** In eiusmodi enim sensu modernistae non fidem tantum reperiunt; sed, cum fide inque ipsa fide, prout illam intelligunt, *revelationi* locum esse affirmant.... [*599*] Cum fidei Deus obiectum sit aeque et causa, revelatio illa et de Deo pariter et a Deo est; habet Deum videlicet revelantem simul ac revelatum. Hinc autem,

For modernism finds in this sentiment not faith only, but with and in faith, as they understand it, *revelation*, they say, abides.... Since God is both the object and the cause of faith, this revelation is at the same time of God and from God; that is, God is both the revealer and the revealed. Hence, Venerable Brethren, springs

Venerabiles Fratres, affirmatio illa modernistarum perabsurda, qua religio quaelibet pro diverso aspectu naturalis una ac supernaturalis dicenda est. Hinc conscientiae ac revelationis promiscua significatio. Hinc lex, qua *conscientia religiosa* ut regula universalis traditur, cum revelatione penitus aequanda, cui subesse omnes oporteat, supremam etiam in Ecclesia potestatem, sive haec doceat, sive de sacris disciplinave statuat....

that ridiculous proposition of the modernists, that every religion, according to the different aspect under which it is viewed, must be considered as both natural and supernatural. Hence it is that they make consciousness and revelation synonymous. Hence the law according to which *religious consciousness* is given as the universal rule to be put on an equal footing with revelation and to which all must submit, even the supreme authority of the Church, whether in its teaching capacity or in that of legislator in the province of sacred liturgy or discipline....

Incognoscibile, de quo loquuntur, non se fidei sistit ut nudum quid aut singulare; sed contra in phaenomeno aliquo arcte inhaerens, quod, quamvis ad campum scientiae aut historiae pertinet, ratione tamen aliqua praetergreditur.... Turn vero fides, ab incognoscibili allecta, quod cum phaenomeno iungitur, totum ipsum phaenomenon complectitur ac sua vita quodammodo permeat.

For the unknowable of which they speak does **3479** not present itself to faith as something solitary and isolated; but rather it is in close conjunction with some phenomenon, which, though it belongs to the realm of science and history, yet to some extent oversteps their bounds.... Then faith, attracted by the unknowable that is united with the phenomenon, possesses itself of the whole phenomenon and, as it were, permeates it with its own life.

Ex hoc autem duo consequuntur. Primum, quaedam phaenomeni *transfiguratio* per elationem scilicet supra veras illius condiciones, qua aptior fiat materia ad induendam divini formam, quam fides est inductura. Secundum, phaenomeni eiusdem aliquapiam, sic vocare liceat, *defiguratio* inde nata, quod fides illi loci temporisque adiunctis exempto tribuit, quae reapse non habet; quod usuvenit praecipue, cum de phaenomenis agitur exacti temporis, eoque amplius, quo sunt vetustiora. Ex gemino hoc capite binos iterum modernistae [*600*] eruunt canones, qui alteri additi iam ex agnosticismo habito critices historicae fundamenta constituunt.

From this two things follow. The first is a sort of *transfiguration* of the phenomenon, by its elevation above its own true conditions, by which it becomes more adapted to that form of the divine which faith will infuse into it. The second is a kind of *disfigurement*, which springs from the fact that faith, which has made the phenomenon independent of the circumstances of place and time, attributes to it qualities that it has not; and this is true particularly of the phenomena of the past, and the older they are, the truer it is. From these two principles the modernists deduce two laws, which, when united with a third that they have already got from agnosticism, constitute the foundation of historical criticism.

Exemplo res illustrabitur, sitque illud e Christi persona petitum. In persona Christi, aiunt, scientia atque historia nil praeter hominem offendunt. Ergo vi primi canonis ex agnosticismo deducti ex eius historia quidquid divinum redolet, delendum est. Porro vi alterius canonis Christi persona historica *transfigurata* est a fide: ergo subducendum ab ea, quidquid ipsam evehit supra condiciones historicas. Demum vi tertii canonis eadem persona Christi a fide *defigurata* est: ergo removenda sunt ab illa sermones, acta, quidquid, uno verbo, ingenio, statui, educationi eius, loco ac tempori, quibus vixit, minime respondet....

We will take an illustration from the Person of **3480** Christ. In the Person of Christ, they say, science and history encounter nothing that is not human. Therefore, in virtue of the first canon deduced from agnosticism, whatever there is in his history suggestive of the divine must be rejected. Then, according to the second canon, the historical Person of Christ was transfigured by faith; therefore, everything that raises it above historical conditions must be removed. Finally, the third canon, which lays down that the Person of Christ has been *disfigured* by faith, requires that everything should be excluded, deeds and words and all else that is not in keeping with his character, circumstances, and education, and with the place and time in which he lived....

*Religiosus* igitur *sensus,* qui per *vitalem immanentiam* e latebris *subconscientiae* erumpit, germen est totius religionis ac ratio pariter omnium, quae in religione quavis fuere aut sunt futura....

Therefore, the *religious sentiment*, which through the **3481** agency of *vital immanence* emerges from the lurking places of the *subconsciousness*, is the germ of all religion and the explanation of everything that has been or ever will be in any religion....

[*601*] In *sensu* illo, inquiunt, quem saepius nominavimus, quoniam *sensus* est, non cognitio, Deus quidem se homini sistit; verum confuse adeo ac permixte, ut a subiecto credente vix aut minime distinguatur. Necesse igitur est aliquo eundem sensum collustrari lumine, ut Deus inde omnino exiliat ac secernatur. Id nempe ad intellectum pertinet, cuius est cogitare et analysim instituere; per quem homo vitalia phaenomena in se exsurgentia in species primum traducit, tum autem verbis significat. Hinc vulgata modernistarum enuntiatio: debere religiosum hominem fidem suam *cogitare*....

In that *sentiment* of which we have frequently spoken, since *sentiment* is not knowledge, God indeed presents himself to man, but in a manner so confused and indistinct that he can hardly be perceived by the believer. It is therefore necessary that a ray of light should be cast upon this sentiment, so that God may be clearly distinguished and set apart from it. This is the task of the intellect, whose office it is to reflect and to analyze and by means of which man first transforms into mental pictures the vital phenomena that arise within him and then expresses them in words. Hence the common saying of modernists: that the religious man must *ponder* his faith....

**3482** In eiusmodi autem negotio mens dupliciter operatur; primum, naturali actu et spontaneo, redditque rem sententia quadam simplici ac vulgari; secundo vero, reflexe ac penitius, vel, ut aiunt, *cogitationem elaborando*, eloquiturque cogitata *secundariis* sententiis, derivatis quidem a prima illa simplici, limatioribus tamen ac distinctioribus. Quae *secundariae* [*602*] sententiae, si demum a supremo Ecclesiae magisterio sancitae fuerint, constituent *dogma.*

The operation of the intellect in this work is a double one: first by a natural and spontaneous act it expresses its concept in a simple, ordinary statement; then, on reflection and deeper consideration, or, as they say, *by elaborating its thought*, it expresses the idea in *secondary* propositions, which are derived from the first, but are more perfect and distinct. These *secondary* propositions, if they finally receive the approval of the supreme Magisterium of the Church, constitute *dogma.*

**3483** Sic igitur in modernistarum doctrina ventum est ad caput quoddam praecipuum, videlicet ad originem dogmatis atque ad ipsam dogmatis naturam. Originem enim dogmatis ponunt quidem in primigeniis illis formulis simplicibus, quae quodam sub respectu necessariae sunt fidei; nam revelatio, ut reapse sit, manifestam Dei notitiam in conscientia requirit. Ipsum tamen dogma *secundariis* proprie contineri formulis affirmare videntur....

*Formularum* eiusmodi non alium esse finem quam modum suppeditare credenti, quo sibi suae fidei rationem reddat. Quamobrem mediae illae sunt inter credentem eiusque fidem: ad fidem autem quod attinet, sunt inadaequatae eius obiecti notae, vulgo *symbola* vocitant; ad credentem quod spectat, sunt mera *instrumenta.*

Thus, we have reached one of the principal points in the modernists' system, namely, the origin and the nature of dogma. For they place the origin of dogma in those primitive and simple formulae that, under a certain aspect, are necessary to faith; for revelation, to be truly such, requires the clear manifestation of God in the consciousness. But dogma itself, they apparently hold, is contained in the *secondary* formulae....

These *formulas* have no other purpose than to furnish the believer with a means of giving an account of his faith to himself. These formulas therefore stand midway between the believer and his faith; in their relation to the faith, they are the inadequate expression of its object and are usually called *symbols*; in their relation to the believer, they are mere *instruments.*

... Obiectum autem *sensus religiosi*, utpote quod absoluto continetur, infinitos habet aspectus, quorum modo hic, modo alius apparere potest. Similiter homo, qui credit, aliis uti potest condicionibus. Ergo et formulas, quas dogma appellamus, vicissitudini eidem subesse oportet ac propterea varietati esse obnoxias. Ita vero ad intimam *evolutionem* dogmatis expeditum est iter.

... But the object of the *religious sentiment*, since it embraces that absolute, possesses an infinite variety of aspects of which now one, now another, may present itself. In like manner, he who believes may pass through different phases. Consequently, the formulae too, which we call dogmas, must be subject to these vicissitudes and are, therefore, liable to change. Thus the way is open to the intrinsic *evolution* of dogma.

*Errors of the Modernists on the Concept of Faith*

**3484** [*604*] Modernistae credenti ratum ac certum est, *realitatem* divini reapse in se ipsam exsistere nec prorsus a credente pendere. Quod si postules, in quo tandem haec credentis assertio nitatur, reponent: in privata cuiusque hominis *experientia* ...: in *sensu religioso* quendam esse agnoscendum cordis intuitum; quo homo ipsam, sine

For the modernist believer, it is an established and certain fact that the divine *reality* does really exist in itself and quite independently of the person who believes in it. If you ask on what foundation this assertion of the believer rests, they answer: On the private *experience* of each man.... In the *religious sentiment* one must

medio, Dei *realitatem* attingit tantamque de exsistentia Dei haurit persuasionem deque Dei tum intra tum extra hominem actione, ut persuasionem omnem, quae ex scientia peti possit, longe antecellat. Veram igitur ponunt experientiam eamque rationali qualibet experientia praestantiorem....

[*606*] Fides ... id unice spectat, quod scientia *incognoscibile* sibi esse profitetur. Hinc ... scientia versatur in phaenomenis, ubi nullus fidei locus; fides e contra versatur in divinis, quae scientia penitus ignorat. Unde demum conficitur, inter fidem et scientiam numquam esse posse discidium....

Quibus si qui forte obiciant, quaedam in aspectabili occurrere natura rerum, quae ad fidem etiam pertineant, uti humanam Christi vitam, negabunt. Nam, etsi haec phaenomenis accensentur, tamen, quatenus vita fidei imbuuntur, et a fide, quo supra dictum est modo, *transfigurata* ac *defigurata* fuerunt [*cf.* *3479*s*], a sensibili mundo sunt abrepta et in divini materiam translata.

Quamobrem poscenti ulterius, an Christus [*607*] vera patrarit miracula vereque futura praesenserit, an vere revixerit atque in caelum conscenderit, scientia agnostica abnuet, fides affirmabit; ex hoc tamen nulla erit inter utramque pugna. Nam abnuet alter ut philosophus philosophos alloquens, Christum scilicet unice contemplatus secundum *realitatem historicam;* affirmabit alter ut credens cum credentibus locutus, Christi vitam spectans prout *iterum vivitur* a fide et in fide.

Ex his tamen fallitur vehementer, qui reputet posse opinari, fidem et scientiam alteram sub altera nulla penitus ratione esse subiectam. Nam de scientia quidem recte vereque existimabit; secus autem de fide, quae non uno tantum, sed triplici ex capite scientiae subici dicenda est.

Primum namque advertere oportet, in facto quovis religioso, detracta *divina realitate* quamque de illa habet *experientiam,* qui credit, cetera omnia, praesertim vero *religiosas formulas,* phaenomenorum ambitum minime transgredi, atque ideo cadere sub scientiam....

Praeterea, quamvis dictum est Deum solius fidei esse obiectum, id de divina quidem *realitate* concedendum est, non tamen de *idea* Dei. Haec quippe scientiae subest; quae dum in ordine, ut aiunt, logico philosophatur, quidquid etiam absolutum est attingit atque ideale. Quocirca philosophia seu scientia cognoscendi de idea

recognize a kind of intuition of the heart that puts man in immediate contact with the very *reality* of God and infuses such a persuasion of God's existence and his action both within and without man as to exceed greatly any scientific conviction. They assert, therefore, the existence of a real experience, and one of a kind that surpasses all rational experience....

For faith ... occupies itself solely with something **3485**
that science declares to be *unknowable* for it. Hence ... science is entirely concerned with the reality of phenomena, into which faith does not enter at all; faith, on the contrary, concerns itself with the divine reality that is entirely unknown to science. Thus the conclusion is reached that there can never be any dissension between faith and science....

And if it be objected that in the visible world there are some things that appertain to faith, such as the human life of Christ, ⟨the modernists⟩ reply by denying this. For though such things come within the category of phenomena, still in as far as they are lived by faith and in the way already described have been by faith *transfigured* and *disfigured* [*cf.* *3479f.], they have been removed from the world of sense and translated to become material for the divine.

Hence should it be further asked whether Christ has wrought real miracles and made real prophecies, whether he rose truly from the dead and ascended into heaven, the answer of agnostic science will be in the negative and the answer of faith in the affirmative—yet there will not be, on that account, any conflict between them. For it will be denied by the philosopher as philosopher, speaking to philosophers and considering Christ only in his *historical reality*; and it will be affirmed by the believer, speaking to believers and considering the life of Christ as *lived again* by the faith and in the faith.

Yet, it would be a great mistake to suppose that, given **3486**
these theories, one is authorized to believe that faith and science are independent of one another. On the side of science the independence is indeed complete, but it is quite different with regard to faith, which is subject to science not on one but on three grounds.

For in the first place it must be observed that in every religious fact, when you take away the *divine reality* and the *experience* of it that the believer possesses, everything else, and especially the *religious formulas* of it, belongs to the sphere of phenomena and therefore falls under the control of science....

Further, when it is said that God is the object of faith alone, the statement refers only to the divine *reality*, not to the *idea* of God. The latter also is subject to science, which, while it philosophizes in what is called the logical order, soars also to the absolute and the ideal. It is therefore the right of philosophy and of science to

Dei ius habet eamque in sui evolutione moderandi et, si quid extrarium invaserit, corrigendi. Hinc modernistarum effatum: evolutionem religiosam cum morali et intellectuali componi debere; videlicet, ut quidam tradit, quem magistrum sequuntur, eisdem subdi.

Accedit demum, quod homo dualitatem in se ipse non patitur: quamobrem credentem quaedam intima urget necessitas fidem cum scientia sic componendi, ut a generali ne discrepet idea, quam scientia exhibet de hoc mundo [*608*] universo. Sic ergo conficitur, scientiam a fide omnino solutam esse, fidem contra, utut scientiae extranea praedicetur, eidem subesse.

form conclusions concerning the idea of God, to direct it in its evolution, and to purify it of any extraneous elements that may become confused with it. From this, there follows the axiom of the modernists: Religious evolution ought to be brought into accord with moral and intellectual evolution; that is, as one of their teachers puts it, it should be subordinated to it.

Finally, man does not suffer a dualism to exist in him, and the believer therefore feels within him an impelling need so to harmonize faith with science that it may never oppose the general conception that science sets forth concerning the universe. Thus it is evident that science is to be entirely independent of faith, while, on the other hand, and notwithstanding that they are supposed to be strangers to each other, faith is made subject to science.

*Errors of the Modernists on Theological Dogmas*

**3487** [*609*]... Modernista theologus eisdem utitur principiis, quae usui philosopho esse vidimus, illaque ad credentem aptat: principia inquimus immanentiae et symbolismi. Sic autem rem expeditissime perficit *Traditur a philosopho,* principium fidei esse immanens; *a credente additur,* hoc principium Deum esse; *concludit ipse:* Deus ergo est immanens in homine. Hinc immanentia theologica.

Iterum: philosopho certum est, repraesentationes obiecti fidei esse tantum symbolicas; credenti pariter certum est, fidei obiectum esse Deum in se; theologus igitur colligit: repraesentationes divinae realitatis esse symbolicas. Hinc symbolismus theologicus....

The modernist theologian avails himself of exactly the same principles that we have seen employed by the modernist philosopher and applies them to the believer: the principles of immanence and symbolism. The process is an extremely simple one. *The philosopher has declared*: The principle of faith is immanent; *the believer has added*: This principle is God; and *the theologian draws the conclusion*: God is immanent in man. Thus we have theological immanence.

So too, the philosopher regards as certain that the representations of the object of faith are merely symbolical; the believer has affirmed that the object of faith is God in himself; and the theologian proceeds to affirm that: The representations of the divine reality are symbolical. And thus we have theological symbolism....

**3488** [*611*] Fidei autem cum multa sint germina, praecipua vero Ecclesia, dogma, sacra et religiones, Libri quos sanctos nominamus, de his quoque quid modernistae doceant, inquirendum.

Atque ut dogma initium ponamus, huius quae sit origo et natura iam supra indicatum est [*cf. *3482*]. Oritur illud ex impulsione quadam seu necessitate, vi cuius qui credit in suis cogitatis elaborat, ut conscientia tam sua quam aliorum illustretur magis. Est hic labor in rimando totus expoliendoque primigeniam mentis *formulam,* non quidem in se illam secundum logicam explicationem, sed secundum circumstantia, seu, ut minus apte ad intelligendum inquiunt, *vitaliter.* Inde fit ut, circa illam, secundariae quaedam, ut iam innuimus, sensim enascantur formulae [*cf. *3482s*]; quae postea in unum corpus coagmentatae vel in unum doctrinae aedificium, cum a magisterio publico sancitae fuerint utpote communi conscientiae respondentes, dicuntur dogma. Ab hoc secernendae sunt probe theologorum commentationes....

But as faith has many shoots, and chief among them the Church, dogma, worship, the Books that we call "Sacred", of these also we must know what is taught by the modernists.

To begin with dogma, we have already indicated its origin and nature [*cf. *3482*]. Dogma is born of the species of impulse or necessity by virtue of which the believer is constrained to elaborate his religious thought so as to render it clearer for himself and others. This elaboration consists entirely in the process of penetrating and refining the primitive *formula*, not indeed in itself and according to logical development, but as required by circumstances, or *vitally*, as the modernists more abstrusely put it. Hence it happens that around the primitive formula secondary formulas gradually continue to be formed [*cf. *3482f.*], and these, subsequently grouped into bodies of doctrine or into doctrinal constructions, as they prefer to call them, and further sanctioned by the public Magisterium as responding to the common consciousness, are called dogma. Dogma is to be carefully distinguished from the speculations of theologians....

[*612*] De cultu sacrorum haud foret multis dicendum, nisi eo quoque nomine sacramenta venirent; de quibus maximi modernistarum errores. Cultum ex duplici impulsione seu necessitate oriri perhibent....

Altera est ad sensibile quiddam religioni tribuendum, altera ad eam proferendam, quod fieri utique nequaquam possit sine forma quadam sensibili et consecrantibus actibus, quae sacramenta dicimus. Sacramenta autem modernistis nuda sunt symbola seu signa, quamvis non vi carentia. Quam vim ut indicent, exemplo ipsi utuntur verborum quorundam, quae vulgo fortunam dicuntur sortita, eo quod virtutem conceperint ad notiones quasdam propagandas robustas maximeque percellentes animos. Sicut ea verba ad notiones, sic sacramenta ad sensum religiosum ordinata sunt: nihil praeterea. Clarius profecto dicerent, si sacramenta unice ad nutriendam fidem instituta affirmarent. Hoc tamen tridentina Synodus damnavit: "Si quis dixerit, haec sacramenta propter solam fidem nutriendam instituta fuisse, anathema sit" [**1605*].

Concerning worship there would not be much to be said were it not that under this head are comprised the sacraments, concerning which the modernists fall into the gravest errors. For them the sacraments are the result of a double impulse or need.... **3489**

In the present case, the first need is that of giving some sensible manifestation to religion; the second is that of propagating it, which could not be done without some sensible form and consecrating acts, and these are called sacraments. But for the modernists the sacraments are mere symbols or signs, though not devoid of a certain efficacy—an efficacy, they tell us, like that of certain phrases vulgarly described as having "caught on", inasmuch as they have become the vehicle for the diffusion of certain great ideas that strike the public mind. What the phrases are to the ideas, that the sacraments are to the religious sentiment—that and nothing more. The modernists would be speaking more clearly were they to affirm that the sacraments are instituted solely to foster the faith—but this is condemned by the Council of Trent: "If anyone say that these sacraments are instituted solely to foster the faith, let him be anathema" [**1605*].

[*Sacros Libros*] ad modernistarum scita definire probe quis possit syllogen *experientiarum* non cuique passim advenientium, sed extraordinariarum atque insignium, quae in quapiam religione sunt habitae....

Quamvis experientia sit praesentis temporis, posse tamen illam de praeteritis aeque ac de futuris materiam sumere, prout videlicet [*613*], qui credit, vel exacta rursus per recordationem in modum praesentium vivit, vel futura per praeoccupationem. Id autem explicat, quomodo historici quoque et apocalyptici in Libris sacris censeri queant.

Sic igitur in hisce Libris Deus quidem loquitur per credentem; sed, uti fert theologia modernistarum, per *immanentiam* solummodo et *permanentiam vitalem.*

According to the principles of the modernists [*the Sacred Books*] may be rightly described as a collection of *experiences*, not indeed of the kind that may come to anybody, but those extraordinary and striking ones that have happened in any religion.... **3490**

Although experience is something belonging to the present, still it may derive its material from the past and the future alike, inasmuch as the believer by memory lives the past over again after the manner of the present and lives the future already by anticipation. This explains how it is that the historical and apocalyptical books are included among the Sacred Writings.

God does indeed speak in these books—through the medium of the believer, but only, according to modernistic theology, by *vital immanence* and *permanence.*

Quaeremus, quid tum de inspiratione? Haec, respondent, ab impulsione illa, nisi forte vehementia, nequaquam secernitur, qua credens ad fidem suam verbo scriptove aperiendam adigitur. Simile quid habemus in poetica inspiratione; quare quidam aiebat: "Est Deus in nobis, agitante calescimus illo."[1] Hoc modo Deus initium dici debet inspirationis sacrorum Librorum.

We will ask, then, what happens to inspiration? **3491** Inspiration, they reply, is distinguished only by its vehemence from that impulse which stimulates the believer to reveal the faith that is in him by words or writing. It is something like what happens in poetical inspiration, of which it has been said: "There is God in us, and when he stirreth he sets us afire."[1] And it is precisely in this sense that God is said to be the origin of the inspiration of the Sacred Books.

[*De Ecclesia imaginantes*] ponunt initio eam *ex duplici necessitate* oriri, *una* in credente quovis, in eo praesertim, qui primigeniam ac singularem aliquam sit nactus experientiam, ut fidem suam cum aliis communicet;

[*Fantasizing about the Church*] they presuppose that **3492** the Church has her birth *in a double need, one*, the need of the individual believer, especially if he has had some original and special experience, to communicate his

*3491 [1] Ovidius Naso, *Fastorum* VI, 5 (ed. R. Merkel [Leipzig, 1911], 332).

*altera,* postquam fides communis inter plures evaserit, in collectivitate ad coalescendum in societatem et ad commune bonum tuendum, augendum, propagandum. Quid igitur Ecclesia? Partus est *conscientiae collectivae* seu consociationis conscientiarum singularium, quae vi *permanentiae vitalis* a primo [*614*] aliquo credente pendeant, videlicet, pro catholicis a Christo.

faith to others and, *the other*, the need of the mass, when the faith has become common to many, to form itself into a society and to guard, increase, and propagate the common good. What, then, is the Church? She is the fruit of the *collective conscience*, that is to say, of the society of individual consciences that by virtue of the principle of *vital permanence* all depend on one first believer, who for Catholics is Christ.

**3493** [*617*] Principium [*explicandi modernistice fidem*] hic generale est: in religione, quae vivat, nihil variabile non esse atque idcirco variandum. Hinc gressum faciunt ad illud, quod in eorum doctrinis fere caput est, videlicet ad *evolutionem.* Dogma igitur, Ecclesia, sacrorum cultus, libri, quos ut sanctos veremur, quin etiam fides ipsa, nisi intermortua haec ommia velimus, evolutionis teneri legibus debent.

The general principle [*for explaining the faith in a modernistic manner*] is that in a living religion everything is subject to change, and must change, and in this way they pass to what may be said to be among the chief of their doctrines, that of *evolution.* Everything, therefore: dogma, the Church, sacred worship, the books we revere as sacred, even faith itself—if we do not wish all these to die—must be subject to the laws of evolution.

*Errors of the Modernists regarding the Principles of Historical and Critical Investigation*

**3494** [*621*] Modernistarum quidam, qui componendis historiis se dedunt, solliciti magnopere videntur, ne credantur philosophi ...: ne scilicet cuipiam sit opinio, eos praeiudicatis imbui philosophiae opinationibus nec esse propterea, ut aiunt, omnino *obiectivos.* Verum tamen est, historiam illorum aut criticen meram loqui philosophiam; quaeque ab iis inferuntur, ex philosophicis eorum principiis iusta ratiocinatione concludi....

Some modernists, devoted to historical studies, seem to be greatly afraid of being taken for philosophers ..., for they are particularly anxious not to be suspected of being prejudiced in favor of philosophical theories that would lay them open to the charge of not being *objective*, to use the word in vogue. And yet the truth is that their history and their criticism are saturated with their philosophy and that their historico-critical conclusions are the just result of their philosophical principles....

Primi tres huiusmodi historicorum aut criticorum canones, ut diximus, eadem illa sunt principia, quae supra ex philosophis attulimus: nimirum agnosticismus, theorema de transfiguratione rerum per fidem, itemque aliud, quod de defiguratione [*622*] dici posse visum est. Iam consecutiones ex singulis notemus.

Their three first laws are contained in those three principles of their philosophy already dealt with: the principle of agnosticism, the principle of the transfiguration of things by faith, and the principle that we have called disfiguration. Let us see what consequences flow from each of them.

**3495** Ex agnosticismo historia non aliter ac scientia unice de phaenomenis est. Ergo tam Deus quam quilibet in humanis divinus interventus ad fidem reiciendus est, utpote ad illam pertinens unam. Quapropter, si quid occurrat duplici constans elemento, divino atque humano, cuiusmodi sunt Christus, Ecclesia, sacramenta aliaque id genus multa, sic partiendum erit ac secernendum, ut, quod humanum fuerit, historiae, quod divinum, tribuatur fidei. Ideo vulgata apud modernistas discretio inter Christum historicum et Christum fidei, Ecclesiam historiae et Ecclesiam fidei, sacramenta historiae et sacramenta fidei, aliaque similia passim.

Agnosticism tells us that history, like ever other science, deals entirely with phenomena, and the consequence is that God, and every intervention of God in human affairs, is to be relegated to the domain of faith as belonging to it alone. In things where a double element, the divine and the human, mingles, in Christ, for example, or the Church or the sacraments or the many other objects of the same kind, a division must be made and the human element assigned to history while the divine will go to faith. Hence we have that distinction, so current among the modernists, between the Christ of history and the Christ of faith, between the sacraments of history and the sacraments of faith, and so on.

**3496** Deinde hoc ipsum elementum humanum, quod sibi historicum sumere videmus, quale illud in monumentis apparet, a fide per transfigurationem ultra condiciones historicas elatum dicendum est. Adiectiones igitur a fide factas rursus secernere oportet, easque ad fidem ipsam amandare atque ad historiam fidei: sic, cum de Christo

Next we find that the human element itself, which the historian has to work on, as it appears in the documents, has been by faith transfigured, that is to say, raised above its historical conditions. It becomes necessary, therefore, to eliminate also the accretions that faith has added, to assign them to faith itself and to the history

agitur, quidquid conditionem hominis superat sive naturalem, prout a psychologia exhibetur, sive ex loco atque aetate, quibus ille vixit, conflatam.

of faith: thus, when treating of Christ, the historian must set aside all that surpasses man in his natural condition, either according to the psychological conception of him or according to the place and period of his existence.

Praeterea ex tertio philosophiae principio res etiam, quae historiae ambitum non excedunt, cribro veluti cernunt, eliminantque omnia ac pariter ad fidem amandant, quae ipsorum iudicio in factorum *logica,* ut inquiunt, non sunt vel personis apta non fuerint. Sic volunt Christum ea non dixisse, quae audientis vulgi captum excedere videntur....

Finally, by virtue of the third principle, even **3497** those things that are not outside the sphere of history they pass through the crucible, excluding from history and relegating to faith everything that, in their judgment, is not in harmony with what they call the *logic* of facts and in character with the persons of whom they are predicated. Thus, they will not allow that Christ ever uttered those things that do not seem to be within the capacity of the multitudes that listened to him....

[*623*] Ut autem historia ab philosophia, sic critice ab historia suas accipit conclusiones. Criticus namque ... monumenta partitur bifariam. Quidquid post dictam triplicem obtruncationem superat, *reali* historiae assignat; cetera ad fidei historiam seu *internam* ablegat. Has enim binas historias accurate distinguunt; et historiam fidei, quod bene notatum volumus, historiae reali, ut realis est, opponunt. Hinc, ut iam diximus, geminus Christus: realis alter, alter, qui numquam reapse fuit, sed ad fidem pertinet....

And as history receives its conclusions, ready-made, **3498** from philosophy, so too criticism takes its own from history. For the critic, ... divides the documents into two parts. Those that remain after the triple elimination above described go to form the *real* history; the rest is attributed to the history of the faith or, as it is styled, to *internal* history. For the modernists distinguish very carefully between these two kinds of history, and it is to be noted that they oppose the history of the faith to real history precisely as real. Thus we have a double Christ: a real Christ and a Christ, the one of faith, who never really existed....

Monumentis, ut diximus, bifariam distributis, adest iterum philosophus cum suo dogmate *vitalis immanentiae*; atque omnia edicit, quae sunt in Ecclesiae historia, per *vitalem emanationem* esse explicanda.

Given that division, of which we have spoken, of the documents into two parts, the philosopher steps in again with his principle of *vital immanence* and shows how everything in the history of the Church is to be explained by *vital emanation.*

### *Errors of the Modernists on the Apologetic Method*

[*626*] [*Apologeta*] apud modernistas dupliciter a philosopho et ipse pendet. *Non directe* primum, materiam sibi sumens historiam, philosopho, ut vidimus, praecipiente conscriptam: *directe* dein, mutuatus ab illo dogmata ac iudicia. Inde illud [*627*] vulgatum in schola modernistarum praeceptum, debere novam apologesin controversias de religione dirimere historicis inquisitionibus et psychologicis....

[*The apologist*] according to the modernists depends **3499** in two ways on the philosopher. First, *indirectly*, inasmuch as his theme is history—history dictated, as we have seen, by the philosopher; and, secondly, *directly*, inasmuch as he takes both his laws and his principles from the philosopher. Hence that common precept of the modernist school that the new apologetics must be fed from psychological and historical sources....

Finis, quem sibi assequendum praestituit, hic est: hominem fidei adhuc expertem eo adducere, ut eam de catholica religione *experientiam* assequatur, quae ex modernistarum scitis unicum fidei est fundamentum....

Ad hoc, ostendere necessum est, catholicam religionem, quae modo est, eam omnino esse, quam Christus fundavit, seu non aliud praeter progredientem eius germinis explicationem, quod Christus invexit.

Primo igitur germen illud quale sit, determinandum. Idipsum porro hac formula exhiberi volunt: Christum adventum regni Dei nuntiasse, quod brevi foret

The aim he sets before himself is to make the **3500** nonbeliever attain that *experience* of the Catholic religion which, according to the system, is the sole basis of faith....

To this end it is necessary to prove that this religion, as it exists today, is that which was founded by Jesus Christ; that is to say, that it is the product of the progressive development of the germ that he brought into the world.

Hence it is imperative first of all to establish what this germ was, and this the modernist claims to be able to do by the following formula: Christ announced the coming

constituendum, eiusque ipsum fore Messiam, actorem nempe divinitus datum atque ordinatorem.

Post haec demonstrandum, qua ratione id germen, semper immanens in catholica religione ac permanens sensim ac secundum historiam sese [*628*] evolverit aptaritque succedentibus adiunctis, ex iis ad se vitaliter trahens quidquid doctrinalium, cultualium, ecclesiasticarum formarum sibi esset utile; interea vero impedimenta si quae occurrerent superans, adversarios profligans insectationibus quibusvis pugnisque superstes.

Postquam autem haec omnia, impedimenta nimirum, adversarios, insectationes, pugnas itemque vitam fecunditatemque Ecclesiae id genus fuisse monstratum fuerit, ut, quamvis evolutionis leges in eiusdem Ecclesiae historia incolumes appareant, non tamen eidem historiae plene explicandae sint pares; *incognitum* coram stabit, suaque sponte se offeret.

Sic illi. In qua tota ratiocinatione unum tamen non advertunt, determinationem illam germinis primigenii deberi unice *apriorismo* philosophi agnostici et evolutionistae, et germen ipsum sic gratis ab eis definiri, ut eorum causae congruat.

of the kingdom of God, which was to be realized within a brief lapse of time and of which he was to become the Messiah, the divinely given agent and ordainer.

Then it must be shown how this germ, always immanent and permanent in the bosom of the Church, has gone on slowly developing in the course of history, adapting itself successively to the different mediums through which it has passed, borrowing from them by vital assimilation all the dogmatic, cultural, ecclesiastical forms that served its purpose; while, on the other hand, it surmounted all obstacles, vanquished all enemies, and survived all assaults and all combats.

Anybody who well and duly considers this mass of obstacles, adversaries, attacks, combats, and the vitality and fecundity that the Church has shown throughout them all must admit that if the laws of evolution are visible in her life, they fail to explain the whole of her history—the *unknown* rises forth from it and presents itself before us.

Thus do they argue, never suspecting that their determination of the primitive germ is an *a priori* of agnostic and evolutionist philosophy and that the germ itself has been gratuitously invented for the sake of buttressing their position.

### 3503: Motu Proprio *Praestantia Scripturae*, November 18, 1907

*Ed.:* ASS 40 (1907): 724f. / Pius X, *Acta* 4:234f. / EnchB nos. 270f. / AnE 15 (1907): 435.

*The Authority of the Decisions of the Biblical Commission*

**3503** [*Sunt, qui*] non eo, quo par est, obsequio sententias eiusmodi, quamquam a Pontifice probatas, exceperint aut excipiant.

Quapropter declarandum illud praecipiendumque videmus, quemadmodum declaramus in praesens expresseque praecipimus, universos omnes conscientiae obstringi officio sententiis Pontificalis Consilii de re Biblica, sive quae adhuc sunt emissae, sive quae posthac edentur, perinde ac Decretis Sacrarum Congregationum pertinentibus ad doctrinam probatisque a Pontifice, se subiciendi; nec posse notam tum detrectatae oboedientiae tum temeritatis devitare aut culpa propterea vacare gravi, quotquot verbis scriptisve sententias has tales impugnent; idque praeter scandalum, quo offendant, ceteraque quibus in causa esse coram Deo possint, aliis, ut plurimum, temere in his errateque pronuntiatis.

[*There are some who*] have not received or do not receive such decisions with the proper submission, even though they are approved by the pontiff.

Therefore, We see that it must be declared and ordered as We do now declare and expressly order that all are bound by the duty of conscience to submit to the decisions of the Biblical Pontifical Commission, both those that have been given up until now and those that will be given in the future, just as to the decrees of the Sacred Congregations that pertain to doctrine and have been approved by the pontiff; and that all who impugn such decisions as these by word or in writing cannot escape the stigma of disobedience and temerity or on this account be free of serious guilt; and this in addition to the scandal whereby they offend and the other ways they are liable before God, mostly by pronouncing rashly and erroneously on these matters.

### 3505–3509: Response of the Biblical Commission, June 29, 1908

*Ed.:* ASS 41 (1908): 613f. / AnE 16 (1908): 297b / Pius X, *Acta* 4:140–42 / EnchB nos. 276–80.

*The Nature and Author of the Book of Isaiah*

**3505** *Qu. 1:* Utrum doceri possit, vaticinia, quae leguntur in libro Isaiae—et passim in Scripturis—, non esse veri

*Question 1*: May it be taught that the prophecies that are read in the book of Isaiah, and here and there

nominis vaticinia, sed vel narrationes post eventum confictas, vel, si ante eventum praenuntiatum quidpiam agnosci opus sit, id prophetam non ex supernaturali Dei futurorum praescii revelatione, sed ex his, quae iam contigerunt, felici quadam sagacitate et naturalis ingenii acumine, coniciendo praenuntiasse?

*Resp.:* Negative.

*Qu. 2:* Utrum sententia, quae tenet, Isaiam ceterosque prophetas vaticinia non edidisse nisi de his, quae in continenti vel post non grande temporis spatium eventura erant, conciliari possit cum vaticiniis, imprimis messianicis et eschatologicis, ab eisdem prophetis de longinquo certo editis, necnon cum communi sanctorum Patrum sententia concorditer asserentium, prophetas ea quoque praedixisse, quae post multa saecula essent implenda?

*Resp.:* Negative.

*Qu. 3:* Utrum admitti possit, prophetas non modo tamquam correctores pravitatis humanae divinique verbi in profectum audientium praecones, verum etiam tamquam praenuntios eventuum futurorum, constanter alloqui debuisse auditores non quidem futuros, sed praesentes et sibi aequales, ita ut ab ipsis plane intelligi potuerint; proindeque secundam partem libri Isaiae (cap. XL–LXVI), in qua vates non Iudaeos Isaiae aequales, at Iudaeos in exilio Babylonico lugentes veluti inter ipsos vivens alloquitur et solatur, non posse ipsum Isaiam iamdiu emortuum auctorem habere, sed oportere eam ignoto cuidam vati inter exsules viventi assignare?

*Resp.:* Negative.

*Qu. 4:* Utrum, ad impugnandam identitatem auctoris libri Isaiae, argumentum philologicum, ex lingua stiloque desumptum, tale sit censendum, ut virum gravem, criticae artis et hebraicae linguae peritum, cogat in eodem libro pluralitatem auctorum agnoscere?

*Resp.:* Negative.

*Qu. 5:* Utrum solida prostent argumenta, etiam cumulative sumpta, ad evincendum Isaiae librum non ipsi soli Isaiae, sed duobus, imo pluribus auctoribus esse tribuendum?

*Resp.:* Negative.

in the Scriptures, are not prophecies in the true sense, but either narratives composed subsequent to the event or, if it must be acknowledged that something was foretold before the event, that the prophet foretold this, not from a supernatural revelation of God who foreknows the future, but by a deduction based on what had already happened ⟨along⟩ with a happy sagacity and the acuteness of natural intelligence?

*Response:* No.

*Question 2:* Can the opinion that holds that Isaiah and **3506**
the other prophets uttered prophecies concerning only those things that were to take place immediately or after a short space of time be reconciled with the prophecies, particularly the messianic and eschatological, that were undoubtedly uttered by the same prophets about the remote future as well as with the common opinion of the holy Fathers who unanimously assert that the prophets foretold also those things that should be fulfilled after many centuries?

*Response:* No.

*Question 3:* May it be admitted that the prophets, not **3507**
only as criticizers of human wickedness and heralds of the divine Word for the good of their hearers, but also as foretellers of future events, must always have addressed themselves to a present and contemporary and not to a future audience, so that they could be completely understood by them; and that therefore, the second part of the book of Isaiah (chaps. 40–66), in which the prophet addresses and consoles, not the Jews contemporary with Isaiah, but, as one living among them, those mourning in the exile of Babylon, cannot have for its author Isaiah himself, then long dead, but must be attributed to some unknown prophet living among the exiles?

*Response*: No.

*Question 4:* Is the philological argument, derived from **3508**
the language and the style in order to impugn the identity of the author of the book of Isaiah, to be considered weighty enough to compel a man of judgment, versed in the principles of criticism and the Hebrew language, to acknowledge for the same book a plurality of authors?

*Response:* No.

*Question 5:* Are solid arguments available, even when **3509**
taken together, to prove that the book of Isaiah is to be attributed, not to Isaiah alone, but to two or even more authors?

*Response:* No.

### 3512–3519: Response of the Biblical Commission, June 30, 1909

*Ed.:* AAS 1 (1909): 567–69 / AnE 17 (1909): 334ab / EnchB nos. 324–31.

*The Historical Character of the First Chapters of Genesis*

*Qu. 1:* Utrum varia systemata exegetica, quae ad excludendum sensum litteralem historicum trium

*Question 1:* Are the various exegetical systems that **3512**
have been devised for the purpose of excluding the literal

priorum capitum libri Geneseos excogitata et scientiae fuco propugnata sunt, solido fundamento fulciantur?

*Resp.:* Negative.

historical sense of the first three chapters of Genesis and advocated under the guise of being scientific based upon solid arguments?

*Response:* No.

**3513** *Qu. 2:* Utrum,
non obstantibus indole et forma historica libri Geneseos, peculiari trium priorum capitum inter se et cum sequentibus capitibus nexu, multiplici testimonio Scripturarum tum Veteris tum Novi Testamenti, unanimi fere sanctorum Patrum sententia ac traditionali sensu, quem, ab Israëlitico etiam populo transmissum, semper tenuit Ecclesia,

doceri possit: praedicta tria capita Geneseos continere non rerum vere gestarum narrationes, quae scilicet obiectivae realitati et historicae veritati respondeant; sed vel fabulosa ex veterum populorum mythologiis et cosmogoniis deprompta et ab auctore sacro, expurgato quovis polytheismi errore, doctrinae monotheisticae accomodata; vel allegorias et symbola, fundamento obiectivae realitatis destituta, sub historiae specie ad religiosas et philosophicas veritates inculcandas proposita; vel tandem legendas ex parte historicas [*568*] et ex parte fictitias ad animorum instructionem et aedificationem libere compositas?

*Question 2:* Is it possible,
in spite of the character and historic form of the book of Genesis, of the close connection of the first three chapters with one another and with those that follow, of the manifold testimony of the Scriptures both of the Old and the New Testament, of the almost unanimous opinion of the holy Fathers, and of the traditional view—transmitted also by the Jewish people—that has always been held by the Church,
to teach that the three aforesaid chapters of Genesis do not contain the narrative of things that actually happened, that is, ⟨a narrative⟩ that corresponds to objective reality and historic truth, but, rather, either fables derived from mythologies and cosmologies of ancient peoples but purified of all polytheistic error and accommodated to monotheistic teaching by the sacred author; or allegories and symbols destitute of any foundation in objective reality but presented under the garb of history for the purpose of inculcating religious and philosophical truth; or, finally, legends partly historical and partly fictitious, freely composed for the instruction and edification of souls?

*Resp.:* Negative ad utramque partem.

*Response:* No to each part.

**3514** *Qu. 3:* Utrum speciatim sensus litteralis historicus vocari in dubium possit, ubi agitur de factis in eisdem capitibus enarratis, quae christianae religionis fundamenta attingunt: uti sunt, inter cetera, rerum universarum creatio a Deo facta in initio temporis; peculiaris creatio hominis; formatio primae mulieris ex primo homine; generis humani unitas; originalis protoparentum felicitas in statu iustitiae, integritatis et immortalitatis; praeceptum a Deo homini datum ad eius obedientiam probandam; divini praecepti, diabolo sub serpentis specie suasore, transgressio; protoparentum deiectio ab illo primaevo innocentiae statu; nec non Reparatoris futuri promissio?

*Question 3:* Is it possible, in particular, to call in question the literal and historical meaning where there is question of facts narrated in these same chapters that touch the foundation of the Christian religion, such as, among others, the creation of all things that was accomplished by God at the beginning of time, the special creation of man, the formation of the first woman from the first man, the unity of the human race, the original happiness of the first parents in a state of justice, integrity, and immortality, the command given by God to man to prove his obedience, the transgression of the divine command at the instigation of the devil under the form of a serpent, the fall of the first parents from that primitive state of innocence, and the promise of a future Redeemer?

*Resp.:* Negative.

*Response:* No.

**3515** *Qu. 4:* Utrum in interpretandis illis horum capitum locis, quos Patres et Doctores diverso modo intellexerunt, quin certi quippiam definitique tradiderint, liceat, salvo Ecclesiae iudicio servataque fidei analogia, eam, quam quisque prudenter probaverit, sequi tuerique sententiam?

*Question 4:* In interpreting those passages of these chapters that the Fathers and Doctors have interpreted in divers ways without leaving us anything definite or certain, is it permitted, subject to the judgment of the Church and following the analogy of faith, to follow and defend that opinion which each one has prudently found correct?

*Resp.:* Affirmative.

*Response:* Yes.

*Qu. 5:* Utrum omnia et singula, verba videlicet et phrases, quae in praedictis capitibus occurrunt, semper et necessario accipienda sint sensu proprio, ita ut ab eo discedere numquam liceat, etiam cum locutiones ipsae manifesto appareant improprie, seu metaphorice vel anthropomorphice usurpatae, et sensum proprium vel ratio tenere prohibeat vel necessitas cogat dimittere?

*Resp.:* Negative.

*Question 5:* Must each and everything, namely, the words and phrases, that occur in the aforesaid chapters always and of necessity be interpreted in the literal sense, so that it is never permitted to deviate from it, even when expressions are manifestly used not literally ⟨but⟩ metaphorically or anthropomorphically, and when reason forbids us to hold, or necessity impels us to depart from, the literal sense? **3516**

*Response:* No.

*Qu. 6:* Utrum, praesupposito litterali et historico sensu, nonnullorum locorum eorundem capitum interpretatio allegorica et prophetica, praefulgente sanctorum Patrum et Ecclesiae ipsius exemplo, adhiberi sapienter et utiliter possit?

*Resp.:* Affirmative.

*Question 6:* Presupposing the literal and historical sense, may an allegorical and prophetical interpretation of certain passages of these same chapters, corresponding to the luminous example of the holy Fathers and the Church herself, be prudently and usefully applied? **3517**

*Response:* Yes.

*Qu. 7:* Utrum,
cum in conscribendo primo Geneseos capite non fuerit sacri auctoris mens intimam adspectabilium rerum constitutionem ordinemque creationis completum scientifico more docere, sed potius suae genti tradere notitiam popularem, prout communis sermo per ea ferebat tempora, sensibus et captui hominum accommodatam,
sit in horum interpretatione adamussim semperque investiganda scientifici sermonis proprietas?

*Resp.:* Negative.

*Question 7:* Although it was not the intention of the sacred author, when writing the first chapter of Genesis, to teach us in a scientific manner the innermost nature of visible things and the complete order of creation but rather to hand on to his people a popular account, such as the common parlance of that age allowed, adapted to the senses and to man's capacity,
is it necessary, when interpreting these chapters, to seek strictly and always the particular characteristics of scientific discourse? **3518**

*Response:* No.

*Qu. 8:* Utrum in illa sex dierum denominatione atque distinctione, de [*569*] quibus in Geneseos capite primo, sumi possit vox Yôm (dies) sive sensu proprio pro die naturali, sive sensu improprio pro quodam temporis spatio, deque huiusmodi quaestione libere inter exegetas disceptare liceat?

*Resp.:* Affirmative.

*Question 8:* Can the word *yôm* (day), ⟨which⟩ is used in the first chapter of Genesis to describe and distinguish the six days, be understood both in its literal sense as natural day and also in a non-literal sense as a certain space of time; and is it permitted to discuss this question among exegetes? **3519**

*Response:* Yes.

### 3521–3528: Response of the Biblical Commission, May 1, 1910

*Ed.:* AAS 2 (1910): 354f. / EnchB nos. 332–39.

*The Authors and the Time of the Composition of the Psalms*

*Qu. 1:* Utrum appellationes *Psalmi David, Hymni David, Liber psalmorum David, Psalterium Davidicum,* in antiquis collectionibus et in Conciliis ipsis usurpatae ad designandum Veteris Testamenti Librum CL psalmorum; sicut etiam plurium Patrum et Doctorum sententia, qui tenuerunt, omnes prorsus Psalterii psalmos uni David esse adscribendos, tantam vim habeant, ut Psalterii totius unicus auctor David haberi debeat?

*Resp.:* Negative.

*Question 1:* Are the terms *Psalms of David, Hymns of David,* the *Book of the Psalms of David,* the *Davidic Psalter,* which in the old collections and in the councils are used to designate the Old Testament book of 150 psalms, as also the opinion of many Fathers and Doctors who held that absolutely all the psalms of the Psalter were to be attributed to David alone, of such force that we have to consider David as the sole author of the entire Psalter? **3521**

*Response:* No.

*Qu. 2:* Utrum ex concordantia textus hebraici cum graeco textu Alexandrino aliisque vetustis versionibus argui iure possit, titulos psalmorum hebraico textui

*Question 2*: From the agreement of the Hebrew text with the Alexandrian Greek text and with other old versions, is it possible to conclude rightly that the titles **3522**

praefixos antiquiores esse versione sic dicta LXX virorum; ac proinde si non directe ab auctoribus ipsis psalmorum, a vetusta saltem iudaica traditione derivasse?

*Resp.:* Affirmative.

**3523** *Qu. 3:* Utrum praedicti psalmorum tituli, iudaicae traditionis testes, quando nulla ratio gravis est contra eorum genuinitatem, prudenter possint in dubium revocari?

*Resp.:* Negative.

**3524** *Qu. 4:* Utrum,
si considerentur sacrae Scripturae haud infrequentia testimonia circa naturalem Davidis peritiam, Spiritus Sancti charismate illustratam, in componendis carminibus religiosis, institutiones ab ipso conditae de cantu psalmorum liturgico, attributiones psalmorum ipsi factae tum in Veteri Testamento, tum in Novo, tum in ipsis inscriptionibus, quae psalmis ab antiquo praefixae sunt; insuper consensus Iudaeorum, Patrum et Doctorum Ecclesiae,
prudenter denegari possit, praecipuum Psalterii carminum Davidem esse auctorem, vel contra affirmari pauca dumtaxat eidem regio Psalti carmina esse tribuenda?

*Resp.:* Negative ad utramque partem.[*355*]

**3525** *Qu. 5:* Utrum in specie denegari possit Davidica origo eorum psalmorum, qui in Veteri vel Novo Testamento diserte sub Davidis nomine citantur, inter quos prae ceteris recensendi veniunt psalmus 2 *"Quare fremuerunt gentes"*; psalmus 15 *"Conserva me, Domine"*; psalmus 17 *"Diligam te, Domine, fortitudo mea"*; psalmus 31 *"Beati, quorum remissae sunt iniquitates"*; psalmus 68 *"Salvum me fac, Deus"*; psalmus 109 *"Dixit Dominus Domino meo"?*

*Resp.:* Negative.

**3526** *Qu. 6:* Utrum sententia eorum admitti possit, qui tenent, inter psalterii psalmos nonnullos esse sive Davidis sive aliorum auctorum, qui propter rationes liturgicas et musicales, oscitantiam amanuensium aliasve incompertas causas in plures fuerint divisi vel in unum coniuncti; itemque alios esse psalmos, uti *"Miserere mei, Deus"*, qui ut melius aptarentur circumstantiis historicis vel solemnitatibus populi iudaici, leviter fuerint retractati vel modificati, subtractione aut additione unius alteriusve versiculi, salva tamen totius textus sacri inspiratione?

*Resp.:* Affirmative ad utramque partem.

**3527** *Qu. 7:* Utrum sententia eorum inter recentiores scriptorum, qui indiciis dumtaxat internis innixi vel minus recta sacri textus interpretatione demonstrare conati sunt, non paucos esse psalmos post tempora

prefixed to the psalms in the Hebrew text are of older date than the aforesaid LXX version and that consequently they derive, if not directly from the authors of the psalms, at least from an ancient Jewish tradition?

*Response:* Yes.

*Question 3:* Can the aforesaid titles of the Psalms, witnesses to the Jewish tradition, be prudently called into question when there is no important reason against their authenticity?

*Response:* No.

*Question 4:* Considering the not infrequent testimonies in Sacred Scripture to David's natural skill, illumined by the special gift of the Holy Spirit, for the composition of religious verses; ⟨considering, too,⟩ the arrangement drawn up by him for the liturgical chanting of the psalms, the attributions of psalms to him, both in the Old Testament and the New, as also in the inscriptions themselves that have from of old been placed before the psalms; ⟨considering,⟩ moreover, the common opinion of the Jews and of the Fathers and Doctors of the Church, can it be prudently denied that David is the principal author of the verses contained in the Psalter, or, on the other hand, ⟨can it be prudently⟩ affirmed that only a few verses are to be attributed to the aforesaid royal Psalmist?

*Response:* No to both questions.

*Question 5:* Is it possible, in particular, to deny the Davidic origin of the psalms that, in the Old or New Testament, are expressly cited under David's name, among which must above all be numbered Psalm 2: "Why have the Gentiles raged"; Psalm 16, "Preserve me, O Lord"; Psalm 18, "I will love you, O Lord, my strength"; Psalm 32, "Blessed are they whose iniquities are forgiven"; Psalm 69, "Save me, O God"; Psalm 110, "The Lord said to my Lord"?

*Response:* No.

*Question 6:* Is it possible to admit the view of those who affirm that among the Psalms of David there are some that, whether by David or by other authors, have for liturgical and musical reasons or through the carelessness of copyists or for other unknown reasons, been divided or combined into one; and, likewise, that there are other psalms, such as "Have mercy on me, God", that, in order to be better adapted to historical circumstances or festivals of the Jewish people, have been slightly reworked or modified, either by the removal or by the addition of one or two verses, without detriment to the inspiration of the whole sacred text?

*Response:* Yes to both questions.

*Question 7:* Is it possible to maintain with any real probability the opinion of those recent writers who, basing their views only upon internal grounds or upon an unsound interpretation of the sacred text, strive to

Esdrae et Nehemiae, quin imo aevo Machabaeorum, compositos, probabiliter sustineri possit?

*Resp.:* Negative.

demonstrate that not a few psalms were composed after the time of Ezra and Nehemiah, indeed, even in the period of the Maccabees?

*Response:* No.

*Qu. 8:* Utrum ex multiplici sacrorum Librorum Novi Testamenti testimonio et unanimi Patrum consensu, fatentibus etiam iudaicae gentis scriptoribus, plures agnoscendi sint psalmi prophetici et messianici, qui futuri Liberatoris adventum, regnum, sacerdotium, passionem, mortem et resurrectionem vaticinati sunt; ac proinde reicienda prorsus eorum sententia sit, qui indolem psalmorum propheticam ac messianicam pervertentes, eadem de Christo oracula ad futuram tantum sortem populi electi praenuntiandam coarctant?

*Resp.:* Affirmative ad utramque partem.

*Question 8:* On the basis of the many testimonies of **3528** the holy books of the New Testament, the unanimous agreement of the Fathers, ⟨and⟩ also the statements of the writers of the Jewish people, must many prophetic and messianic psalms be recognized that foretell the coming, kingdom, priesthood, Passion, death, and Resurrection of a future Redeemer? And is it necessary for this reason to reject completely the opinion of those who, perverting the prophetic and messianic character of the psalms, limit these prophecies concerning Christ to mere predictions of the future lot of the chosen people?

*Response:* Yes to both questions.

## 3530–3536: Decree of the Sacred Congregation of the Sacraments *Quam singulari*, August 8, 1910

*Ed.:* AAS 2 (1910): 582f.

*Eucharistic Communion and Extreme Unction of Children*

I. Aetas discretionis tum ad confessionem tum ad s. communionem ea est, in qua puer incipit ratiocinari, hoc est circa septimum annum, sive supra, sive etiam infra. Ex hoc tempore incipit obligatio satisfaciendi utrique praecepto confessionis et communionis [*cf. *812*].

I. The age of discretion both for confession and for **3530** holy communion is that at which the child begins to reason, that is, at about the seventh year, more or less. The obligation of satisfying both precepts of confession and communion begins from that time [*cf. *812*].

II. Ad primam confessionem et ad primam communionem necessaria non est plena et perfecta doctrinae christianae cognitio. Puer tamen postea debebit integrum catechismum pro modo suae intelligentiae gradatim addiscere.

II. For first confession and for first communion a **3531** full and perfect knowledge of Christian doctrine is not necessary. But the child will be obliged afterward to learn gradually the whole catechism in accord with his intelligence.

III. Cognitio religionis, quae in puero requiritur, ut ipse ad primam communionem convenienter se praeparet, ea est, qua ipse fidei mysteria necessaria necessitate medii pro suo captu percipiat, atque eucharisticum panem a communi et corporali distinguat, ut ea devotione, quam ipsius fert aetas, ad ss. Eucharistiam accedat.

III. The knowledge of religion that is required in **3532** a child that he may be fittingly prepared for ⟨his⟩ first communion is such that, by virtue of the necessity of means, he understands the necessary mysteries of faith in accord with his capacity and distinguishes eucharistic bread from the common and corporeal, in order that he may approach the most blessed Eucharist with that devotion which his age permits.

IV. Obligatio praecepti confessionis et communionis, quae puerum gravat, in eos praecipue recidit, qui ipsius curam habere debent, hoc est in parentes, in confessarium, in institutores et in parochum. Ad patrem vero, aut ad illos, qui vices eius gerunt, et ad confessarium, secundum Catechismum Romanum, pertinet admittere puerum ad primam communionem.

IV. The obligation of the precept of confession and **3533** communion that rests upon a child falls especially upon those who have charge of him, that is, upon parents, confessor, teachers, and pastor. But to the father, or to those who take his place, and to the confessor, it pertains, according to the Roman Catechism, to admit the child to first communion.

VI. Puerorum curam habentibus omni studio curandum est, ut post primam communionem iidem pueri ad sacram mensam saepius accedant, et, si fieri possit, etiam quotidie, prout Christus Iesus et mater Ecclesia desiderant [*cf. *3375–3383*], utque id agant ea animi devotione, quam talis fert aetas.... [*583*]

VI. Those who have charge over children must make **3534** every effort to see that these same children after first communion approach the holy table often and, if it can be done, daily, just as Jesus Christ and Mother Church desire [*cf. *3375–3383*], and that they do this with that devotion of heart which such an age permits....

3535 VII. Consuetudo non admittendi ad confessionem pueros, aut numquam eos absolvendi, cum ad usum rationis pervenerint, est omnino improbanda.

VII. The custom of never admitting children to confession or of never absolving them when they have arrived at the use of reason is to be disapproved entirely.

3536 VIII. Detestabilis omnino est abusus non ministrandi Viaticum et extremam unctionem pueris post usum rationis eosque sepeliendi ritu parvulorum.

VIII. Not to administer the viaticum and extreme unction to children past the age of reason and to bury them according to the rite of infants is a completely detestable abuse.

### 3537–3550: Motu Proprio *Sacrorum antistitum*, September 1, 1910

Cf. *3401°. The obligation of taking this oath was suspended in 1967.
*Ed.:* AAS 2 (1910): 669–72.

*Oath against the Errors of Modernism*

3537 Ego *N. N.* firmiter amplector ac recipio omnia et singula, quae ab inerranti Ecclesiae magisterio definita, adserta ac declarata sunt, praesertim ea doctrinae capita, quae huius temporis erroribus directo adversantur.

I, *N.N.*, firmly embrace and accept each and every thing that is defined, proposed, and declared by the infallible teaching authority of the Church and, in particular, those points of doctrine that are directly opposed to the errors of this time.

3538 Ac primum quidem: Deum, rerum omnium principium et finem, naturali rationis lumine "per ea quae facta sunt" [*Rm 1:20*], hoc est, per visibilia creationis opera, tamquam causam per effectus, certo cognosci, adeoque demonstrari etiam posse, profiteor.

First of all, I profess that God, the beginning and the end of all things, can be known with certainty and, indeed, also demonstrated through the natural light of reason from "the things that have been made" [*Rom 1:20*], namely, from the visible works of creation, as the cause from its effects.

3539 Secundo: externa revelationis argumenta, hoc [*670*] est facta divina, in primisque miracula et prophetias admitto et agnosco tanquam signa certissima divinitus ortae christianae religionis, eademque teneo aetatum omnium atque hominum, etiam huius temporis, intelligentiae esse maxime accommodata.

Secondly, I accept and recognize the exterior proofs of revelation, that is to say, the divine works, mainly the miracles and prophecies, as sure signs of the divine origin of the Christian religion, and I hold that they are well adapted to the understanding of all ages and of all men, even those of the present time.

3540 Tertio: firma pariter fide credo Ecclesiam, verbi revelati custodem et magistram, per ipsum verum atque historicum Christum, cum apud nos degeret, proxime ac directo institutam eandemque super Petrum, apostolicae hierarchiae principem, eiusque in aevum successores aedificatam.

Thirdly, I believe with equally firm faith that the Church, the guardian and teacher of the revealed word, was personally and directly instituted by the true and historical Christ himself during his life among us and that she ⟨is⟩ built upon Peter, the prince of the apostolic hierarchy and ⟨upon⟩ his successors through the ages.

3541 Quarto: fidei doctrinam ab Apostolis per orthodoxos Patres eodem sensu eademque semper sententia ad nos usque transmissam, sincere recipio; ideoque prorsus reicio haereticum commentum evolutionis dogmatum, ab uno in alium sensum transeuntium, diversum ab eo, quem prius habuit Ecclesia; pariterque damno errorem omnem, quo, divino deposito, Christi Sponsae tradito ab eaque fideliter custodiendo, sufficitur philosophicum inventum, vel creatio humanae conscientiae, hominum conatu sensim efforma tae et in posterum indefinito progressu perficiendae.

Fourthly, I sincerely accept that the doctrine of the faith ⟨was⟩ handed down to us in the same sense and always with the same meaning from the apostles through the orthodox Fathers; I therefore entirely reject the heretical theory of an evolution of the dogmas, ⟨namely,⟩ that they change from one meaning to another, different from the one that the Church previously held. I also condemn any error that substitutes for the divine legacy entrusted to the Spouse of Christ, to be faithfully guarded by her, a philosophical system or a creation of human reflection that gradually formed through human effort and is to be perfected in the future through unlimited progress.

3542 Quinto: certissime teneo ac sincere profiteor, fidem non esse caecum sensum religionis e latebris subconscientiae erumpentem, sub pressione cordis et

Fifthly, I hold with certainty and I sincerely confess that faith is not a blind inclination of religion welling up from the depth of the subconscious under the impulse of

inflexionis voluntatis moraliter informatae, sed verum assensum intellectus veritati extrinsecus acceptae ex auditu, quo nempe, quae a Deo personali, creatore ac Domino nostro dicta, testata et revelata sunt, vera esse credimus, propter Dei auctoritatem summe veracis.

the heart and the inclination of a morally conditioned will but is the genuine assent of the intellect to a truth that is received from outside by hearing. In this assent, given on the authority of the all-truthful God, we hold to be true what has been said, attested to, and revealed by the personal God, our Creator and Lord.

Me etiam, qua par est, reverentia subicio totoque animo adhaereo damnationibus, declarationibus, praescriptis omnibus, quae in Encyclicis litteris *"Pascendi"* [*3475–3500] et in Decreto *"Lamentabili"* [*3401–3466] continentur, praesertim circa eam quam historiam dogmatum vocant.

I also submit myself with due reverence and I adhere wholeheartedly to all the condemnations, declarations, and prescripts contained in the encyclical *Pascendi* [*3475–3500] and the decree *Lamentabili* [*3401–3466], particularly those referring to the so-called history of dogma. **3543**

Idem reprobo errorem affirmantium, propositam ab Ecclesia fidem posse historiae repugnare, et catholica dogmata, quo sensu nunc intelliguntur, cum verioribus christianae religionis originibus componi non posse.

I also reject the error of those who maintain that the faith proposed by the Church can be contrary to history and that the Catholic dogmas in the sense in which they are now understood are irreconcilable with the true origins of the Christian religion. **3544**

Damno quoque ac reicio eorum sententiam, qui dicunt christianum hominem [*671*] eruditiorem induere personam duplicem, aliam credentis, aliam historici, quasi liceret historico ea retinere, quae credentis fidei contradicant, aut praemissas adstruere, ex quibus consequatur, dogmata esse aut falsa aut dubia, modo haec directo non denegentur.

I condemn and reject also the conception of those who say that an educated Christian puts on a double personality, the one of a believer, the other of a historian, as though it were allowed for the historian to hold something contrary to the faith of the believer or to advance hypotheses from which it would follow that the dogmas are false or doubtful, provided only that these are not directly denied. **3545**

Reprobo pariter eam Scripturae sanctae diiudicandae atque interpretandae rationem, quae, Ecclesiae traditione, analogia fidei et Apostolicae Sedis normis posthabitis, rationalistarum commentis inhaeret, et criticen textus velut unicam supremamque regulam haud minus licenter quam temere amplectitur.

Equally I reject any way of judging and interpreting Holy Scripture that, disregarding the Church's tradition, the analogy of faith, and the norms laid down by the Apostolic See, adheres to the inventions of the rationalists and, with as much presumption as temerity, accepts textual criticism as the only and supreme rule. **3546**

Sententiam praeterea illorum reicio, qui tenent, doctori disciplinae historicae theologicae tradendae aut iis de rebus scribenti seponendam prius esse opinionem ante conceptam sive de supernaturali origine catholicae traditionis, sive de promissa divinitus ope ad perennem conservationem uniuscuiusque revelati veri; deinde scripta Patrum singulorum interpretanda solis scientiae principiis, sacra qualibet auctoritate seclusa, eaque iudicii libertate, qua profana quaevis monumenta solent investigari.

Equally I reject the opinion of those who maintain that an instructor who teaches a historical theological discipline or writes about these things must first of all discard any preconceived opinion about the supernatural origin of Catholic tradition or about the help promised by God to preserve forever all revealed truth; ⟨and that⟩ therefore he must interpret the writings of the individual Fathers on purely scientific principles to the exclusion of all sacred authority and with the same freedom of judgment with which any profane document is studied. **3547**

In universum denique me alienissimum ab errore profiteor, quo modernistae tenent in sacra traditione nihil inesse divini, aut, quod longe deterius, pantheistico sensu illud admittunt, ita ut nihil iam restet nisi nudum factum et simplex, communibus historiae factis aequandum: hominum nempe sua industria, sollertia, ingenio scholam a Christo eiusque Apostolis inchoatam per subsequentes aetates continuantium.

Finally, I profess in general that I am completely adverse to the error of the modernists who say that there is nothing divine in the sacred tradition or—what ⟨is⟩ still worse—who admit ⟨the divine⟩ in a pantheistic sense, which would leave us with a bare and simple fact, on a par with the common facts of history, ⟨the fact⟩, namely, that men, through their efforts, their skillfulness, and their ingenuity, continued in subsequent ages the instruction that was started by Christ and his apostles. **3548**

**3549** Proinde fidem Patrum firmissime retineo et ad extremum vitae spiritum retinebo, de charismate veritatis certo, quod est, fuit eritque semper in "episcopatus ab Apostolis successione";[1] non ut id teneatur, quod melius et aptius videri possit secundum suam cuiusque aetatis culturam, sed ut "numquam aliter credatur, numquam aliter" intelligatur absoluta et immutabilis veritas ab initio per Apostolos praedicata.[2]

Thus I hold steadfastly, and shall continue to hold to my last breath, the faith of the Fathers in the sure charism of truth that is, has been, and always will be "in the succession of the bishops from the apostles",[1] not so that what seems better and more suited according to the culture of each age should be held, but so that the absolute and immutable truth, which from the beginning was preached by the apostles, "should never be believed, never be understood, in a different way".[2]

**3550** Haec omnia spondeo me fideliter, integre sincereque ser*[672]*vaturum et inviolabiliter custoditurum, nusquam ab iis sive in docendo sive quomodolibet verbis scriptisque deflectendo. Sic spondeo, sic iuro, sic me Deus adiuvet et haec sancta Dei Evangelia.

I promise that I shall keep all this faithfully, wholly, and sincerely, that I shall keep it inviolate, never deviating from it in teaching or in any way in word or in writing. Thus I promise, thus I swear; so help me God and these holy Gospels of God.

## 3553–3556: Letter *Ex quo, nono* to the Apostolic Legates in Byzantium, Greece, Egypt, Mesopotamia, etc., December 26, 1910

*Ed.:* AAS 3 (1911):118f.

*Errors of the Orientals*

**3553** Non minus temere quam falso huic opinioni fit aditus, dogma de processione Spiritus Sancti a Filio haudquaquam ex ipsis Evangelii verbis profluere, aut antiquorum Patrum fide comprobari;

No less rashly than falsely recourse is made to the opinion that the dogma of the procession of the Holy Spirit from the Son in no way flows from the very words of the Gospel or is established from the faith of the ancient Fathers;

**3554** pariter imprudentissime in dubium *[119]* revocatur, utrum sacra de Purgatorio ac de Immaculata Beatae Mariae Virginis Conceptione dogmata a sanctis viris priorum saeculorum agnita fuerint;

likewise, most imprudently, doubt is expressed as to whether the sacred dogmas of purgatory and the Immaculate Conception of the Blessed Virgin Mary were acknowledged by holy men of the first centuries;

**3555** ... de Ecclesiae constitutione ... primo renovatur error a decessore Nostro Innocentio X iamdiu damnatus [*cf. *1999*], quo suadetur, S. Paulum haberi tamquam fratrem omnino parem S. Petro; —deinde non minori falsitate inicitur persuasio, Ecclesiam catholicam non fuisse primis saeculis principatum unius, hoc est *monarchiam;* aut primatum Ecclesiae Romanae nullis validis argumentis inniti.

... in regard to the constitution of the Church,... there is first a renewal of the error condemned a long time ago by Our predecessor Innocent X [*cf. *1999*] that suggests that St. Paul is to be considered a brother completely equal to St. Peter; —and then, with no less falsity, the conviction is set forth that the Catholic Church in the first centuries was not under the governance of a single head, that is, a *monarchy*; or that the primacy of the Roman Church is not founded on valid arguments.

**3556** Sed nec ... intacta relinquitur catholica doctrina de sanctissimo Eucharistiae Sacramento, cum praefracte docetur, sententiam suscipi posse, quae tenet, apud Graecos verba consecratoria effectum non sortiri, nisi iam prolata oratione illa, quam epiclesim vocant,[1] cum tamen compertum sit, Ecclesiae minime competere

But ... not even the Catholic doctrine of the most holy sacrament of the Eucharist is left intact when it is obstinately taught that the view may be sustained that among the Greeks the words of consecration do not produce any effect unless the prayer called the epiclesis[1] is recited, while, nevertheless, it is known that the

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*3549 [1] Cf. Irenaeus of Lyon, *Adversus haereses* IV, 40, no. 2 (ed. W.\W. Harvey [Cambridge, 1857], 2:236 / = IV, 26, no. 2: SC 100/II:718 / PG 7:1053C).

[2] Cf. Tertullian, *De praescriptione haereticorum* 28 (R.\F. Refoulé: CpChL 1 [1954]: 209 / CSEL 70:34 / PL 2:47).

*3556 [1] Opposed to this opinion already were Benedict XII (*1017) and Pius VII (*2718); moreover, Clement VI, letter *Super quibusdam* to Consolator, Catholicos of the Armenians, of September 29, 1351 (BarAE at year 1351, no. 11), Benedict XIII, instruction to the Patriarch of the Melkites of Antioch, May 31, 1729 (CollLac 2:439–41), and Benedict XIV, brief *Singularis Romanorum*, September 1, 1741 (CollLac 2:488d–492b).

ius circa ipsam sacramentorum substantiam quidpiam innovandi; —cui haud minus absonum est, validam habendam esse Confirmationem a quovis presbytero collatam [*cf* *2522].

[*Censura: Notantur tamquam*] graves errores.

Church does not possess in any way the right to innovate in regard to what pertains to the very substance of the sacraments; —no less inadmissible is the view that one should regard as valid the confirmation administered by any priest whatsoever [*cf.* *2552].

[*Censure: These should be regarded as*] grave errors.

## 3561–3567: Response of the Biblical Commission, June 19, 1911

*Ed.:* AAS 3 (1911): 294–96 / EnchB nos. 383–89.

*The Author, Time of Composition, and Historical Truth of the Gospel according to Matthew*

*Qu. 1:* Utrum,
attento universali et a primis saeculis constanti Ecclesiae consensu, quem luculenter ostendunt diserta Patrum testimonia, codicum Evangeliorum inscriptiones, sacrorum Librorum versiones vel antiquissimae, et catalogi a sanctis Patribus, ab ecclesiasticis scriptoribus, a Summis Pontificibus et Conciliis traditi, ac tandem usus liturgicus Ecclesiae orientalis et occidentalis,
affirmari certo possit et debeat, Matthaeum, Christi Apostolum, revera Evangelii sub eius nomine vulgati esse auctorem?

*Resp.:* Affirmative.

*Question 1:* Bearing in mind the universal and constant consensus of the Church dating from the first centuries, which explicit testimonies of the Fathers, the titles of the manuscripts of the Gospels, the oldest translations of the sacred books, as well as the catalogues transmitted ⟨to us⟩ by the holy Fathers, ecclesiastical writers, supreme pontiffs, and councils, and, finally, the liturgical usages of the Eastern and Western Church clearly record,
can and must it be affirmed with certainty that Matthew, the apostle of Christ, is in truth the author of the Gospel published under his name?

*Response:* Yes. **3561**

*Qu. 2:* Utrum traditionis suffragio satis fulciri censenda sit sententia, quae tenet, Matthaeum et ceteros Evangelistas in scribendo praecessisse et primum Evangelium patrio sermone a Iudaeis palaestinensibus tunc usitato, quibus opus illud erat directum, conscripsisse?

*Resp.:* Affirmative ad utramque partem. [*295*]

*Question 2:* Must the opinion be considered as sufficiently supported by the testimony of tradition that holds that Matthew preceded the other evangelists in writing and that he composed the first Gospel in the native language then in use by the Jews of Palestine, for whom this work was intended?

*Response:* Yes to both parts. **3562**

*Qu. 3:* Utrum redactio huius originalis textus differri possit ultra tempus eversionis Ierusalem, ita ut vaticinia, quae de eadem eversione ibi leguntur, scripta fuerint post eventum; aut, quod allegari solet Irenaei testimonium,[1] incertae et controversae interpretationis, tanti ponderis sit existimandum, ut cogat reicere eorum sententiam, qui congruentius traditioni censent, eamdem redactionem etiam ante Pauli in Urbem adventum fuisse confectam?

*Resp.:* Negative ad utramque partem.

*Question 3:* May the redaction of this original text be deferred beyond the time of the destruction of Jerusalem, so that the prophecies that one reads therein about that destruction would have been written after the event, or must such great authority be attributed to the frequently quoted testimony of Irenaeus,[1] the interpretation ⟨of which⟩ is uncertain and disputed, as to necessitate the rejection of the opinion of those who consider it more in conformity with tradition that the aforementioned composition was completed even before the arrival of Paul in the City ⟨Rome⟩?

*Response:* No to both parts. **3563**

*Qu. 4:* Utrum sustineri vel probabiliter possit illa modernorum quorumdam opinio, iuxta quam Matthaeus non proprie et stricte Evangelium composuisset, quale nobis est traditum, sed tantummodo collectionem aliquam dictorum seu sermonum Christi, quibus tamquam fontibus usus esset alius auctor anonymus, quem Evangelii ipsius redactorem faciunt?

*Resp.:* Negative.

*Question 4:* May the opinion of certain moderns be sustained even as probable according to which Matthew is said not to have composed the Gospel in the proper and strict sense as it has been transmitted to us, but only a collection of words and discourses of Christ, which an anonymous author, whom these ⟨moderns⟩ call the redactor of the Gospel, has used as sources?

*Response:* No. **3564**

*3563 [1] Irenaeus of Lyon, *Adversus haereses* III, 1, no. 2 (ed. W.\W. Harvey [Cambridge, 1857], 2:3–6 / SC 211 [1974]: 22–24 / PG 7:844f.).

**3565** *Qu. 5:* Utrum ex eo, quod Patres et ecclesiastici scriptores omnes, immo Ecclesia ipsa iam a suis incunabulis unice usi sunt, tamquam canonico, graeco textu Evangelii sub Matthaei nomine cogniti, ne iis quidem exceptis, qui Matthaeum Apostolum patrio scripsisse sermone expresse tradiderunt, certo probari possit, ipsum Evangelium graecum identicum esse quoad substantiam cum Evangelio illo, patrio sermone ab eodem Apostolo exarato?

*Resp.:* Affirmative.

*Question 5:* From the fact that the Fathers and ecclesiastical writers, and even the Church herself, from her beginning, have used only the Greek text of the Gospel known under the name of Matthew as canonical, not even excepting those who have explicitly testified that Matthew, the apostle, wrote in his native language, can it be proved with certainty that the Greek Gospel is identical in substance with the Gospel written by the same apostle in his native language?

*Response:* Yes.

**3566** *Qu. 6:* Utrum ex eo, quod auctor primi Evangelii scopum prosequitur praecipue dogmaticum et apologeticum, demonstrandi nempe Iudaeis Iesum esse Messiam a prophetis praenuntiatum et a Davidica stirpe progenitum, et quod insuper in disponendis factis et dictis, quae enarrat et refert, non semper ordinem chronologicum tenet, deduci inde liceat, ea non esse ut vera recipienda; aut etiam affirmari possit, narrationes gestorum et sermonum Christi, quae in ipso Evangelio leguntur, alterationem quamdam et adaptationem sub influxu prophetiarum Veteris Testamenti et adultioris Ecclesiae status subiisse, ac proinde historicae veritati haud esse conformes?

*Resp.:* Negative ad utramque partem.

*Question 6:* From the fact that the purpose of the author is principally dogmatic and apologetic, demonstrating to the Jews that Jesus is the Messiah foretold by the prophets and a descendant of the house of David, and that, moreover, the author does not always follow the chronological order in arranging the deeds and sayings that he narrates and records, is it permitted to conclude that these are not to be accepted as true; and may it also be affirmed that the accounts of the deeds and words of Christ that one reads in the Gospel have been subjected to changes and adaptations under the influence of the prophecies of the Old Testament and the more developed status of the Church and are, consequently, not in conformity with historical truth?

*Response:* No to both parts.

**3567** *Qu. 7:* Utrum speciatim solido fundamento destitutae censeri iure debeant opiniones eorum, qui in dubium revocant authenticitatem historicam duorum priorum capitum, in quibus genealogia et infantia Christi [*296*] narrantur, sicut et quarumdam in re dogmatica magni momenti sententiarum, uti sunt illae, quae respiciunt primatum Petri [*Mt 16:17–19*], formam baptizandi cum universali missione praedicandi Apostolis traditam [*Mt 28:19s*], professionem fidei Apostolorum in divinitatem Christi [*Mt 14:33*], et alia huiusmodi, quae apud Matthaeum peculiari modo enuntiata occurrunt?

*Resp.:* Affirmative.

*Question 7:* Must in particular the opinions be considered devoid of any solid foundation of those who call in question the historical authenticity of the first two chapters, in which the genealogy and the infancy of Christ are narrated, as also certain passages of great importance with respect to dogma, such as those relating to the primacy of Peter [*Mt 16:17–19*], the form of baptism transmitted to the apostles together with the universal mission of proclamation [*Mt 28:19f.*], the apostles' profession of faith in the divinity of Christ [*Mt 14:33*], and others such as this, which are expressed in a particular manner in Matthew?

*Response:* Yes.

## 3568–3578: Response of the Biblical Commission, June 26, 1912

*Ed.:* AAS 4 (1912): 463–65 / EnchB nos. 390–98.

*I. The Author, Time of Composition, and Historical Truth of the Gospels according to Mark and Luke*

**3568** *Qu. 1:* Utrum luculentum traditionis suffragium, inde ab Ecclesiae primordiis mire consentiens ac multiplici argumento firmatum,
nimirum disertis sanctorum Patrum et scriptorum ecclesiasticorum testimoniis, citationibus et allusionibus in eorumdem scriptis occurrentibus, veterum haereticorum usu, versionibus Librorum Novi Testamenti, codicibus manuscriptis antiquissimis et pene universis, atque etiam internis rationibus ex ipso sacrorum Librorum textu desumptis,

*Question 1:* Does the clear voice of tradition, wonderfully consistent from the beginnings of the Church and supported by numerous arguments,
namely, by the explicit testimonies of the holy Fathers and ecclesiastical writers, by the citations and allusions occurring in their writings, by the usage of the ancient heretics, by the translations of the books of the New Testament, by almost all the most ancient manuscripts, and also by intrinsic reasons taken from the text of the sacred books themselves,

certo affirmare cogat, Marcum, Petri discipulum et interpretem, Lucam vero medicum, Pauli adiutorem et comitem, revera Evangeliorum, quae ipsis respective attribuuntur, esse auctores?

*Resp.:* Affirmative.

*Qu. 2:* Utrum rationes, quibus nonnulli critici demonstrare nituntur, postremos duodecim versus Evangelii Marci [*Mc 16:9–20*] non esse ab ipso Marco conscriptos, sed ab aliena manu appositos, tales sint, quae ius tribuant affirmandi, eos non esse ut inspiratos et canonicos recipiendos; vel saltem demonstrent, versuum eorumdem Marcum non esse auctorem?

*Resp.:* Negative ad utramque partem.

*Qu. 3:* Utrum pariter dubitare liceat de inspiratione et canonicitate narrationum Lucae de infantia Christi [*Lc 1–2*]; aut de apparitione Angeli Iesum confortantis et de sudore sanguineo [*Lc 22:43s*]; vel solidis saltem rationibus ostendi possit—quod placuit antiquis haereticis et quibusdam etiam recentioribus criticis arridet—easdem narrationes ad genuinum Lucae Evangelium non pertinere?

*Resp.:* Negative ad utramque partem.

*Qu. 4:* Utrum rarissima illa et prorsus singularia documenta, in quibus Canticum "Magnificat" [*Lc 1:46–55*] non beatae Virgini Mariae, sed Elisabeth tribuitur, ullo modo praevalere possint ac debeant contra testimonium concors [*464*] omnium fere codicum tum graeci textus originalis, tum versionum, necnon contra interpretationem, quam plane exigunt non minus contextus, quam ipsius Virginis animus et constans Ecclesiae traditio?

*Resp.:* Negative.

*Qu. 5:* Utrum, quoad ordinem chronologicum Evangeliorum, ab ea sententia recedere fas sit, quae, antiquissimo aeque ac constanti traditionis testimonio roborata, post Matthaeum, qui omnium primus Evangelium suum patrio sermone conscripsit, Marcum ordine secundum et Lucam tertium scripsisse testatur; aut huic sententiae adversari vicissim censenda sit eorum opinio, quae asserit, Evangelium secundum et tertium ante graecam primi Evangelii versionem esse compositum?

*Resp.:* Negative ad utramque partem.

*Qu. 6:* Utrum tempus compositionis Evangeliorum Marci et Lucae usque ad urbem Ierusalem eversam differre liceat; vel, eo quod apud Lucam prophetia Domini circa huius urbis eversionem magis determinata videatur, ipsius saltem Evangelium obsidione iam inchoata fuisse conscriptum, sustineri possit?

*Resp.:* Negative ad utramque partem.

compel us to affirm with certainty that Mark, the disciple and interpreter of Peter, and Luke, a physician, the assistant and companion of Paul, are really the authors of the Gospels that are respectively attributed to them?

*Response:* Yes.

*Question 2:* Are the reasons by which some critics **3569**
endeavor to prove that the last twelve verses of the Gospel of Mark [*Mk 16:9–20*] were not written by Mark himself but added by another hand of such a kind as to confer the right to maintain that these ⟨verses⟩ are not to be accepted as inspired and canonical or at least prove that Mark is not the author of said verses?

*Response:* No to both parts.

*Question 3:* Is it likewise permitted to doubt the **3570**
inspiration and canonicity of the narrations of Luke about the infancy of Christ [*Lk 1–2*] or about the apparition of the angel who comforted Jesus and about the bloody sweat [*Lk 22:43–44*]; or can it at least be shown by solid evidence—which pleased ancient heretics and also suits certain more recent critics—that these narrations do not belong to the genuine Gospel of Luke?

*Response:* No to both parts.

*Question 4:* Can and should those very rare and **3571**
altogether isolated documents in which the canticle *Magnificat* [*Lk 1:46–55*] is attributed, not to the Blessed Virgin Mary, but to Elizabeth prevail in any way against the unanimous testimony of nearly all the manuscripts both of the original Greek text and also of the translations as well as against the interpretation clearly required no less by the context than by the attitude of the Virgin herself and constant tradition of the Church?

*Response:* No.

*Question 5:* With regard to the chronological order of **3572**
the Gospels, is it permitted to depart from the opinion, confirmed by the very ancient as well as the constant testimony of tradition, which testifies that, after Matthew, who, as the first of all, wrote his Gospel in his native language, Mark wrote second in order, and Luke third; or, on the other hand, is this opinion to be regarded as opposed to that which asserts that the second and third Gospels were composed before the Greek translation of the first Gospel?

*Response:* No to both parts.

*Question 6:* May the date of the composition of **3573**
the Gospels of Mark and Luke be deferred up to the destruction of the city of Jerusalem; or can it at least be held, from the fact that in Luke the prophecy of the Lord concerning the destruction of this city seems to be more definite, that his Gospel was written after the siege had been begun?

*Response:* No to both parts.

**3574** *Qu. 7:* Utrum affirmari debeat, Evangelium Lucae praecessisse librum Actuum Apostolorum; et cum hic liber, eodem Luca auctore [*Act 1:1s*], ad finem captivitatis Romanae Apostoli fuerit absolutus [*Act 28:30s*], eiusdem Evangelium non post hoc tempus fuisse compositum?

*Resp.:* Affirmative.

*Question 7:* Must it be affirmed that the Gospel of Luke preceded the book of the Acts of the Apostles; and, since this book of which the same Luke is author [*Acts 1:1–2*] was finished at the end of the Roman imprisonment of the apostle [*Acts 28:30–31*], that his Gospel was composed not after this date?

*Response:* Yes.

**3575** *Qu. 8:* Utrum, prae oculis habitis tum traditionis testimoniis, tum argumentis internis, quoad fontes, quibus uterque Evangelista in conscribendo Evangelio usus est, in dubium vocari prudenter queat sententia, quae tenet Marcum iuxta praedicationem Petri, Lucam autem iuxta praedicationem Pauli scripsisse; simulque asserit, iisdem Evangelistis praesto fuisse alios quoque fontes fide dignos, sive orales sive etiam iam scriptis consignatos?

*Resp.:* Negative.

*Question 8:* In view both of the testimony of tradition and of internal arguments, with regard to the sources that both evangelists used in writing ⟨their⟩ Gospels, can the opinion reasonably be called into question that holds that Mark wrote according to the preaching of Peter and Luke according to the preaching of Paul and that at the same time asserts that these evangelists also had at their disposal other trustworthy sources, either oral or already written?

*Response:* No.

**3576** *Qu. 9:* Utrum dicta et gesta, quae a Marco iuxta Petri praedicationem accurate et quasi graphice enarrantur, et a Luca assecuto omnia a principio diligenter per testes fide plane dignos, quippe qui ab initio ipsi viderunt et ministri fuerunt sermonis [*Lc 1:2s*], sincerissime exponuntur, plenam sibi eam fidem historicam iure vindicent, quam eisdem semper praestitit Ecclesia; an e contrario eadem facta et gesta censenda sint historica veritate, saltem ex parte, destituta, sive quod scriptores non fuerint testes oculares, sive quod apud utrumque Evangelistam defectus ordinis ac discrepantia in successione factorum haud raro [*465*] deprehendantur; sive quod, cum tardius venerint et scripserint, necessario conceptiones menti Christi et Apostolorum extraneas aut facta plus minusve iam imaginatione populi inquinata referre debuerint, sive demum quod dogmaticis ideis praeconceptis, quisque pro suo scopo, indulserint?

*Resp.:* Affirmative ad primam partem; negative ad alteram.

*Question 9:* Do the words and actions that are accurately and almost graphically narrated by Mark, according to the preaching of Peter, and are most sincerely set forth by Luke, having diligently learned everything from the beginning from eminently trustworthy witnesses, ⟨namely,⟩ "who from the beginning were eyewitnesses and ministers of the word" [*Lk 1:2f.*], have a just claim to the full historical credence that the Church has ever given them; or, on the contrary, are the events and actions to be regarded as devoid of historical truth at least in part, either because the writers were not eyewitnesses or because in both evangelists a lack of order and discrepancy in the succession of events are not infrequently found or because, since they came and wrote later, they must necessarily have related conceptions foreign to the mind of Christ and the apostles or facts more or less distorted by popular imagination or, finally, because they indulged in preconceived dogmatic ideas, each according to his objective.

*Response:* Yes to the first part; no to the second.

### *II. The Synoptic Question, or the Mutual Relationship between the Three First Evangelists*

**3577** *Qu. 1:* Utrum, servatis quae iuxta praecedenter statuta omnino servanda sunt, praesertim de authenticitate et integritate trium Evangeliorum Matthaei, Marci et Lucae, de identitate substantiali Evangelii graeci Matthaei cum eius originali primitivo, necnon de ordine temporum, quo eadem scripta fuerunt, ad explicandum eorum ad invicem similitudines aut dissimilitudines, inter tot varias oppositasque auctorum sententias, liceat exegetis libere disputare et ad hypotheses traditionis sive scriptae sive oralis vel etiam dependentiae unius a praecedenti seu a praecedentibus appellare?

*Resp.:* Affirmative.

*Question 1:* Observing what is to be absolutely observed according to what has been already laid down, especially with regard to the authenticity and integrity of the three Gospels of Matthew, Mark, and Luke, the substantial identity of the Greek Gospel of Matthew with its primitive original, and the order of time in which they were written, is it permitted for exegetes, in order to explain the similarities and dissimilarities between them ⟨and⟩ in view of so many varying and opposing opinions of authors, to debate freely and to appeal to hypotheses of oral or written tradition or even to the dependence of one on the one or both that precede?

*Response:* Yes.

*Qu. 2:* Utrum ea, quae superius statuta sunt, ii servare censeri debeant, qui, nullo fulti traditionis testimonio nec historico argumento, facile amplectuntur *hypothesim* vulgo *"duorum fontium"* nuncupatam, quae compositionem Evangelii graeci Matthaei et Evangelii Lucae ex eorum potissimum dependentia ab Evangelio Marci et a collectione sic dicta sermonum Domini contendit explicare; ac proinde eam libere propugnare valeant?

*Resp.:* Negative ad utramque partem.

*Question 2:* Is what has been laid down above to be considered as observed by those who, unsupported by any testimony of tradition or by any historical evidence, readily endorse the so-called "two-source" hypothesis, which strives to explain the composition of the Greek Gospel of Matthew and the Gospel of Luke mainly by their dependence on the Gospel of Mark and on the so-called collection of "Sayings of the Lord"; and can they, therefore, freely advocate it? **3578**

*Response:* No to both parts.

## 3581–3590: Response of the Biblical Commission, June 12, 1913

*Ed.:* AAS 5 (1913): 291–93 / EnchB nos. 401–10.

*I. The Author, Time of Composition, and Historical Truth of the Book of the Acts of the Apostles*

*Qu. 1:* Utrum, perspecta potissimum Ecclesiae universae traditione usque ad primaevos ecclesiasticos scriptores assurgente, attentisque internis rationibus libri *Actuum* sive in se sive in sua ad tertium Evangelium relatione considerati et praesertim mutua utriusque prologi affinitate et connexione [*Lc 1:1–4; Act 1:1s*], uti certum tenendum sit, volumen, quod titulo *Actus Apostolorum*, seu Πράξεις Ἀποστόλων, praenotatur, Lucam Evangelistam habere auctorem?

*Resp.:* Affirmative.

*Question 1:* In view especially of the tradition of the universal Church going back to the earliest ecclesiastical writers, considering the internal reasons furnished by the book of the *Acts* considered in itself and its relation to the third Gospel, and particularly the mutual affinity and connection of the two prologues [*Lk 1:1–4; Acts 1:1–2*], must it be held as certain that the volume entitled *The Acts of the Apostles,* or Πράξεις Ἀποστόλων, has the evangelist Luke for its author? **3581**

*Response:* Yes.

*Qu. 2:* Utrum criticis rationibus, desumptis tum ex lingua et stilo, tum ex enarrandi modo, tum ex unitate scopi et doctrinae, demonstrari possit, librum Actuum Apostolorum uni dumtaxat auctori tribui debere; ac proinde eam recentiorum scriptorum sententiam, quae tenet, Lucam non esse libri auctorem unicum, sed diversos esse agnoscendos eiusdem libri auctores, quovis fundamento esse destitutam?

*Resp.:* Affirmative ad utramque partem.

*Question 2:* Can it be proved by critical arguments based on the language and style, on the method of narration, on the unity of purpose and doctrine, that the book of the Acts of the Apostles must be attributed to one sole author; and that, therefore, the opinion of recent writers that Luke is not the sole author of the book, but that several authors of the aforementioned book must be admitted, lacks any foundation? **3582**

*Response:* Yes to both parts.

*Qu. 3:* Utrum, in specie, pericopae in Actis conspicuae, in quibus, abrupto usu tertiae personae, inducitur prima pluralis (*"WirStücke"*), unitatem compositionis et authenticitatem infirment; vel potius historice et philologice consideratae eam confirmare dicendae sint?

*Resp.:* Negative ad primam partem; affirmative ad secundam.

*Question 3:* In particular, do those striking pericopes in the Acts ⟨of the Apostles⟩ in which the use of the third person is abandoned and the first ⟨person⟩ plural (*Wir-stücke, we-sections*) introduced weaken the unity of composition and the authenticity; or must these passages, considered historically and philologically, rather be said to confirm ⟨the unity of composition and the authenticity⟩? **3583**

*Response:* No to the first part; yes to the second part.

*Qu. 4:* Utrum ex eo, quod liber ipse, vix mentione facta bienni primae romanae Pauli captivitatis, abrupte clauditur, inferri liceat, auctorem volumen alterum deperditum conscripsisse, aut conscribere intendisse, ac proinde tempus compositionis libri Actuum longe possit post eamdem captivitatem differri; vel potius

*Question 4:* From the fact that the book itself, after barely mentioning the two years of the first Roman captivity of Paul, abruptly closes, may it be inferred that the author either wrote another volume that has been lost or intended to write ⟨one⟩ and that the date of composition of the book of the Acts ⟨of the Apostles⟩ can therefore be **3584**

iure et merito retinendum sit, Lucam sub finem primae captivitatis Romanae Apostoli Pauli libram absolvisse?

*Resp.:* Negative ad primam partem; affirmative ad secundam. [*292*]

assigned to a time far later than this captivity; or, rather, is it rightly and properly to be held that Luke finished the book toward the end of the first Roman captivity of the apostle Paul?

*Response:* No to the first part; yes to the second part.

**3585** *Qu. 5:* Utrum,
si simul considerentur tum frequens ac facile commercium, quod procul dubio habuit Lucas cum primis et praecipuis ecclesiae Palaestinensis fundatoribus nec non cum Paulo, gentium Apostolo, cuius et in evangelica praedicatione adiutor et in itineribus comes fuit, tum solita eius industria et diligentia in exquirendis testibus rebusque suis oculis observandis, tum denique plerumque evidens et mirabilis consensus libri Actuum cum ipsis Pauli epistolis et cum sincerioribus historiae monumentis,
certo teneri debeat, Lucam fontes omni fide dignos prae manibus habuisse eosque accurate, probe et fideliter adhibuisse, adeo ut plenam auctoritatem historicam sibi iure vindicet?

*Resp.:* Affirmative.

*Question 5:* If we consider at once the frequent and easy relations that Luke undoubtedly had with the first and principal founders of the Church of Palestine as well as with Paul, apostle of the Gentiles, to whom he was an assistant in his proclamation of the gospel and companion in his journeys; ⟨Luke's⟩ customary industry and diligence in examining witnesses and in seeing things for himself; and finally the evident and most remarkable agreement of the Acts ⟨of the Apostles⟩ with the Epistles of Paul himself and with the more genuine historical records;
must it be held for certain that Luke had in hand absolutely trustworthy sources and that he used them accurately, properly, and faithfully, so that complete historical authority may be claimed for him?

*Response:* Yes.

**3586** *Qu. 6:* Utrum difficultates,
quae passim obici solent tum ex factis supernaturalibus a Luca narratis, tum ex relatione quorumdam sermonum, qui, cum sint compendiose traditi, censentur conficti et circumstantiis adaptati, tum ex nonnullis locis ab historia sive profana sive biblica apparenter saltem dissentientibus, tum demum ex narrationibus quibusdam, quae sive cum ipso Actuum auctore sive cum aliis auctoribus sacris pugnare videntur,

tales sint, ut auctoritatem Actuum historicam in dubium revocare vel saltem aliquomodo minuere possint?

*Resp.:* Negative.

*Question 6:* Are the difficulties
commonly alleged on the basis of the supernatural events narrated by Luke and also on the basis of ⟨his⟩ account of certain discourses that, being given summarily, are considered fictional and adapted to circumstances, and also on the basis of certain passages that are at least apparently in conflict with secular or biblical history; and, finally, also on the basis of several accounts that seem to disagree either with the author of the Acts himself or with other sacred writers
of a kind to render doubtful or at least in some way to diminish the historical authority of the Acts?

*Response:* No.

### *II. The Authorship, Integrity, and Time of Composition of the Pastoral Letters of the Apostle Paul*

**3587** *Qu. 1:* Utrum, prae oculis habita Ecclesiae traditione inde a primordiis universaliter firmiterque perseverante, prout multimodis ecclesiastica monumenta vetusta testantur, teneri certo debeat, epistolas, quae pastorales dicuntur, nempe ad Timotheum utramque et aliam ad Titum,
non obstante quorumdam haereticorum ausu, qui eas, utpote suo dogmati contrarias, de numero paulinarum epistolarum, nulla reddita causa, eraserunt,

ab ipso Apostolo Paulo fuisse conscriptas et inter genuinas et canonicas perpetuo recensitas?

*Resp.:* Affirmative.

*Question 1:* If one considers the universally and persistently enduring tradition of the Church from the beginning, as ancient ecclesiastical records testify in various ways, must it be held for certain that the Epistles known as Pastoral, namely, the two to Timothy and the one to Titus,
notwithstanding the efforts of certain heretics who have, without giving any reason, eliminated them from the number of Pauline Epistles as being contrary to their ⟨own⟩ teachings,
were written by the apostle Paul himself and ever counted as genuine and canonical?

*Response:* Yes.

**3588** *Qu. 2:* Utrum hypothesis sic dicta fragmentaria a quibusdam recentioribus criticis invecta et varie proposita, qui nulla ceteroquin probabili [*293*] ratione,

*Question 2:* Can the so-called "fragment hypothesis", introduced and set forth in various ways by certain recent critics who, without indeed any probable ground

immo inter se pugnantes contendunt, epistolas pastorales posteriori tempore ex fragmentis epistolarum sive ex epistolis paulinis deperditis ab ignotis auctoribus fuisse contextas et notabiliter auctas, perspicuo et firmissimo traditionis testimonio aliquod vel leve praeiudicium inferre possit?

*Resp.:* Negative.

and actually contradicting each other, contend that the Pastoral Letters were put together at a later period by unknown authors from fragments of letters or from lost Pauline Letters, and greatly augmented, do even the least harm to the conspicuous and most firm testimony of tradition?

*Response:* No.

*Qu. 3:* Utrum difficultates, quae multifariam obici solent sive ex stilo et lingua auctoris, sive ex erroribus praesertim Gnosticorum, qui uti iam tunc serpentes describuntur, sive ex statu ecclesiasticae hierarchiae, quae iam evoluta supponitur, aliaeque huiuscemodi in contrarium rationes sententiam, quae genuinitatem epistolarum pastoralium ratam certamque habet, quomodolibet infirment?

*Resp.:* Negative.

*Question 3:* Do the difficulties commonly cited in **3589** various ways either on the basis of the style and language of the author or on the basis of the errors, especially of the Gnostics, that are already described at that time as serpents or on the basis of the state of the ecclesiastical hierarchy, which is supposed to be already developed, and other such reasons to the contrary, in any way weaken the opinion that holds the authenticity of the Pastoral Letters to be established and certain?

*Response:* No.

*Qu. 4:* Utrum,
cum non minus ex historicis rationibus quam ex ecclesiastica traditione, sanctorum Patrum orientalium et occidentalium testimoniis consona, necnon ex indiciis ipsis, quae tum ex abrupta conclusione libri Actuum, tum ex paulinis epistolis Romae conscriptis et praesertim ex secunda ad Timotheum facile eruuntur, uti certa haberi debeat sententia de duplici romana captivitate Apostoli Pauli;
tuto affirmari possit epistolas pastorales conscriptas esse in illo temporis spatio, quod intercedit inter liberationem a prima captivitate et mortem Apostoli?

*Resp.:* Affirmative.

*Question 4:* Since not only on historical grounds **3590** and on the basis of ecclesiastical tradition, in harmony with the testimony of the Eastern and Western holy Fathers, as well as on the basis of the indications easily gleaned both from the abrupt conclusion of the book of the Acts and from the Pauline Letters written at Rome, especially the second to Timothy, the opinion about the two Roman imprisonments of the apostle Paul must be held as certain,
can it be safely affirmed that the Pastoral Letters were written during the period between the liberation from the first imprisonment and the death of the apostle?

*Response:* Yes.

### 3591–3593: Response of the Biblical Commission, June 24, 1914

*Ed.:* AAS 6 (1914): 417 / EnchB nos. 411–13.

*The Author and Mode of Composition of the Letter to the Hebrews*

*Qu. 1:* Utrum dubiis, quae primis saeculis, ob haereticorum imprimis abusum, aliquorum in Occidente animos tenuere circa divinam inspirationem ac paulinam originem epistolae ad Hebraeos, tanta vis tribuenda sit, ut,
attenta perpetua, unanimi ac constanti orientalium Patrum affirmatione, cui post saeculum IV totius occidentalis Ecclesiae plenus accessit consensus; perpensis quoque Summorum Pontificum sacrorumque conciliorum, Tridentini praesertim, actis, necnon perpetuo Ecclesiae universalis usu,

haesitare liceat, eam non solum inter canonicas—quod de fide definitum est—, verum etiam inter genuinas Apostoli Pauli epistolas certo recensere?

*Resp.:* Negative.

*Question 1:* Should so much importance be attached to **3591** the doubts concerning the divine inspiration and Pauline origin of the Letter to the Hebrews—which, owing chiefly to its misuse by heretics, occupied the minds of some in the West in the first centuries—that
when we take into account the abiding, unanimous, and constant testimony of the Eastern Fathers, with which since the fourth century the whole Western Church has been in perfect accord; considering also the decrees of the supreme pontiffs and of the sacred councils, that of Trent especially, and finally the continuous practice of the universal Church,
we may hesitate to count the Letter with certainty not only among the canonical Letters (which has been defined to be of faith), but also among the genuine letters of the apostle Paul as well?

*Response:* No.

**3592** *Qu. 2:* Utrum argumenta,
quae desumi solent sive ex insolita nominis Pauli absentia et consueti exordii salutationisque omissione in epistola ad Hebraeos—sive ex eiusdem linguae graecae puritate, dictionis ac stili elegantia et perfectione,—sive ex modo, quo in ea Vetus Testamentum allegatur et ex eo arguitur,—sive ex differentiis quibusdam, quae inter huius ceterarumque Pauli epistolarum doctrinam exsistere praetenduntur,
aliquomodo eiusdem paulinam originem infirmare valeant; an potius perfecta doctrinae ac sententiarum consensio, admonitionum et exhortationum similitudo, necnon locutionum ac ipsorum verborum concordia a nonnullis quoque acatholicis celebrata, quae inter eam et reliqua Apostoli gentium scripta observantur, eamdem paulinam originem commonstrent atque confirment?

*Resp.:* Negative ad primam partem; affirmative ad alteram.

*Question 2:* Can the arguments generally advanced, drawn from the singular absence of Paul's name and the omission of the regular introduction and greeting in the Letter to the Hebrews or from the faultlessness of its Greek language, from the elegance and perfection of expression and style, or from the way in which the Old Testament is quoted and argued from in it, or from some discrepancies that are alleged to exist between the doctrine of this letter and that of the other letters of Paul in any way disprove its Pauline origin? Or, on the other hand, do not the complete harmony of doctrine and concepts, the similarity of the cautions and counsels, and the consistency in ways of speaking and in the very words, praised even by some non-Catholics, that are to be observed between it and the other works of the apostle of the Gentiles rather manifest and confirm the aforementioned Pauline origin?

*Response:* No to the first part; yes to the second part.

**3593** *Qu. 3:* Utrum Paulus Apostolus ita huius epistolae auctor censendus sit, ut necessario affirmari debeat, ipsum eam totam non solum Spiritu Sancto inspirante concepisse et expressisse, verum etiam ea forma donasse, qua prostat?

*Resp.:* Negative, salvo ulteriori Ecclesiae iudicio.

*Question 3:* Must the apostle Paul be accounted so to have been the author of this letter that one must necessarily assert that he not only planned and composed it in its entirety under the inspiration of the Holy Spirit, but also that he provided it with exactly the form in which it now stands?

*Response:* No, subject to further decision of the Church.

### 3601–3624: Decree of the Sacred Congregation of Studies, July 27, 1914

In his motu proprio *Doctoris Angelici* of June 29, 1914, Pius X had ordered the ecclesiastical schools of Italy "to uphold religiously the principles and major declarations of Thomas Aquinas" (principia et maiora Thomae Aquinatis pronuntiata sancte teneantur). Several Thomists thereupon presented to the Congregation of Studies twenty-four metaphysical theses (that they held) for approval. Philosophical schools of other traditions suspected that Neo-Thomism would be imposed on them against their convictions and that their freedom to hold other perspectives would be removed. In view of such objections, the Congregation of Studies, on March 7, 1916, declared: "All those twenty-four philosophical theses express the authentic doctrine of St. Thomas, and they are to be proposed as sure directional norms" (Omnes illae 24 theses philosophicae germanam S. Thomae doctrinam exprimunt, eaeque proponantur veluti tutae normae directivae; AAS 8 [1916]: 157). The theses, as such, are not obligatory in an absolute manner. In order "to adhere to St. Thomas" (adhaerendum Sancto Thomae), it is not necessary that one embrace the doctrinal system of St. Thomas in its entirety. In his March 19, 1917, letter, *Quod de fovenda*, to Wladimir Ledóchowski, the Superior General of the Jesuits, Benedict XV clarified the manner in which these directional norms should be understood:

"With no less satisfaction have We observed that you have considered carefully, with an accurate scale, the weight of the reasons on both sides of this discussion regarding the manner in which one must be based on the doctrines of St. Thomas. We, in fact, believe that you have decided correctly when you judge that they adhere sufficiently to the Angelic Doctor who suppose that the theses of Thomas' doctrine, taken as a whole, are to be proposed as secure directional norms without, however, an obligation being imposed to accept all of the theses. In consideration of this rule, the students of the Society [of Jesus] can rightfully cast off the fear of not following with adequate obedience the commands of the Roman pontiff, whose constant opinion has been that St. Thomas should be considered the guide and teacher of studies in theology and philosophy, in which, however, anyone is free to dispute on either side about which one can and usually does dispute" (Neque minus iucunde animadvertimus aequa te lance rationum momenta perpendisse, quibus quemadmodum oporteat a S. Thomae doctrinis esse, hinc inde disceptando contenditur. Quo quidem in iudicio recte Nos te sensisse arbitramur, quum eos putasti Angelico Doctori satis adhaerere, qui universas de Thomae doctrina theses perinde proponendas censeant, ac tutas ad dirigendum normas, nullo scilicet omnium amplectendarum thesium imposito officio. Eiusmodi spectantes regulam, possunt Societatis alumni iure timorem deponere, ne eo quo par est obsequio iussa non prosequantur Rom. Pontificum, quorum ea constans sententia fuit, ducem ac magistrum in theologiae et philosophiae studiis S. Thomam haberi opus esse, integro tamen cuique de iis in utramque partem disputare, de quibus possit soleatque disputari; Acta Romana S.I. 9 [1917]: 318f. / ZKTh 42 [1918]: 206).

On this subject, see also: Pius XI, encyclical *Studiorum ducem*, June 29, 1923 (*3666); Pius XII, Discourse to Students, June 24, 1939 (AAS 31 [1939]: 246); Discourse to Members of the Dominican Order, September 22, 1946 (AAS 38 [1946]: 387); Discourse

to Members of the Gregorian University on the Occasion of the Four Hundredth Anniversary of Its Foundation, October 17, 1953 (AAS 45 [1953]: 684–86); Second Vatican Council, decree *Optatam totius*, November 28, 1965 (AAS 58 [1966]: 713–27).

*Ed.:* AAS 6 (1914): 384–86.

*Approved Theses of Thomistic Philosophy*

1. Potentia et actus ita dividunt ens, ut quidquid est, vel sit actus purus, vel ex potentia et actu tamquam primis atque intrinsecis principiis necessario coalescat.

1. Potency and act subdivide all being in such a way that whatever is either is pure act or is necessarily composed of potency and act as its primary and intrinsic principles. **3601**

2. Actus, utpote perfectio, non limitatur nisi per potentiam, quae est capacitas perfectionis. Proinde in quo ordine actus est purus, in eodem nonnisi illimitatus et unicus exsistit; ubi vero est finitus ac multiplex, in veram incidit cum potentia compositionem.

2. Inasmuch as act is perfection, it is not limited except by potency, which is the capability for perfection. Therefore, to the degree that act is pure, to that same degree it exists only as unlimited and unique. When, however, it is finite and multiple, it is found to be in a true composition with potency. **3602**

3. Quapropter in absoluta ipsius esse ratione unus subsistit Deus, unus est simplicissimus, cetera cuncta quae ipsum esse participant, naturam habent qua esse coarctatur, ac tamquam distinctis realiter principiis, essentia et esse constant.

3. Therefore, God alone subsists in the absolute understanding of being itself: he is one and completely simple. All other beings, which participate in being itself, have a nature, which limits being, and are made up of essence and existence as really distinct principles. **3603**

4. Ens quod denominatur ab esse, non univoce de Deo ac de creaturis dicitur, nec tamen prorsus aequivoce, sed analogice, analogia tum attributionis tum proportionalitatis.

4. Being, which receives its name from to be, is not predicated univocally of God and creatures, nor is it indeed predicated equivocally, but analogously by means of an analogy of both attribution and proportionality. **3604**

5. Est praeterea in omni creatura realis compositio subiecti subsistentis cum formis secundario additis, sive accidentibus: ea vero, nisi *esse* realiter in essentia distincta reciperetur, intelligi non posset.

5. There is, moreover, in every creature a real composition of the subsistent subject with forms that are added on secondarily, or accidents: this ⟨composition⟩, however, would be unintelligible unless *being* really were received into a distinct essence. **3605**

6. Praeter absoluta accidentia est etiam relativum, sive *ad aliquid.* Quamvis enim *ad aliquid* non significet secundum propriam rationem aliquid alicui inhaerens, saepe tamen causam in rebus habet, et ideo realem entitatem distinctam a subiecto.

6. In addition to absolute accidents, there is also a relative ⟨accident⟩, or ⟨an accident⟩ *in relation to something*. For although *in relation to something* does not in the proper sense signify something that inheres in another, yet frequently it has its cause in things and, therefore, has its real entity distinct from the subject. **3606**

7. Creatura spiritualis est in sua essentia omnino simplex. Sed remanet in ea compositio duplex: essentiae cum esse et substantiae cum accidentibus.

7. A spiritual creature is completely simple in its essence. But a twofold composition remains in it: the composition of essence with being and substance with accidents. **3607**

8. Creatura vero corporalis est quoad ipsam essentiam composita potentia et actu; quae potentia et actus ordinis essentiae, materiae et formae nominibus designantur.

8. But a corporeal creature is in its very essence composed of act and potency; this potency and act in the order of essence are called matter and form. **3608**

9. Earum partium neutra per se esse habet, nec per se producitur vel corrumpitur, nec ponitur in praedicamento nisi reductive ut principium substantiale.

9. Neither of these parts of themselves possesses being; neither is produced or corrupted of itself; neither is used as a predicate except reductively as a substantial principle. **3609**

10. Etsi corpoream naturam extensio in partes integrales consequitur, non tamen idem est corpori esse substantiam et esse quantum. Substantia quippe ratione sui indivisibilis est, non quidem ad modum [*385*] puncti,

10. Although extension into integral parts is a consequence of corporeal nature, it is, nevertheless, not the same thing for a body to be a substance and to have quantity. Substance of itself is indivisible, not indeed like a point, **3610**

sed ad modum eius quod est extra ordinem dimensionis. Quantitas vero, quae extensionem substantiae tribuit, a substantia realiter differt, et est veri nominis accidens.

but like what is outside the order of dimension. Quantity, however, which gives extension to a substance, really differs from substance and is, truly speaking, an accident.

**3611** 11. Quantitate signata materia principium est individuationis, id est numericae distinctionis, quae in puris spiritibus esse non potest, unius individui ab alio in eadem natura specifica.

11. Quantified matter is the principle of individuation, that is, of numerical distinction, which cannot exist in pure spirits, of one individual from another in the same specific nature.

**3612** 12. Eadem efficitur quantitate, ut corpus circumscriptive sit in loco, et in uno tantum loco de quacumque potentia per hunc modum esse possit.

12. Because of this same quantity, a body happens to be in place in a circumscribed way and can be in this way in only one place with respect to any potency.

**3613** 13. Corpora dividuntur bifariam: quaedam enim sunt viventia, quaedam expertia vitae. In viventibus, ut in eodem subiecto pars movens et pars mota per se habeantur, forma substantialis, animae nomine designata, requirit organicam dispositionem seu partes heterogeneas.

13. Bodies are divided into two parts: some are living, others lack life. Among the living ⟨bodies⟩, the substantial form, called the soul, demands organic disposition, or heterogeneous parts, in order for there to be independently in the same subject a moving part and a part moved.

**3614** 14. Vegetalis et sensilis ordinis animae nequaquam per se subsistunt, nec per se producuntur, sed sunt tantummodo ut principium quo vivens est et vivit, et cum a materia se totis dependeant, corrupto composito, eo ipso per accidens corrumpuntur.

14. Souls of the vegetable or sensate order in no way subsist of themselves, nor are they produced of themselves, but they are only the principle by means of which a thing is alive and lives, and since they depend completely on matter, when the composite corrupts, they by that very fact corrupt in an accidental fashion.

**3615** 15. Contra, per se subsistit anima humana, quae, cum subiecto sufficienter disposito potest infundi, a Deo creatur, et sua natura incorruptibilis est atque immortalis.

15. On the other hand, the human soul subsists by itself. When it can be infused into a subject adequately disposed, it is created by God, and by its nature it is incorruptible and immortal.

**3616** 16. Eadem anima rationalis ita unitur corpori, ut sit eiusdem forma substantialis unica, et per ipsam habet homo ut sit homo et animal et vivens et corpus et substantia et ens. Tribuit igitur anima homini omnem gradum perfectionis essentialem; insuper communicat corpori actum essendi, quo ipsa est.

16. The same rational soul is united with a body in such a way that it is the unique substantial form of the same body; and, by means of ⟨the soul⟩, man has that ⟨by which⟩ he is man, animal, living, body, substance, and being. The soul, therefore, confers on man every essential grade of perfection. Moreover, it communicates the act of being to the body by means of which it ⟨the soul⟩ itself exists.

**3617** 17. Duplicis ordinis facultates, organicae et inorganicae, ex anima humana per naturalem resultantiam emanant: priores, ad quas sensus pertinet, in composito subiectantur, posteriores in anima sola. Est igitur intellectus facultas ab organo intrinsece independens.

17. The faculties of the twofold order, the organic and inorganic, flow as a natural result from the human soul: the first ⟨organic⟩, to which sense perception belongs, are dependent on the composite; the latter ⟨inorganic⟩ ⟨are dependent⟩ on the soul alone. The faculty of the intellect, therefore, is intrinsically independent of any organ.

**3618** 18. Immaterialitatem necessario sequitur intellectualitas, et ita quidem, ut secundum gradus elongationis a materia sint quoque gradus intellectualitatis. Adaequatum intellectionis obiectum est communiter ipsum ens; proprium vero intellectus humani in praesenti statu unionis, quidditatibus abstractis a condicionibus materialibus continetur.

18. Intellectuality necessarily implies immateriality, and indeed to such an extent that the degree of intellectuality is commensurate with the degree of separation from matter. The adequate object of an intellectual act is commonly being itself; but the proper ⟨object⟩ of the human intellect in its present state of union ⟨with the body⟩ is found in the essences abstracted from material conditions.

19. Cognitionem ergo accipimus a rebus sensibilibus. Cum autem sensibile non sit intelligibile in actu, praeter intellectum formaliter intelligentem admittenda est in anima virtus activa, quae species intelligibiles a phantasmatibus abstrahat. [*386*]

19. Therefore, we receive knowledge from sensible things. Since, however, the sensible is not the intelligible in act, in addition to the formally intelligent intellect an active power that can abstract the intelligible species from the phantasms must be granted in the soul. **3619**

20. Per has species directe universalia cognoscimus; singularia sensu attingimus, tum etiam intellectu per conversionem ad phantasmata; ad cogntionem vero spiritualium per analogiam ascendimus.

20. By means of these species we know universals directly; we come into contact with individual ⟨things⟩ through sense perceptions and also through the intellect by means of a conversion to the phantasms; but we reach the knowledge of spiritual things by analogy. **3620**

21. Intellectum sequitur, non praecedit, voluntas, quae necessario appetit id quod sibi praesentatur tamquam bonum ex omni parte explens appetitum, sed inter plura bona, quae iudicio mutabili appetenda proponuntur, libere eligit. Sequitur proinde electio iudicium practicum ultimum; at quod sit ultimum, voluntas efficit.

21. The will follows upon the intellect; it does not precede it. The will necessarily desires what is presented to it as a good that fulfills its desire in every aspect. But it makes a free choice among several goods that are proposed to it by a changeable judgment as things to be desired. Choice therefore follows upon the final practical judgment; but the will brings it about that it is the final ⟨judgment⟩. **3621**

22. Deum esse neque immediata intuitione percipimus, neque a priori demonstramus, sed utique a posteriori, hoc est, "per ea quae facta sunt" [*Rm 1:20*], ducto argumento ab effectibus ad causam: videlicet, a rebus quae moventur et sui motus principium adaequatum esse non possunt, ad primum motorem immobilem; a processu rerum mundanarum e causis inter se subordinatis ad primam causam incausatam; a corruptilibus quae aequaliter se habent ad esse et non esse, ad ens absolute necessarium; ab iis quae secundum minoratas perfectiones essendi, vivendi, intelligendi, plus et minus sunt, vivunt, intelligunt, ad eum qui est maxime intelligens, maxime vivens, maxime ens; denique, ab ordine universi ad intellectum separatum, qui res ordinavit, disposuit, et dirigit ad finem.

22. We perceive that God exists neither by an immediate intuition nor by an a priori demonstration but rather a posteriori, that is, "through the things that have been made" [*Rom 1:20*]. This argument from effect to cause proceeds as follows: from things that are moved and that cannot be the adequate principle of their motion, ⟨we conclude⟩ to a first unmoved mover; from a succession of things in the world from causes subordinate to each other, ⟨we conclude⟩ to a first uncaused cause; from corruptible beings that, in themselves, are equally open to be or not to be, ⟨we conclude⟩ to an absolutely necessary being; from those things that more or less are, live, or comprehend in accordance with diminished perfections of being, living, and comprehension to him who is supremely comprehending, supremely living, and supremely being; finally from the order of the universe to the separate intellect that ordered, disposed, and ⟨now⟩ directs things to ⟨their⟩ end. **3622**

23. Divina essentia, per hoc quod exercitae actualitati ipsius esse identificatur, seu per hoc quod est ipsum Esse subsistens, in sua veluti metaphysica ratione bene nobis constituta proponitur, et per hoc idem rationem nobis exhibet suae infinitatis in perfectione.

23. The divine essence by the fact that it is identified with the realized actuality of its very being, in other words, by the fact that it is subsistent Being itself, is presented to us as well constituted in its, as it were, metaphysical concept, and precisely because of this, it shows us the reason for its infinity in perfection. **3623**

24. Ipsa igitur puritate sui *esse,* a finitis omnibus rebus secernitur Deus. Inde infertur primo, mundum nonnisi per creationem a Deo procedere potuisse; deinde virtutem creativam, qua per se primo attingitur ens in quantum ens, nec miraculose ulli finitae naturae esse communicabilem; nullum denique creatum agens in esse cuiuscumque effectus influere, nisi motione accepta a prima Causa.

24. God, therefore, is separated from all finite things by the very purity of his *being*. Therefore we may conclude: first, the world was able to come forth from God only by creation; then, this creative power, by means of which being as being is of itself first reached, is not miraculously communicable to any created nature; nor finally does a created agent influence the being of any effect except by means of a movement received from the first Cause. **3624**

## BENEDICT XV: September 3, 1914–January 22, 1922

### 3625–3626: Encyclical *Ad beatissimi Apostolorum*, November 1, 1914

*Ed.*: AAS 6 (1914): 576–78.

*The Extent of Free Theological Discussion*

**3625** Ubi potestas legitima quid certo praeceperit, nemini fas esto negligere praeceptum, propterea quia non probetur sibi: sed quod cuique videatur, id quisque subiiciat eius auctoritati, cui subest, eique ex officii conscientia pareat.

Item nemo privatus, vel libris diariisve vulgandis vel sermonibus publice habendis, se in Ecclesia pro magistro gerat. Norunt omnes, cui sit a Deo magisterium Ecclesiae datum: huic igitur integrum ius esto pro arbitratu loqui, cum voluerit; ceterorum officium est, loquenti religiose obsequi dictoque audientes esse.

In rebus autem, de quibus, salva fide ac disciplina,—cum Apostolicae Sedis iudicium non intercesserit—in utramque partem disputari potest, dicere, quid sentiat idque defendere, sane nemini non licet. Sed ab his disputationibus omnis intemperantia sermonis absit, quae graves afferre potest offensiones caritati; suam quisque tueatur libere quidem, sed modeste, sententiam; nec sibi pu*[577]*tet fas esse, qui contrariam teneant, eos, hac ipsa tantum causa, vel suspectae fidei arguere vel non bonae disciplinae....

Vis et natura catholicae fidei est eiusmodi, ut nihil ei possit addi, nihil demi: aut omnis tenetur aut omnis abiicitur.

Hence, therefore, whenever legitimate authority has once given a clear command, let no one transgress that command because it does not happen to commend itself to him; but let each one subject his own opinion to the authority of him who is his superior and obey him as a matter of conscience.

Again, let no private individual, whether in books or in the press or in public speeches, take upon himself the position of an authoritative teacher in the Church. All know to whom the teaching authority of the Church has been given by God: he, then, possesses a perfect right to speak as he wishes and when he thinks it opportune. The duty of others is to hearken to him reverently when he speaks and to carry out what he says.

As regards matters in which without harm to faith or discipline—in the absence of any authoritative intervention of the Apostolic See—there is room for divergent opinions, it is clearly the right of everyone to express and defend his own opinion. But in such discussions no expressions should be used that might constitute serious breaches of charity; let each one freely defend his own opinion, but let it be done with due moderation, so that no one should consider himself entitled to affix on those who merely do not agree with his ideas the stigma of disloyalty to faith or to discipline....

Such is the nature of Catholicism that it does not admit of more or less but must be held as a whole or as a whole rejected.

*The Nature of Progress in Knowledge and Religious Practice*

**3626** [*578*] Nec vero tantum ab erroribus catholici homines, cupimus, abhorreant, sed ab ingenio etiam seu spiritu, ut aiunt, Modernistarum: quo spiritu qui agitur, is quidquid sapiat vetustatem, fastidiose respuit, avide autem ubivis nova conquirit: in ratione loquendi de rebus divinis, in celebritate divini cultus, in catholicis institutis, in privata ipsa exercitatione pietatis. Ergo sanctam haberi volumus eam maioram legem: "Nihil innovetur nisi quod traditum est" [**110*]; quae lex tametsi inviolate servanda est in rebus fidei, tamen ad eius normam dirigenda sunt etiam, quae mutationem pati possunt, quamquam in his ea quoque regula plerumque valet: Non nova, sed noviter.[1]

We desire that Catholics should shrink, not merely from the errors of modernism, but also from the tendencies or what is called the spirit of modernism. Those who are infected by that spirit develop a keen dislike for all that savors of antiquity and become eager searchers after novelties in everything: in the way in which they carry out religious functions, in the ruling of Catholic institutions, and even in private exercises of piety. Therefore it is Our will that the law of our forefathers should still be held sacred: "Let nothing be introduced except what is already handed down" [**110*]. In matters of faith, that must be inviolably adhered to as the law; it may, however, also serve as a guide even in matters subject to change, but even in such cases the rule would hold: "Not new things, but in a new way."[1]

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***3626** [1] Obviously an allusion to Vincent of Lérins, *Commonitorium* I, 22, at the end: "Nevertheless, teach the same things that you have learned (in such a way) that even if you articulate them *in a new manner*, you do not articulate *new things*" (Eadem tamen, quae didicisti, doce, ut cum dicas *nove*, non dicas *nova*: PL 50:667 / R. Demeulenaere: CpChL 64 [1985]: $177_{29f.}$).

## 3628–3630: Response of the Biblical Commission, June 18, 1915

*Ed.:* AAS 7 (1915): 357f. / EnchB nos. 414–16.

*The Second Coming of Christ in the Pauline Letters*

*Qu. 1:* Utrum ad solvendas difficultates, quae in epistolis sancti Pauli aliorumque Apostolorum occurrunt, ubi de "Parousia", ut aiunt, seu de secundo adventu Domini nostri Iesu Christi sermo est, exegetae catholico permissum sit asserere, Apostolos, licet sub inspiratione Spiritus Sancti nullum doceant errorem, proprios nihilominus humanos sensus exprimere, quibus error vel deceptio subesse possit?

*Resp.:* Negative.

*Question 1:* To solve the difficulties that occur in **3628**
the epistles of St. Paul and of other apostles, where the Parousia, as it is called, or the Second Coming of our Lord Jesus Christ is spoken of, is it permitted to the Catholic exegete to assert that the apostles, although under the inspiration of the Holy Spirit they teach no error, nevertheless express their own human views, into which error or deception can enter?

*Response:* No.

*Qu. 2:* Utrum,
prae oculis habitis genuina muneris apostolici notione et indubia sancti Pauli fidelitate erga doctrinam Magistri; dogmate item catholico de inspiratione et inerrantia sacrarum Scripturarum, quo omne id, quod hagiographus asserit, enuntiat, insinuat, retineri debet assertum, enuntiatum, insinuatum a Spiritu Sancto; perpensis quoque textibus epistolarum Apostoli in se consideratis, modo loquendi ipsius Domini apprime consonis,

affirmare oporteat, Apostolum Paulum in scriptis suis nihil omnino dixisse, quod non perfecte concordet cum illa tem*[358]*poris Parousiae ignorantia, quam ipse Christus hominum esse proclamavit?

*Resp.:* Affirmative.

*Question 2:* If one keeps before one's eyes the genuine **3629**
idea of the apostolic office and of St. Paul's undoubted fidelity to the teaching of the Master; likewise, the Catholic dogma regarding the inspiration and inerrancy of the Scriptures, whereby all that the sacred writer asserts, enunciates, and suggests must be held to be asserted, enunciated, and suggested by the Holy Spirit; if one also weighs the text of the apostle's epistles, considered in themselves, which concur in the highest degree with the speech of the Lord himself,
must one affirm that the apostle Paul in his writings certainly said nothing that is not in perfect harmony with that ignorance of the time of the Parousia which Christ himself proclaimed to be men's portion?

*Response:* Yes.

*Qu. 3:* Utrum
attenta locutione graeca ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι; perpensa quoque expositione Patrum, imprimis sancti Iohannis Chrysostomi, tum in patrio idiomate, tum in epistolis Paulinis versatissimi,

liceat tamquam longius petitam et solido fundamento destitutam reicere interpretationem in scholis catholicis traditionalem (ab ipsis quoque novatoribus saeculi XVI retentam), quae verba sancti Pauli in cap. IV epist 1 ad Thessalonicenses, vv. 15–17, explicat, quin ullo modo involvat affirmationem Parousiae tam proximae, ut Apostolus seipsum suosque lectores adnumeret fidelibus illis, qui superstites ituri sunt obviam Christo?

*Resp.:* Negative.

*Question 3:* If one considers the Greek phrase ἡμεῖς οἱ **3630**
ζῶντες οἱ περιλειπόμενοι [we the living who remain], and if one also weighs carefully the explanation of the Fathers, especially that of St. John Chrysostom, who was highly versed both in his country's language and in the Pauline epistles,
is it lawful to reject as farfetched and destitute of solid foundation the interpretation traditional in the Catholic schools (also retained by the sixteenth-century reformers themselves), which explains the words of St. Paul in the fourth chapter of the First Letter to the Thessalonians without in any way implying the affirmation of a Parousia so imminent that the apostle counted himself and his readers among those of the faithful who would survive to meet Christ?

*Response:* No.

## 3632: Decree of the Holy Office, March 29 (April 8), 1916

This decree, already decided by January 15, 1913, was taken up again at a meeting of the Holy Office on March 29, 1916, and published on April 8. The Holy Office rejected the veneration of the Virgin Mary as priest. Cf. the letter of Cardinal Merry del Val to the bishop of the diocese of Adria of March 10, 1927 (published in *Palestra del Clero de Rovigo* 6 [1927]: 611). The letter was occasioned by two publications written by Silvio Fasso on the Virgin-Priest (published in ibid., 6 [1927]: 71–75 and 151f.). Against these writings, the cardinal refers to the decree that is presented here: "The devotion that is treated [in Fasso's articles]—in conformity with the Decree of the Holy Office of April 8, 1916—is not approved and must not be spread" (La divozione di cui ivi si tratta, in conformità al Decreto del Sant'Officio del 8 Aprile 1916, non è approvata e non si può propagare).

*Ed.:* AAS 8 (1916): 146.

*Condemnation of Images of the Blessed Virgin Mary in Priestly Attire*

**3632** Cum recentioribus praesertim temporibus pingi atque diffundi coepissent imagines exhibentes beatissimam Virginem Mariam indutam vestibus sacerdotalibus, ... cardinales ... die 15 Ian. 1913 decreverunt: Imaginem B. M. Virginis vestibus sacerdotalibus indutae esse reprobandam.

Since especially in recent times there have begun to be painted and diffused images showing the most blessed Virgin Mary dressed in priestly vestments,... the cardinals ... on January 15, 1913, decreed: Images of the Blessed Virgin Mary dressed in priestly vestments are to be condemned.

### 3634: Response of the Sacred Penitentiary, April 3, 1916

*Ed.:* F. Hürth: TD ser. theol. 25, 2nd ed. (1953), 100 / J. B. Ferreres and A. Mondria, *Compendium theologiae moralis* 2, 17th ed. (Barcelona, 1950), 711f., no. 1095 / NvRTh 47 (1920): 627f. / C. Marc and F. X. Gestermann, *Institutiones morales Alphonsianae* 2, 20th ed. (Lyon and Paris, 1946), 633f., no. 2116.

*The Practice of Onanism within Marriage*

**3634** *Qu.:* Utrum mulier alicui actioni mariti, qui, ut voluptati indulgeat, crimen Onan aut Sodomitarum committere vult, illique sub mortis poena aut gravium molestiarum minatur, nisi obtemperet, cooperari licite possit?

*Resp.:* a) Si maritus in usu coniugii committere vult crimen Onan, effundendo scilicet semen extra vas post inceptam copulam idemque minetur uxori aut mortem aut graves molestias, nisi perversae eius voluntati sese accommodet, uxor ex probatorum theologorum sententia licite potest hoc in casu sic cum marito suo coire, quippe cum ipsa ex parte sua det operam rei et actioni licitae, peccatum autem mariti permittat ex gravi causa, quae eam excusat, quoniam caritas, qua illud impedire teneretur, cum tanto incommodo non obligat.

b) At si maritus committere cum ea velit Sodomitarum crimen, cum hic sodomiticus coitus actus sit contra naturam ex parte utriusque coniugis sic coeuntis isque doctorum omnium iudicio graviter malus, hinc nulla plane de causa ne mortis quidem vitandae licite potest uxor hac in re impudico suo marito morem gerere.

*Question:* Can a woman cooperate legitimately in an action of her husband who, in order to indulge his lust, wants to commit the crime of Onan or the Sodomites and threatens her with death or other grave injury if she does not submit?

*Response:* a. If the husband wants to commit the crime of Onan in the marital act, that is, by expelling his seed outside of the vagina after the initiation of copulation; and if he threatens his wife with death or other serious injuries if she does not agree with his perverse will, the wife, according to approved theologians, can, in such a case, join herself sexually to her husband since, on her part, she engages in a legitimate object and act, but she permits the sin of her husband for a grave reason, which excuses her: since charity, which would require the prevention of the act, does not oblige in the face of such peril.

b. If, however, the husband wishes to commit the crime of the Sodomites with her, since sodomitic intercourse is against nature on the part of both spouses who are united in this way and, in the judgment of all the learned teachers, is gravely evil, there is clearly no motive, not even to avoid death, that would permit the wife legitimately to carry out such a shameless act with her husband.

### 3635–3636: Response of the Holy Office to the Ordinaries of Various Dioceses, May 17, 1916

*Ed.:* ThPrQ 69 (1916): 693 / *Kölner Pastorblatt* 50 (1916): 304.

*Sacraments of the Dying to Schismatics*

**3635** *Qu. 1:* An schismaticis materialibus in mortis articulo constitutis bona fide sive absolutionem sive extremam unctionem petentibus, ea sacramenta conferri possint sine abiuratione errorum?

*Resp.:* Negative, sed requiri, ut meliori quo fieri possit modo[1] errores reiciant et professionem fidei faciant.

*Question 1:* When "material" ⟨i.e., not formal, desiring the schism⟩ schismatics at the point of death in good faith seek either absolution or extreme unction, can these sacraments be conferred on them without a renunciation of their errors?

*Response:* No, it is required that they reject their errors as best they can[1] and make a profession of faith.

*3635 [1] The Holy Office, in its response of November 15, 1941, which is otherwise the same, added this point: "(corresponding to the circumstances of the situation and of persons) at least implicitly" [(pro rerum et personarum adiunctis) saltem implicite"; *Il Monitore Ecclesiastico* (1942), 114].

*Qu. 2:* An schismaticis in mortis articulo sensibus destitutis absolutio et extrema unctio conferri possit?

*Resp.:* Sub condicione affirmative, praesertim si ex adiunctis conicere liceat, eos implicite saltem errores suos reicere, remoto tamen efficaciter scandalo,[1] manifestando scilicet adstantibus, Ecclesiam supponere, eos in ultimo momento ad unitatem rediisse.

*Question 2:* Can absolution and extreme unction be **3636** conferred on unconscious schismatics at the point of death?

*Response:* Conditionally, yes, especially if from additional circumstances it can be conjectured that they at least implicitly rejected their errors, yet effectually removing scandal[1] by manifesting to bystanders that the Church assumes that they returned at the last moment to unity.

### 3638–3640: Response of the Sacred Penitentiary, June 3, 1916

*Ed.:* F. Hürth: TD ser. theol. 25, 2nd ed. (Rome, 1953), 100 / J. B. Ferreres and A. Mondria, *Compendium theologiae moralis* 2, 17th ed. (Barcelona, 1950), 712, no. 1095 / NvRTh 47 (1920): 628 / C. Marc and F. X. Gestermann, *Institutiones morales Alphonsianae* 2, 20th ed. (Lyon and Paris, 1946), 634, no. 2117.

*The Practice of Onanism within Marriage by Means of an Instrument*

*Qu.:* 1. Utrum mulier casu, quo vir ad onanismum exercendum uti velit instrumento, ad positivam resistentiam teneatur?

*Questions:* 1. Is a wife, when her husband wishes to **3638** practice onanism by means of an ⟨artificial⟩ instrument, required to exercise positive resistance?

2. Si negative, utrum sufficiant ad resistentiam passivam ex parte mulieris cohonestandam rationes aeque graves ac pro onanismo naturali (sine instrumento) vel potius omnino necessariae sint rationes praegravissimae?

2. If the answer is negative, could the woman honestly **3639** exercise passive resistance for reasons equally serious as those that pertain to natural onanism (without an artificial instrument), or, rather, are the most grave reasons absolutely necessary?

3. Utrum ut tutiore tramite tota haec materia evolvatur et edoceatur, vir talibus utens instrumentis, oppressori vere debeat aequiparari, cui proinde mulier eam resistentiam opponere debeat, quam virgo invasori?

3. So that this entire matter might be developed **3640** and taught in a more certain way, must a man, using such instruments, truly be regarded as equivalent to an aggressor toward whom the wife must offer the same resistance as a virgin would toward a rapist?

*Resp.:* Ad 1. Affirmative. —Ad 2. Provisum in primo. —Ad 3. Affirmative.

*Response:* to 1. Yes. —To 2. Provided for in the first. —To 3. Yes.

### 3642: Response of the Holy Office, April 24, 1917

*Ed.:* AAS 9 (1917): 268.

*Spiritism*

*Qu.:* An liceat per *Medium,* ut vocant, vel sine *Medio,* adhibito vel non hypnotismo, locutionibus aut manifestationibus spiritisticis quibuscumque adsistere, etiam speciem honestatis vel pietatis praeseferentibus, sive interrogando animas aut spiritus, sive audiendo responsa, sive tantum aspiciendo, etiam cum protestatione tacita vel expressa, nullam cum malignis spiritibus partem se habere velle.

*Question:* Is it permitted through a *medium,* as they **3642** call him, or without a *medium,* with or without the application of hypnotism, to be present at spiritistic conversations or manifestations of any kind, even though these ⟨phenomena⟩ present the appearance of honesty and piety, whether by interrogating souls or spirits or by listening to responses or only by looking on, even with a tacit or expressed protestation that one does not wish to have anything to do with evil spirits?

*Resp. (confirmata a Summo Pontifice, 26. Apr.):* Negative in omnibus.

*Response (confirmed by the supreme pontiff on April 26):* No in all ⟨cases⟩.

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*3636 [1] In the same response of 1941, this affirmation concerning scandal is expressed as follows: "Care, however, must always be taken to avoid scandal and even the suspicion of interconfessionalism. But the less danger there is in waiting, the more the need for an explicit retraction of errors and the profession of the Catholic faith" (Semper autem curandum est, ut scandalum et vel suspicio interconfessionalismi evitentur. Quo minus autem est periculum in mora, eo magis explicita retractatio errorum et fidei catholicae professio exigi debent).

### 3645–3647: Decree of the Holy Office, June 5, 1918

*Ed.:* AAS 10 (1918): 282.

*The Knowledge of the Soul of Christ*

**3645** *Qu.:* Utrum tuto doceri possint sequentes propositiones:

1. Non constat, fuisse in anima Christi inter homines degentis scientiam, quam habent beati seu comprehensores.

*Question:* Can the following propositions be safely taught?

1. It is not certain that there was in the soul of Christ, while he was living among men, the knowledge possessed by the blessed or those who have the beatific vision.

**3646** 2. Nec certa dici potest sententia, quae statuit, animam Christi nihil ignoravisse, sed ab initio cognovisse in Verbo omnia, praeterita, praesentia et futura, seu omnia, quae Deus scit scientia visionis.

2. Nor can the view be called certain that maintains that the soul of Christ not only was ignorant of nothing, but also from the beginning knew all things past, present, and future in the Word, that is, all things that God knows by the knowledge of vision.

**3647** 3. Placitum quorumdam recentiorum de scientia animae Christi limitata, non est minus recipiendum in scholis catholicis, quam veterum sententia de scientia universali:

*Resp. (confirmata a Summo Pontifice, 6. Iun.):* Negative.

3. The opinion of some more recent ⟨theologians⟩ on the limited knowledge of the soul of Christ is to be accepted in Catholic schools no less than the older opinion on ⟨his⟩ universal knowledge.

*Response (confirmed by the supreme pontiff on June 6):* No.

### 3648: Response of the Holy Office, July 16 (18), 1919

*Ed.:* AAS 11 (1919): 317.

*Theosophical Teachings*

**3648** *Qu.:* An doctrinae, quas hodie theosophicas dicunt, componi possint cum doctrina catholica; ideoque an liceat nomen dare societatibus theosophicis, earum conventibus interesse, ipsarumque libros, ephemerides, diaria, scripta legere.

*Resp. (confirmata a Summo Pontifice, 17. Iul.):* Negative in omnibus.

*Question:* Can the doctrines that today are called theosophical be in harmony with Catholic doctrine; and thus is it permitted to join theosophical societies, attend their meetings, and read their books, periodicals, newspapers, and writings?

*Response (confirmed by the supreme pontiff on July 17):* No in all cases.

### 3650–3654: Encyclical *Spiritus Paraclitus*, September 15, 1920

*Ed.:* AAS 12 (1920): 389–97 / EnchB nos. 448, 453–58, 461.

*The Nature of the Inspiration of Sacred Scripture*

**3650** Nullam profecto in scriptis Doctoris Maximi [*Hieronymi*] paginam reperies, unde non liqueat, eum cum universa catholica Ecclesia firmiter constanterque tenuisse, libros sacros Spiritu Sancto inspirante conscriptos Deum habere auctorem atque ut tales ipsi Ecclesiae traditos esse [*cf.* *3006]. Asseverat nimirum Codicis sacri libros Spiritu Sancto inspirante vel suggerente vel insinuante vel etiam dictante compositos esse, immo ab ipso conscriptos et editos; sed nihil praeterea dubitat, quin singuli eorum auctores, pro sua quisque natura atque ingenio, operam afflanti Deo libere navarint.

Etenim non modo id universe affirmat, quod omnibus sacris scriptoribus commune est, ipsos in scribendo

You will not find a page in the writings of the Great Doctor [*Jerome*] that does not show clearly that he, in common with the whole Catholic Church, firmly and consistently held that the Sacred Books—written as they were under the inspiration of the Holy Spirit—have God for their Author and as such were delivered to the Church [*cf.* *3006]. Thus he asserts that the books of the Bible were composed at the inspiration or suggestion or even at the dictation of the Holy Spirit; even that they were written and edited by him. Yet he never questions but that the individual authors of these books worked in full freedom under the divine inspiration, each of them in accordance with his individual nature and character.

Thus he is not merely content to affirm as a general principle—what indeed pertains to all the sacred writers—

Dei spiritum secutos, ut omnis sensus omniumque sententiarum Scripturae Deus causa princeps habendus sit, sed etiam quod uniuscuiusque proprium est, accurate dispicit....

[*390*] Quam quidem Dei cum homine communitatem laboris ad unum idemque opus conficiendum Hieronymus comparatione illustrat artificis, qui in aliqua re factitanda organo[1] seu instrumento utitur....

Quod si etiam inquirimus, qua ratione haec Dei, uti causae principis, virtus atque actio in hagiographum sit intelligenda, cernere licet, inter Hieronymi verba et communem de inspiratione catholicam doctrinam nihil omnino interesse, cum ipse teneat, Deum, gratia collata, scriptoris menti lumen praeferre ad verum quod attinet "ex persona Dei" hominibus proponendum; voluntatem praeterea movere atque ad scribendum impellere; ipsi denique peculiariter continenterque adesse, donec librum perficiat.

that they followed the Spirit of God as they wrote, so that God is the principal cause of all that Scripture means and says; but he also accurately describes what pertains to each individual writer....

This partnership of God and man in the production of a work in common Jerome illustrates by the case of a workman who uses instruments[1] for the production of his work....

If we ask how we are to explain this power and action **3651**
of God, the principal cause, on the sacred writers, we shall find that St. Jerome in no way differs from the common teaching of the Catholic Church on inspiration. For he holds that God, through his grace, illumines the writer's mind regarding the particular truth which, "in the person of God", he is to set before men; he holds, moreover, that God moves the writer's will—indeed, even impels it—to write; finally, that God abides with him unceasingly, in unique fashion, until his task is accomplished.

*The Innerancy of Sacred Scripture*

[*394*] ... Illorum comprobamus consilium, qui, ut semetipsos aliosque ex difficultatibus sacri Codicis expediant, ad eas diluendas, omnibus studiorum et artis criticae freti subsidiis, novas vias atque rationes inquirunt; at misere a proposito aberrabunt, si decessoris Nostri praescripta neglexerint et certos fines terminosque a Patribus constitutos praeterierint [*cf. Prv 22:28*].

Quibus sane praeceptis et finibus nequaquam recentiorum illorum continetur opinio, qui, inducto inter elementum Scripturae primarium seu religiosum et secundarium seu profanum discrimine, inspirationem quidem ipsam ad omnes sententias, immo etiam ad singula Bibliorum verba pertinere volunt, sed eius effectus, atque in primis erroris immunitatem absolutamque veritatem, ad elementum primarium seu religiosum contrahunt et coangustant. Eorum enim sententia est, id unum, quod ad religionem spectet, a Deo in Scripturis intendi ac doceri; reliqua vero, quae ad profanas disciplinas pertineant et doctrinae revelatae quasi quaedam externa divinae veritatis vestis inserviant, permitti tantummodo et scriptoris imbecillitati relinqui....

Haec opinionum commenta, sunt qui nihil repugnare contendant decessoris Nostri praescriptionibus, cum is hagiographum in naturalibus rebus secundum externam speciem, utique fallacem, loqui declaraverit [*cf. *3288*]. Id vero quam temere, quam falso affirmetur, ex ipsis Pontificis verbis manifesto apparet. Neque enim ab externa rerum specie ... ulla falsi labes divinis litteris adspergitur, quandoquidem sensus in iis rebus proxime

... We approve the endeavors of those who, in **3652**
order to clear away the difficulties in Sacred Scripture for themselves and others, seek new ways and means to resolve them with all the resources of science and criticism; but they will stray miserably from their purpose if they neglect Our predecessor's injunctions and overstep the limits set by the Fathers [*cf. Prov 22:28*].

Included within the scope of these prescriptions and limitations are certainly by no means the opinion of those recent ⟨authors⟩ who, while conceding that inspiration extends to every phrase—and, indeed, to every single word of Scripture—by introducing a distinction between a primary or religious and a secondary or profane element in the Bible, claim that the effects of inspiration—and first and foremost, absolute truth and immunity from error—are to be restricted to that primary or religious element. Their notion is that only what concerns religion is intended and taught by God in Scripture and that all the rest—things concerning "profane knowledge", the garments in which divine truth is presented—is merely permitted and left to the ⟨individual⟩ author's weakness....

Some maintain that these views do not conflict with the prescriptions of Our predecessor, since ⟨so they claim⟩ he said that the sacred writers spoke in accordance with the external—and thus deceptive—appearance of things in nature [*cf. *3288*]. But the pontiff's own words show that this is a rash and false deduction. For sound philosophy teaches that the senses can never be deceived as regards their own proper and immediate object. Therefore, from

*3650 [1] Cf. Jerome, *Tractatus sive Homilia in Psalmos* 88:3 (G. Morin: CpChL 78 [1958]: $406_{76f.}$ / G. Morin, *Anecdota Maredsolana*, tom. 1, vol. 3/III [Maredsous, 1903], $53_{23}$).

[*395*] cognoscendis, quarum sit propria ipsorum cognitio, minime decipi dogma est sanae philosophiae.

Praeterea decessor Noster, quovis inter elementum primarium et secundarium, ut vocant, remoto discrimine omnique ambiguitate sublata, luculenter ostendit, longissime a vero abesse illorum opinionem, qui arbitrantur "de veritate sententiarum cum agitur, non adeo exquirendum, *quaenam* dixerit Deus, ut non magis perpendatur, *quam ob causam* ea dixerit" [**3291*]; idemque docet divinum afflatum ad omnes Bibliorum partes sine ullo delectu ac discrimine proferri nullumque in textum inspiratum errorem incidere posse: "At nefas omnino fuerit aut inspirationem ad aliquas tantum s. Scripturae partes coangustare aut concedere sacrum ipsum errasse auctorem" [**3291*].

the merely external appearance of things ... we can never conclude that there is any error in Sacred Scripture.

Moreover, Our predecessor, sweeping aside all such distinctions between so-called primary and secondary elements, says in no ambiguous fashion that "those who fancy that when it is a question of the truth of certain expressions we have not got to consider so much *what* God said as *why* he said it" [**3291*] are very far indeed from the truth. He also teaches that divine inspiration extends to every part of the Bible without the slightest exception or distinction and that no error can occur in the inspired text: "It would be wholly impious either to limit inspiration to certain portions only of Scripture or to concede that the sacred authors themselves could have erred" [**3291*].

**3653** Neque minus ab Ecclesiae doctrina ... ii dissentiunt, qui partes Scripturarum historicas non factorum *absoluta* inniti veritate arbitrantur, sed tantummodo *relativa,* quam vocant, et concordi vulgi opinione: idque non verentur ex ipsis Leonis Pontificis verbis inferre, propterea quod principia de rebus naturalibus statuta ad disciplinas historicas transferri posse dixerit [*cf. *3290*]. Itaque contendunt, hagiographos, uti in physicis secundum ea quae apparerent locuti sint, ita eventa ignaros rettulisse, prouti haec e communi vulgi sententia vel falsis aliorum testimoniis constare viderentur, neque fontes scientiae suae indicasse neque alioram enarrationes fecisse suas....

Those, too, who hold that the historical portions of Scripture do not rest on the *absolute* truth of the facts but merely upon a so-called *relative* truth and upon what people then commonly thought are no less ⟨than are the aforementioned critics⟩ out of harmony with the Church's teaching.... Yet they are not afraid to deduce such views from the words of Leo XIII himself on the ground that he allowed that the principles he had laid down touching the things of nature could be applied to historical things as well [*cf. *3290*]. Hence they maintain that precisely as the sacred writers spoke of physical things according to appearance, so, too, they recounted ⟨even historical⟩ events of which they had no personal knowledge as these seemed to be established by general opinion or the false testimony of others; neither do they tell us the sources whence they derived their knowledge, nor do they make other peoples' narrative their own....

**3654** [*397*] [*Alii*] nimis facile ad citationes, quas vocant implicitas, vel ad narrationes specietenus historicas confugiunt; aut genera quaedam litterarum in libris sacris inveniri contendunt, quibuscum integra ac perfecta verbi divini veritas componi nequeat; aut de Bibliorum origine ita opinantur, ut eorundem labet vel prorsus pereat auctoritas.

[*Others*] take too ready a refuge in such notions as "implicit quotations" or "pseudo-historical narratives", or they claim that certain literary genres are found in the Holy Books that cannot be reconciled with the entire and perfect truth of God's word, or they speculate about origins of the Bible in such a way that would inevitably weaken—if not destroy—its authority.

## PIUS XI: February 6, 1922–February 10, 1939

### 3660–3662: Decree of the Holy Office, November 22, 1922

*Ed.: Nederlandsche Katholieke Stemmen* 23 (1923): 35f.

*Partial Penetration*

**3660** *Qu.:* 1. An tolerari possit, confessarios sponte sua docere praxim copulae dimidiatae, illamque suadere promiscue omnibus paenitentibus, qui timent, ne proles numerosior nascatur?

*Questions:* 1. Can it be tolerated for confessors, on their own, to teach the practice of partial penetration and indiscriminately recommend it to all penitents who fear giving birth to too many children?

2. An carpendus sit confessarius, qui, omnibus remediis ad paenitentem matrimonio abutentem ab hoc malo avertendum frustra tentatis, docet exercere copulam dimidiatam ad peccata mortalia praecavenda?

3. An carpendus sit confessarius, qui in circumstantiis sub 2 copulam dimidiatam paenitenti aliunde notam suadet vel paenitenti interroganti, num hic modus licitus sit, respondet simpliciter licere absque ulla restrictione seu explicatione?

*Resp. (confirmata a Summo Pontifice, 23. Nov.):* Ad 1. Negative. —Ad 2 et 3. Affirmative.

2. Should a confessor be criticized who, after having **3661** tried in vain by every means to have a penitent avoid the abuse of marriage, teaches partial penetration as a means of avoiding mortal sin?

3. Should a confessor be criticized who, in regard to **3662** the circumstance of no. 2, suggests partial penetration to a penitent who knows of it from another source, or who, to the penitent's question of whether this means is licit, responds simply that it is permitted, without any restriction or explanation?

*Response (confirmed by the supreme pontiff on November 23, 1922):* To 1. No. —To: 2 and 3. Yes.

### 3665–3667: Encyclical *Studiorum ducem*, June 29, 1923

*Ed.:* AAS 15 (1923): 323f.

*The Manner of Following the Doctrine of St. Thomas Aquinas*

Nos autem, quae et decessores Nostri in primisque Leo XIII et Pius X decreverunt et Nosmetipsi anno superiore mandavimus,[1] ea omnia volumus sedulo attendant inviolateque servent ii praesertim, quicumque in clericorum scholis maiorum disciplinarum magisteria obtinent.

Iidem vero sibi persuadeant, tum se suo officio satisfacturos itemque exspectationem Nostram expleturos esse, si cum Doctorem Aquinatem, scripta eius diu multumque volutando, adamare coeperint, amoris huius flagrantiam cum alumnis disciplinae suae, ipsum Doctorem interpretando, communicent, idoneosque eos reddant ad simile studium in aliis excitandum.

And now, We desire that all those especially who **3665** hold the teaching positions of the higher disciplines in the schools of the clergy consider carefully and preserve inviolably all that Our predecessors, and first of all Leo XIII and Pius X, have decreed and We ourselves have ordered last year.[1]

Moreover, let them be convinced that they will then satisfy their obligation and will likewise fulfill our expectation if, when, by a long and intensive study of his works, they have begun truly to love the Doctor Aquinas, they, through the interpretation of this Doctor, communicate the warmth of this love to the students under their instruction and render them capable of exciting a similar zeal in others.

Scilicet inter amatores sancti Thomae, quales omnes decet esse Ecclesiae filios, qui in studiis optimis versantur, honestam illam quidem cupimus iusta in libertate aemulationem, unde studia progrediuntur, intercedere, at obtrectationem nullam, quae nec veritati suffragatur et unice ad dissolvenda valet [*324*] vincula caritatis. Sanctumigitur unicuique eorum esto, quod in *Codice iuris canonici* praecipitur [*can. 1366, § 2*], ut "philosophiae rationalis ac theologiae studia et alumnorum in his disciplinis institutionem professores omnino pertractent ad Angelici Doctoris rationem, doctrinam et principia, eaque sancte teneant"; atque ad hanc normam ita se omnes gerant, ut eum ipsi suum vere possint appellare magistrum.

Naturally among lovers of St. Thomas, such as **3666** all the sons of the Church who are concerned with the highest studies should be, We desire that there exist that honorable rivalry with just freedom from which studies make progress, but no detraction that is not favorable to truth and that serves only to break the bonds of charity. Therefore, let whatever is prescribed in the *Code of Canon Law* [*can. 1366, § 2*] be sacred to each one of them, that "the professors shall conduct studies of rational philosophy and of theology and the instruction of students in these disciplines according to the method, doctrine, and principles of the Angelic Doctor and maintain these religiously", and all are to hold themselves to this norm in such a way that they can truly call him their teacher.

At ne quid eo amplius alii ab aliis exigant, quam quod ab omnibus exigit omnium magistra et mater Ecclesia: neque enim in iis rebus, de quibus in scholis catholicis

But let not some exact more from others than what the **3667** Church, the teacher and mother of all, demands of all; for in those matters about which there tend to be opposing

*3665 [1] This relates to the encyclical *Aeterni Patris* of Leo XIII of August 4, 1879 (cf. *3139f.), the motu proprio *Doctoris angelici* of Pius X of June 29, 1914 (cf. *3601°), and the encyclical *Officiorum omnium* of Pius XI of August 1, 1922 (AAS 14 [1922]: 449–58).

inter melioris notae auctores in contrarias partes disputari solet, quisquam prohibendus est eam sequi sententiam, quae sibi verisimilior videatur.

opinions argued among authors of higher distinction in our Catholic schools, no one is to be prevented from following the opinion that seems to him the more probable.

### 3670: Bull *Infinita Dei misericordia*, May 29, 1924

With this letter, the "Holy Year" 1925 was announced.
*Ed.:* AAS 16 (1924): 210.

*The Revival of Merits and Gifts*

**3670** Quod scilicet Hebraei Anno Sabbatico, bonis recuperatis, quae in aliorum ius cesserant, "ad possessionem suam" revertebantur; quod servi "ad familiam pristinam" [*Lv 25:10*] sese liberi recipiebant et debitorum aes alienum condonabatur, id omne apud nos felicius piaculari anno contingit atque efficitur. Quicumque enim paenitendo Apostolicae Sedis salutaria iussa, lubilaeo magno vertente, perficiunt, iidem, tum eam, quam peccando amiserant, meritorum donorumque copiam ex integro reparant ac recipiunt, tum de asperrimo Satanae dominatu sic eximuntur, ut libertatem repetant, "qua Christus nos liberavit" [*Gal 4:31*], tum denique poenis omnibus, quas pro culpis vitiisque suis luere debuerant, ob cumulatissima Christi Iesu, B. Mariae Virginis Sanctorumque merita plene exsolvuntur.

Now, as to the fact that the Hebrews in the Sabbath year, after recovering their goods that had passed into the ownership of others, returned "to their property", and the servants, now free, went back "to their former family" [*cf. Lev 25:10*], and the debt of the debtors was cancelled, all this happens and is accomplished among us still more abundantly in the year of atonement. For, all who with a repentant attitude fulfill the salutary ordinances of the Apostolic See in the course of the great Jubilee, on the one hand, renew and receive that abundance of merits and gifts which they had lost by sinning, and, on the other hand, they are so set free from the cruel domination of Satan that they regain the freedom "wherewith Christ has made us free" [*cf. Gal 4:31*], and, finally, because of the superabundant merits of Jesus Christ, the Blessed Virgin Mary, and the saints, they are fully absolved of all the punishment they would have been obliged to pay for their faults and sins.

### 3672: Decree of the Sacred Congregation of the Council, June 13, 1925

Cf. the exposition of this case and its discussion in AAS 18 (1926): 132–38; AAS 15 (1923): 154–56.
*Ed.:* AAS 18 (1926): 137f.

*The Duels that Are Called "Bestimmungs-Mensuren"*

**3672** *Qu.:* An declarationes S. Congregationis Concilii anni 1890 [*9. Aug.*] et 1923 [*10. Febr.*], quibus mensurae in universitatibus Germaniae usitatae quae speciali nomine *"Bestimmungs-Mensuren"* vocantur, poenis ecclesiasticis subiiciuntur, illas tantum mensuras respiciant, iuxta nonnullorum recentiorum sententiam, quae *cum periculo gravis vulneris* committuntur, vel etiam complectantur eas, quae [*138*] *sine periculo gravis vulneris* fiunt in casu?

*Resp. (confirmata a Summo Pontifice, 20. Iun.):* Negative ad primam partem, affirmative ad alteram.

*Question:* Do the declarations of the Sacred Congregation of the Council in 1890 [*August 9*] and of 1923 [*February 10*], whereby the types of duels used in German universities known by the special name of *"Bestimmungs-Mensuren"* [= pre-arranged duels] were placed under ecclesiastical penalties, refer, according to the opinion of some recent ⟨thinkers⟩, only to those duels that are engaged in *with danger of a serious wound*, or do they include also those that take place *without danger of a serious wound*?

*Response: (confirmed by the supreme pontiff on June 20):* No to the first part; yes to the second.

### 3675–3679: Encyclical *Quas primas*, December 11, 1925

This encyclical introduces the feast of Christ the King.
*Ed.:* AAS 17 (1925): 595–601.

*The Royal Dignity and Power of Christ, the Man*

**3675** Ut translata verbi significatione "rex" appellaretur Christus ob summum excellentiae gradum, quo inter

It has long been a common custom to give to Christ the metaphorical title of "King", because of the high

omnes res creatas praestat atque eminet, iam diu communiterque usu venit. Ita enim fit ut regnare is *in mentibus hominum* dicatur ..., *in voluntatibus* item *hominum*.... *Cordium* denique *rex* Christus agnoscitur....

[*596*] Verum, ut rem pressius ingrediamur, nemo non videt, nomen potestatemque regis, propria quidem verbi significatione, Christo homini vindicari oportere; nam, nisi quatenus homo est, a Patre potestatem et honorem et regnum accepisse [*cf. Dn 7:13s*] dici nequit, quandoquidem Dei Verbum, cui eadem est cum Patre substantia, non potest omnia cum Patre non habere communia, proptereaque ipsum in res creatas universas summum atque absolutissimum imperium.

degree of perfection whereby he excels all creatures. So he is said to reign *in the souls of men* ... and so also *in the wills of men*.... Finally Christ is recognized as the *King of hearts*....

But if we ponder this matter more deeply, we cannot but see that the title and the power of King belongs to Christ as man in the strict and proper sense, too. For it is only as man that he may be said to have received from the Father "power and glory and a kingdom" [*cf. Dan 7:13f.*], since the Word of God, as consubstantial with the Father, has all things in common with him and, therefore, has necessarily supreme and absolute dominion over all things created.

(*It is then demonstrated from Scripture that Christ is King; reference is made in particular to Num 24:19; Ps 2; 45:7; 72:7f.; Is 9:6f.; Jer 23:5; Dan 2:44; 7:13f.; Zech 9:9; Lk 1:32f.; Mt 28:18; Rev 1:5; 19:16; Heb 1:2.*)

[*598*] Quo autem haec Domini nostri dignitas et potestas fundamento consistat, apte Cyrillus Alexandrinus animadvertit: "Omnium, ut verbo dicam, creaturarum dominatum obtinet, non per vim extortum, nec aliunde invectum, sed essentia sua et natura";[1] scilicet eius principatus illa nititur unione mirabili, quam hypostaticam appellant. Unde consequitur, non modo ut Christus ab angelis et hominibus Deus sit adorandus, sed etiam ut eius imperio Hominis angeli et homines pareant et subiecti sint: nempe ut vel solo [*599*] hypostaticae unionis nomine Christus potestatem in universas creaturas obtineat.

**3676** The foundation of this power and dignity of our Lord is rightly indicated by Cyril of Alexandria. "Christ", he says, "has dominion over all creatures, a dominion not seized by violence or usurped, but his by essence and by nature."[1] His kingship is founded upon the ineffable hypostatic union. From this it follows not only that Christ is to be adored by angels and men, but that to him as man angels and men are subject and must recognize his empire; by reason of the hypostatic union Christ has power over all creatures.

At vero quid possit iucundius nobis suaviusque ad cogitandum accidere, quam Christum nobis iure non tantum nativo, sed etiam quaesito, scilicet redemptionis, imperare [*cf. *3352*]? Servatori enim nostro quanti steterimus, obliviosi utinam homines recolant omnes: "Non enim corruptibilibus auro vel argento redempti estis ..., sed pretioso sanguine quasi agni immaculati Christi et incontaminati" [*1 Pt 1:18s*]. Iam nostri non sumus, cum Christus "pretio magno" [*1 Cor 6:20*] nos emerit; corpora ipsa nostra "membra sunt Christi" [*ibid., 15*].

But what can give our thoughts greater joy and consolation than that Christ is our King by acquired as well as by natural right, for he is our Redeemer [*cf. *3352*]? Would that they who forget what they have cost their Savior might recall the words: "You were not redeemed with corruptible things, but with the precious blood of Christ, as of a lamb unspotted and undefiled" [*1 Pet 1:18f.*]. We are no longer our own property, for Christ has purchased us "with a great price" [*1 Cor 6:20*]; our very bodies are the "members of Christ" [*1 Cor 6:15*].

Iamvero, ut huius vim et naturam principatus paucis declaremus, dicere vix attinet, triplici eum potestate contineri, qua si caruerit, principatus vix intelligitur.... Est catholica fide credendum, Christum Iesum hominibus datum esse utique Redemptorem, cui fidant, at una simul legislatorem, cui obediant [*Concilium Tridentinum, sessio VI, can. 21: *1571*]. Ipsum autem evangelia non tam leges condidisse narrant, quam leges condentem inducunt....

**3677** Let Us explain briefly the nature and meaning of this lordship of Christ. It consists, We need scarcely say, in a threefold power that is essential to lordship.... And moreover it is a dogma of faith that Jesus Christ was given to man, not only as our Redeemer, but also as a lawgiver, to whom obedience is due [*Council of Trent, sess. 6, can. 21: *1571*]. Not only do the Gospels tell us that he made laws, but they present him to us in the act of making them....

Iudiciariam vero potestatem sibi a Patre attributam ipse Iesus Iudaeis, de sabbati requiete per mirabilem

Jesus himself claimed judicial power as received from his Father, when the Jews accused him of breaking the

*3676 [1] Cyril of Alexandria, *Commentarius in Iohannem* XII, 18 (PG 74:622C).

debilis hominis sanationem violata criminantibus, denuntiat: "Neque enim Pater iudicat quemquam, sed omne iudicium dedit Filio" [*Io 5:22*]. In quo id etiam comprehenditur—quoniam res a iudicio disiungi nequit—, ut praemia et poenas hominibus adhuc viventibus iure suo deferat.

At praeterea potestas illa, quam exsecutionis vocant, Christo adiudicanda est, utpote cuius imperio parere omnes necesse sit, et ea quidem denuntiata contumacibus irrogatione suppliciorum, quae nemo possit effugere.

**3678** [*600*] Verumtamen eiusmodi regnum praecipuo quodam modo et spirituale esse et ad spiritualia pertinere, cum ea, quae ex Bibliis supra protulimus, verba planissime ostendant, tum Christus Dominus sua agendi ratione confirmat. Siquidem non una data occasione, cum Iudaei, immo vel ipsi Apostoli, per errorem censerent, fore ut Messias populum in libertatem vindicaret regnumque Israel restitueret, vanam ipse opinionem ac spem adimere et convellere; rex a circumfusa admirantium multitudine renuntiandus, et nomen et honorem fugiendo latendoque detrectare; coram praeside romano edicere, regnum suum "de hoc mundo" [*Io 18:36*] non esse.

Quod quidem regnum tale in evangeliis proponitur, in quod homines paenitentiam agendo ingredi parent, ingredi vero nequeant nisi per fidem et baptismum, qui, etsi est ritus externus, interiorem tamen regenerationem significat atque efficit; opponitur unice regno Satanae et potestati tenebrarum, et ab asseclis postulat, non solum ut, abalienato a divitiis rebusque terrenis animo, morum praeferant lenitatem et esuriant sitiantque iustitiam, sed etiam ut semet ipsos abnegent et crucem suam tollant. Cum autem Christus et Ecclesiam Redemptor sanguine suo acquisiverit et Sacerdos se ipse pro peccatis hostiam obtulerit perpetuoque offerat, cui non videatur regium ipsum munus utriusque illius naturam muneris induere ac participare?

**3679** Turpiter ceteroquin erret, qui a Christo homine rerum civilium quarumlibet imperium abiudicet, cum is a Patre ius in res creatas absolutissimum sic obtineat, ut omnia in suo arbitrio sint posita. At tamen, quoad in terris vitam traduxit, ab eiusmodi dominatu exercendo se prorsus abstinuit, atque, ut humanarum rerum possessionem procurationemque olim contempsit, ita eas possessoribus et tum permisit et hodie permittit. In quo perbelle illud: "Non eripit mortalia, qui regna dat caelestia."[1]

Itaque principatus Redemptoris nostri universos complectitur homines; quam ad rem verba immortalis memoriae decessoris Nostri Leonis XIII Nostra libenter

Sabbath by the miraculous cure of a sick man. For "the Father judges no one, but has given all judgment to the Son" [*Jn 5:22*]. In this power is included the right of rewarding and punishing all men living, for this right is inseparable from that of judging.

Executive power, too, belongs to Christ, for all must obey his commands; none may escape them or the sanctions he has imposed.

This kingdom is spiritual and is concerned above all with spiritual things. That this is so the above quotations from Scripture amply prove, and Christ by his own action confirms it. On many occasions, when the Jews and even the apostles wrongly supposed that the Messiah would restore the liberties and the kingdom of Israel, he repelled and denied such a suggestion. When the populace thronged around him in admiration and would have acclaimed him king, he shrank from the honor and sought safety in flight. Before the Roman magistrate he declared that his kingdom was not "of this world" [*Jn 18:36*].

The Gospels present this kingdom as one that men prepare to enter by penance and cannot actually enter except by faith and by baptism, which, though an external rite, signifies and produces an interior regeneration. This kingdom is opposed to none other than that of Satan and the power of darkness. It demands of its subjects a spirit of detachment from riches and earthly things and a spirit of gentleness. They must hunger and thirst after justice, and more than this, they must deny themselves and carry the cross. Christ as our Redeemer purchased the Church at the price of his own blood; as priest he offered himself and continues to offer himself as a victim for our sins. Is it not evident, then, that his kingly dignity partakes in a manner of both these offices?

It would be a grave error, on the other hand, to say that Christ has no authority whatever in civil affairs, since, by virtue of the absolute legal right over all creatures committed to him by the Father, all things are in his power. Nevertheless, during his life on earth he refrained from the exercise of such authority, and although he himself disdained to possess or to care for earthly goods, he did not, nor does he today, interfere with those who possess them. To this, the words well apply: "He does not take away mortal things who gives the reign of heavenly things."[1]

Thus the dominion of our Redeemer embraces all men. To use the words of Our immortal predecessor Pope Leo XIII: "His empire includes not only Catholic nations,

*3679 [1] Hymn "Crudelis Herodes" in the office of Epiphany.

facimus: "Videlicet imperium eius non est tantummodo in gentes catholici nominis, aut in eos [*601*] solum, qui, sacro baptismo abluti, utique ad Ecclesiam, si spectetur ius, pertinent, quamvis error opinionum devios agat, vel dissensio a caritate seiungat: sed complectitur etiam quotquot numerantur christianae fidei expertes, ita ut verissime in potestate Iesu Christi sit universitas generis humani" [**3350*].

Nec quicquam inter singulos hac in re et convictiones domesticas civilesque interest, quia homines societate coniuncti nihilo sunt minus in potestate Christi quam singuli. Idem profecto fons privatae ac communis salutis: "Et non est in alio aliquo salus; nec aliud nomen est sub caelo datum hominibus, in quo oporteat nos salvos fieri" [*Act 4:12*].

not only baptized persons who, though belonging to the Church by right, have been led astray by error or have been cut off from her by schism, but also all those who are outside the Christian faith; so that truly the whole of mankind is subject to the power of Jesus Christ" [**3350*].

Nor is there any difference in this matter between the individual and the family or the State; for all men, whether collectively or individually, are under the dominion of Christ. In him is the salvation of the individual; in him is the salvation of society. "Neither is there salvation in any other, for there is no other name under heaven given to men whereby we must be saved" [*Acts 4:12*].

### 3680: Instruction of the Holy Office, June 19, 1926

*Ed.:* AAS 18 (1926): 282.

*Cremation*

Cum non pauci etiam inter catholicos barbarum hunc morem, nedum christianae, sed et naturalis erga defunctorum corpora pietatis sensui constantique Ecclesiae inde a primis eius initiis disciplinae plane repugnantem veluti unum e potioribus hodierni ut aiunt civilis progressus scientiaeque valetudinis tuendae meritis celebrare non dubitent, ... [*Christifideles docendi sunt,*] hoc reapse consilio a christiani nominis hostibus cadaverum cremationem laudari ac propagari, ut, animis a mortis consideratione speque corporum resurrectionis paulatim aversis, materialismo sternatur via.

Quamvis igitur cadaverum crematio, quippe non absolute mala, in extraordinariis rerum adiunctis ex certa gravique boni publici ratione permitti queat et revera permittatur, communiter tamen ac veluti ex regula ordinarie eidem operam vel favorem praestare, impium et scandalosum ideoque graviter illicitum esse nemo non videt.

Since there are many, even among Catholics, who **3680**
do not hesitate to extol this barbaric custom—one clearly repugnant not only to the Christian but to the natural sense of duty toward the bodies of the deceased and to the constant discipline of the Church from her origins—as one of the more excellent services of contemporary, as they say, civil progress and of the science of safeguarding health, ... [*the Christian faithful are to be taught*] that, in reality, the cremation of cadavers is praised and propagated by the enemies of the Christian name with the intention that, in turning souls from consideration of death and the hope of the resurrection of the bodies, the way may be opened to materialism.

Therefore, although the cremation of cadavers is not absolutely evil, and in extraordinary circumstances, for a certain and grave reason of the public good, it may be permitted and is, in fact, permitted, nevertheless to carry it out or to prefer it ordinarily, in general and as a rule, no person can fail to see as something impious and scandalous and, for this reason, gravely illicit.

### 3681–3682: Declaration of the Holy Office, June 2, 1927

With this declaration, the Holy Office distances itself from its response of January 13, 1897, on the "Johannine comma". The presumed purely disciplinary function is not apparent from the text of the first response.

*Ed.:* [*1897 Decree*]: ASS 29 (1896/1897): 637. —[*both decrees*]: EnchB nos. 135f.

*The Johannine Comma*

*Qu.:* Utrum tuto negari aut saltem in dubium revocari possit, esse authenticum textum s. Iohannis in Epistola I, cap. 5 vs. 7, qui sic se habet: "Quoniam tres sunt, qui

*Question:* Can it safely be denied, or at least called **3681**
into doubt, that the text of St. John in the first epistle, chapter 5, verse 7, which reads as follows, is authentic:

testimonium dant in caelo: Pater, Verbum et Spiritus Sanctus: et hi tres unum sunt"?

"And there are three who give testimony in heaven, the Father, the Word, and the Holy Spirit. And these three are one"?

*To this question, the Holy Office had given its response of January 13, 1897:*

Negative.

No.

*In the declaration of June 2, 1927, the Holy Office considered this question again:*

**3682** Decretum hoc latum est, ut coerceretur audacia privatorum doctorum ius sibi tribuentium, authentiam commatis Ioannei aut penitus reiiciendi aut ultimo iudicio suo saltem in dubium vocandi. Minime vero impedire voluit, quominus scriptores catholici rem plenius investigarent atque, argumentis hinc inde accurate perpensis, cum ea, quam rei gravitas requirit, moderatione et temperantia, in sententiam genuinitati contrariam inclinarent, modo profiterentur, se paratos esse stare iudicio Ecclesiae, cui a Iesu Christo munus demandatum est, sacras Litteras non solum interpretandi, sed etiam fideliter custodiendi.

This decree was passed to check the audacity of private teachers who attributed to themselves the right either of rejecting entirely the authenticity of the Johannine comma, or at least of calling it into question by their own final judgment. But it was not meant at all to prevent Catholic writers from investigating the subject more fully and, after weighing the arguments accurately on both sides, with that moderation and temperance which the gravity of the subject requires, from inclining toward an opinion in opposition to its authenticity, provided they professed that they were ready to abide by the judgment of the Church, to which the duty was delegated by Jesus Christ not only of interpreting Holy Scripture but also of guarding it faithfully.

### 3683: Encyclical *Mortalium animos*, January 6, 1928

This encyclical is concerned with the promotion of the true unity of religion.
*Ed.:* AAS 20 (1928): 13f.

*The Duty and Scope of the Ecclesiastical Magisterium*

**3683** Quod ad res credendas attinet, discrimine illo uti nequaquam licet, quod inter capita fidei *fundamentalia* et *non fundamentalia,* quae vocant, induci placuit, quasi altera recipi ab omnibus debeant, libera, contra, fidelium assensioni permitti altera queant; supernaturalis enim virtus fidei causam formalem habet Dei revelantis auctoritatem, quae nullam distinctionem eiusmodo patitur....

Neque enim, quod eiusmodi veritates alias aliis aetatibus vel proxime superioribus sollemni Ecclesia decreto sanxit ac definivit, eaedem idcirco non aeque certae, non aeque credendae; [*14*] nonne Deus illas omnes revelavit? Etenim Ecclesiae magisterium—quod divino consilio in terris constitutum est, ut revelatae doctrinae cum incolumes ad perpetuitatem consisterent tum ad cognitionem hominum facile tutoque traducerentur—quamquam per Romanum Pontificem et episcopos cum eo communionem habentes cotidie exercetur, id tamen complectitur muneris, ut, si quando aut haereticorum erroribus atque oppugnationibus obsisti efficacius aut clarius subtiliusque explicata sacrae doctrinae capita in fidelium mentibus imprimi oporteat, ad aliquid tum sollemnibus ritibus decretisque definiendum opportune procedat.

Besides this, in connection with things that must be believed, it is in no way licit to use that distinction which some have seen fit to introduce between those articles of faith that are fundamental and those that are not fundamental, as they say, as if the former are to be accepted by all, while the latter may be left to the free assent of the faithful: for the supernatural virtue of faith has a formal cause, namely, the authority of God revealing, and this permits no such distinction....

Are these truths not equally certain, or not equally to be believed, because the Church has solemnly sanctioned and defined them, some in one age and some in another, even in those times immediately before our own? Has not God revealed them all? For the teaching authority of the Church, which in the divine wisdom was constituted on earth in order that revealed doctrines might remain intact forever and that they might be brought with ease and security to the knowledge of men and which is daily exercised through the Roman pontiff and the bishops who are in communion with him, has also the office of defining, when it sees fit, any truth with solemn rites and decrees, whenever this is necessary either to oppose the errors or the attacks of heretics or more clearly and in greater detail to stamp the minds of the faithful with the articles of sacred doctrine that have been explained.

Quo quidem extraordinario magisterii usu nullum sane inventum inducitur nec quidquam additur novi ad earum summam veritatum, quae in deposito revelationis, Ecclesiae divinitus tradito, saltem implicite continentur, verum aut ea declarantur, quae forte adhuc obscura compluribus videri possint aut ea tenenda de fide statuuntur, quae a nonnullis ante in controversiam vocabantur.

But in the use of this extraordinary teaching authority no newly invented matter is brought in, nor is anything new added to the number of those truths that are at least implicitly contained in the deposit of revelation, divinely handed down to the Church: rather, either what perhaps might until then have seemed obscure to many is clarified or what some have previously called into question is determined to be of faith.

### 3684: Decree of the Holy Office, July 24 (August 2), 1929

*Ed.:* AAS 21 (1929): 490.

*Masturbation Directly Procured*

*Qu.:* Utrum licita sit masturbatio directe procurata, ut obtineatur sperma, quo contagiosus morbus "blenorragia" detegatur et, quantum fieri potest, curetur.

*Resp. (confirmata a Summo Pontifice, 26. Iul.):* Negative.

*Question:* Is masturbation, directly procured in order **3684**
to obtain sperm for detecting and, insofar as possible, curing the contagious disease "blenorragia" ⟨gonorrhea⟩ permitted?

*Response: (confirmed by the supreme pontiff on July 26, 1929):* No.

### 3685–3698: Encyclical *Divini illius magistri*, December 31, 1929

*Ed.:* AAS 22 (1930): 52–73.

*The Right and Duty of Education in General*

Educandi munus non singulorum hominum, sed necessario societatis est. Tres vero numerantur societates necessariae, inter se distinctae, at, Deo volente, congruenter copulatae, quibus quidem homo ab ortu suo adscribitur: harum duae, domestica nempe ac civilis consortio, naturalis ordinis; ac tertia, Ecclesia nimirum, supernaturalis.

Primum obtinet locum domesticus convictus, qui, cum ab ipso Deo ad eiusmodi propositum constitutus ac comparatus sit, ut sobolis procreandae educandaeque curam habeat, idcirco natura sua, adeoque iuribus sibi propriis, civili societati [*53*] antecedit.

Nihilo setius familia ideo imperfecta est societas, quia non omnibus iis rebus est praedita, quibus nobilissimum propositum suum perfecte assequatur; civilis autem congregatio, cum omnia in sua facultate sint ad destinatum sibi finem, videlicet ad commune terrestris huius vitae bonum, necessaria, societas est numeris omnibus absoluta ac perfecta; hac igitur de causa domestico convictui eadem praestat, qui quidem in civili solummodo consortione institutum suum tuto riteque absolvere potest.

Tertia denique societas, in qua homines, per baptismatis lavacrum, divinae gratiae vitam ingrediuntur, Ecclesia est, supernaturalis quidem societas universum humanum genus complectens, atque in se perfecta, cum sibi omnia suppetant ad finem suum, sempiternam

Education is essentially a social and not a mere **3685**
individual activity. Now there are three necessary societies, distinct from one another and yet harmoniously combined by God, into which man is born: two, namely, the family and civil society, belong to the natural order; the third, the Church, to the supernatural order.

In the first place comes the family, instituted and arranged by God himself for the purpose of the generation and formation of offspring; for this reason it has priority of nature and therefore of rights with respect to civil society.

Nevertheless, the family is an imperfect society, since it has not in itself all the means to attain its most noble end; whereas civil society is a perfect society, having in itself all the means for its appointed end, which is the temporal well-being of the community; and so, in this respect, that is, in view of the common good, it has preeminence over the family, which finds its own suitable temporal perfection precisely in civil society.

The third society, into which man is born when through baptism he reaches the divine life of grace, is the Church; a society of the supernatural order and of universal extent; a perfect society, because it has in itself all the means required for its own end, which is the

nempe hominum salutem, consequendum, ideoque in suo ordine suprema.

Consequens est, educationem, quae ad totum respicit hominem, qua hominem singillatim quaque societatis humanae participem, sive in naturae sive in divinae gratiae ordine constitutum, ad necessarias has societates tres, fini cuiusque proprio congruenter, pro praesenti ordine divinitus constituto aequabiliter pertinere.

eternal salvation of mankind; hence it is supreme in its own domain.

Consequently, education, which is concerned with man as a whole, individually and socially, in the order of nature and in the order of grace, necessarily belongs to all these three societies, in due proportion, corresponding, according to the disposition of divine providence, to the coordination of their respecting ends.

*The Right of the Church to Educate*

**3686** [*53*] Ac primo loco, praestantiore quodam modo ea ad Ecclesiam pertinet, duplici scilicet titulo ordinis supernaturalis, quem Deus ipsi tantummodo contulit, adeoque potiore omnino ac validiore quam quilibet alius naturalis ordinis titulus.

Prima iuris huiuscemodi ratio in suprema magisterii auctoritate ac munere nititur, quod divinus Ecclesiae Conditor eidem tradidit [*Mt 28:18–20*]....

[*54*] Altera iuris ratio e supernaturali illo oritur matris munere, quo Ecclesia, purissima Christi sponsa, divinae gratiae vitam hominibus largitur, eamque sacramentis praeceptisque suis alit ac provehit. Merito igitur S. Augustinus ait: "Non habebit Deum patrem, qui Ecclesiam noluerit habere matrem."[1]...

And first of all education belongs preeminently to the Church, by reason of a double title in the supernatural order, conferred exclusively upon her by God himself; absolutely superior, therefore, to any other title in the natural order.

The first title is founded upon the express mission and supreme authority to teach, given her by her divine Founder [*Mt 28:18–20*]....

The second title is the supernatural motherhood, in virtue of which the Church, spotless spouse of Christ, generates, nurtures, and educates souls in the divine life of grace with her sacraments and her doctrine. With good reason, then, does St. Augustine maintain: "He has not God for father who refuses to have the Church as mother."[1]...

**3687** [*55*] Litteras igitur, scientias et artes, quatenus ad christianam educationem ad omnemque suam de animarum salute operam sunt necessariae vel utiles, Ecclesia promovet, suas etiam scholas, instituta sua condendo sustentandoque, ubi quaevis disciplina tradatur et ad quemlibet eruditionis gradum fiat aditus. Nec putanda est ab materno eius magisterio aliena ipsa, quam vocant, physica educatio, cum ea quoque id habeat, ut christianae educationi aut prodesse aut nocere possit....

Therefore, with full right the Church promotes letters, science, and art insofar as necessary or helpful to Christian education in addition to her work for the salvation of souls: founding and maintaining schools and institutions adapted to every branch of learning and degree of culture. Nor may even physical education, as it is called, be considered outside the range of her maternal supervision, for the reason that it also is a means that may help or harm Christian education....

**3688** [*56*] Est praeterea Ecclesiae et ius, quod abdicare, et officium, quod deserere nequit, pro tota vigilandi educatione, qualiscumque filiis suis, scilicet fidelibus, in institutis vel publicis vel privatis impertitur, non modo quod attinet ad religiosam, quae ibidem tradatur, doctrinam, sed etiam quod ad quamlibet aliam disciplinam rerumve ordinationem, quatenus cum religione morumque praeceptis aliquid habeant necessitudinis....

Again, it is the inalienable right as well as the indispensable duty of the Church to watch over the entire education of her children, in all institutions, public or private, not merely in regard to the religious instruction there given, but in regard to every other branch of learning and every regulation insofar as religion and morality are concerned....

**3689** [*58*] ... Cum praecipuo eiusmodi Ecclesiae iure ... etiam iura omnino congruunt et familiae et civitatis, immo vel ipsa quae in singulis civibus insunt ad iustam quod attinet cum scientiae, tum rationis ac disciplinae in ea pervestiganda, tum denique cuiusvis culturae animorum profanae libertatem. Etenim, ut talis concordiae causam

... This is the more true because the rights of the family and of the State, even the rights of individuals regarding a just liberty in the pursuit of science, research methods, and all sorts of profane culture ... are in complete harmony with this preeminence of the Church. The fundamental reason for this harmony is that the

*3686 [1] Pseudo-Augustine [= Quodvultdeus of Carthage], *De Symbolo sermo* [no. IV, PL; no. III, CpChL] *ad catechumenos* 13 (PL 40:668C; R. Braun: CpChL 60 [1976]: $363_{4f.}$).

atque originem, nulla mora, declaremus, supernaturalis ordo, in quo iura Ecclesiae nituntur, tantum abest, ut naturalem ordinem, ad quern alia pertinent, quae memoravimus, iura, destruat atque extenuet, ut, contra, eundem extollat ac perficiat: quorum quidem ordinum alter auxilium et quasi complementum alteri praestat, suae cuiusque naturae ac dignitati consentaneum, cum ambo a Deo profluant, qui non constare sibi non potest....

supernatural order, to which the Church owes her rights, not only does not in the least destroy the natural order, to which pertain the other rights mentioned, but elevates the natural and perfects it, each affording mutual aid to the other and completing it in a manner proportioned to its respective nature and dignity. The reason is because both come from God, who cannot contradict himself....

*The Right of the Family to Educate*

[*58*] Atque primum cum Ecclesiae munere familiae munus mirifice concordat, cum utraque a Deo simillime proficiscatur. Namque [*59*] cum familia, in naturali ordine, Deus proxime fecunditatem communicat, principium vitae ideoque principium educationis ad vitam, una simul cum auctoritate, quae est ordinis principium....

Habet igitur familia proxime a Creatore munus proptereaque ius prolis educandae; quod quidem ius cum abici nequeat, quia cum gravissimo officio coniunctum, tum cuivis societatis civilis et reipublicae iuri antecedit, eaque de causa nulli in terris potestati illud infringere licet....

[*Contra illud ius ii omnes pugnant*] quotquot affirmare audent, [*60*] prolem ante ad Civitatem quam ad familiam pertinere, et Civitati ius esse educandi absolutum.... [*Refelluntur verbis Leonis XIII:*][1] "Filii sunt aliquid patris et velut paternae amplificatio quaedam personae, proprieque loqui si volumus, non ipsi per se, sed per communitatem domesticam, in qua generati sunt, civilem ineunt ac participant societatem." Itaque "patria potestas est eiusmodi, ut nec exstingui neque absorberi a republica possit, quia idem et commune habet cum ipsa hominum vita principium."[2]...

Unde tamen non sequitur, ius educandi quo parentes fruuntur, absolutum esse atque imperiosum, utpote quod et fini supremo et legi naturali divinaeque coniunctissime subiiciatur....

In the first place, the Church's mission of education is **3690** in wonderful agreement with that of the family, for both proceed from God and in a remarkably similar manner. God directly communicates to the family, in the natural order, fecundity, which is the principle of life and hence also the principle of education to life, together with authority, the principle of order....

The family therefore holds directly from the Creator the mission and hence the right to educate the offspring, a right inalienable because inseparably joined to a strict obligation, a right anterior to any right whatever of civil society and of the State and, therefore, inviolable on the part of any power on earth....

[*In open contradiction with this right are those*] who dared maintain that the children belong to the State before they belong to the family and that the State has an absolute right over their education.... [*They are refuted by the words of Leo XIII:*][1] "The children are something of the father and, as it were, an extension of the person of the father; and, to be perfectly accurate, they enter into and become part of civil society, not directly by themselves, but through the family in which they were born." "And therefore ⟨says the same Leo XIII⟩ the father's power is of such a nature that it cannot be destroyed or absorbed by the State; for it has the same origin as human life itself."[2]...

It does not, however, follow from this that the parents' right to educate their children is absolute and despotic; for it is necessarily subordinated to the last end and to natural and divine law....

*The Right of Civil Society to Educate*

[*62*] Ex hoc educandi munere, quod imprimis ad Ecclesiam familiamque pertinet, cum maximae utilitates, uti vidimus, in societatem universam dimanant, tum nullum damnum veris propriisque reipublicae iuribus quod ad civium educationem attinet, secundum ordinem a Deo statutum, obvenire potest. Haec iura ab ipso naturae auctore societati civili tribuuntur, non paternitatis titulo, uti Ecclesiae ac familiae, sed propter

From such priority of rights on the part of the **3691** Church and of the family in the field of education, most important advantages, as we have seen, accrue to the whole of society. Moreover, in accordance with the divinely established order of things, no damage can follow from it to the true and just rights of the State in regard to the education of its citizens. These rights have been conferred upon civil society by the Author of nature

*3690 [1] Leo XIII, encyclical *Rerum novarum*, May 15, 1891 (ASS 23 [1890/1891]: 646 / Leo XIII, *Acta* [Rome] 11:106).
[2] Ibid., slightly earlier.

auctoritatem, quae in eadem inest ad commune bonum in terris promovendum, qui quidem est finis eius proprius.

himself, not by title of fatherhood, as in the case of the Church and of the family, but in virtue of the authority that it possesses to promote the common temporal welfare, which is precisely the purpose of its existence.

**3692** Ex his sequitur educationem non eodem modo ad societatem civilem, quo ad Ecclesiam familiamve, pertinere, sed alio plane, qui scilicet fini eius proprio respondeat. Hic autem finis, idest commune bonum temporalis ordinis, in pace ac securitate consistit, quibus familiae singulique cives in suis exercendis iuribus fruantur, simulque in maxima, quae in mortali hac vita esse potest, spiritualium fluxarumque rerum copia, omnium quidem opera atque consensione assequenda.

Consequently, education cannot pertain to civil society in the same way in which it pertains to the Church and to the family, but in a different way corresponding to its own particular end and object. Now this end and object, the common welfare in the temporal order, consists in that peace and security in which families and individual citizens have the free exercise of their rights and at the same time enjoy the greatest spiritual and temporal prosperity possible in this life by the mutual union and coordination of the work of all.

*[63]* Duplex igitur est civilis auctoritatis munus, quae est in republica: tuendi nempe atque provehendi, minime vero familiam singulosque cives quasi absorbendi vel se in eorum locum substituendi.

The function, therefore, of the civil authority residing in the State is twofold, to protect and to foster, but by no means to absorb the family and the individual or to substitute itself for them.

**3693** Quamobrem, quod ad educationem spectat, ius est vel, ut rectius loquamur, officium est reipublicae tutandi suis legibus antecedens familiae ius—quod supra memoravimus—christiano nempe more prolem educandi, adeoque supernaturali Ecclesiae iuri in christianam eiusmodi educationem obsequendi.

Accordingly, in the matter of education, it is the right, or, to speak more correctly, it is the duty of the State to protect in its legislation the prior rights, already described, of the family as regards the Christian education of its offspring and, consequently, also to respect the supernatural rights of the Church in this same realm of Christian education.

Itemque civitatis est, hoc ius in prole ipsa tueri, si quando parentum opera—ob eorum vel inertiam vel imperitiam vel indignitatem aut physice aut moraliter fortasse desit; siquidem ipsorum ius educandi, ut supra diximus, non absolutum est atque imperiosum, sed a naturali et divina lege dependens, ob eamque rem non modo auctoritati et iudicio Ecclesiae subiectum, sed etiam vigilantiae ac tutelae, pro communi bono, civitatis; neque enim familia perfecta est societas, quae necessaria omnia in se habeat ad se cumulate planeque perficiendam....

It also belongs to the State to protect the rights of the child himself when the parents are found wanting either physically or morally in this respect, whether by default, incapacity, or misconduct, since, as has been shown, their right to educate is not an absolute and despotic one, but dependent on the natural and divine law and, therefore, subject alike to the authority and jurisdiction of the Church and to the vigilance and administrative care of the State in view of the common good. Besides, the family is not a perfect society, that is, it has not in itself all the means necessary for its full development....

**3694** Praecipue vero civitatis est, ut commune bonum postulat, educationem ipsam iuventutis atque eruditionem pluribus modis promovere. Primum ac per se, operae ab Ecclesia familiisque susceptae favendo atque opitulando, quae, quam sit efficax, historia usuque rerum comprobatur; deinde operam ipsam perficiendo, ubi ea deest vel haud sufficit; scholas quoque et instituta propria condendo; civitas enim magis quam ceteri opibus pollet, quas sibi pro communibus omnium necessitatibus traditas, aequum omnino est et consentaneum ut in eorum utilitatem, a quibus accepit, impendat. Praeterea praecipere civitas potest ac proinde curare, ut cives omnes cum civilia et nationalia iura perdiscant, tum a *[64]* scientia, doctrina morum physicisque ludis instructi

In the first place, it pertains to the State, in view of the common good, to promote in various ways the education and instruction of youth. It should begin by encouraging and assisting, of its own accord, the initiative and activity of the Church and the family, whose successes in this field have been clearly demonstrated by history and experience. It should, moreover, supplement their work whenever this falls short of what is necessary, even by means of its own schools and institutions. For the State more than any other society is provided with the means put at its disposal for the needs of all, and it is only right that it use these means to the advantage of those who have contributed them. Over and above this, the State can exact and take measures to secure that all its citizens

sint, quantum decet atque hisce nostris temporibus commune bonum reapse postulat.

Verumtamen plane liquet, eo civitatem officio teneri, ut, in publica privataque educatione atque eruditione omnibus his modis provehenda, non solum nativa Ecclesiae et familiae iura christiane educandi vereatur, sed etiam iustitiae, quae suum cuique tribuit, parere. Itaque nefas est, civitatem educationis institutionisque causam ita ad se redigere totam, ut familiae, contra christianae conscientiae officia vel contra quam legitime malint, physice aut moraliter ad civitatis ipsius scholas liberos suos mittere cogantur.

Attamen id non prohibet, quominus, ob rectam rei publicae administrationem vel pacem domi forisque defendendi causa ... scholas civitas instituat quas dixeris praeparatorias ad quaedam sua officia, ad militiam praesertim, dummodo ab Ecclesiae et familiae iuribus laedendis in iis, quae ad eas pertinent, se abstineat.

Nec immerito equidem id Nos iterum hic admonemus; hac enim aetate nostra—qua nationalismus quidam, cum immoderatus et fallax tum paci veri nominis prosperitatique infensus, gliscere coepit—modi omnes excedi solent in physica educatione, quam vocant, adulescentulorum (atque interdum puellarum, contra ipsam humanarum rerum naturam) militari more ordinanda....

Quamquam non hoc loco rectum disciplinae habitum iustamque animi audaciam, sed quidquid immodicum est Nos reprehensum volumus, uti violentiae spiritum, qui quidem aliud omnino est atque animi fortitudo nobilissimusque militaris virtutis sensus pro patriae ac publici ordinis defensione....

Iamvero non solum iuventutis, sed etiam aetatum omnium et condicionum ad civilem societatem statumque educatio pertinet, [*65*] quae civica appellari potest, quaeque, pro parte, ut aiunt, positiva, in eo consistit, ut hominibus ad societatem eiusmodi pertinentibus res publice proponantur, quae, et mentes cognitionibus rerumque imaginibus imbuendo et sensus percellendo, voluntates ad honestum invitent et morali quadam necessitate perducant; pro negativa autem, ut ea praecaveat atque impediat, quae sibi adversantur.

have the necessary knowledge of their civic and political duties, and a certain degree of physical, intellectual, and moral culture, that, considering the conditions of our times, is really necessary for the common good.

However it is clear that in all these ways of promoting education and instruction, both public and private, the State should respect the inherent rights of the Church and of the family concerning Christian education and, moreover, have regard for distributive justice. Accordingly, unjust and unlawful is any monopoly, educational or scholastic, that, physically or morally, forces families to make use of government schools, contrary to the dictates of their Christian conscience or contrary even to their legitimate preferences.

This does not prevent the State from making due **3695**
provision for the right administration of public affairs and for the protection of its peace, within or without the realm.... The State may therefore reserve to itself the establishment and direction of schools intended to prepare for certain civic duties and especially for military service, provided it be careful not to injure the rights of the Church or of the family in what pertains to them.

It is well to repeat this warning here; for in these days there is spreading a spirit of nationalism that is false and exaggerated as well as dangerous to true peace and prosperity. Under its influence various excesses are committed in giving a military turn to the so-called physical training of boys (sometimes even of girls, contrary to the very instincts of human nature)....

It is not Our intention, however, to condemn what is good in the spirit of discipline and legitimate bravery promoted by these methods; We condemn only what is excessive, as for example violence, which must not be confounded with courage or with the noble sentiment of military valor in defense of country and public order....

In general also it belongs to civil society and the **3696**
State to provide what may be called civic education, not only for its youth, but for all ages and classes. This consists in the practice of presenting publicly to groups of individuals information having an intellectual, imaginative, and emotional appeal, calculated to draw their wills to what is upright and honest and to urge its practice by a sort of moral compulsion, positively by disseminating such knowledge and negatively by suppressing what is opposed to it.

*Sexual Education*

[*71*] ... Bene multi et stulte et periculose eam tenent provehuntque educandi rationem, quae sexualis putide dicitur, cum iidem perperam sentiant, posse se, per artes

... Far too common is the error of those who with **3697**
dangerous assurance and under an ugly term propagate a so-called sex-education, falsely imagining they can

mere naturales et quovis amoto religionis pietatisque praesidio, adolescentibus a voluptate et luxuria praecavere, scilicet hos omnes, nullo sexus discrimine, vel publice, lubricis initiando instruendoque doctrinis, immo, quod peius est, mature occasionibus obiciendo, ut eorum animus, eiusmodi rebus—quemadmodum ipsi aiunt—assuetus, quasi ad pubertatis pericula obdurescat.

In eo autem isti homines graviter errant, quod nativam humanae naturae fragilitatem non agnoscunt neque legem illam membris nostris insitam, quae, ut verbis utamur Pauli Apostoli, mentis legi repugnat [*cf. Rm 7:23*], idque praeterea temere infitiantur quod usu quotidiano didicimus, iuvenes nempe prae aliis in turpia saepius incidere non tam ob mancam mentis cognitionem, quam ob infirmitatem voluntatis illecebris obnoxiae atque divinis auxiliis destitutae.

Qua de re prorsus difficili, si quidem, omnibus perpensis, adolescentem aliquem tempestive ab iis moneri oporteat, quibus Deus educandi pueros officium commisit cum gratiis opportunis coniunctum, illae profecto cautiones et artes sunt adhibendae, christianis [*72*] institutoribus non ignotae....

**3698** Aeque vero fallax atque christianae institutioni infensa illa adolescentes instruendi ratio habenda est, quam vulgo coeducationem appellant....

Alter ... et alter sexus a Dei sapientia ad hoc sunt constituti, ut in familia et societate mutuo se compleant et in unum quid apte coalescant, ob illud ipsum corporis animique discrimen, quo inter se differunt, quod idcirco in educatione atque institutione tenendum, imo fovendum est per aptam distinctionem ac separationem, [*73*] aetatibus ac condicionibus congruentem. Eiusmodi vero praecepta, ad christianae prudentiae praescriptum, tempestive atque opportune servanda sunt non modo in scholis omnibus, praesertim per trepidos adolescentiae annos, unde totius ferme futurae vitae ratio omnino pendet, sed etiam in gymnicis ludis atque exercitationibus....

forearm youths against the dangers of sensuality by means purely natural, such as a foolhardy initiation and precautionary instruction for all indiscriminately, even in public; and, worse still, by exposing them at an early age to the occasions, in order to accustom them, so it is argued, and, as it were, to harden them against such dangers.

Such persons grievously err in refusing to recognize the inborn weakness of human nature and the law of which the apostle speaks, fighting against the law of the mind; also in ignoring the experience of facts, from which it is clear that, particularly in young people, evil practices are the effect not so much of ignorance of intellect as of weakness of a will exposed to dangerous occasions and unsupported by the means of grace.

In this extremely delicate matter, if, all things considered, some private instruction is found necessary and opportune, from those who hold from God the commission to teach and who have the grace of state, every precaution must be taken. Such precautions are well known in traditional Christian education....

False also and harmful to Christian education is the so-called method of "coeducation"....

The two sexes ..., in keeping with the wonderful designs of the Creator, are destined to complement each other in the family and in society precisely because of their differences, which therefore ought to be maintained and encouraged during their years of formation, with the necessary distinction and corresponding separation, according to age and circumstances. These principles, with due regard to time and place, must, in accordance with Christian prudence, be applied to all schools, particularly in the most delicate and decisive period of formation, that, namely, of adolescence; and in gymnastic exercises and sports....

## 3700–3724: Encyclical *Casti connubii*, December 31, 1930

*Ed.:* AAS 22 (1930): 541–73.

### *The Divine Institution of Marriage*

**3700** Primum quidem id maneat immotum et inviolabile fundamentum: Matrimonium non humanitus institutum neque instauratum esse, sed divinitus; non ab hominibus, sed ab ipso auctore naturae Deo atque eiusdem naturae restitutore Christo Domino legibus esse communitum, confirmatum, elevatum; quae proinde leges nullis hominum placitis, nulli ne ipsorum quidem coniugum contrario convento obnoxiae esse possint [*cf. Gn 1:27s; 2:22s; Mt 19:3–9; Eph 5:23–33; Concilium Tridentinum: *1797–1816*].

Let it be repeated as an immutable and inviolable fundamental doctrine that matrimony was not instituted or restored by man but by God; not by man were the laws made to strengthen and confirm and elevate it, but by God, the Author of nature, and by Christ the Lord, by whom nature was redeemed; and hence these laws cannot be subject to any human decrees or to any contrary pact even of the spouses themselves [*cf. Gen 1:27f.; 2:22f.; Mt 19:3–9; Eph 5:23–33; Council of Trent *1797–1816*].

At, quamquam matrimonium suapte natura divinitus est institutum, tamen humana quoque voluntas suas in eo partes habet easque nobilissimas; nam singulare quodque matrimonium, prout est coniugalis coniunctio inter hunc virum et hanc mulierem, non oritur nisi ex libero utriusque sponsi consensu: qui quidem liber voluntatis actus, quo utraque pars tradit et acceptat ius coniugii proprium, ad verum matrimonium constituendum tam necessarius est, ut nulla humana potestate suppleri valeat.

Haec tamen libertas eo tantum spectat, ut constet, utrum contrahentes re vera matrimonium inire et cum hac persona inire velint an non; libertati vero hominis matrimonii natura penitus subducitur, ita, ut, si quis semel matrimonium contraxerit, divinis eius legibus et essentialibus proprietatibus subiciatur. Nam Angelicus Doctor de fide et prole disserens, "haec, [*542*] inquit, in matrimonio ex ipsa pactione coniugali causantur, ita quod, si aliquid contrarium his exprimeretur in consensu, qui matrimonium facit, non esset verum matrimonium."[1]...

Yet although matrimony is of its very nature of **3701** divine institution, the human will, too, enters into it and performs a most noble part. For each individual marriage, inasmuch as it is a conjugal union of a particular man and woman, arises only from the free consent of each of the spouses; and this free act of the will, by which each party hands over and accepts those rights proper to the state of marriage, is so necessary to constitute true marriage that it cannot be supplied by any human power.

This freedom, however, regards only the question whether the contracting parties really wish to enter upon matrimony or to marry this particular person; but the nature of matrimony is entirely independent of the free will of man, so that if one has once contracted matrimony, he is thereby subject to its divinely made laws and its essential properties. For the Angelic Doctor, writing on conjugal fidelity and offspring, says: "These things are so contained in matrimony by the marriage pact itself that, if anything to the contrary were expressed in the consent that makes the marriage, it would not be a true marriage."[1]...

Exinde iam constat legitimam quidem auctoritatem iure pollere atque adeo cogi officio coercendi, impediendi, puniendi turpia coniugia, quae rationi ac naturae adversantur; sed cum de re agatur ipsam hominis naturam consequente, non minus certo constat ...: "In deligendo genere vitae non est dubium, quin in potestate sit arbitrioque singulorum alterutrum malle: aut Iesu Christi sectari de virginitate consilium, aut maritali se vinclo obligare. Ius coniugii naturale et primigenum homini adimere, causamve nuptiarum praecipuam, Dei auctoritate initio constitutam, quoquo modo circumscribere lex hominum nulla potest: 'Crescite et multiplicamini' [*Gn 1:28*]."[1]

From this it is clear that legitimately constituted **3702** authority has the right and, therefore, the duty to restrict, to prevent, and to punish those base unions that are opposed to reason and to nature; but since it is a matter that flows from human nature itself, no less certain is the teaching ...: "In choosing a state of life there is no doubt but that it is in the power and discretion of each one to prefer one or the other: either to embrace the counsel of virginity given by Jesus Christ or to bind himself in the bonds of matrimony. To take away from man the natural and primeval right of marriage, to circumscribe in any way the principal ends of marriage laid down in the beginning by God himself in the words 'Increase and multiply' [*Gen 1:28*], is beyond the power of any human law."[1]

### *The Goods Proper to Christian Marriage*

*[543]*... Quae vero quantaque sint haec veri matrimonii bona divinitus data dum exponere aggredimur, ... Nobis praeclarissimi Ecclesiae Doctoris [*Augustini*] verba occurrunt ...: "Haec omnia ... bona sunt, propter quae nuptiae bonae sunt: proles, fides, sacramentum."[1]

... Now when We come to explain, Venerable **3703** Brethren, what are the goods that God has attached to true matrimony, ... there occur to Us the words of that illustrious Doctor of the Church [*Augustine*] ...: "These are all the goods of matrimony on account of which matrimony itself is a good: offspring, conjugal faith, and the sacrament."[1]

Quae tria capita qua ratione luculentissimam totius de christiano connubio doctrinae summam continere

And how under these three heads is contained a splendid summary of the whole doctrine of Christian

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***3701** [1] Thomas Aquinas, *Summa theologiae* III, suppl., q. 49, a. 3 (Editio Leonina 12:946).

***3702** [1] Leo XIII, encyclical *Rerum novarum*, May 15, 1891 (AAS 23 [1890/1891]: 645 / Leo XIII, *Acta* [Rome] 11: 104).

***3703** [1] Augustine, *De bono coniugali* 24, no. 32 (CSEL 41:227$_{21f.}$ / PL 40:394D); similar to *De Genesi ad litteram* IX, 7, no. 12 (CSEL 28:275$_{26f.}$ / PL 34:397D).

iure dicantur, ipse sanctus Doctor diserte declarat, cum ait: "*In fide* attenditur, ne praeter vinculum coniugale cum altero vel altera concumbatur; *in prole,* ut amanter suscipiatur, benigne nutriatur, religiose educetur; *in sacramento* autem, ut coniugium non separetur, et dimissus aut dimissa, nec causa prolis, alteri coniugatur. Haec est tamquam regula nuptiarum, qua vel naturae decoratur fecunditas vel incontinentiae regitur pravitas."[2]

marriage, the holy Doctor himself expressly declares when he says: "*By conjugal faith* it is provided that there should be no carnal intercourse outside the marriage bond with another man or woman; *with regard to offspring*, that children should be begotten of love, tenderly cared for, and educated in a religious atmosphere; finally, *in its sacramental aspect*, that the marriage bond should not be broken and that a husband or wife, if separated, should not be joined to another even for the sake of offspring. This we regard as the law of marriage by which the fruitfulness of nature is adorned and the evil of incontinence is restrained."[2]

**3704** [*1. Bonum prolis.*] Itaque primum inter matrimonii bona locum tenet proles. Et sane ipse humani generis Creator, qui pro sua benignitate hominibus in vita propaganda administris uti voluit, id docuit, cum in paradiso, matrimonium instituens, protoparentibus et per eos omnibus futuris coniugibus dixit: "Crescite et multiplicamini et replete terram" [*Gn 1:28*]....

[*1. The good of children.*] Thus, among the goods of marriage, the child holds the first place. And, indeed, the Creator of the human race himself, who in his goodness wishes to use men as his helpers in the propagation of life, taught this when, instituting marriage in paradise, he said to our first parents, and through them to all future spouses: "Increase and multiply, and fill the earth" [*Gen 1:28*]....

**3705** [*544*] Christiani vero parentes intelligant praeterea, se non iam solum ad genus humanum in terra propagandum et conservandum, immo vero, non ad quoslibet veri Dei cultores educandos destinari, sed ad pariendam Ecclesiae Christi subolem, ad "cives Sanctorum et domesticos Dei" [*Eph 2:19*] procreandos, ut populus Dei et Salvatoris nostri cultui addictus in dies augeatur. Etsi enim christiani coniuges, quamvis ipsi sanctificati, sanctificationem in prolem transfundere non valent, immo naturalis generatio vitae facta est mortis via, qua originate peccatum transeat in prolem; aliquid tamen quodammodo participant de primaevo illo paradisi coniugio, cum eorum sit, propriam subolem Ecclesiae offerre, ut ab illa matre filiorum Dei fecundissima per [*545*] lavacrum baptismatis ad supernaturalem iustitiam regeneretur, et vivum Christi membrum, immortalis vitae particeps, atque aeternae gloriae, quam omnes toto pectore concupiscimus heres tandem fiat....

But Christian parents must also understand that they are destined not only to propagate and preserve the human race on earth, indeed not only to educate any kind of worshippers of the true God, but children who are to become members of the Church of Christ, to raise up "fellow citizens of the saints, and members of God's household" [*Eph 2:19*], that the worshippers of God and our Savior may daily increase. For although Christian spouses, even if sanctified themselves, cannot transmit sanctification to their progeny; indeed, although the very natural process of generating life has become the way of death by which original sin is passed on to posterity, nevertheless, they share to some extent in the blessings of that primeval marriage of paradise, since it is theirs to offer their offspring to the Church in order that by this most fruitful Mother of the children of God they may be regenerated through the laver of baptism unto supernatural justice and finally be made living members of Christ, partakers of immortal life, and heirs of that eternal glory to which we all aspire from our inmost heart....

Procreationis autem beneficio bonum prolis haud sane absolvitur, sed alterum accedat oportet, quod debita prolis educatione continetur....

The good of offspring, however, is not completed by the mere begetting of them, but something else must be added, namely, the proper education of the offspring....

**3706** [*546*] [*2. Bonum fidei.*] Alterum matrimonii bonum, quod diximus ab Augustino commemoratum, est bonum fidei, quae est mutua coniugum in contractu coniugali implendo fidelitas, ut, quod ex hoc contractu divina lege sancito alteri coniugi unice debetur, id neque ei denegetur neque cuivis permittatur; neque ipsi coniugi concedatur quod, utpote divinis iuribus ac legibus contrarium et

[*2. The good of fidelity.*] The second good of matrimony that We said was mentioned by St. Augustine is the blessing of conjugal honor that consists in the mutual fidelity of the spouses in fulfilling the marriage contract, so that what belongs to one of the parties by reason of this contract sanctioned by divine law may not be denied to him or permitted to any third person; nor

*3703 [2] Augustine, *De Genesi ad litteram* IX, 7, no. 12 (CSEL 28:275$_{27}$–276$_{6}$ / PL 34:397D).

a fide coniugali maxime alienum, concedi numquam potest.

Quapropter haec fides in primis postulat absolutam coniugii unitatem, quam in protoparentum matrimonio Creator ipse praestituit, cum illud noluerit esse nisi inter unum virum et mulierem unam. Et quamquam deinde hanc primaevam legem supremus legislator Deus ad tempus aliquantum relaxavit, nullum tamen dubium est, quin illam [*547*] pristinam perfectamque unitatem ex integro restituerit omnemque dispensationem abrogaverit evangelica Lex, ut Christi verba et constans Ecclesiae sive docendi sive agendi modus palam ostendunt....

Haec autem, quae a Sancto Augustino aptissime appellatur[1] "castitatis fides", et facilior et multo etiam iucundior ac nobilior efflorescet ex altero capite praestantissimo: ex coniugali scilicet amore, qui omnia coniugalis vitae officia pervadit et quemdam tenet in christiano coniugio principatum [*548*] nobilitatis....

Caritatem igitur dicimus, non carnali tantum citiusque evanescente inclinatione innixam, neque in blandis solum verbis, sed etiam in intimo animi affectu positam atque,—siquidem "probatio dilectionis exhibitio est operis",[2]—opere externo comprobatam. Hoc autem opus in domestica societate non modo mutuum auxilium complectitur, verum etiam ad hoc extendatur oportet, immo hoc in primis intendat, ut coniuges inter se iuventur ad interiorem hominem plenius in dies conformandum perficiendumque; ita ut per mutuam vitae consortionem in virtutibus magis magisque in dies proficiant, et praecipue in vera erga Deum proximosque caritate crescant, in qua denique "universa Lex pendet et Prophetae" [*Mt 22:40*]....

Haec mutua coniugum interior conformatio, hoc assiduum sese invicem perficiendi studium, verissima quadam ratione, ut docet Catechismus Romanus,[3] etiam primaria matrimonii causa et ratio dici potest, si tamen matrimo*[549]*nium non pressius ut institutum ad prolem rite procreandam educandamque, sed latius ut totius vitae communio, consuetudo, societas accipiatur....

Firmata denique huius caritatis vinculo domestica societate, floreat in ea necesse est ille, qui ab Augustino vocatur *ordo amoris*. Qui quidem ordo et viri primatum in uxorem et liberos, et uxoris promptam nec invitam subiectionem obtemperationemque complectitur, quam commendat Apostolus his verbis: "Mulieres viris suis subditae sint sicut Domino; quoniam vir caput est mulieris, sicut Christus caput est Ecclesiae" [*Eph 5:22s*].

may there be conceded to one of the parties anything that, being contrary to the rights and laws of God and entirely opposed to matrimonial faith, can never be conceded.

Wherefore, this fidelity demands in the first place the complete unity of matrimony that the Creator himself laid down in the beginning when he wished it to be not otherwise than between one man and one woman. And although afterward this primeval law was relaxed to some extent by God, the Supreme Legislator, there is no doubt that the law of the Gospel fully restored that original and perfect unity and abrogated all dispensations, as the words of Christ and the constant teaching and action of the Church show plainly....

This ⟨fidelity⟩, however, which is most aptly called **3707** by St. Augustine the "fidelity of chastity",[1] blooms more freely, more beautifully, and more nobly when it is rooted in that more excellent soil, the love of husband and wife that pervades all the duties of married life and holds pride of place in Christian marriage....

The love, then, of which We are speaking is not that based on the passing lust of the moment, nor does it consist in pleasing words only, but in the deep attachment of the heart that is expressed in action, since "love is proved by deeds."[2] This outward expression of love in the home demands not only mutual help but must go farther; it must have as its primary purpose that man and wife help each other day by day in forming and perfecting themselves in the interior life, so that through their partnership in life they may advance ever more and more in virtue and, above all, that they may grow in true love toward God and their neighbor, on which, indeed, "depend the whole law and the prophets" [*Mt 22:40*]....

This mutual molding of husband and wife, this determined effort to perfect each other, can in a very real sense, as the Roman Catechism teaches,[3] be said to be the chief reason and purpose of matrimony, provided matrimony be looked at, not in the restricted sense as instituted for the proper conception and education of the child, but more widely as the communion, intimacy, and partnership of the whole of life....

Domestic society being confirmed, therefore, by this **3708** bond of love, there should flourish in it that *order of love*, as St. Augustine calls it. This order includes both the primacy of the husband with regard to the wife and children and the ready subjection of the wife and her willing obedience, which the apostle commends in these words: "Let women be subject to their husbands as to the Lord, because the husband is the head of the wife, and Christ is the head of the Church" [*Eph 5:22f.*].

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*3707 [1] Augustine, *De bono coniugali* 24, no. 32 (CSEL 41:227$_{15}$ / PL 40:394D).

[2] Cf. Gregory I the Great, *In Evangelia homiliae*, l. II, hom. 30 (on Jn 14:23–31), no. 1 (PL 76:1220).

[3] Cf. *Catechismus Romanus* (1564), p. II, c. 8, q. 13.

**3709** Haec autem obtemperatio non libertatem negat neque aufert, quae ad mulierem tam pro humanae personae praestantia, quam pro nobilissimis uxoris, matris, sociae muneribus pleno iure pertinet; neque obsecundare eam iubet quibuslibet viri optatis, ipsi forte rationi vel uxoris dignitati minus congruentibus; nec denique uxorem aequiparandam docet personis, quae in iure minores dicuntur, quibus ob maturioris iudicii defectum vel rerum humanarum imperitiam liberum suorum iurium exercitium concedi non solet; sed vetat exaggeratam illam licentiam, quae familiae bonum non curat, vetat in hoc familiae corpore cor separari a capite, cum maximo totius corporis detrimento et proximo ruinae periculo. Si enim vir est caput, mulier est cor, et sicut ille principatum tenet regiminis, haec amoris principatum sibi ut proprium vindicare potest et debet.

This subjection, however, does not deny or take away the liberty that fully belongs to the woman both in view of her dignity as a human person and in view of her most noble office as wife and mother and companion; nor does it bid her obey her husband's every request if not in harmony with right reason or with the dignity due to the wife; nor, in fine, does it imply that the wife should be put on a level with those persons who in law are called minors, to whom it is not customary to allow free exercise of their rights on account of their lack of mature judgment or of their ignorance of human affairs. But it forbids that exaggerated liberty which cares not for the good of the family; it forbids that in this body which is the family the heart be separated from the head to the great detriment of the whole body and the proximate danger of ruin. For if the man is the head, the woman is the heart, and as he occupies the chief place in ruling, so she may and ought to claim for herself the chief place in love.

Haec dein uxoris viro suo obtemperatio, ad gradum et modum quod attinet, varia esse potest pro variis personarum, locorum, temporum condicionibus; immo si vir officio [*550*] suo defuerit, uxoris est vices eius in dirigenda familia supplere. At ipsam familiae structuram eiusque legem praecipuam, a Deo constitutam et firmatam, evertere aut tangere numquam et nusquam licet. [*Citantur hic Leonis XIII verba:* "Vir est familiae princeps ... caritas esto perpetua moderatrix officii": **3143.*] ...

Again, this subjection of wife to husband in its degree and manner may vary according to the different conditions of persons, place, and time. In fact, if the husband neglects his duty, it falls to the wife to take his place in directing the family. But the structure of the family and its fundamental law, established and confirmed by God, must always and everywhere be maintained intact. [*At this point the words of Leo XIII are cited:* "The man is the ruler of the family ... let charity be the perpetual guide of this duty": **3143.*] ...

**3710** [*3. Bonum sacramenti.*] Attamen tantorum beneficiorum summa completur et quasi cumulatur illo christiani coniugii bono, quod Augustini verbo nuncupavimus sacramentum, quo denotatur et vinculi indissolubilitas et contractus in efficax gratiae signum per Christum facta elatio atque consecratio.

[*3. The good of the sacrament.*] But this accumulation of benefits is completed and, as it were, crowned by that good of Christian marriage which in the words of St. Augustine we have called the sacrament, by which is denoted both the indissolubility of the bond and the raising and hallowing of the contract by Christ himself, whereby he made it an efficacious sign of grace.

Et primo quidem, indissolubilem foederis nuptialis firmitatem ipse Christus urget dicendo: "Quod Deus coniunxit, homo non separet" [*Mt 19:6*]; et: "Omnis, qui dimittit uxorem suam, et alteram ducit, moechatur: et qui dimissam a viro ducit, moechatur" [*Lc 16:18*].

In the first place, Christ himself lays stress on the indissolubility and firmness of the marriage bond when he says: "What God has joined together let no man put asunder" [*Mt 19:6*], and: "Every one who divorces his wife and marries another commits adultery, and he who marries a woman divorced from her husband commits adultery" [*Lk 16:18*].

[*551*] In hac autem indissolubilitate Sanctus Augustinus hoc quod vocat bonum sacramenti ponit apertis his verbis: "In sacramento autem [attenditur], ut coniugium non separetur, et dimissus aut dimissa, nec causa prolis, alteri coniungatur."[1]

And St. Augustine clearly places what he calls the blessing of matrimony in this indissolubility when he says: "In the sacrament it is provided that the marriage bond should not be broken and that a husband or wife, if separated, should not be joined to another even for the sake of offspring."[1]

*3710 [1] Augustine, *De Genesi ad litteram* IX, 7, no. 12 (CSEL 28:276$_{2-4}$ / PL 34:397D).

Atque haec inviolabilis firmitas, quamquam non eadem perfectissimaque mensura ad singula, ad omnia tamen vera coniugia pertinet: nam illud Domini: "Quod Deus coniunxit, homo non separet", cum de protoparentum connubio, cuiusvis futuri coniugii prototypo, dictum sit, ad omnia prorsus vera matrimonia spectare necesse est....

And this inviolable stability, although not in the same perfect measure in every case, belongs to every true marriage, for the word of the Lord: "What God has joined together let no man put asunder", must of necessity include all true marriages without exception, since it was spoken of the marriage of our first parents, the prototype of every future marriage.... **3711**

[*552*] ... Quod si exceptioni, etsi rarissimae, haec firmitas obnoxia videatur, ut in quibusdam coniugiis naturalibus solum inter infideles initis vel, si inter Christifideles, ratis illis quidem, sed nondum consummatis, ea exceptio non ex hominum voluntate pendet, neque potestatis cuiuslibet mere humanae, sed ex iure divino, cuius una custos atque interpres est Ecclesia Christi.

... And if this stability seems to be open to exception, however rare the exception may be, as in the case of certain natural marriages between unbelievers or among Christians in the case of those marriages that though valid have not been consummated, that exception does not depend on the will of men or on that of any merely human power, but on divine law, of which the only guardian and interpreter is the Church of Christ. **3712**

Nulla tamen, neque ullam ob causam, facultas huiusmodi cadere umquam poterit in matrimonium christianum ratum atque consummatum. In eo enim, quemadmodum maritale foedus plene perficitur, ita maxima quoque ex Dei voluntate firmitas atque indissolubilitas, nulla hominum auctoritate relaxanda, elucet.

However, not even this power can ever affect for any cause whatsoever a Christian marriage that is valid and has been consummated, for as it is plain that here the marriage contract has its full completion, so, by the will of God, there is also the greatest firmness and indissolubility, which may not be destroyed by any human authority.

Huius autem divinae voluntatis intimam rationem si reverenter investigare velimus, ... facile eam inveniemus in mystica christiani connubii significatione, quae in consummato inter fideles matrimonio plene perfecteque habetur. Teste enim Apostolo christianorum connubium perfectissimam illam refert coniunctionem, quae Christum inter et Ecclesiam intercedit: "Sacramentum hoc magnum est, ego autem dico, in Christo et in Ecclesia" [*Eph 5:32*]: quae quidem coniunctio, quamdiu Christus vivet et Ecclesia per ipsum, nulla profecto separatione umquam dissolvi poterit....

If we wish with all reverence to inquire into the intimate reason of this divine decree,... we shall easily see it in the mystical signification of Christian marriage that is fully and perfectly verified in consummated marriage between Christians. For, as the apostle says, the marriage of Christians recalls that most perfect union which exists between Christ and the Church: "This is a great mystery, and I mean in reference to Christ and to the Church" [*Eph 5:32*], which union, as long as Christ shall live and the Church through him, can never be dissolved by any separation....

[*554*] ... Verum hoc sacramenti bono, praeter indissolubilem firmitatem, multo etiam celsiora emolumenta continentur, per ipsam *sacramenti* vocem aptissime designata: christianis enim hoc non inane et vacuum est nomen, cum Christus Dominus "sacramentorum institutor atque perfector" [*Concilium Tridentinum, sessio XXIV: *1799*], suorum fidelium matrimonium ad verum et proprium Novae Legis Sacramentum provehendo, illud re vera effecerit peculiaris illius interioris gratiae signum et fontem, qua eius "naturalem illum amorem perficeret, et indissolubilem unitatem confirmaret, coniugesque sanctificaret" [*ibid.*].

... But in this good of the sacrament, besides the firmness and indissolubility, there are also much higher advantages, as the word "sacrament" itself very aptly indicates; for to Christians this is not a meaningless and empty name. Christ the Lord, the Institutor and "Perfecter" of the holy sacraments [*Council of Trent, sess. 24:*1799*], by raising the matrimony of his faithful to the dignity of a true sacrament of the New Law, made it a sign and source of that special internal grace by which "it perfects natural love, it confirms an indissoluble union, and it sanctifies both man and wife" [*ibid.*]. **3713**

Et quoniam Christus ipsum coniugalem inter fideles validum consensum signum gratiae constituit, ratio sacramenti cum christiano coniugio tam intime coniungitur, ut nullum inter baptizatos verum matrimonium esse possit, "quin sit eo ipso sacramentum"....

And since the valid matrimonial consent among the faithful was constituted by Christ as a sign of grace, the sacramental nature is so intimately bound up with Christian wedlock that there can be no true marriage between baptized persons "without it being by that very fact a sacrament."...

**3714** Hoc enim sacramentum, in iis, qui obicem, ut aiunt, non opponunt, non solum permanens vitae supernaturalis principium, gratiam scilicet sanctificantem, auget, sed etiam peculiaria addit dona, bonos animi motus, gratiae germina, [*555*] naturae vires augendo ac perficiendo, ut coniuges ... perficere valeant, quidquid ad statum coniugalem eiusque fines et officia pertinet; ius denique iis concedit ad actuale gratiae auxilium toties impetrandum, quotiescumque ad munera huius status adimplenda eo indigent.

Hence this sacrament not only increases sanctifying grace, the permanent principle of the supernatural life, in those who, as the expression is, place no obstacle in its way, but it also adds particular gifts, dispositions, seeds of grace, by elevating and perfecting the natural powers. By these gifts the parties are assisted ... in successfully putting into practice those things that pertain to the marriage state, its aims and duties, giving them, in fine, right to the actual assistance of grace, whensoever they need it for fulfilling the duties of their state.

*The Abuse of Marriage*

**3715** [*557*] ... Praecipua [*malorum*] radix in eo est quod matrimonium non ab *[558]* auctore naturae institutum neque a Christo Domino in veri sacramenti dignitatem evectum, sed ab hominibus inventum vocitent....

[*Hinc consectaria:*] Leges, instituta ac mores, quibus connubium regatur, cum sola hominum voluntate sint parta, ei soli subesse, ideoque pro humano lubitu et humanarum rerum vicissitudinibus condi, immutari, abrogari et posse et debere, generativam autem vim, quippe quae in ipsa natura nitatur, et sacratiorem esse et latius patere quam matrimonium....

Hisce principiis innixi quidam eo devenerunt, ut nova effingerent coniunctionum genera ad praesentes hominum ac temporum rationes, ut opinantur, accommodata, quae totidem novas matrimonii species esse volunt: aliud *ad tempus,* aliud *ad experimentum,* aliud *amicale* quod plenam *[559]* matrimonii licentiam omniaque iura sibi vindicat, dempto tamen indissolubili vinculo et prole exclusa, nisi partes suam vitae communionem et consuetudinem in pleni iuris matrimonium deinde converterint....

... The principal source [*of the evils*] lies in this, that matrimony is repeatedly declared to be, not instituted by the Author of nature or raised by Christ the Lord to the dignity of a true sacrament, but invented by man....

[*From this, there are these consequences:*] The laws, institutions, and customs by which wedlock is governed, since they take their origin solely from the will of man, are subject entirely to him and hence can and must be founded, changed, and abrogated according to human caprice and the shifting circumstances of human affairs; that the generative power that is grounded in nature itself is more sacred and has wider range than matrimony....

Armed with these principles, some men go so far as to concoct new species of unions, suited, as they say, to the present temper of men and the times, which various new forms of matrimony they presume to label *temporary, trial,* and ⟨*a marriage of*⟩ *friendship.* These offer all the indulgence of matrimony and its rights without, however, the indissoluble bond and without offspring, unless later the parties alter their cohabitation into a matrimony in the full sense of the law....

**3716** De prole sit sermo, quam multi molestum connubii onus vocare audent, quamque a coniugibus, non per honestam continentiam (etiam in matrimonio, utroque consentiente coniuge, permissam), sed vitiando naturae actum, studiose arcendam praecipiunt. Quam quidem facinorosam licentiam alii sibi vindicant, quod prolis pertaesi solam sine onere voluptatem explere cupiunt, alii quod dicunt, se neque continentiam servare, neque ob suas vel matris vel rei familiaris difficultates prolem admittere posse.

At nulla profecto ratio, ne gravissima quidem, efficere potest, ut, quod intrinsece est contra naturam, id cum natura congruens et honestum fiat. Cum autem actus coniugii suapte natura proli generandae sit destinatus, qui, in eo exercendo, naturali hac eum vi atque virtute de

First consideration is due to the offspring, which many have the boldness to call the disagreeable burden of matrimony and which they say is to be carefully avoided by married people, not through virtuous continence (which Christian law permits in matrimony when both parties consent), but by frustrating the marriage act. Some justify this criminal abuse on the ground that they are weary of children and wish to gratify their desires without their consequent burden. Others say that they cannot, on the one hand, remain continent, nor, on the other, can they have children because of the difficulties, whether on the part of the mother or on the part of family circumstances.

But no reason, however grave, may be put forward by which anything intrinsically against nature may become conformable to nature and morally good. Since, therefore, the conjugal act is destined primarily by nature for the begetting of children, those who in exercising it

industria destituunt, contra naturam agunt et turpe quid atque intrinsece inhonestum operantur.

Quare mirum non est, ipsas quoque Sacras Litteras testari, divinam Maiestatem summo prosequi odio hoc nefandum facinus illudque interdum morte puniisse, ut memorat Sanctus Augustinus:[1] "Illicite namque et turpiter etiam cum legitima uxore concumbitur, ubi prolis conce*[560]*ptio devitatur. Quod faciebat Onan, filius Iudae, et occidit illum propter hoc Deus [*cf. Gn 38:8–10*]".

Cum igitur quidam, a christiana doctrina iam inde ab initio tradita neque umquam intermissa manifesto recedentes, aliam nuper de hoc agendi modo doctrinam solemniter praedicandam censuerint, Ecclesia catholica, cui ipse Deus morum integritatem honestatemque docendam et defendendam commisit, in media hac morum ruina posita, ut nuptialis foederis castimoniam a turpi hac labe immunem servet, in signum legationis suae divinae, altam per os Nostrum extollit vocem atque denuo promulgat: quemlibet matrimonii usum, in quo exercendo, actus, de industria hominum, naturali sua vitae procreandae vi destituatur, Dei et naturae legem infringere, et eos, qui tale quid commiserint, gravis noxae labe commaculari.

Sacerdotes igitur, qui confessionibus audiendis dant operam, aliosque, qui curam animarum habent, pro suprema Nostra auctoritate et omnium animarum salutis cura, admonemus, ne circa gravissimam hanc Dei legem fideles sibi commissos errare sinant, et multo magis, ut ipsi se ab huiusmodi falsis opinionibus immunes custodiant, neve in iis ullo modo conniveant....

[*561*] ... Optime etiam novit sancta Ecclesia, non raro alterum ex coniugibus pati potius, quam patrare peccatum, cum ob gravem omnino causam perversionem recti ordinis permittit, quam ipse non vult, eumque ideo sine culpa esse, modo etiam tunc caritatis legem meminerit et alterum a peccando arcere et removere ne negligat. Neque contra naturae ordinem agere ii dicendi sunt coniuges, qui iure suo recta et naturali ratione utuntur, etsi ob naturales sive temporis sive quorundam defectuum causas nova inde vita oriri non possit.

Habentur enim tam in ipso matrimonio, quam in coniugalis iuris usu etiam secundarii fines, ut sunt mutuum adiutorium mutuusque fovendus amor et concupiscentiae sedatio, quos intendere coniuges minime vetantur, dummodo salva semper sit intrinseca illius actus natura ideoque eius ad primarium finem debita ordinatio....

deliberately frustrate its natural power and purpose act against nature and commit a deed that is shameful and intrinsically vicious.

Small wonder, therefore, if Holy Scripture bears witness that the Divine Majesty regards with greatest detestation this horrible crime and at times has punished it with death. As St. Augustine notes: "Intercourse even with one's legitimate wife is unlawful and wicked where the conception of the offspring is prevented. Onan, the son of Judah, did this and the Lord killed him for it" [*cf. Gen 38:8–10*].[1]

Since, therefore, openly departing from the uninterrupted Christian tradition, some recently have judged it possible solemnly to declare another doctrine regarding this question, the Catholic Church, to whom God has entrusted the defense of the integrity and purity of morals, standing erect in the midst of the moral ruin that surrounds her, in order that she may preserve the chastity of the nuptial union from being defiled by this foul stain, raises her voice in token of her divine ambassadorship and through Our mouth proclaims anew: Any use whatsoever of matrimony exercised in such a way that the act is deliberately frustrated in its natural power to generate life is an offense against the law of God and of nature, and those who indulge in such are branded with the guilt of a grave sin. **3717**

We admonish, therefore, priests who hear confessions and others who have the care of souls, in virtue of Our supreme authority and in Our solicitude for the salvation of souls, not to allow the faithful entrusted to them to err regarding this most grave law of God; much more, that they keep themselves immune from such false opinions, in no way conniving in them....

... The holy Church knows well that not infrequently one of the parties is sinned against rather than sinning, when for a grave cause ⟨that partner⟩ reluctantly allows the perversion of the right order. In such a case, there is no sin, provided that, mindful of the law of charity, ⟨the one partner⟩ does not neglect to seek to dissuade and to deter the other from sin. Nor are those considered as acting against nature who in the married state use their right in the proper manner although on account of natural reasons either of time or of certain defects, new life cannot be brought forth. **3718**

For in matrimony as well as in the use of the matrimonial rights there are also secondary ends, such as mutual aid, the cultivating of mutual love, and the quieting of concupiscence that husband and wife are not forbidden to consider so long as they are subordinated to the primary end and so long as the intrinsic nature of the act is preserved....

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***3716** [1] Augustine, *De adulterinis coniugiis ad Pollentium* II, 12 (CSEL 41:396$_{15–18}$ / PL 40 [1887]: 479B).

Cavendum omnino est, ne funestae externarum rerum condiciones multo funestiori errori occasionem praebeant. Nullae enim exsurgere possunt difficultates, quae mandatorum Dei, actus, ex interiore natura sua malos, vetantium, obligationi derogare queant; in omnibus vero rerum adiunctis semper possunt coniuges, gratia Dei roborati, suo munere fideliter fungi et castitatem a turpi hac macula illi*[562]*batam in coniugio conservare [*Provocatur ad Concilium Tridentinum, sessionem VI, c. 11 (*1536) et ad propositionem 1 Iansenii damnatam (*2001)*]....

However, they should take care lest the calamitous state of their external affairs should be the occasion for a much more calamitous error. No difficulty can arise that justifies the putting aside of the law of God that forbids all acts intrinsically evil. There is no possible circumstance in which husband and wife cannot, strengthened by the grace of God, fulfill faithfully their duties and preserve in wedlock their chastity unspotted [*reference is made to the Council of Trent, sess. 6, chap. 11 (*1536) and to the first condemned proposition of the Jansenists (*2001)*]....

*The Killing of a Fetus*

**3719** Aliud ... gravissimum commemorandum est facinus, quo vita prolis, in sinu materno reconditae, attentatur. Id autem permissum volunt alii et matris patrisve beneplacito relictum; alii tamen illicitum dicunt, nisi pergraves accedant causae, quas medicae, socialis, eugenicae *indicationis* nomine appellant.

Hi omnes quod ad poenales reipublicae leges attinet, quibus genitae necdum natae prolis peremptio prohibetur, exigunt, ut quam singuli, alii aliam, defendunt "indicationem", eandem etiam leges publicae agnoscant et ab omni poena liberam declarent. Immo nec desunt qui postulent, ut ad has letiferas sectiones magistratus publici praebeant auxiliatrices manus....

But another very grave crime is to be noted ... which regards the taking of the life of the offspring hidden in the mother's womb. Some wish it to be allowed and left to the will of the father or the mother; others say it is unlawful unless there are weighty reasons that they call by the name of medical, social, or eugenic *indication.*

Because this matter falls under the penal laws of the State by which the destruction of the offspring begotten but unborn is forbidden, these people demand that the *indication*, which in one form or another they defend, be recognized as such by the public law and in no way penalized. There are those, moreover, who ask that the public authorities provide aid for these death-dealing operations....

**3720** Quod vero attinet ad indicationem medicam et therapeuticam—ut eorum verbis utamur—iam diximus, Venerabiles Fratres, quantopere Nos misereat matris, cui ex naturae officio gravia imminent sanitatis, immo ipsius vitae pericula: at quae possit umquam causa valere ad ullo *[563]* modo excusandam directam innocentis necem? De hac enim hoc loco agitur. Sive ea matri infertur sive proli, contra Dei praeceptum est vocemque naturae: "Non occides!" [*Ex 20:13*]. Res enim aeque sacra utriusque vita, cuius opprimendae nulla esse umquam poterit ne publicae quidem auctoritati facultas.

Ineptissime autem haec contra innocentes repetitur e iure gladii, quod in solos reos valet; neque ullum viget hic cruentae defensionis ius contra iniustum aggressorem (nam quis innocentem parvulum iniustum aggressorem vocet?); neque ullum adest "extremae necessitatis ius" quod vocant, quodque usque ad innocentis directam occisionem pervenire possit.

In utraque igitur et matris et prolis vita tuenda ac servanda probi expertique medici cum laude enituntur; contra, nobili medicorum nomine et laude indignissimos se ii probarent, quotquot alterutri, per speciem medicandi, vel falsa misericordia moti, ad mortem insidiarentur....

As to the "medical and therapeutic indication" to which, using their own words, We have made reference, Venerable Brethren, however much We may pity the mother whose health and even life is gravely imperiled in the performance of the duty allotted to her by nature, nevertheless what could ever be a sufficient reason for excusing in any way the direct murder of the innocent? This is precisely what we are dealing with here. Whether inflicted upon the mother or upon the child, it is against the precept of God and the law of nature: "You shall not kill" [*Ex 20:13*]. The life of each is equally sacred, and no one has the power, not even the public authority, to destroy it.

It is of no use to appeal to the right of taking away life, for here it is a question of the innocent, whereas that right has regard only to the guilty; nor is there here question of defense by bloodshed against an unjust aggressor (for who would call an innocent child an unjust aggressor?); again, there is no question here of what is called the "law of extreme necessity" that could even extend to the direct killing of the innocent.

Upright and skillful doctors strive most praiseworthily to guard and preserve the lives of both mother and child; in contrast, those show themselves most unworthy of the noble medical profession who encompass the death of one or the other, through a pretense at practicing medicine or through motives of misguided pity....

Quae autem afferuntur pro sociali et eugenica indicatione, licitis honestisque modis et intra debitos limites, *[564]* earum quidem rerum ratio haberi potest et debet; at necessitatibus, quibus eae innituntur, per occisionem innocentium providere velle absonum est praeceptoque divino contrarium, apostolicis etiam verbis promulgato: Non esse facienda mala, ut eveniant bona [*cf. Rm 3:8*].

What is asserted in favor of the social and eugenic "indication" may and must be accepted, provided lawful and upright methods are employed within the proper limits; but to wish to put forward reasons based upon them for the killing of the innocent is unthinkable and contrary to the divine precept promulgated in the words of the apostle: Evil is not to be done that good may come of it [*cf. Rom 3:8*]. **3721**

*The Conjugal Right and Sterilization*

Sunt enim qui, de finibus *eugenicis* nimium solliciti, non solum salubria quaedam dent consilia ad futurae prolis valetudinem ac robur tutius procurandum—quod rectae rationi utique contrarium non est—sed cuilibet alii etiam altioris ordinis fini *eugenicum* anteponant, et coniugio auctoritate publica prohiberi velint eos omnes, ex quibus, secundum disciplinae suae normas et coniecturas, propter hereditariam transmissionem, mancam vitiosamque prolem generatum iri censent, etiamsi iidem sint ad matrimonium ineundum per se apti. Quin immo naturali illa facultate, ex lege, eos, vel invitos medicorum opera privari volunt; neque id ad cruentam sceleris commissi poenam pu*[565]*blica auctoritate repetendam, vel ad futura *reorum*[1] crimina praecavenda, *sed*[1] contra omne ius et fas ea magistratibus civilibus arrogata facultate, quam numquam habuerunt nec legitime habere possunt.

For there are some who, oversolicitous for the cause of *eugenics*, not only give salutary counsel for more certainly procuring the strength and health of the future child—which, indeed, is not contrary to right reason—but put *eugenics* before aims of a higher order and by public authority wish to prevent from marrying all those who, even though naturally fit for marriage, according to the norms and conjectures of their investigations, would, in their opinion, through hereditary transmission, bring forth defective offspring. And more, they wish to legislate to deprive these of that natural faculty by medical action despite their unwillingness; and this they do not propose as an infliction of grave punishment under the authority of the State for a crime committed, not to prevent future crimes by *guilty persons*, *but*,[1] against every right and good, they wish the civil authority to arrogate to itself a power over a faculty that it never had and can never legitimately possess. **3722**

Quicumque ita agunt, perperam dant oblivioni, sanctiorem esse familiam statu, hominesque in primis non terrae et tempori, sed caelo et aeternitati generari. Et fas profecto non est, homines, matrimonii ceteroqui capaces, quos, adhibita etiam omni cura et diligentia, nonnisi mancam genituros esse prolem conicitur, ob eam causam gravi culpa onerare, si coniugium contrahant, quamquam saepe matrimonium iis dissuadendum est.

Those who act in this way are at fault in losing sight of the fact that the family is more sacred than the State and that men are begotten, not for the earth and for time, but for heaven and eternity. Although often these individuals are to be dissuaded from entering into matrimony, certainly it is wrong to brand men with the stigma of crime because they contract marriage, on the ground that, despite the fact that they are in every respect capable of matrimony, they will give birth only to defective children, even though they use all care and diligence.

Publici vero magistratus in subditorum membra directam potestatem habent nullam; ipsam igitur corporis integritatem, ubi nulla intercesserit culpa nullaque adsit cruentae poenae causa, directo laedere et attingere nec *eugenicis* nec ullis aliis de causis possunt umquam....

Public magistrates have no direct power over the bodies of their subjects; therefore, where no crime has taken place and there is no cause present for grave punishment, they can never directly harm or tamper with the integrity of the body, either for the reasons of *eugenics* or for any other reason....

Ceterum, quod ipsi privati homines in sui corporis membra dominatum alium non habeant, quam qui ad eorum naturales fines pertineat, nec possint ea destruere aut mutilare aut alia via ad naturales functiones se ineptos reddere, nisi quando bono totius corporis aliter

Furthermore, Christian doctrine establishes, and the light of human reason makes it most clear, that private individuals have no other power over the members of their bodies than that which pertains to their natural ends; and they are not free to destroy or mutilate their **3723**

*3722 [1] Thus according to the emendation in AAS 22 (1930): 604.

provideri nequeat, id christiana doctrina statuit atque ex ipso humanae rationis lumine omnino constat.

members or in any other way render themselves unfit for their natural functions, except when no other provision can be made for the good of the whole body.

*Divorce*

**3724** *[572]* ... Neopaganismi fautores, tristi rerum usu nihil edocti, in sacram coniugii indissolubilitatem legesque eam iuvantes acrius in dies invehi pergunt, ac licere divortia decernendum esse contendunt, ut alia scilicet, eaque humanior, lex obsoletis legibus sufficiatur....

*[573]* ... Verum, contra has quoque insanias omnes stat ... una lex Dei certissima, a Christo amplissime confirmata, nullis hominum decretis vel scitis populorum, nulla legumlatorum voluntate debilitanda: "Quod Deus coniunxit, homo non separet" [*Mt 19:6*].

Quod quidem si iniuria homo separaverit, irritum id prorsus fuerit; iure propterea ... Christus ipse asseveravit: "Omnis qui dimittit uxorem suam et alteram ducit, moechatur; et qui dimissam a viro ducit, moechatur" [*Lc 16:18*]. Et haec Christi verba quodcumque respiciunt matrimonium, etiam naturale tantum et legitimum; omni enim vero matrimonio convenit illa indissolubilitas, qua illud partium beneplacito et omni saeculari potestati, ad vinculi solutionem quod pertinet, est omnino subtractum.

... The advocates of the neopaganism of today have learned nothing from the sad state of affairs, but instead, day by day, more and more vehemently, they continue by legislation to attack the indissolubility of the marriage bond, proclaiming that the lawfulness of divorce must be recognized and that the antiquated laws should give place to a new and more humane legislation....

... Opposed to all these reckless opinions ... stands the unalterable law of God, fully confirmed by Christ, a law that can never be deprived of its force by the decrees of men, the ideas of a people, or the will of any legislator: "What God has joined together let no man put asunder" [*Mt 19:6*].

And if any man, acting contrary to this law, shall have put asunder, his action is null and void, and the consequence remains ... as Christ himself has explicitly confirmed: "Every one who divorces his wife and marries another commits adultery, and he who marries a woman divorced from her husband commits adultery" [*Lk 16:18*]. Moreover, these words refer to every kind of marriage, even that which is natural and legitimate only; for, as has already been observed, that indissolubility by which the loosening of the bond is once and for all removed from the whim of the parties and from every secular power is a property of every true marriage.

## 3725–3744: Encyclical *Quadragesimo anno*, May 15, 1931

This encyclical calls to mind the fortieth anniversary of the encyclical *Rerum novarum* of Leo XIII (*3265–3271). It responds to the changing social conditions with a development of the social doctrine of the Church.

*Ed.:* AAS 23 (1931): 190–216.

*The Authority of the Church in Social and Economic Matters*

**3725** [*Ante quam explanetur doctrina socialis Ecclesiae*] illud praestituendum est, ... ius officiumque Nobis inesse de rebus istis socialibus et oeconomicis suprema auctoritate iudicandi.[1] Profecto Ecclesiae non haec fuit demandata provincia, homines ad fluxam solum et caducam felicitatem dirigendi, sed ad aeternam; immo "terrenis hisce negotiis sine ratione se immiscere nefas putat Ecclesia."[2] Ast renuntiare nullatenus potest muneri sibi a Deo concredito, ut auctoritatem interponat suam non iis quidem, quae artis sunt, ad quae neque mediis aptis est instructa nec officio praedita, sed in iis omnibus, quae ad regulam morum referuntur....

[*Before explaining the social teaching of the Church,*] that principle so clearly established must be laid down at the outset here ... that there resides in Us the right and duty to pronounce with supreme authority upon social and economic matters.[1] Certainly the Church was not given the commission to guide men to an only fleeting and perishable happiness but to that which is eternal. Indeed, "the Church holds that it is unlawful for her to mix without cause in these temporal concerns."[2] However, she can in no wise renounce the duty God entrusted to her to interpose her authority, not of course in matters of a technical nature for which she is neither suitably equipped nor endowed by office, but in all things that are connected with the moral law....

*3725 [1] Cf. encyclical *Rerum novarum*, no. 13 (ASS 23 [1890/1891]: 647 / Leo XIII, *Acta* [Rome] 11:107).

[2] Pius XI, encyclical *Ubi arcano*, December 23, 1922 (AAS 14 [1922]: 698).

Nam, etsi oeconomica res et moralis disciplina in suo quaeque ambitu suis utuntur principiis, error tamen est, oeconomicum ordinem et moralem ita dissitos ac inter se alienos dicere, ut ex hoc ille nulla ratione pendeat.

Even though economics and moral science employ each its own principles in its own sphere, it is, nevertheless, an error to say that the economic and moral orders are so distinct from and alien to each other that the former depends in no way on the latter.

*The Ownership or the Right of Property*

*[191]* (Indoles et individualis et socialis.)[1] Primo igitur pro comperto et explorato habeatur, neque Leonem [*XIII*] neque eos, qui Ecclesia duce et magistra docuere, theologos, negasse umquam vel in dubium vocasse duplicem dominii rationem, quam individualem vocant et socialem, prout singulos respicit vel ad bonum spectat commune; sed semper uno ore affirmasse, a natura seu a Creatore ipso ius dominii privati hominibus esse tributum, cum ut sibi familiaeque singuli providere possint, tum ut, huius instituti ope, bona, quae Creator universae hominum familiae destinavit, huic fini vere inserviant, quae *[192]* omnia obtineri nullo modo possunt nisi certo et determinato ordine servato.

(Social and individual character.)[1] First, then, let **3726** it be considered as certain and established that neither Leo nor those theologians who have taught under the guidance and authority of the Church have ever denied or questioned the twofold character of ownership, called usually individual or social according as it regards either separate persons or the common good. For they have always unanimously maintained that nature, rather the Creator himself, has given man the right of private ownership, not only that individuals may be able to provide for themselves and their families, but also that the goods that the Creator destined for the entire family of mankind may through this institution truly serve this purpose. All this can be achieved in no wise except through the maintenance of a certain and definite order.

Itaque duplex in quem impingi potest scopulus naviter cavendus est. Nam sicut ex negata vel extenuata iuris proprietatis indole sociali et publica in "individualismum" quem dicunt ruitur aut ad eum acceditur, ita privata ac individuali eiusdem iuris indole repulsa vel attenuata in "collectivismum" properetur vel saltem eiusdem placita attingantur necesse est....

Accordingly, twin rocks of shipwreck must be carefully avoided. For, as one is wrecked upon, or comes close to, what is known as "individualism" by denying or minimizing the social and public character of the right of property, so by rejecting or minimizing the private and individual character of this same right, one inevitably runs into "collectivism", or at least closely approaches its tenets....

(Obligationes dominio inhaerentes.) ... Fundamenti instar praemittendum est, quod Leo XIII constituit, ius nempe proprietatis ab eius usu distingui [*cf.* *3267]. Etenim possessionum divisionem sancte servare neque proprii dominii limites excedendo alienum ius invadere iustitia illa iubet, quae commutativa audit; dominos autem re sua non uti nisi honeste, non huius est iustitiae, sed aliarum virtutum, quarum officia "lege agendo petere ius non est" [*ibid.*].

(Obligations inherent to ownership.) ... There must **3727** be first laid down as foundation a principle established by Leo XIII: The right of property is distinct from its use [*cf.* *3267]. That justice called commutative commands sacred respect for the division of possessions and forbids invasion of others' rights through the exceeding of the limits of one's own property; but the duty of owners to use their property only in a right way does not come under this type of justice; rather it comes under other virtues, obligations of which "cannot be enforced by legal action" [*ibid.*].

Quare immerito pronuntiant quidam, dominium honestumque eius usum iisdem contineri limitibus; multoque magis a veritate abhorret, ipso abusu vel non-usu ius proprietatis perimi aut amitti....

Therefore, they are in error who assert that ownership and its right use are limited by the same boundaries; and it is much farther still from the truth to hold that a right to property is destroyed or lost by reason of abuse or nonuse....

*[193]* (Quid res publica possit.) Re vera hominibus hac in re non solum sui proprii commodi, sed etiam communis boni esse rationem habendam, ex ipsa dominii quam diximus indole individuali simul et

(The powers of the State with respect to ownership.) **3728** It follows from what We have termed the individual and at the same time social character of ownership that men must consider in this matter not only their own

*3726 [1] The titles in parentheses are from the marginal titles of the AAS edition.

sociali deducitur. Officia vero haec singillatim definire, ubi id necessitas postulaverit neque ipsa lex naturalis praestiterit, eorum est, qui rei publicae praesunt. Quapropter quid, considerata boni communis vera necessitate, eis qui possident liceat, quid illicitum sit in suorum bonorum usu, publica auctoritas, lege naturali et divina semper praelucente, sciscere potest accuratius. Immo vero Leo XIII sapienter docuerat "industriae hominum institutisque populorum esse a Deo permissam privatarum possessionum descriptionem."[1]...

Reipublicae tamen suo munere pro arbitrio fungi non licere in aperto est. Semper enim ipsum naturale ius et possidendi privatim et haereditate transmittendi bona intactum inviolatumque maneat oportet, quippe quod respublica auferre nequeat; "est enim homo quam res publica senior" [*3265], atque etiam "convictus domesticus et cogitatione et re prior quam civilis coniunctio."[2]...

advantage but also the common good. To define these duties in detail when necessity requires and the natural law has not done so is the function of those in charge of the State. Therefore, public authority, under the guiding light always of the natural and divine law, can determine more accurately upon consideration of the true requirements of the common good what is permitted and what is not permitted to owners in the use of their property. Moreover, Leo XIII wisely taught "that God has left the limits of private possessions to be fixed by the industry of men and institutions of peoples."[1] ...

That the State is not permitted to discharge its duty arbitrarily is, however, clear. The natural right itself both of owning goods privately and of passing them on by inheritance ought always to remain intact and inviolate, since this, indeed, is a right that the State cannot take away: "For man is older than the State" [*3265], and also "the domestic household is antecedent, as well in idea as in fact, to the gathering of men into a community."[2] ...

**3729** *[194]* (Obligationes circa reditus liberos.) Neque omnimodo hominis arbitrio reditus eius liberi relinquuntur; ii scilicet, quibus ad vitam convenienter atque decore sustentandam non eget: quin immo gravissimo divites teneri praecepto eleemosynae, beneficentiae, magnificentiae exercendae, sacra Scriptura sanctique Ecclesiae Patres apertissimis verbis assidue denuntiant.

Largiores autem impendere proventus, ut quaestuosae operae commoditas abunde fiat, modo ea opera ad bona vere utilia comparanda insumatur, illustre ac temporum necessitatibus apprime aptum opus virtutis magnificentiae esse censendum, ex Angelici Doctoris principiis argumentando colligimus.[1]

(Obligations with respect to free revenues.) Furthermore, a person's superfluous income, that is, income he does not need to sustain life fittingly and with dignity, is not left wholly to his own free determination. Rather the Sacred Scriptures and the Fathers of the Church constantly declare in the most explicit language that the rich are bound by a very grave precept to practice almsgiving, beneficence, and munificence.

Expending larger incomes so that opportunity for gainful work may be abundant, provided, however, that this work is applied to producing really useful goods, ought to be considered, as we deduce from the principles of the Angelic Doctor, an outstanding exemplification of the virtue of munificence and one particularly suited to the needs of the times.[1]

**3730** (Tituli dominii acquirendi.) Acquiri autem dominium primitus et occupatione rei nullius et industria seu specificatione quam vocant, cum omnium temporum traditio, tum Leonis decessoris Nostri doctrina luculenter testantur. Neque enim ulla fit cuiquam iniuria, quidquid in contrarium nonnulli effutiunt, cum res in medio posita, seu quae nullius sit, occupatur; industria vero, quae ab homine proprio nomine exerceatur, cuiusque ope nova species aut augmentum rei accesserit, ea una est, quae hos fructus laboranti addicit.

(Acquired claims of ownership.) That ownership is originally acquired both by occupancy of a thing not owned by any one and by labor, or, as is said, by specification, the tradition of all ages as well as the teaching of Our predecessor Leo clearly testifies. For, whatever some idly say to the contrary, no injury is done to any person when a thing is occupied that is available to all but belongs to no one; however, only that labor which a man performs in his own name and by virtue of which a new form or increase has been given to a thing grants him title to these fruits.

### *Capital and Labor*

**3731** Longe alia est ratio operae, quae aliis locata in re aliena exercetur. Cui quidem id maxime congruit, quod

Far different is the nature of work that is hired out to others and expended on the property of others. To

*3728 [1] Encyclical *Rerum novarum*, no. 7 (ASS 23 [1890/1891]: 644 / Leo XIII, *Acta* [Rome] 11:102).
[2] Ibid., nos. 10, 13 (ASS 23 [1890/1891]: 646 / *Acta* [Rome] 11:105).
*3729 [1] Cf. Thomas Aquinas, *Summa theologiae* II–II, q. 134, particularly a. 3 (Editio Leonina 10:89–94).

"verissimum" esse Leo XIII inquit, "non aliunde nisi ex opificum labore gigni divitias civitatum."[1]...

*[195]* Hinc fit, ut nisi quis in re sua laborem exerceat, cum opera alterius tum res alterius consociari debeant: neutra enim sine altera quidquam efficit....

*[196]* (Principium directivum iustae attributionis.) ... Utrique [*classes sociales*] praemoneri debuerunt decessoris Nostri sapientissimis verbis: "Utcumque inter privatos distributa, inservire omnium utilitati terra non cessat."[1]...

Quamobrem divitiae, quae per incrementa oeconomico-socialia iugiter amplificantur, singulis personis et hominum classibus ita attribuantur oportet, ut salva sit illa, quam Leo XIII laudat, communis omnium utilitas seu, aliis verbis, ut immune servetur societatis universae commune bonum. Hac iustitiae socialis lege, altera classis alteram ab emolumentorum participatione excludere vetatur.

Non minus igitur illam violat locupletium classis, cum veluti curarum expers in suis fortunis aequum rerum ordinem illum putat, quo sibi *[197]* totum, operario nihil obveniat, quam proletaria classis, cum propter laesam iustitiam vehementer incensa et in unum suum ius, cuius est conscia, male vindicandum nimis prona, omnia utpote suis manibus effecta sibi flagitat, ideoque dominium ac reditus seu proventus, qui labore non sint quaesiti, cuiuscumque generis ii sunt, aut cuiuscumque muneris in humano convictu vicem praestant, non aliam ob causam, nisi quia talia sunt, impugnat et abolere contendit.

Nec praetereundum est hac in re inepte aeque ac immerito a quibusdam Apostolum appellari dicentem: "Si quis non vult operari, nec manducet" [*2 Th 3:10*]; sententiam enim Apostolus fert in eos, qui ab opere abstinent, etsi laborare possunt et debent, monetque, tempore ac viribus sive corporis sive animi sedulo utendum neque alios gravandos, cum ipsi nobis providere possimus. Laborem autem unicum esse titulum recipiendi victum aut proventus haudquaquam Apostolus docet [*cf. 2 Th 3:8–10*].

this, indeed, especially applies what Leo XIII says is "incontestible", namely, that "the wealth of nations originates from no other source than from the labor of workers."[1] ...

Hence it follows that unless a man is expending labor on his own property, the labor of one person and the property of another must be associated, for neither can produce anything without the other....

(Guiding principle of just distribution.) Both parties **3732**
[*the social classes*] ought to have been forewarned by the wise words of Our predecessor: "However the earth may be apportioned among private owners, it does not cease to serve the common interests of all."[1] ...

Therefore, the riches that economic-social developments constantly increase ought to be so distributed among individual persons and classes that the common advantage of all, which Leo XIII praised, will be safeguarded; in other words, that the common good of all society will be kept inviolate. By this law of social justice, one class is forbidden to exclude the other from sharing in the benefits.

Hence the class of the wealthy violates this law no less, when, as if free from care on account of its wealth, it thinks it the right order of things for it to get everything and the worker nothing, than does the non-owning working class when, angered deeply at outraged justice and too ready to assert wrongly the one right it is conscious of, it demands for itself everything as if produced by its own hands and attacks and seeks to abolish, therefore, all property and returns or incomes, of whatever kind they are or whatever the function they perform in human society, that have not been obtained by labor and for no other reason save that they are of such a nature.

And in this connection we must not pass over the unwarranted and unmerited appeal made by some to the apostle when he said: "If any man will not work neither let him eat" [*2 Thess 3:10*]. For the apostle is passing judgment on those who are unwilling to work, although they can and ought to, and he admonishes us that we ought diligently to use our time and energies of body and mind and not be a burden to others when we can provide for ourselves. But the apostle in no wise teaches that labor is the sole title to a living or an income [*cf. 2 Thess 3:8–10*].

### *A Just Recompense or Salary for Work*

*[199]* (Salariatus non vi sua iniustus.) Ac primum quidem, qui operae conducendae locandaeque contractum vi sua iniustum ac proinde in eius locum societatis

(Working for wages is not unjust by nature.) First of **3733**
all, those who declare that a contract of hiring and being hired is unjust of its own nature and, hence, a partnership

*3731 [1] Encyclical *Rerum novarum*, no. 27 (ASS 23 [1890/1891]: 657 / Leo XIII, *Acta* [Rome] 11:123).
*3732 [1] Ibid., no. 7 (ASS 23 [1890/1891]: 644 / Leo XIII, *Acta* [Rome] 11:102.

contractum sufficiendum esse pronuntiant, absona profecto dicunt et prave calumniantur Decessorem Nostrum, cuius Litterae Encyclicae "salariatum" non solum recipiunt, sed in eo ad normas iustitiae regendo diutius versantur.[1]

Hodiernis tamen humanae consortionis condicionibus consultius fore reputamus, si, quoad eius fieri possit, contractus operae per societatis contractum aliquantum temperetur.... Ita operarii officialesque consortes fiunt dominii vel curationis, aut de lucris perceptis aliqua ratione participant.

contract must take its place are certainly in error and gravely misrepresent Our predecessor, whose encyclical not only accepts working for wages or "salaries" but deals at some length with its regulation in accordance with the rules of justice.[1]

We consider it more advisable, however, in the present condition of human society that, so far as is possible, the work contract be somewhat modified by a partnership contract.... Workers and other employees thus become sharers in ownership or management or participate in some fashion in the profits received.

**3734** Mercedis vero iustam portionem non ex uno, sed ex pluribus nominibus esse aestimandam iam sapienter Leo XIII edixerat illis verbis: "Ut mercedis statuatur ex aequitate modus, causae sunt considerandae plures."[1]...

(Operae indoles et individualis et socialis.) ... Sicut dominii, ita operae, eius praecipue quae alteri locatur, praeter personalem seu individualem, socialem *[200]* quoque rationem esse considerandam liquido deprehenditur: nisi enim corpus vere sociale et organicum constet, nisi socialis et iuridicus ordo operae exercitium tueatur, nisi variae artes, quarum aliae ab aliis dependent, inter se conspirent ac mutuo compleant, nisi, quod maius est, consocientur ac quasi in unum conveniant intellectus, res, opera, nequit fructus suos gignere efficientia hominum. Haec ergo nec iuste aestimari neque ad aequalitatem rependi poterit, eius natura sociali et individuali posthabita.

(Tria capita respicienda.) Ex hac autem duplici nota, quae operae humanae insita natura est, gravissima emanant consectaria, quibus salarium regi et determinari debet.

The just amount of pay, however, must be calculated, not on a single basis, but on several, as Leo XIII already wisely declared in these words: "To establish a rule of pay in accord with justice, many factors must be taken into account."[1]...

(Individual and social character of labor.) ... There is a social aspect also to be considered in addition to the personal or individual aspect. For man's productive effort cannot yield its fruits unless a truly social and organic body exists, unless a social and juridical order watches over the exercise of work, unless the various occupations, being interdependent, cooperate with and mutually complete one another, and, what is still more important, unless mind, material things, and work combine and form, as it were, a single whole. Therefore, where the social and individual nature of work is neglected, it will be impossible to evaluate work justly and pay it according to justice.

(Three points to maintain.) Conclusions of the greatest importance follow from this twofold character that nature has impressed on human work, and it is in accordance with these that wages ought to be regulated and established.

**3735** (a. Operarii eiusque familiae sustentatio.) Ac primum quidem merces operario suppeditanda est, quae ad illius eiusque familiae sustentationem par sit.[1] Aequum sane est, reliquam quoque familiam pro viribus suis ad communem omnium sustentationem conferre, ut videre est in agricolarum praesertim, sed etiam in multis artificum et minorum mercatorum familiis; ast nefas est, infantili aetate feminaeque debilitate abuti.

Domi potissimum vel in iis, quae domui adiacent, matresfamilias operam navent suam in domesticas curas incumbendo. Pessimus vero est abusus et omni conatu auferendus, quod matresfamilias ob patris salarii tenuitatem extra domesticos parietes quaestuosam artem

(a. Sustenance of the worker and his family.) In the first place, the worker must be paid a wage sufficient to support him and his family.[1] That the rest of the family should also contribute to the common support, according to the capacity of each, is certainly right, as can be observed especially in the families of farmers, but also in the families of many craftsmen and small shopkeepers. But to abuse the years of childhood and the limited strength of women is grossly wrong.

Mothers, concentrating on household duties, should work primarily in the home or in its immediate vicinity. It is an intolerable abuse, and to be abolished at all cost, for mothers on account of the father's low wage to be forced to engage in gainful occupations outside the home

*3733 [1] On salary, cf. encyclical *Rerum novarum*, no. 34 (ASS 23 [1890/1891]: 661 / Leo XIII, *Acta* [Rome] 11:129).
*3734 [1] Ibid., no. 17 (ASS 23 [1890/1891]: 649 / Leo XIII, *Acta* [Rome] 11:111).
*3735 [1] Cf. Pius XI, encyclical *Casti connubii*, December 31, 1930 (AAS 22 [1930]: 587).

exercere coguntur, curis officiisque peculiaribus ac praesertim infantium institutione neglectis....

*[201]* (b. Officinae condicio.) Officinae etiam eiusque susceptoris ratio habenda est in mercedis magnitudine statuenda; iniuste enim immodica salaria exquirerentur, quae absque sui exitio atque ex eo consecutura operariorum calamitate, officina tolerare non potest. Quamquam si ob segnitiem vel ignaviam aut technici et oeconomici progressus incuriam minus lucrum facit, non haec iusta reputanda est causa mercedis operariis minuendae.

Quod si ipsi officinae non tanta vis pecuniae redit, quanta aequae mercedi operariis solvendae sit satis, quia aut oneribus iniustis opprimitur aut opus artificio partum minoris quam iustum est cogitur vendere, qui eam sic vexant, gravis piaculi rei sunt; iusta enim mercede hi privant operarios, qui necessitate adstricti, aequa minorem accipere compelluntur....

(c. Communis boni necessitas.) Denique publico bono oeconomico mercedis magnitudo attemperanda est. Quantopere ad hoc commune bonum conferat, operarios officialesque, mercedis aliqua parte, quae necessariis sumptibus supersit, seposita, ad modicum censum paulatim pervenire, superius iam exposuimus; sed aliud praetereundum non est vix minoris momenti, nostrisque temporibus apprime necessarium, ut iis nempe, qui laborare et valent et volunt, laborandi opportunitas praebeatur....

*[202]* Alienum est igitur a iustitia sociali, ut proprii emolumenti gratia et posthabita boni communis ratione opificum salaria nimis deprimantur aut extollantur: eademque postulat, ut consiliorum et voluntatum consensione, quantum fieri potest, salaria ita regantur, ut quam plurimi operam locare convenientesque fructus ad vitae sustentationem percipere possint.

to the neglect of their proper cares and duties, especially the training of children....

(b. The condition of the business.) In determining the **3736** amount of the wage, the condition of a business and of the one carrying it on must also be taken into account; for it would be unjust to demand excessive wages that a business cannot stand without its ruin and consequent calamity to the workers. If, however, a business makes too little money because of lack of energy or lack of initiative or because of indifference to technical and economic progress, that must not be regarded a just reason for reducing the compensation of the workers.

But if the business in question is not making enough money to pay the workers an equitable wage because it is being crushed by unjust burdens or forced to sell its product at less than a just price, those who are thus the cause of the injury are guilty of grave wrong, for they deprive workers of their just wage and force them under the pinch of necessity to accept a wage less than fair....

(c. The necessity of the common good.) Lastly, **3737** the amount of the pay must be adjusted to the public economic good. We have shown above how much it helps the common good for workers and other employees, by setting aside some part of their income that remains after necessary expenditures, to attain gradually to the possession of a moderate amount of wealth. But another point, scarcely less important and especially vital in our times, must not be overlooked: namely, that the opportunity to work be provided to those who are able and willing to work....

Hence it is contrary to social justice when, for the sake of personal gain and without regard for the common good, wages and salaries are excessively lowered or raised; and this same social justice demands that wages and salaries be so managed, through agreement of plans and wills, insofar as can be done, as to offer to the greatest possible number the opportunity of getting work and obtaining suitable means of livelihood.

### *The Right Social Order*

*[203]* Etsi verum est,... ob mutatas rerum condiciones multa nunc nonnisi a magnis consociationibus posse praestari, quae superiore aetate a parvis etiam praebebantur, fixum tamen immotumque manet in philosophia morali gravissimum illud principium: Sicut quae a singularibus hominibus proprio marte et propria industria possunt perfici, nefas est eisdem eripere et communitati demandare, ita quae a minoribus et inferioribus communitatibus effici praestarique possunt, ea ad maiorem et altiorem societatem avocare iniuria est simulque grave damnum ac recti ordinis perturbatio; cum socialis quaevis opera vi naturaque sua subsidium afferre

It is true... that on account of changed conditions many **3738** things that were done by small associations in former times cannot be done now save by large associations. Still, that most weighty principle, which cannot be set aside or changed, remains fixed and unshaken in social philosophy: Just as it is gravely wrong to take from individuals what they can accomplish by their own initiative and industry and give it to the community, so also it is an injustice and at the same time a grave evil and disturbance of right order to assign to a greater and higher association what lesser and subordinate organizations can do. For every social activity ought of its very nature

membris corporis socialis debeat, numquam vero eadem destruere et absorbere....

Quare sibi animo persuasum habeant, qui rerum potiuntur: quo perfectius, servato hoc "subsidiarii" officii principio, hierarchicus inter diversas consociationes ordo viguerit, eo praestantiorem fore socialem et auctoritatem et efficientiam eoque feliciorem laetioremque rei publicae statum.

**3739** *[204]* ("Ordinum" mutua conspiratio, [*"classium" oppositarum disceptatione superata*].) ... In reficiendos igitur "ordines" ars politica socialis incumbat necesse est.... Perfecta sanatio tum tantum efflorescet, cum oppositione illa e medio sublata socialis corporis membra bene instructa constituentur: "ordines" nimirum, quibus inserantur homines non pro munere, quod quis in mercatu laboris habeat, sed pro diversis partibus socialibus, quas singuli exerceant. Natura enim duce fit, ut, ... qui in eandem artem vel professionem incumbunt,—sive oeconomica est sive alterius generis,—collegia seu corpora quaedam efficiant, adeo ut haec consortia iure proprio utentia a multis, sin minus essentialia societati civili, at saltem naturalia dici consueverint....

**3740** *[205]* [Libertas coalitionis.] Iam vero, quemadmodum municipii incolae ad fines maxime varios consociationes condere solent, quibus nomen dandi aut secus unicuique est ampla potestas, ita qui in eadem arte versantur, consociationes pariter liberas alii cum aliis inibunt ad fines aliqua ratione cum ipsa arte exercenda connexos....

Satis habemus, id unum inculcare: liberam esse homini facultatem, non solum has consociationes condendi, quae iuris et ordinis sunt privati, sed etiam eam in iis "libere optandi disciplinam, easque leges, quae maxime conducere ad id, quod propositum est, iudicentur".[1] Eadem affirmanda est libertas consociationes instituendi, quae singularum *[206]* artium limites excedant.

**3741** (Directivum oeconomiae principium instaurandum.) Aliud praeterea est curandum, valde cum priore cohaerens. Quemadmodum unitas societatis humanae inniti non potest oppositione "classium", ita rei oeconomicae rectus ordo non potest permitti libero virium certamini.

Liberum certamen, quamquam dum certis finibus contineatur, aequum sit et sane utile, rem oeconomicam dirigere plane nequit; id quod eventus satis superque comprobavit, postquam pravi individualistici spiritus placita exsecutioni sunt mandata....

to furnish help to the members of the body social and never destroy and absorb them....

Therefore, those in power should be sure that the more perfectly a graduated order is kept among the various associations, in observance of the principle of "subsidiary function", the stronger social authority and effectiveness will be, the happier and more prosperous the condition of the State.

(Cooperation of the various "professions" [*with the overcoming of the competition of opposing "classes"*].) ... The social policy of the State, therefore, must devote itself to the reestablishment of the industries and professions.... But a complete cure will not come until this opposition has been abolished and well-ordered members of the social body—industries and professions—are constituted in which men may have their place, not according to the position each has in the labor market, but according to the respective social functions that each performs. For under nature's guidance it comes to pass that just as those who are joined together by ... the same industry or profession—whether in the economic or other field—form guilds or associations, so that many are wont to consider these self-governing organizations, if not essential, at least natural to civil society....

[Freedom of association.] Moreover, just as inhabitants of a town are wont to found associations with the widest diversity of purposes, which each is quite free to join or not, so those engaged in the same industry or profession will combine with one another into associations equally free for purposes connected in some manner with the pursuit of the calling itself....

We consider it enough to emphasize this one point: People are quite free not only to found such associations, which are a matter of private order and private right, but also in respect to them "freely to adopt the organization and the rules that they judge most appropriate to achieve their purpose".[1] The same freedom must be asserted for founding associations that go beyond the boundaries of individual callings.

(Guiding principle of the economy.) Attention must be given also to another matter that is closely connected with the foregoing. Just as the unity of human society cannot be founded on an opposition of classes, so also the right ordering of economic life cannot be left to a free competition of forces.

While free competition is justified and certainly useful as long as it is kept within certain limits, it clearly cannot direct economic life—a truth that the outcome of the application in practice of the tenets of this evil individualistic spirit has more than sufficiently demonstrated....

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*3740 [1] Cf. encyclical *Rerum novarum*, no. 42 (ASS 23 [1890/1891]: 667 / Leo XIII, *Acta* [Rome] 11:138f.).

[*Principii directivi*] vices oeconomicus potentatus ... multo minus gerere potest, cum hic praeceps quaedam vis et potentia vehemens sit, quae ... regi non potest a se ipso. Altiora igitur et nobiliora exquirenda sunt, quibus hic potentatus severe integreque gubernetur: socialis nimirum iustitia et caritas socialis.

The role [*of guiding principle*] is one that the economic power ... can still less perform, since it is a headstrong power and a violent energy that ... needs to be strongly curbed and wisely ruled. But it cannot curb and rule itself. Loftier and nobler principles—social justice and social charity—must, therefore, be sought whereby this dictatorship may be governed firmly and fully.

*Socialism*

*[215]* Haec edicimus: sive ut doctrina, sive ut factum historicum, sive ut "actio" consideretur socialismus, si vere manet socialismus, etiam postquam veritati et iustitiae in his, quae diximus, concessit, componi cum Ecclesiae catholicae dogmatibus non potest: siquidem ipsam societatem fingit a christiana veritate quam maxime alienam.

We make this pronouncement: Whether considered as **3742** a doctrine or a historical fact or a "movement", socialism, if it remains truly socialism, even after it has yielded to truth and justice on the points we have mentioned, cannot be reconciled with the teachings of the Catholic Church because its concept of society itself is utterly foreign to Christian truth.

(Societatem atque hominis indolem socialem fingit alienissima a christiana veritate.) Nam secundum christianam doctrinam homo, sociali natura praeditus, in his terris collocatur, ut in societate et sub auctoritate a Deo ordinata [*cf. Rm 13:1*] vitam ducens, omnes suas facultates in laudem et gloriam Creatoris sui plene excolat evolvatque, atque artis aliusve vocationis suae munere fideliter fungendo temporalem simul et aeternam sibi comparet felicitatem. Socialismus autem, sublimis huius, cum hominis tum societatis, finis penitus ignarus et incuriosus, solius commodi causa humanam consortionem autumat esse institutam....

(The concept of society and the social character of man **3743** completely opposed to Christian truth.) For, according to Christian teaching, man, endowed with a social nature, is placed on this earth so that by leading a life in society and under an authority ordained by God [*cf. Rom 13:1*], he may fully cultivate and develop all his faculties unto the praise and glory of his Creator; and that by faithfully fulfilling the duties of his craft or other calling he may obtain for himself temporal and at the same time eternal happiness. Socialism, on the other hand, wholly ignoring and indifferent to this sublime end of both man and society, affirms that human association has been instituted for the sake of material advantage alone....

*[216]* (Catholicus et socialista pugnantia dicunt.) Quodsi socialismus, ut omnes errores, aliquid in se veritatis admisit (quod quidem Summi Pontifices numquam sunt inficiati), nititur tamen doctrina de humana societate, ipsi propria, a vero Christianismo absona. Socialismus religiosus, socialismus christianus pugnantia dicunt: nemo potest simul catholicus probus esse et veri nominis socialista....

(Catholic and socialist are contradictory.) If socialism, **3744** like all errors, contains some truth (which, moreover, the supreme pontiffs have never denied), it is based nevertheless on a theory of human society peculiar to itself and irreconcilable with true Christianity. Religious socialism and Christian socialism are contradictory terms; no one can be at the same time a good Catholic and a true socialist....

## 3748: Response of the Sacred Penitentiary, July 20, 1932

*Ed.:* F. Hürth: TD ser. theol. 25, 2nd ed. (1953), 101f.

*The Exclusive Use of Non-fertile Times*

*Qu.:* An licita in se sit praxis coniugum, qui, cum ob iustas et graves causas prolem honesto modo evitare malint, ex mutuo consensu et motivo honesto a matrimonio utendo abstinent praeterquam diebus, quibus secundum quorundam recentiorum theoremata [*scl. Ogino-Knaus*] ob rationes naturales conceptio haberi non potest?

*Question:* Is the practice in itself permitted whereby **3748** spouses, preferring to avoid procreation for just and serious reasons in a moral manner, by mutual consent and a worthy motive, abstain from marital relations except on those days when, following the arguments of certain recent experts [*namely, Ogino-Knaus*], conception cannot happen because of natural reasons?

*Resp.:* Provisum est per Resp. S. Paenitentiariae, 16. Iun. 1880 [**3148*].

*Response:* It is already provided for by the Response of the Sacred Penitentiary of June 16, 1880 [**3148*].

## 3750–3751: Response of the Biblical Commission, July 1, 1933

*Ed.:* AAS 25 (1933): 344 / EnchB nos. 513f.

*The Interpretation of Psalm 16:10f., Matthew 16:26, and Luke 9:25*

**3750** *Qu. 1:* Utrum viro catholico fas sit, maxime data interpretatione authentica Principum Apostolorum [*Act 2:24–33; 13:35–37*], verba Psalmi 15:10–11: "Non derelinques animam meam in inferno, nec dabis sanctum tuum videre corruptionem. Notas mihi fecisti vias vitae", sic interpretari, quasi auctor sacer non sit locutus de resurrectione Domini Nostri Iesu Christi?

*Resp.:* Negative.

*Question 1:* Especially considering the authentic interpretation of the prince of the apostles [*Acts 2:24–33; 13:35–37*], may a Catholic interpret the words of Psalm 16:10–11, "You will not leave my soul in the netherworld or let your holy one see corruption. You have made known to me the path of life", as if the sacred author had not spoken of the Resurrection of our Lord Jesus Christ.

*Response:* No.

**3751** *Qu. 2:* Utrum asserere liceat verba Iesu Christi, quae leguntur apud *S. Matthaeum* 16:26: "Quid prodest homini, si mundum universum lucretur, animae vero suae detrimentum patiatur? Aut quam dabit homo commutationem pro anima sua?", et pariter ea, quae habentur apud *S. Lucam* 9:25: "Quid enim proficit homo, si lucretur universum mundum, se autem ipsum perdat et detrimentum sui faciat?", sensu litterali non respicere aeternam salutem animae, sed solum vitam temporalem hominis, non obstantibus ipsorum verborum tenore eorumque contextu, necnon unanimi interpretatione catholica?

*Resp.:* Negative.

*Question 2:* May one assert that the words of Jesus Christ that one reads in *St. Matthew* 16:26, "What will it profit a man, if he gains the whole world and forfeits his soul? Or what shall a man give in return for his soul?" and *St. Luke* 9:25, "What does it profit a man if he gains the whole world and loses or forfeits himself?" do not refer, in the literal sense, to the eternal salvation of the soul, but only to the temporal life of man, notwithstanding the meaning of the words themselves and their context, as also the unanimous interpretation of Catholics.

*Response:* No.

## 3755–3758: Encyclical *Ad catholici sacerdotii*, December 20, 1935

*Ed.:* AAS 28 (1936): 10–19.

*The Effects of Priestly Ordination*

**3755** Minister Christi sacerdos: divini igitur Redemptoris quasi instrumentum est, ut mirabilem eius operam, quae superna efficacitate universum hominum convictum redintegrans, eum ad excellentiorem cultum traduxit, per tempora persequi valeat. Quin immo ipse, quod iure meritoque dicere sollemne habemus, "alter est Christus", cum eius gerat personam secundum illud: "Sicut misit me Pater, et ego mitto vos" [*Io 20:21*]....

The priest ⟨is⟩ the minister of Christ, an instrument, that is to say, in the hands of the Divine Redeemer. He continues the work of the redemption in all its world-embracing universality and divine efficacy, that work which wrought so marvelous a transformation in the world. Thus the priest, as is said with good reason, is indeed "another Christ"; for, in some way, he is himself a continuation of Christ: "As the Father has sent me, even so I send you" [*Jn 20:21*]....

**3756** *[15]* ... Istiusmodi potestates, peculiari sacramento sacerdoti collatae, cum ex indelebili forma oriantur eius animo impressa, qua, illius instar, cuius sacerdotium participat, "sacerdos in aeternum" [*Ps 109:4*] factus est, non caducae sunt ac fluxae, sed stabiles atque perpetuae. Etiamsi, ob humanam infirmitatem, in errores sit et in dehonestamenta prolapsus, numquam tamen sacerdotalem hanc formam suo ex animo delere poterit.

... These august powers are conferred upon the priest in a special sacrament designed to this end: they are not merely passing or temporary in the priest, but are stable and perpetual, united as they are with the indelible character imprinted on his soul whereby he becomes "a priest for ever" [*Ps 110:4*], whereby he becomes like unto him in whose eternal priesthood he has been made a sharer. Even if, through human frailty, he has fallen into error and disgrace, nevertheless, he can never erase this priestly character from his soul.

Ac praeterea ... nova etiam peculiarique gratia, peculiarique ope adaugetur, per quas quidem—si modo divinitus efficienti caelestium donorum virtuti, adiutrici

But along with this ... the priest receives new and special grace with special helps. Thereby, if only he will loyally further, by his free and personal cooperation, the

liberaque opera sua, fideliter obsecundaverit—digne profecto nec deiectus animo poterit arduis suscepti ministerii officiis respondere....

divinely powerful action of the grace itself, he will be able worthily to fulfill all the duties, however arduous, of his lofty calling....

*Liturgical Prayers*

*[18]* ... Sacerdos denique, hac etiam in re Iesu Christi munus persequens, qui "erat pernoctans in oratione Dei" [*Lc 6:12*] et semper vivit ad interpellandum pro nobis [*cf. Hbr 7:25*], publicus ex officio exstat ad Deum pro nobis deprecator: eidem in mandatis est non modo proprium verumque altaris sacrificium Ecclesiae nomine caelesti Numini offerre, sed etiam "sacrificium laudis" [*Ps 49:14*] communesque preces; is nempe psalmis, supplicationibus et canticis, quae magna ex parte a sacris Litteris mutuatur, quotidie iterum atque iterum debitum Deo adorationis munus persolvit, atque necessarium eiusmodi impetrationis officium pro hominibus perficit....

... Finally, the priest, in another way, follows the **3757** example of Christ. Of him it is written that "all night he continued in prayer to God" [*Lk 6:12*] and "always lives to make intercession for us" [*cf. Heb 7:25*], and, like him, the priest is public and official intercessor for us before God; he has the duty and commission of offering to God in the name of the Church, over and above sacrifice strictly so-called, the "sacrifice of praise" [*Ps 50:14*], in public and official prayer; for several times each day with psalms, prayers, and hymns taken in great part from the inspired books, he pays to God this dutiful tribute of adoration and thus performs his necessary office of interceding for mankind....

Si vel privata supplicatio tam sollemnibus pollet magnisque a Iesu Christo datis pollicitationibus [*cf. Mt 7:7–11; Mc 11:24; Lc 11:9–13*], at preces, quae Ecclesiae *[19]* nomine, dilectae nempe Redemptoris sponsae, ex officio funduntur, maiore procul dubio vi virtuteque fruuntur.

If Jesus Christ made such magnificent and solemn **3758** promises even to private prayers [*cf. Mt 7:7–11; Mk 11:24; Lk 11:9–13*], how much stronger and more powerful must be that prayer which is said *ex officio* in the name of the Church, the beloved Spouse of the Savior?

## 3760–3765: Response of the Holy Office, August 11, 1936

The response refers to the "Law for the Prevention of Offspring with Hereditary Diseases" issued by the National-Socialist government on July 14, 1933.

*Ed.:* Pastor Bonus 4 (Rome, 1940): 223f. / F. Hürth: TD ser. theol. 25, 2nd ed. (1953), 115.

*Sterilization*

*Expos.:* ... Chirurgica operatio, qua sterilizatio obtinetur, non quidem est "actio intrinsece mala quoad substantiam actus" et ideo licita esse potest, si quando ad salutem et sanitatem curandam est necessaria. Si autem ideo peragitur, ut prolis procreatio impediatur, est "actio intrinsece mala ex defectu iuris in agente", cum neque homo privatus neque auctoritas publica directum in membra corporis dominium habeat quod *eo usque extendatur.*

*Explanation:* ... A surgical operation through **3760** which sterilization results is not, of course, "an action intrinsically evil in respect to the substance of the act" and, therefore, can be licit if it is at any time necessary for establishing health and well-being. If, however, it is undertaken for the motive of impeding the procreation of children, it is "an intrinsically evil act from the absence of the right to do such a thing", since neither a private person nor public authority has a direct dominion over the members of the body *that extends to such a point.*

Haec a Summo Pontifice explicitis verbis proposita doctrina ex integro ad legem sterilizationis, de qua agitur, applicanda est. Quod vero hac lege proles manca arcenda praescribatur ob finem mere eugenicum, vel potius ad praecavenda damna oeconomica aut talia alterius generis mala, ad rem id non facit, neque supplet defectum iuris in agente, propterea praescripta sterilizationis operatio dici debet et est intrinsece iniusta.

This teaching, set forth by the explicit words of **3761** the supreme pontiff, is to be applied completely to the law of sterilization under consideration. In truth, that through this law the prevention of handicapped offspring is mandated for a purely eugenic purpose or, rather, to prevent economic losses or similar ills of this kind changes nothing in the matter, nor does it make up for the absence of the right to do such a thing; for this reason, the above-mentioned operation of sterilization must be said to be and is intrinsically unjust.

**3762** Licet ergo *finis* legis qui est: procurare valetudinem et robur futurae prolis, et arcere prolem mancam, improbandus non sit, reprobari debet ex integro legis *obiectum,* id est *medium* quod ad finem obtinendum praescribitur.

Therefore, even if the *end* of the law—which is to procure the well-being and strength of future offspring and to prevent offspring with defects—is not to be condemned, the *object* of the law, that is, the *means* prescribed for achieving the end, must be completely condemned.

[*His consideratis, S. Officium 15. Iulii 1936 Resp. dedit:*]

[*In consideration of these ⟨remarks⟩, on July 15, 1936, the Holy Office issued this response:*]

**3763** 1) Sterilizatio, eum in finem facta, ut proles arceatur, est actio intrinsece mala ob defectum iuris in agente; quapropter ipsa lege naturae prohibetur, sive auctoritate privata sive auctoritate publica sit peragenda.

1. Sterilization, done for the purpose of preventing offspring, is an intrinsically evil act from the absence of the right in the one who acts; wherefore, it is prohibited by the natural law itself whether it be carried out by private authority or by public authority.

**3764** 2) ... "Lex ad praecavendam prolem transmissione hereditaria mancam" in quantum huiusmodi sterilizationem sive petendam sive exsequendam praescribit, est *vero* bono communi contraria, iniusta, neque ullam in conscientia gignere potest obligationem.

2. ... "The law for the prevention of offspring with hereditary diseases", inasmuch as it prescribes such a sterilization, whether it be requested or required, is contrary to the *true* common good, unjust, and incapable of producing any obligation in conscience.

**3765** 3) Hanc legem approbare, commendare, auctoritative per sententiam iudicialem ad casum particularem applicare in ordine ad sterilizationem exsequendam, item approbare ... sterilizationem ipsam in ordine ad prolem praecavendam: est approbare ... rem intrinsece malam, ideoque est inhonestum et illicitum.

3. To approve this law, to recommend it, or to apply it authoritatively by means of a juridical decision for the purpose of carrying out sterilization in a particular case, like approving ... sterilization itself for the purpose of preventing offspring, means approving ... something intrinsically evil ... and is, therefore, disgraceful and illicit.

## 3771–3774: Encyclical *Divini Redemptoris*, March 19, 1937

*Ed.:* AAS 29 (1937): 78–92.

### *The Rights of Individual Men and of States*

**3771** [*Homini*] spiritualis atque immortalis animus inest; idemque, quemadmodum persona est mirandis prorsus corporis mentisque dotibus a summo Creatore praedita, ita reapse "microcosmos" ex veterum scriptorum sententia ea de causa vocari potest, quod inanimarum immensitatem rerum longissime evincit ac superat. Non modo in hac mortali vita, sed in perpetuo etiam mansura supremus ei finis est unice Deus; et cum per sanctitatis effectricem gratiam ad filii Dei dignitatem evectus sit, in mystico Iesu Christi corpore cum divino regno coniungitur.

[*Man*] has a spiritual and immortal soul. He is a person, marvelously endowed by his Creator with gifts of body and mind. He is a true "microcosm", as the ancients said, a world in miniature, with a value far surpassing that of the vast inanimate cosmos. God alone is his last end, in this life and the next. By sanctifying grace he is raised to the dignity of a son of God and incorporated into the kingdom of God in the Mystical Body of Jesus Christ.

Quod consequens est, multiplicia ei impertiit caeleste numen ac varia munera: ut vitae corporisque integritatis iura; ut iura itidem cum res adipiscendi necessarias tum ad finem ultimum via rationeque contendendi sibi a Deo propositum; ut denique iura et ineundae societatis et privata bona possidendi et eorum fruendi usu.

In consequence, he has been endowed by God with many and varied prerogatives: the right to life, to bodily integrity, to the necessary means of existence; the right to tend toward his ultimate goal in the path marked out for him by God; the right of association, and the right to possess and use property.

Praeterea, ut maritale coniugium, ita eius naturalis usus ex divina ordinatione oriuntur; itemque domestici convictus constitutio *[79]* eiusque praecipua munera non ex humano arbitrio neque ex oeconomicis rationibus, sed a summo ipso omnium Creatore proficiscuntur....

In addition, just as matrimony and the right to its natural use are of divine origin, so likewise are the constitution and fundamental prerogatives of the family fixed and determined by the Creator, not by human arbitration or economic factors....

At Deus pari modo hominem ad civilem consortionem natum conformatumque voluit, quam profecto sua ipsius natura postulat. Societas enim ex divini Creatoris consilio naturale praesidium est, quo quilibet civis possit ac debeat ad propositam sibi metam assequendam uti; quandoquidem Civitas homini, non homo Civitati exsistit.

Id tamen non ita intelligendum est, quemadmodum ob suam *individualismi* doctrinam *Liberales* quos vocant asseverant; qui quidem communitatem immoderatis singulorum commodis inservire iubent: se ita potius, ut omnes, ex eo quod cum societate composito ordine copulantur, terrenam possint per mutuam navitatis conspirationem veri nominis prosperitatem attingere; utque per humanum consortium privatae illae publicaeque animi dotes hominibus natura insitae floreant ac vigeant, quae temporarias peculiaresque utilitates exsuperant, divinamque praeferunt in civili ordinatione perfectionem, quod quidem in singulis hominibus contingere ullo modo nequit. Quod idcirco etiam homini inservit, ut hanc divinae perfectionis imaginem agnoscat acceptamque Creatori referat....

But God has likewise destined man for civil society **3772**
according to the dictates of his very nature. In the plan of the Creator, society is a natural means that man can and must use to reach his destined end. Society is for man and not vice versa.

This must not be understood in the sense of *liberalistic individualism*, which subordinates society to the selfish use of the individual; but only in the sense that by means of an organic union with society and by mutual collaboration the attainment of earthly happiness is placed within the reach of all. In a further sense, it is society that affords the opportunities for the development of all the individual and social gifts bestowed on human nature. These natural gifts have a value surpassing the immediate interests of the moment, for in society they reflect the divine perfection, which would not be true were man to live alone. But on final analysis, even in this latter function, society is made for man, that he may recognize this image of the divine perfection and refer what he has received back to the Creator....

Iamvero, quemadmodum homo officia illa repudiare non potest, quibus Dei iussu civili societati obstringitur, atque adeo publicae rei moderatores iure pollent, si idem obtemperationi huic non legitime obsistit, eum ad officium persolvendum coërcendi; ita pari modo societas iis iuribus civem spoliare non potest a Creatore Deo eidem impertitis, quorum praestantiora *[80]* supra breviter attigimus, neque eorumdem usum ex arbitrio impossibilem reddere. Quapropter e mentis nostrae ratione oritur eidemque consentaneum est, ut terrenae res omnes homini usui utilitatique sint, ideoque per eum ad Creatorem referantur....

Man cannot be exempted from his divinely imposed **3773**
obligations toward civil society, and the representatives of authority have the right to coerce him when he refuses without reason to do his duty. Society, on the other hand, cannot defraud man of his God-granted rights, the most important of which We have indicated above. Nor can society arbitrarily void these rights by making their use impossible. It is therefore according to the dictates of reason that ultimately all material things should be ordained to man as a person, that through his mediation they may find their way to the Creator....

Dum igitur *Communistarum* effata personam humanam ita extenuant, ut civium cum societate necessitudines praepostere subvertant, humana mens, contra, ac divina revelatio eam tam sublime extollunt.

Decessor Noster felicis recordationis Leo XIII de oeconomicis socialibusque rationibus deque operariorum causa ... effectrices normas edidit;[1] quas Nos quidem ... nostrorum temporum condicionibus necessitatibusque accommodavimus.[2] In quibus Litteris ... de peculiari privatarum possessionum natura, ad singulos et ad societatem quod attinet, distincte definiteque et humani laboris iura dignitatemque designavimus et mutuas eorum auxilii adiumentique necessitudines, qui vel rem impertiunt vel dant operam, et mercedem denique, quae opificibus ex districta iustitia debetur, sibi suaeque familiae necessaria.

While *Communism* impoverishes human personality by inverting the terms of the relation of man to society, to what lofty heights is man not elevated by reason and revelation!

Our predecessor of happy memory, Leo XII, set forth ... the operative principles concerning the social-economic order as well as concerning the question of works;[1] now We have ... adapted these ⟨principles⟩ to present needs and circumstances.[2] In this letter ..., concerning the individual and social character of private property, We have explained clearly and definitely the right and dignity of labor, the relations of mutual aid and collaboration that should exist between those who possess capital and those who work, the salary due in strict justice to the worker for himself and for his family.

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*3773 [1] Cf. encyclical *Rerum novarum*, May 15, 1891 (cf. *3265–3271).
[2] Cf. encyclical *Quadragesimo anno*, May 15, 1931 (cf. * 3725–3744).

*Social Justice*

**3774** *[92]* Verum enim vero, praeter iustitiam, quam commutativam vocant, socialis etiam iustitia colenda est, quae quidem ipsa officia postulat, quibus neque artifices neque heri se subducere possunt. Atqui socialis iustitiae est id omne ab singulis exigere, quod ad commune bonum necessarium sit.

Ut autem, ad quamlibet viventis corporis compagem quod attinet, in universum consultum non est, nisi singulis membris ea omnia tribuantur, quibus eadem indigeant ad suas partes explendas; ita, ad communitatis constitutionem temperationemque quod pertinet, totius societatis bono prospici non potest, nisi singulis membris, hominibus videlicet personae dignitate ornatis, illud omne impertiatur, quod iisdem opus sit, ad sociale munus cuiusque suum exercendum.

Si igitur iustitiae sociali provisum fuerit, ex oeconomicis rebus uberes enascentur actuosae navitatis fructus, qui in tranquillitatis ordine maturescent, Civitatisque vim firmitudinemque ostendent; quemadmodum humani corporis valetudo ex imperturbata, plena fructuosaque eius opera dignoscitur.

Neque satis sociali iustitiae factum erit, nisi opifices et sibimet ipsis et familiae cuiusque suae victum tuta ratione ex accepta, rei consentanea, mercede praebere poterunt; nisi iisdem facultas dabitur modicam quamdam fortunam sibi comparandi, ad illud communis paupertatis ulcus vitandum, quod tam late diffunditur; nisi denique opportuna erunt in eorum commodum inita consilia, quibus iidem, per publica vel privata cautionis instituta, suae ipsorum senectuti, infirmitati operisque vacationi consulere queant.

In reality, besides commutative justice, there is also social justice with its own set obligations, from which neither employers nor workingmen can escape. Now it is of the very essence of social justice to demand from each individual all that is necessary for the common good.

But just as in the living organism it is impossible to provide for the good of the whole unless each single part and each individual member is given what it needs for the exercise of its proper functions, so it is impossible to care for the social organism and the good of society as a unit unless each single part and each individual member—that is to say, each individual man in the dignity of his human personality—is supplied with all that is necessary for the exercise of his social functions.

If social justice be satisfied, the result will be an intense activity in economic life as a whole, pursued in tranquility and order. This activity will be proof of the health of the social body, just as the health of the human body is recognized in the undisturbed regularity and perfect efficiency of the whole organism.

But social justice cannot be said to have been satisfied as long as workingmen are denied a salary that will enable them to secure proper sustenance for themselves and for their families; as long as they are denied the opportunity of acquiring a modest fortune and forestalling the plague of universal poverty; as long as they cannot make suitable provision through public or private insurance for old age, for periods of illness and unemployment.

## 3775–3776: Encyclical *Firmissimam constantiam* to the Bishops of the United States of Mexico, March 28, 1937

In this letter, Pius XI treats the oppression of the Church in Mexico and the Christian right to resistance. The pope already had taken a position against the persecution of the Church in Mexico in the encyclical *Acerba animi anxietudo* of September 29, 1932 (AAS 24 [1932]: 321–32).

*Ed.:* AAS 29 (1937): 196f.

*Resistance against the Abuses of Civil Power*

**3775** Docuistis, Ecclesiam, etiam cum gravi suo incommodo, pacis atque ordinis fautricem esse, omnemque iniustam rebellionem vel violentiam contra constitutas potestates condemnare. Ceterum apud vos affirmatum quoque est, si quando potestates ipsae iustitiam ac veritatem manifeste impugnent, ita ut vel fundamenta auctoritatis evertant, non videri cur improbari debeant cives illi, qui in unum coalescant ad tuendos semet ipsos nationemque servandam, licita atque idonea auxilia adhibentes contra eos, qui imperio abutantur ad rem publicam labefactandam.

You have more than once recalled to your faithful that the Church protects peace and order, even at the cost of grave sacrifices and that she condemns every unjust insurrection or violence against constituted powers. On the other hand, among you it has also been said that, whenever these powers arise against justice and truth even to destroying the very foundations of authority, it is not to be seen how those citizens are to be condemned who unite to defend themselves and the nation, by licit and appropriate means, against those who make use of public power to bring it to ruin.

Quod si huius quaestionis solutio a singularibus rerum adiunctis necessario pendet, nonnulla tamen principia sunt in lumine collocanda:

1. Vindicationes eiusmodi rationem medii seu finis relativi habent, non finis ultimi atque absoluti. *[197]*

2. Eaedem, tamquam media, esse debent actiones licitae, neque intrinsece malae.

3. Cum ipsas ad finem idoneas et adaequatas esse oporteat, eatenus adhibendae sunt, quatenus ad propositum finem ex integro vel ex parte conducant, ita tamen, ut maiora damna communitati et iustitiae non afferant, quam ipsa damna resarcienda.

4. Usus vero talium mediorum et plenum civilium politicorumque iurium exercitium, cum causas quoque ordinis mere temporalis technicique aut violentae defensionis complectantur, non attingunt directe munus Catholicae Actionis, licet ad eandem officium pertineat catholicos viros instruendi ad propria iura recte exercenda, eademque ex communis boni necessitate iustis modis vindicanda.

5. Clerus et Actio Catholica,—cum ob missionem pacis amorisque sibi concreditam omnes homines "in vinculo pacis" [*Eph 4:3*] devincire teneantur,—plurimum ad nationis prosperitatem conferre debent, tum civium classiumque coniunctionem maxime fovendo, tum obsecundando omnibus socialibus inceptis, quae a Christi doctrina moralique lege non discordent.

If the practical solution depends on concrete circumstances, We must, however, on Our part recall to you some general principles, always to be kept in mind, and they are: **3776**

1. That such acts of self-defense have the character of a means, or relative end, not that of an ultimate and absolute end.

2. That, as means, they must be licit actions and not intrinsically evil.

3. That, since they are to be means proportionate to the end, they must be used ⟨only⟩ in the measure in which they serve to obtain or render possible, in whole or in part, the end, and in such manner that they do not cause to the community greater damages than those they seek to repair.

4. That the use of such means and the full exercise of civic and political rights, since they also include matters of a purely material and technical order or violent defense, do not directly concern the task of Catholic Action, even if the duty is incumbent upon it to instruct Catholics to make just use of their rights and to defend them with all legitimate means according as the common good requires.

5. The clergy and Catholic Action, being, by their mission of peace and love, consecrated to uniting all men in "in the bond of peace" [*Eph 4:3*], must contribute to the utmost to the prosperity of the nation by, on the one hand, encouraging most insistently the union of citizens and classes and, on the other hand, promoting all social initiatives that are not opposed to the doctrine of Christ and the moral law.

## PIUS XII: March 2, 1939—October 9, 1958

### 3780–3786: Encyclical *Summi pontificatus,* October 20, 1939

*Ed.:* AAS 31 (1939): 423–38.

*The Natural Law*

Compertum omnino est primum altioremque malorum fontem, quibus hodierna afflictatur civitas, ex eo scatere, quod universalis de morum probitate pernegetur ac reiiciatur norma, cum in privata singulorum vita, tum in ipsa re publica atque in mutuis necessitudinum rationibus, quae inter gentes nationesque intercedunt; ipsa videlicet naturalis lex detrectatione oblivioneque obruitur.

Before all else, it is certain that the radical and ultimate cause of the evils that We deplore in modern society is the denial and rejection of a universal norm of morality as well for individual and social life as for international relations; We mean the disregard, so common nowadays, and the forgetfulness of the natural law itself. **3780**

Haec naturalis lex veluti fundamento innititur Deo, omnipotenti omnium creatore ac patre, eodemque et supremo perfectissimoque legum latore et sapientissimo iustissimoque humanarum actionum vindice. Cum temere aeternum renuitur Numen, iam cuiuslibet honestatis

This natural law has its foundation in God, Almighty Creator and Father of all, supreme and absolute Lawgiver, all-wise and just Judge of human actions. When God is hated, every basis of morality is undermined; the voice of conscience is stilled or at any rate grows very faint, **3781**

principium labat nutans, iamque naturae vox silet vel pedetemptim debilitatur, quae indoctos etiam ac vel eos edocet, qui nondum ad civilis cultus usum pervenerunt, quid fas sit, quid nefas, quid liceat quidque non liceat; eosque admonet se aliquando coram Supremo Iudice de bene maleque factis suis rationem reddituros.

that voice which teaches even to the illiterate and those not yet civilized what is good and what is bad, what lawful, what forbidden, and makes men feel themselves responsible for their actions to a Supreme Judge.

*The Rights of the Nation and the Rights of People*

**3782** *[431]* ... Divina posthabita auctoritate eiusque legis imperio, id necessario consequitur, ut civilis potestas absolutissima nullique obnoxia iura usurpet, quae ad summum Creatorem unice pertinent, utque in eiusdem Creatoris locum suffecta, rem publicam vel civium communitatem efferat quasi supremam totius humanae vitae metam maximamque normam in iuris morumque ordine habendam; atque adeo omnes prohibeat quo*[432]*-minus ad naturalis rationis christianaeque conscientiae praecepta refugiant....

... Once the authority of God and the sway of his law are denied in this way, the civil authority as an inevitable result tends to attribute to itself that absolute autonomy which belongs exclusively to the Supreme Maker. It puts itself in the place of the Almighty and elevates the State or group into the last end of life, the supreme criterion of the moral and juridical order, and therefore forbids every appeal to the principles of natural reason and of the Christian conscience....

*[433]* ... Eo igitur nobilissimo munere fungitur res publica, ut, in nationis vita, privata singulorum incepta et opera recognoscat, temperet atque promoveat, eaque ad commune omnium bonum convenienter dirigat, quod quidem non ex alicuius arbitrio neque solummodo a terrena civilis societatis prosperitate, veluti a primaria ratione sua definiatur, sed ex naturali potius hominis perfectione congruenter provehenda, ad quam civitas ipsa a supremo Creatore, quasi instrumentum atque praesidium, destinatur....

... Hence, it is the noble prerogative and function of the State to control, aid, and direct the private and individual activities of national life so that they converge harmoniously toward the common good. That good can neither be defined according to arbitrary ideas nor can it accept for its standard primarily the material prosperity of society, but rather it should be defined according to the harmonious development and the natural perfection of man. It is for this perfection that society is designed by the supreme Creator as a means and an aid....

**3783** *[437]* ... Opinatio illa, Venerabiles Fratres, quae imperium paene infinitum rei publicae attribuit, non internae tantum nationum vitae et auctioribus componendis incrementis perniciosus error evadit, sed mutuis etiam populorum rationibus detrimentum affert; quandoquidem unitatem illam infringit, qua civitates universae inter se contineantur oportet, gentium iura vi firmitateque exuit, atque, viam sternens ad aliena violanda iura, pacate una simul tranquilleque vivere perdifficile reddit.

Venerable Brothers,... the idea that credits the State with unlimited authority is not simply an error harmful to the internal life of nations, to their prosperity, and to the larger and well-ordered increase in their well-being, but likewise it injures the relations between peoples, for it breaks the unity of supranational society, robs the law of nations of its foundation and vigor, leads to violation of others' rights, and impedes agreement and peaceful intercourse.

**3784** Etenim hominum genus, quamquam ex naturalis ordinis a Deo statuta lege in civium classes disponitur, itemque in nationes civitatesque, quae ad suam quod attinet interni regiminis temperationem, aliae ab aliis non pendent, mutuis tamen in iuridiciali ac morali re vinculis obstringitur, et in universam magnamque coalescit populorum congregationem, quae ad assequendum omnium gentium bonum destinatur, ac peculiaribus regitur normis, quae et unitatem tutantur, et ad res quotidie magis prosperas dirigunt.

A disposition, in fact, of the divinely sanctioned natural order divides the human race into social groups, nations, or States that are mutually independent in organization and in the direction of their internal life. But for all that, the human race is bound together by reciprocal ties, moral and juridical, into a great commonwealth directed to the good of all nations and ruled by special laws that protect its unity and promote its prosperity.

**3785** Iam vero nemo est qui non videat asseverata illa rei publicae iura, absolutissima nullique prorsus obnoxia, legi huic naturali et insitae omnino adversari, eamdemque funditus refellere; itemque patet eadem iura

Now no one can fail to see how the claim to absolute autonomy for the State stands in open opposition to this natural way that is inherent in man—indeed, denies it utterly—and therefore leaves the stability of

illas legitime initas necessitudines, quibus nationes inter se coniunguntur, civitatis moderatorum *[438]* arbitrio permittere, ac praepedire quominus recta habeatur animorum omnium consensio ac mutua adiutricis operae collatio....

international relations at the mercy of the will of rulers, while it destroys the possibility of true union and fruitful collaboration directed to the general good....

Ceterum ius gentium idcirco a divino iure vindicare, ut in rei publicae moderatorum arbitrio veluti fundamento unice innitatur, nihil aliud significat quam illud ipsum ex honoris sui suaeque firmitatis solio detrudere, idemque nimio concitatoque privati publicique commodi studio permittere, quod non alio contendit, nisi ut propria iura efferat, aliena deneget.

But, on the other hand, to tear the law of nations from **3786** its anchor in divine law, to base it on the autonomous will of States, is to dethrone that very law and deprive it of its noblest and strongest qualities. Thus it would stand abandoned to the fatal drive of private interest and collective selfishness exclusively intent on the assertion of its own rights and ignoring those of others.

### 3788: Decree of the Holy Office, February 21 (24), 1940

With this decree, direct sterilization, including that carried out for eugenic purposes, is prohibited. The decree of March 21, 1931 (AAS 23 [1931]: 118f.), which is cited here, states that sterilization "is to be totally rejected and regarded as false and condemned" (esse omnino improbandam et habendam pro falsa et damnata), making reference, in the process, to the encyclical *Casti connubii* of Pius XI (*3722). In his *Allocution to Midwives* of October 29, 1951, and at the International Symposium of Medical Genetics of September 7, 1953, Pius XII added the further specification that the general prohibition refers [also] to the sterilization of the innocent (AAS 43 [1951]: 843f.; 45 [1953]: 606).

*Ed.:* F. Hürth: TD ser. theol. 25, 2nd ed. (1953), 116 / AAS 32 (1940): 73.

*Sterilization*

*Qu.:* An licita sit directa sterilizatio sive perpetua sive temporanea, sive viri sive mulieris?

*Resp. (confirmata a Summo Pontifice, 22. Febr.):* Negative, et quidem prohiberi lege naturae, eamque, quod sterilizationem eugenicam attinet, *Decreto* 21. Mart. 1931 reprobatam iam esse.

*Question:* Is direct sterilization of a man or a woman, **3788** whether perpetual or temporary, permitted?

*Response (confirmed by the supreme pontiff on February 22):* No, it is indeed prohibited by the natural law, and as for eugenic sterilization, it has already been condemned in the decree of March 21, 1931.

### 3790: Decree of the Holy Office, November 27 (December 2), 1940

*Ed.:* AAS 32 (1940): 553f.

*The Direct Killing of the Innocent by the Order of Public Authority*

*Qu.:* Num licitum sit, ex mandato auctoritatis publicae, directe occidere eos, qui, quamvis nullum crimen morte dignum commiserint, tamen ob defectus psychicos vel physicos nationi prodesse iam non valent eamque potius gravare eiusque vigori ac robori obstare censentur? *[554]*

*Resp. (confirmata a Summo Pontifice, 1. Dec):* Negative, cum sit iuri naturali ac divino positivo contrarium.

*Question:* Is it permitted, by the order of public **3790** authority, to kill directly those who, although they have committed no crime worthy of death, nevertheless, by reason of physical or psychological defect, are no longer useful to the nation and who, furthermore, are thought to be a burden and an obstacle to its vigor and strength?

*Response (confirmed by the supreme pontiff on December 1):* No, since it is contrary to the natural law and to divine positive law.

### 3792–3796: Letter of the Biblical Commission to the Italian Bishops, August 20, 1941

The priest Dolindo Ruotolo had anonymously presented his writing entitled *Un gravissimo pericolo per la Chiesa e per le anima: Il sistema critico-scientifico nello studio e nell'interpretazione della Sacra Scrittura, le sue deviazioni funeste e le sui aberrazioni* (A very serious danger for the Church and for souls: The critical-scientific system in the study and interpretation of Sacred Scripture, its drastic deviations and its aberrations) to the pope and the curia. As can be seen from the title, the author attacks the scientific study of Sacred Scripture. He contrasts it with the meditation on Scripture according to its "spiritual" sense, as he had practiced in a work published under the pseudonym Dain Cohenel: *La sacra Scrittura: Psicologia, commento, meditazione* (Sacred Scripture: Psychology, commentary, meditation) (placed on the Index on November 13, 1940). The secretary of the Biblical Commission, Jacques M. Vosté, O.P., argued in favor of exegetical science. The pope confirmed the letter on August 16, 1941.

*Ed.:* AAS 33 (1941): 466–69 / A. Vaccari, *Lo studio della Sacra Scrittura: Lettere della Pontificia Commissio Biblica* (Rome, 1943), 24–29 / EnchB nos. 524–27.

*The Literal and Spiritual Sense of Sacred Scripture*

**3792** (1) L'anonimo benchè affermi *pro forma* che il senso letterale è la "base dell'interpretazione biblica",[1] di fatto preconizza una esegesi assolutamente soggettiva e allegorica.... Ora se è proposizione di fede da tenersi per principio fondamentale, che la Sacra Scrittura contiene, oltre al senso letterale, un senso spirituale o tipico, come ci è insegnato dalla pratica di Nostro Signore e degli Apostoli, tuttavia non ogni sentenza o racconto contiene un senso tipico, e fu un eccesso grave della scuola alessandrina di voler trovare dappertutto un senso simbolico, anche a danno del senso letterale e storico.

Il senso spirituale o tipico, oltre che fondarsi sopra il senso letterale, deve provarsi sia dall'uso di Nostro Signore, degli Apostoli o degli scrittori ispirati, sia dall'uso tradizionale dei santi Padri e della Chiesa, specialmente nella sacra liturgia, perchè *[467]* "lex orandi, lex credendi" [*cf.* *246].

Un'applicazione più larga dei testi sacri potrà bensi giustificarsi collo scopo dell'edificazione in omilie ed in opere ascetiche; ma il senso risultante anche dalle accomodazioni più felici, quando non sia comprovato com'è detto sopra, non si può dire veramente e strettamente senso della Bibbia nè che fu da Dio ispirato all'agiografo.

**3793** Invece l'anonimo, che non fa veruna di queste distinzioni elementari, vuole imporre le elucubrazioni della sua fantasia come senso della Bibbia, come "vere comunioni spirituali della sapienza del Signore",[1] e miscognoscendo la capitale importanza del senso letterale, calunnia gli esegeti cattolici di considerare "*solo* il senso letterale" e di considerarlo "a modo umano, prendendolo *solo* materialmente, per quello che suonano le parole."[2]...

Egli rigetta in tal modo la regola d'oro dei dottori della Chiesa, cosi chiaramente formulata dall'Aquinate: "Omnes sensus fundantur super unum, scilicet litteralem, ex quo *solo* potest trahi argumentum";[3] regola che i Sommi Pontefici sancirono e consacrarono quando prescrissero che, prima di tutto, si cerchi con ogni cura il senso letterale. Cosi p. e. Leone XIII ...: "Propterea cum studio perpendendi quid ipsa verba valeant, quid consecutio rerum velit, quid locorum similitudo aut talia

(1) The anonymous author, even though he affirms *pro forma* that the literal sense is the "basis for biblical interpretation",[1] in reality promotes a type of exegesis that is absolutely subjective and allegorical.... Now, even though it is a proposition of faith to hold as a fundamental principle that Sacred Scripture contains a spiritual or typological sense over and above its literal sense, as we are taught by the practice of our Lord and of the apostles, nevertheless, not every sentence or story contains a typological sense. In fact, it was a serious exaggeration of the school of Alexandria to seek to find a symbolic sense everywhere, even at the expense of the literal and historical sense.

The typological or spiritual sense, besides being based on the literal sense, must also be corroborated either by the usage of our Lord, the apostles, or the inspired authors or by the traditional usage of the holy Fathers and of the Church, especially in the sacred liturgy, because "the rule of prayer ⟨is⟩ the rule of belief" [*cf.* *246].

A wider application of the sacred texts could indeed be justified for the purpose of edification in homilies and ascetical works, but the meaning that results from even the most felicitous accommodations, when not corroborated by what was said above, cannot truly and strictly be said to be the meaning of the Bible or that which God inspired in the sacred writer.

Instead, the anonymous author, who does not make any of these elementary distinctions, would like to impose the musings of his imagination as the meaning of the Bible, as "true spiritual communion from the wisdom of the Lord",[1] and, misunderstanding the capital importance of the literal sense, he calumniates Catholic exegetes for considering "*only* the literal sense" and for considering it "in a human manner, taking it *only* materially, according to how the words read".[2]...

In this way, he rejects the golden rule of the Doctors of the Church, so clearly formulated by Aquinas: "All the meanings are founded on one, that is, the literal, from which *alone* can an argument be drawn",[3] a rule sanctioned and consecrated by the supreme pontiffs when they prescribed that, before all else, one should search carefully for the literal meaning. Thus, for example, Leo XIII ...: "While weighing the meaning of words, the connection of ideas, the parallelism of passages,

*3792 [1] D. Ruotolo, *Un gravissimo pericolo* 6.
*3793 [1] Ibid., 45.
[2] Ibid., 11.
[3] Thomas Aquinas, *Summa theologiae* I, q. 1, a. 10 ad 1 (Editio Leonina 4:25b).

cetera, externa quoque appositae eruditionis illustratio societur"[4] ... [*Citatur et Augustini praeceptio* *3284[2]].

Cosi pure Benedetto XV...: "Ipsa Scripturae verba perdiligenter consideremus, ut certo constet, quidnam sacer scriptor dixerit";[5] dove ... raccomanda che gli esegeti "*modeste temperateque* e litterali sententia ad altiora exsurgant".[6]

Ambedue finalmente i Sommi Pontefici ... insistono, con le stesse parole di S. Girolamo, sul dovere dell'esegeta: "commentatoris officium esse, non quid ipse velit, sed quid sentiat ille, quem interpretatur, exponere."[7]

and the like, we should by all means make use of such illustrations as can be drawn from apposite erudition of an external sort; but this should be done with caution."[4] [*The teaching of Augustine is also cited,* *3284[2].]

So, too, Benedict XV ...: "We should very diligently examine the words of Scripture themselves in order to be completely certain about what the sacred writer has actually said";[5] whence ... he advises exegetes to move "*with measure and discretion* from the literal sense to more elevated interpretations".[6]

Finally, both supreme pontiffs ... insist on the duties of exegetes with the same words of St. Jerome: "The duty of a commentator is not to expound on what he himself may desire, but rather on what ⟨the author⟩ he is interpreting thinks."[7]

*The Meaning of the Tridentine Decree on the Authority of the Vulgate*

*[468]* (2) ... Il Concilio Tridentino, contro la confusione cagionata dalle nuove traduzioni in latino e in vernacolo allora propalate, volle sancito l'uso pubblico, nella Chiesa Occidentale, della versione latina comune giustificandolo dall'uso secolare fattone dalla Chiesa stessa, ma non pensò per nulla menomare l'autorità delle versioni antiche adoperate nelle Chiese Orientali, di quella segnatamente dei LXX usata dagli stessi Apostoli, e meno ancora l'autorità dei testi originali, e resistette ad una parte dei Padri, che volevano l'uso esclusivo della Volgata come sola autorevole.

Ora l'anonimo sentenzia che in virtù del decreto Tridentino si possiede nella versione latina un testo dichiarato superiore a tutti gli altri, rimprovera agli esegeti di voler interpretare la Volgata coll'aiuto degli originali e delle altre versioni antiche. Per lui il decreto dà la "certezza del Sacro Testo", cosi che la Chiesa non ha bisogno di "ancora ricercare l'autentica lettera di Dio",[1] e ciò non soltanto *in rebus fidei et morum,* ma in tutti i rispetti (anche letterari, geografici, cronologici, ecc.)....

Ebbene tale pretesa non è soltanto contro il senso comune, il quale non accetterà mai che una versione possa essere superiore al testo originale, ma è anche contro la mente dei Padri del Concilio, quale appare dagli Atti; il Concilio anzi fu consapevole della necessità

(2) ... The Council of Trent sought to sanction the **3794** public use in the Western Church of the common Latin translation, over against the confusion stirred up by new Latin and vernacular translations being disseminated at that time, justifying this by the centuries of its use by this same Church, but it did not intend in any way to diminish the authority of the ancient translations in use in the Oriental Churches, particularly that of the Septuagint used by the apostles themselves, and even less that of the original texts. The ⟨council⟩ resisted a party of the Fathers ⟨of Trent⟩ that wanted exclusive use of the Vulgate as the only authoritative version.

Now the anonymous author, on the contrary, is of the opinion, in virtue of the Tridentine decree, that in the Latin translation we have a text that has been declared superior to all others, ⟨and⟩ he reproves exegetes for wishing to interpret the Vulgate with the assistance of the original and other ancient versions. For him, the decree gives the "certitude of the sacred text", so that the Church has no need to "continue to search for the authentic Word of God",[1] and not only *in matters of faith and morals,* but in all aspects (even literary, geographical, chronological, and so on)....

Such an assertion goes not only against common **3795** sense, which would never accept ⟨the idea⟩ that a translation could be superior to the original text, but it is also in contrast to the mind of the council Fathers, as can be seen in the ⟨council⟩ Acts; indeed, the council

*3793 [4] Leo XIII, encyclical *Providentissimus Deus* (EnchB no. 108).
[5] Benedict XV, encyclical *Spiritus Paraclitus* (EnchB no. 485).
[6] Ibid., no. 486.
[7] Jerome of Stridon, *Epistula ad Pammachium* 17, 7 (CSEL 54:381$_{7-9}$ [= letter 49] / PL 22 [1864]: 507 [= letter 48] / EnchB nos. 106, 487).

*3794 [1] *Un gravissimo pericolo* 7.

di una revisione e correzione della Volgata medesima, e ne rimise l'esecuzione ai Sommi Pontefici, i quali la fecero, come fecero, secondo la mente dei più autorevoli collaboratori del Concilio stesso, un'edizione corretta dei LXX . . . , e poi ordinarono quella del Vecchio Testamento ebraico e del Nuovo Testamento greco. . . .

was convinced of the need for a revision and correction of the Vulgate itself and entrusted its execution to the supreme pontiffs, who attended to it, as they provided a corrected edition of the Septuagint in accordance with the intentions of the most authoritative collaborators of the council itself . . . and then ordered one of the Hebrew Old Testament and of the Greek New Testament. . . .

Ed è apertamente contro il precetto dell'Enciclica *"Providentissimus":* "Neque tamen non sua habenda erit ratio reliquarum versionum, quas christiana laudavit usurpavitque antiquitas, maxime codicum primigeniorum."[1]

And ⟨the assertion of the anonymous author⟩ is openly against the injunction of the encyclical *Providentissimus*: "At the same time, the other versions that Christian antiquity has approved should not be neglected, more especially the most ancient manuscripts."[1]

**3796** Insomma il Concilio Tridentino dichiarò "autentica" la Volgata in *[469]* senso giuridico, cioè riguardo alla "vis probativa in rebus fidei et morum", ma non escluse affatto possibili divergenze dal testo originale e dalle antiche versioni. . . .

In sum, the Council of Trent declared the Vulgate "authentic" in the juridical sense, that is, with regard to its "probative force in questions of faith and morals", but in fact it did not entirely exclude possible divergences from the original text and the ancient versions. . . .

### 3800–3822: Encyclical *Mystici corporis*, June 29, 1943

This encyclical represents a milestone in the development of modern ecclesiology. Drawing upon biblical affirmations, it runs counter to a merely juridical understanding of the Church.

*Ed.:* AAS 35 (1943): 200–243.

*The Members of the Church*

**3800** *[200]* Sicut in natura rerum non ex qualibet membrorum congerie constituitur corpus, sed organis, uti aiunt, instructum sit oportet seu membris, quae non eundem actum habeant ac sint apto ordine composita: ita Ecclesia ea maxime de causa corpus dicenda est, quod recta consentaneaque coalescit partium temperatione coagmentationeque, ac diversis est sibique invicem congruentibus membris instructa.

As in nature a body is not formed by any haphazard grouping of members but must be constituted of organs, that is, of members, that have not the same function and are arranged in due order, so for this reason above all the Church is called a body: that she is constituted by the coalescence of structurally united parts and that she has a variety of members reciprocally dependent.

[*Reference is made to the description of the Church in Romans 12:4f.*]

**3801** Minime autem reputandum est, hanc ordine digestam seu "organicam", ut aiunt, Ecclesiae corporis structuram solis hierarchiae gradibus absolvi ac definiri, vel, ut opposita sententia tenet, unice ex charismaticis constare; qui quidem donis prodigialibus instructi numquam sunt in Ecclesia defuturi. . . .

One must not think, however, that this ordered or "organic" structure of the body of the Church contains only hierarchical elements and with them is complete; or, as an opposite opinion holds, that she is composed only of those who enjoy charismatic gifts—though members gifted with miraculous powers will never be lacking in the Church. . . .

**3802** *[202]* . . . In Ecclesiae autem membris reapse ii soli annumerandi sunt, qui regenerationis lavacrum receperunt veramque fidem profitentur, neque a Corporis compage semet ipsos misere separarunt, vel ob gravissima admissa a legitima auctoritate seiuncti sunt. "Etenim in uno Spiritu, ait Apostolus, omnes nos in unum Corpus baptizati sumus, sive Iudaei sive gentiles, sive *[203]* servi sive liberi" [*1 Cor 12:13*].

Sicut igitur in vero christifidelium coetu unum tantummodo habetur Corpus, unus Spiritus, unus

. . . Actually only those are to be included as members of the Church who have been baptized and profess the true faith and who have not been so unfortunate as to separate themselves from the unity of the Body or to have been excluded by legitimate authority for grave faults committed. "For by one Spirit", says the apostle, "we were all baptized into one body—Jews or Greeks, slave or free" [*1 Cor 12:13*].

As, therefore, in the true Christian community there is only one body, one Spirit, one Lord, and one baptism,

*3795 [1] EnchB no. 106.

Dominus et unum baptisma, sic haberi non potest nisi una fides [*cf. Eph 4:5*]; atque adeo qui Ecclesiam audire renuerit, iubente Domino habendus est ut ethnicus et publicanus [*cf. Mt 18:17*]. Quamobrem qui fide vel regimine invicem dividuntur, in uno eiusmodi Corpore, atque uno eius divino Spiritu vivere nequeunt.

so there can be only one faith [*cf. Eph 4:5*]. And, therefore, if a man refuse to hear the Church, let him be considered—so the Lord commands—as a heathen and a publican [*cf. Mt 18:17*]. It follows that those who are divided in faith or government cannot be living in the unity of such a body, nor can they be living the life of its one divine Spirit.

Neque existimandum est, Ecclesiae corpus, idcirco quod Christi nomine insigniatur, hoc etiam terrenae peregrinationis tempore ex membris tantummodo sanctitate praestantibus constare, vel ex solo eorum coetu exsistere, qui a Deo sint ad sempiternam felicitatem praedestinati [*cf. *1201, 1203, 1205s, 1221, 2408, 2463, 2472–2478*]....

Nor must one imagine that the Body of the Church, just because it bears the name of Christ, is made up during the days of its earthly pilgrimage only of members conspicuous for their holiness or that it consists only of those whom God has predestined to eternal happiness [*cf. *1201, 1203, 1205f., 1221, 2408, 2463, 2472–2478*].... **3803**

Siquidem non omne admissum etsi grave scelus eiusmodi est, ut—sicut schisma vel haeresis vel apostasia faciunt—suapte natura hominem ab Ecclesiae corpore separet. Neque ab iis omnis vita recedit, qui, licet caritatem divinamque gratiam peccando amiserint [*cf. *1544, 1578, 1963s*] atque adeo superni promeriti iam non capaces evaserint, fidem tamen christianamque spem retinent, ac caelesti luce collustrati intimis Spiritus Sancti suasionibus impulsionibusque ad salutarem instigantur timorem et ad precandum suique lapsus paenitendum divinitus excitantur.

For not every sin, however grave it may be, is such as of its own nature to sever a man from the Body of the Church, as does schism or heresy or apostasy. Men may lose charity and divine grace through sin [*cf. *1544, 1578, 1963f.*], thus becoming incapable of supernatural merit, and yet not be deprived of all life if they hold fast to faith and Christian hope and if, illumined from above, they are spurred on by the interior promptings of the Holy Spirit to salutary fear and are moved to prayer and penance for their sins.

*The Function of Bishops in the Mystical Body of Christ*

*[211]* ... [*Sicut universalis Ecclesia, ita et peculiares eius communitates, id est Ecclesiae Particulares*] a Christo Iesu proprii uniuscuiusque episcopi voce potestateque reguntur. Quamobrem sacrorum antistites non solum eminentiora universalis Ecclesiae membra habendi sunt, ut qui singulari prorsus nexu iunguntur cum divino totius Corporis Capite, atque adeo iure vocantur "partes membrorum Domini primae";[1] sed ad propriam cuiusque dioecesim quod spectat, utpote veri pastores assignatos sibi greges singuli singulos Christi nomine pascunt ac regunt [*cf. *3061*]; id tamen dum faciunt, *[212]* non plane sui iuris sunt, sed sub debita Romani Pontificis auctoritate positi, quamvis ordinaria iurisdictionis potestate fruantur, immediate sibi ab eodem Pontifice Summo impertita. Quapropter ut Apostolorum ex divina institutione successores a populo venerandi sunt....

... [*As the universal Church so also her individual communities, namely, the particular Churches*] are ruled by Jesus Christ through the voice of their respective bishops. Consequently, bishops must be considered as the more illustrious members of the universal Church, for they are united by a very special bond to the divine Head of the whole Body and so are rightly called "principal parts of the members of the Lord";[1] moreover, as far as his own diocese is concerned, each one as a true shepherd feeds the flock entrusted to him and rules it in the name of Christ [*cf. *3061*]. Yet in exercising this office they are not altogether independent, but are subordinate to the lawful authority of the Roman pontiff, although enjoying the ordinary power of jurisdiction that they receive directly from the same supreme pontiff. Therefore, bishops should be revered by the faithful as divinely appointed successors of the apostles.... **3804**

*The Cooperation of the Members of the Mystical Body with the Head*

Nec tamen putandum est, Christum Caput, cum tam sublimi in loco sit positum, opem non requirere Corporis. Etenim de mystico quoque hoc Corpore illud asseverandum est, quod Paulus de humana concretione

Because Christ the Head holds such an eminent position, one must not think that he does not require the help of the Body. What Paul said of the human organism is to be applied likewise to the Mystical Body: "The head **3805**

*3804 [1] Gregory I the Great, *Moralia* XIV, 35, § 43 (PL 75:1062B / M. Adriaen: CpChL 143A [1979]: $724_{36}$).

asseverat: "Non potest dicere ... caput pedibus: non estis mihi necessarii" [*1 Cor 12:21*]. Liquido utique patet, christifideles divini Redemptoris ope omnino egere, cum *[213]* ipse dixerit: "Sine me nihil potestis facere" [*Io 15:5*], et cum ... omne mystici huius Corporis incrementum in aedificationem sui ex Christo Capite sit [*cf. Eph 4:16; Col 2:19*].

Attamen hoc quoque retinendum est, quamvis mirandum prorsus videatur, Christum nempe requirere membra sua. Idque primo quidem, quatenus Iesu Christi persona a Summo geritur Pontifice, qui ne pastoralis officii onere obruatur, alios non paucos in sollicitudinis suae partes vocare debet, ac quotidie est totius comprecantis Ecclesiae adiutorio relevandus.

Ac praeterea Servator noster, prout ipse per se non adspectabili modo Ecclesiam regit, a mystici vult sui Corporis membris adiuvari in exsequendo redemptionis opere. Quod tamen non ex eius indigentia debilitateque accidit, sed ex eo potius, quod ipsemet ad maiorem intemeratae suae Sponsae honorem rem ita disposuit. Dum enim, in cruce emoriens, immensum redemptionis thesaurum Ecclesiae suae, nihil ea conferente, dilargitus est, ubi de eiusmodi thesauro distribuendo agitur, id efficiendae sanctitatis opus non modo cum intaminata sua Sponsa communicat, sed ex eius etiam opera vult quodammodo oriri.

cannot say to the feet: I have no need of you" [*cf. 1 Cor 12:21*]. It is manifestly clear that the faithful need the help of the Divine Redeemer, for he has said: "Apart from me you can do nothing" [*Jn 15:5*], and ... according to the teaching of the apostle, every advance of this Mystical Body toward its perfection derives from Christ the Head [*cf. Eph 4:16; Col 2:19*].

Yet this, also, must be held, marvelous though it may seem: Christ has need of his members. First, because the person of Jesus Christ is represented by the supreme pontiff, who in turn must call on others to share much of his solicitude lest he be overwhelmed by the burden of his pastoral office and must be helped daily by the prayers of the Church.

Moreover as our Savior does not rule the Church directly in a visible manner, he wills to be helped by the members of his Body in carrying out the work of redemption. That is not because he is indigent and weak, but rather because he has so willed it for the greater honor of his spotless Spouse. Dying on the Cross, he left to his Church the immense treasury of the redemption, toward which she contributed nothing. But when those graces come to be distributed, not only does he share this work of sanctification with his Church, but he wills that in some way it be due to her action.

*The Manner in Which Christ Lives in the Church*

**3806** *[217]* ... Corporis Christi nominatio non ex eo solum explicanda est, quod Christus mystici sui Corporis Caput est dicendus, *[218]* sed ex eo etiam, quod ita Ecclesiam sustinet et ita in Ecclesia quodammodo vivit, ut ipsa quasi altera Christi persona exsistat....

Nobilissima tamen eiusmodi appellatio non ita accipienda est, ac si ineffabile illud vinculum, quo Dei Filius concretam assumpsit humanam naturam, ad universam pertineat Ecclesiam [*cf. *3816*], sed in eo posita est, quod Servator noster bona maxime sibi propria ita cum Ecclesia sua communicat, ut haec secundum totam vitae suae rationem, tam adspectabilem quam arcanam, Christi imaginem quam perfectissime exprimat.

Nam per iuridicam, ut aiunt, missionem, qua divinus Redemptor Apostolos in mundum misit, sicut ipse missus erat a Patre [*cf. Io 17:18; 20:21*], ipse est, qui per Ecclesiam baptizat,[1] docet, regit, solvit, ligat, offert, sacrificat. Ea vero altiore donatione, interna ac sublimi prorsus, ... Christus Dominus Ecclesiam superna sua vita vivere iubet, totum eius Corpus divina virtute sua permeat, et singula membra secundum locum, quem in

... This appellation of the Body of Christ is not to be explained solely by the fact that Christ must be called the Head of his Mystical Body, but also by the fact that he so sustains the Church, and so in a certain sense lives in the Church, that she is, as it were, another Christ....

Nevertheless, this most noble title of the Church must not be so understood as if that ineffable bond by which the Son of God assumed a definite human nature belongs to the universal Church [*cf. *3816*]; but it consists in this, that our Savior shares prerogatives peculiarly his own with the Church in such a way that she may portray, in her whole life, both exterior and interior, a most faithful image of Christ.

For in virtue of the juridical mission by which our Divine Redeemer sent his apostles into the world, as he had been sent by the Father [*cf. Jn 17:18; 20:21*], it is he who through the Church baptizes,[1] teaches, rules, looses, binds, offers, sacrifices. But in virtue of that higher, interior, and wholly sublime communication,... Christ our Lord wills the Church to live his own supernatural life and by his divine power permeates his whole Body and

*3806 [1] Cf. Thomas Aquinas, *Summa contra gentiles* IV, 76 (Editio Leonina 15:241b$_{24}$).

Corpore occupant, eo fere modo alit ac sustentat, quo cohaerentes sibi palmites vitis nutrit facitque frugiferos.[2]

nourishes and sustains individual members according to the place they occupy in the body, in the same way as the vine nourishes and makes fruitful the branches that are joined to it.[2]

*The Holy Spirit as the Soul of the Church*

Quodsi divinum hoc, a Christo datum, vitae virtutisque principium attente consideramus, prout ipsum fontem constituit *[219]* cuiusvis doni gratiaeque creatae, facile intellegimus illud nihil aliud esse nisi Paraclitum Spiritum, qui a Patre Filioque procedit, quique peculiari modo "Spiritus Christi" seu "Spiritus Filii" dicitur [*Rm 8:9; 2 Cor 3:17; Gal 4:6*]....

Dum Christus solummodo hunc Spiritum non ad mensuram accepit [*cf. Io 3:34*], membris tamen mystici Corporis non nisi secundum mensuram donationis Christi ex ipsius Christi plenitudine impertitur [*cf. Eph 1:8; 4:7*]. Ac postquam Christus in Cruce clarificatus est, eius Spiritus cum Ecclesia uberrima effusione communicatur, ut ipsa eiusque singula membra magis in dies magisque Servatori nostro adsimulentur. Spiritus Christi est, qui nos adoptivos Dei filios effecit [*cf. Rm 8:14–17; Gal 4:6s*], ut aliquando "omnes revelata facie gloriam Domini speculantes, in eandem imaginem transformemur a claritate in claritatem" [*2 Cor 3:18*].

If we examine closely this divine principle of life and power given by Christ, insofar as it constitutes the very source of every gift and created grace, we easily perceive that it is nothing else than the Holy Spirit, the Paraclete, who proceeds from the Father and the Son and who is called in a special way the "Spirit of Christ" or the "Spirit of the Son" [*Rom 8:9; 2 Cor 3:17; Gal 4:6*]....

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While Christ alone received this Spirit without measure [*cf. Jn 3:34*], to the members of the Mystical Body he is imparted only according to the measure of the giving of Christ from Christ's own fullness [*cf. Eph 1:8; 4:7*]. But after Christ's glorification on the Cross, his Spirit is communicated to the Church in an abundant outpouring, so that she, and her individual members, may become daily more and more like our Savior. It is the Spirit of Christ that has made us adopted sons of God [*cf. Rom 8:14–17; Gal 4:6f.*] in order that one day "we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another" [*2 Cor 3:18*].

Huic autem Christi Spiritui tamquam non adspectabili principio id quoque attribuendum est, ut omnes Corporis partes tam inter sese, quam cum excelso Capite suo coniungantur, totus in Capite cum sit, totus in Corpore, totus in singulis membris; quibus pro diversis eorum muneribus atque officiis, pro maiore vel minore quo fruuntur spiritualis sanitatis gradu, diversis rationibus praesens est atque adsistit.

Ille est, qui caelesti vitae halitu in omnibus corporis partibus cuiusvis est habendus actionis vitalis ac reapse salutaris principium. Ille est, qui licet per se ipse in omnibus membris habeatur, in iisdemque divinitus agat, in inferioribus tamen etiam per superiorum ministerium *[220]* operatur; ille denique est, qui dum Ecclesiae nova semper in dies, sua afflante gratia, incrementa parit, membra tamen, a Corpore omnino abscissa, renuit sanctitatis gratia inhabitare.

Quam quidem Iesu Christi Spiritus praesentiam operationemque ... Leo XIII Encyclicis Litteris "*Divinum Illud*" per haec verba presse nervoseque significavit: "Hoc affirmare sufficiat, quod cum Christus Caput sit Ecclesiae, Spiritus Sanctus sit eius anima."[1]

To this Spirit of Christ, also, as to an invisible principle, is to be ascribed the fact that all the parts of the Body are joined one with the other and with their exalted Head; for he is entire in the Head, entire in the Body, and entire in each of the members. To the members he is present and assists them in proportion to their various duties and offices and the greater or less degree of spiritual health that they enjoy.

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It is he who, through his heavenly grace, is the principle of every supernatural act in all parts of the Body. It is he who, while he is personally present and divinely active in all the members, nevertheless in the inferior members acts also through the ministry of the higher members. Finally, while by his grace he provides for the continual growth of the Church, he yet refuses to dwell through sanctifying grace in those members that are wholly severed from the Body.

This presence and activity of the Spirit of Jesus Christ is tersely and vigorously described by ... Leo XIII in his encyclical letter *Divinum illud* in these words: "Let it suffice to say that, as Christ is the Head of the Church, so is the Holy Spirit her soul."[1]

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***3806** [2] Cf. Leo XIII, encyclical *Sapientiae christianae*, January 10, 1890, and encyclical *Satis cognitum*, June 29, 1896 (ASS 22 1889/1890]: 392; 28 [1895/1896]: 710).

***3808** [1] ASS 29 (1896/1897): 650; *3328.

### *The Nature of the Mystical Body*

**3809** *[221]* ... Iam ... in sua luce ponere cupimus, Christi Corpus, quod est Ecclesia, mysticum esse appellandum.... Non autem una de causa haec vox adhibenda est; quandoquidem per illam sociale Ecclesiae Corpus, cuius Christus Caput est ac moderator, internosci potest a physico eius Corpore, quod e Deipara Virgine natum nunc ad Patris dexteram sedet velisque eucharisticis delitescit; ac discerni potest, quod ob hodiernos errores maioris momenti est, a naturali quovis corpore sive physico sive, ut aiunt, morali.

... And now ... We wish to make clear why the Body of Christ, which is the Church, should be called mystical.... There are, though, several reasons why this word should be used; for by it we may distinguish the Body of the Church, which is a Society whose Head and Ruler is Christ, from his physical Body, which, born of the Virgin Mother of God, now sits at the right hand of the Father and is hidden under the eucharistic veils; and, what is of greater importance in view of modern errors, ⟨this word⟩ enables us to distinguish it from any other body, whether in the physical or the moral order.

**3810** Dum enim in naturali corpore unitatis principium ita partes iungit, ut propria, quam vocant, subsistentia singulae prorsus careant, contra in mystico Corpore mutuae coniunctionis vis, etiamsi intima, membra ita inter se copulat, ut singula omnino fruantur persona propria.

Accedit quod, si totius et singulorum membrorum mutuam inter se rationem conside*[222]*ramus, in physico quolibet viventi corpore totius concretionis emolumento membra singula universa postremum unice destinantur, dum socialis quaelibet hominum compages, si modo ultimum utilitatis finem inspicimus, ad omnium et uniuscuiusque membri profectum, utpote personae sunt, postremum ordinantur....

In a natural body, the principle of unity unites the parts in such a manner that each would be entirely lacking in its own individual subsistence; on the contrary, in the Mystical Body the mutual union, though intrinsic, links the members by a bond that leaves to each the complete enjoyment of his own personality.

Moreover, if we examine the relations existing between the several members and the whole body, in every physical, living body, all the different members are ultimately destined to the good of the whole alone; while if we look to its ultimate usefulness, every moral association of men is in the end directed to the advancement of all in general and of each single member in particular; for they are persons....

**3811** Quodsi mysticum comparamus cum morali, ut aiunt, corpore, tum etiam animadvertendum est non leve quiddam interesse, sed aliquid summi momenti inter utrumque summaeque gravitatis. In hoc enim, quod morale vocant, nihil aliud est unitatis principium nisi finis communis communisque omnium in eundem finem per socialem auctoritatem conspiratio; dum in mystico de quo agimus Corpore conspirationi huic internum aliud adiungitur principium, quod tam in universa compage quam in singulis eius partibus reapse exsistens virtuteque pollens talis est excellentiae, ut ratione sui omnia unitatis vincula, quibus vel physicum vel morale corpus copuletur, in immensum prorsus evincat.

Hoc est ... aliquid non naturalis, sed superni ordinis, immo in semet ipso infinitum omnino atque increatum: Divinus nempe Spiritus, qui ... "unus et idem numero, totam Ecclesiam replet et unit".[1]

But if we compare a mystical body with a moral body, it is to be noted that the difference between them is not slight; rather, it is very considerable and very important. In the moral ⟨body⟩ the principle of union is nothing else than the common end and the common cooperation of all under the authority of society for the attainment of that end; whereas in the Mystical Body of which we are speaking, this collaboration is supplemented by another internal principle, which exists effectively in the whole and in each of its parts and whose excellence is such that of itself it is vastly superior to whatever bonds of union may be found in a physical or moral body.

This is ... something, not of the natural, but of the supernatural order; rather ⟨it is⟩ something in itself infinite, uncreated: the Spirit of God, who,... "numerically one and the same, fills and unifies the whole Church".[1]

### *The Knowledge of Christ's Soul*

**3812** *[230]* ... Eiusmodi vero amantissima cognitio, qua divinus Redemptor a primo Incarnationis suae momento nos prosecutus est, studiosam quamlibet humanae mentis vim exsuperat; quandoquidem per beatam illam visionem, qua vixdum in Deiparae sinu exceptus,

... But this most loving knowledge of our Divine Redeemer, of which we were the object from the first moment of his Incarnation, exceeds all that the human intellect can hope to grasp. For hardly was he conceived in the womb of the Mother of God, when he began to

*3811 [1] Thomas Aquinas, *De veritate*, q. 29, a. 4, corpus (Parma ed. [1859] 9:451a / R. Busa, *Opera omnia* 3 [1980], 183).

fruebatur, omnia mystici Corporis membra continenter perpetuoque sibi praesentia habet, suoque complectitur salutifero amore....

enjoy the beatific vision, and in that vision all the members of his Mystical Body were continually and unceasingly present to him, and he embraced them with his redeeming love....

*The Church as the Fullness of Christ*

[*Christus in nobis est*] per Spiritum suum, quem nobiscum communicat et per quem ita in nobis operatur, ut quaecumque a Spiritu Sancto in animis peraguntur, etiam a Christo ibi peracta dicantur oporteat....[1]

Ex eadem autem Spiritus Christi communicatione efficitur, ut ... Ecclesia veluti plenitudo constituatur et complementum Redemptoris, Christus vero quoad omnia in Ecclesia quodammodo adimpleatur.[2] Quibus quidem verbis ipsam attigimus rationem, cur *[231]* ... Caput mysticum quod Christus est, et Ecclesia, quae hisce in terris veluti alter Christus eius personam gerit, unum novum hominem constituant, quo in salutifero crucis opere perpetuando caelum et terra iunguntur: Christum dicimus Caput et Corpus, Christum totum....

[*Christ is in us*] through his Spirit, whom he gives to us and through whom he acts within us in such a way that all the divine activity of the Holy Spirit within our souls must also be attributed to Christ....[1] **3813**

Through this same communication of the Spirit of Christ ... the Church becomes, as it were, the filling out and the complement of the Redeemer, while Christ in a sense attains through the Church a fullness in all things.[2] Herein we find the reason why ... the mystical Head, which is Christ, and the Church, which here below as another Christ shows forth his person, constitute one new man, in whom heaven and earth are joined together in perpetuating the saving work of the Cross: Christ, We mean, the Head and the Body, the whole Christ....

*The Indwelling of the Holy Spirit in Souls*

Id omnibus commune et inconcussum esto, si a germana velint doctrina, a rectoque Ecclesiae magisterio non aberrare: omnem nempe reiciendum esse mysticae huius coagmentationis modum, quo christifideles, quavis ratione, ita creatarum rerum ordinem praetergrediantur, atque in divina perperam invadant, ut vel una sempiterni Numinis attributio de iisdem tamquam propria praedicari queat. Ac praeterea certissimum illud firma mente retineant, hisce in rebus omnia esse habenda Sanctissimae Trinitati communia, quatenus eadem Deum ut supremam efficientem causam respiciant.

But let all agree uncompromisingly on this, if they would not err from truth and from the orthodox teaching of the Church: to reject every kind of mystic union by which the faithful of Christ should in any way pass beyond the sphere of creatures and wrongly enter the divine, were it only to the extent of appropriating to themselves as their own but one single attribute of the eternal Godhead. And, moreover, let ⟨all⟩ hold this as certain truth, that all these activities are common to the most Blessed Trinity, insofar as they have God as supreme efficient cause. **3814**

Animadvertant quoque necesse est, hac in causa de occulto mysterio agi, quod in hoc terrestri exsilio, velamine quolibet detectum, omnino introspici, humanaque lingua significari numquam possit. Inhabitare quidem Divinae Personae dicuntur, quatenus in creatis animantibus intellectu praeditis imperscrutabili modo praesentes, ab iisdem per cognitionem et amorem *[232]* attingantur,[1] quadam tamen ratione omnem naturam transcendente, ac penitus intima et singulari.

It must also be borne in mind that there is question here of a hidden mystery, which during this earthly exile can only be dimly seen through a veil and which no human words can express. The Divine Persons are said to indwell inasmuch as they are present to beings endowed with intelligence in a way that lies beyond human comprehension, and in a unique and very intimate manner that transcends all created nature, these creatures enter into relationship with them through knowledge and love.[1] **3815**

Ad quam quidem intuendam ut parumper saltem accedamus, non illa via ac ratio neglegenda est, quam Vaticana Synodus [*sessio III, Constitutio de fide catholica, cap. 4; *3015*] in id genus rebus valde commendat; quae quidem ad hauriendam lucem contendens, qua Dei

If we would attain, in some measure, to a clearer perception of this truth, let us not neglect the method strongly recommended by the [*First*] Vatican Council [*sess. 3, Constitution on the Catholic Faith, chap. 4; *3015*] in similar cases, by which these mysteries are

*3813 [1] Cf. Thomas Aquinas, *In Eph.*, c. 2, lectio 5 (Parma ed. 13:463b).
[2] Ibid., c. 1, lectio 8 (Parma ed. 13:456ab).
*3815 [1] Cf. Thomas Aquinas, *Summa theologiae* I, q. 43, a. 3 (Editio Leonina 4:447b).

arcana paullisper saltem internoscantur, id assequitur, mysteria eadem inter se comparans et cum supremo fine, quo dirigantur.

Opportune igitur sapientissimus decessor Noster felicis recordationis Leo XIII, cum de hac nostra cum Christo coniunctione deque Divino nos inhabitante Paraclito loqueretur, ad beatam illam visionem oculos convertit, qua aliquando in caelis haec eadem mystica copulatio consummationem suam perfectionemque consequetur. "Haec mira coniunctio, inquit, quae suo nomine inhabitatio dicitur, condicione tantum seu statu ab ea discrepat, qua caelites Deus beando complectitur."[2] Qua quidem visione, modo prorsus ineffabili fas erit Patrem, Filium Divinumque Spiritum mentis oculis superno lumine auctis contemplari, divinarum Personarum processionibus aeternum per aevum proxime adsistere, ac simillimo illi gaudio beari, quo beata est sanctissima et indivisa Trinitas.

compared one with another and with the end to which they are directed, so that in the light that this comparison throws upon them we are able to discern, at least partially, the hidden things of God.

Therefore, Our most learned predecessor Leo XIII of happy memory, speaking of our union with Christ and with the Divine Paraclete who dwells within us and fixing his gaze on that blessed vision through which this mystical union will attain its confirmation and perfection in heaven, says: "This wonderful union, or indwelling properly so-called, differs from that by which God embraces and gives joy to the elect only by reason of our earthly state."[2] In that celestial vision it will be granted to the eyes of the human mind strengthened by the light of glory to contemplate the Father, the Son, and the Holy Spirit in an utterly ineffable manner, to assist throughout eternity at the processions of the Divine Persons, and to rejoice with a happiness like that with which the holy and undivided Trinity is happy.

*False Tendencies of the Spiritual Life*

**3816** *[234]* ... Non enim desunt, qui haud satis considerantes, Paulum apostolum translata tantummodo verborum significatione hac in re fuisse locutum, nec peculiares ac proprias corporis physici, moralis, mystici significationes, ut omnino oportet, distinguentes, perversum aliquod inducunt unitatis commentum; quandoquidem divinum Redemptorem et Ecclesiae membra in physicam unam personam coire et coalescere iubent,[1] et dum hominibus divina attribuunt, Christum Dominum erroribus humanaeque in malum proclivitati obnoxium faciunt.

A qua quidem doctrinae fallacia quemadmodum catholica fides sanctorumque Patrum praecepta prorsus abhorrent, ita pariter gentium Apostoli mens ac sententia omnino refugit, qui, quamvis Christum eiusque mysticum Corpus mira inter se coagmentatione coniungat, alterum tamen alteri, ut Sponsum Sponsae, opponit [*cf. Eph 5:22s*].

... For there are some who neglect the fact that the apostle Paul has used metaphorical language in speaking of this doctrine and, failing to distinguish as they should the precise and proper meaning of the terms the physical body, the social body, and the Mystical Body, arrive at a distorted idea of unity. They make the Divine Redeemer and the members of the Church coalesce in one physical person,[1] and while they bestow divine attributes on man, they make Christ the Lord subject to error and to human inclination to evil.

But Catholic faith and the writings of the holy Fathers reject such false teaching as impious and sacrilegious; and to the mind of the apostle of the Gentiles it is equally abhorrent, for although he brings Christ and his Mystical Body into a wonderfully intimate union, he nevertheless distinguishes one from the other as Bridegroom from Bride [*cf. Eph 5:22f.*].

**3817** Nec minus a veritate aberrat periculosus eorum error, qui ex arcana omnium nostrum cum Christo coniunctione insanum quendam, ut aiunt, *quietismum* deducere conantur; quo quidem spiritualis omnium Christianorum vita eorumque ad virtutem progressio Divini Spiritus actioni unice attribuuntur, ea nempe seclusa ac posthabita, quae a nobis eidem praestari debet, socia ac veluti adiutrice opera. Nemo profecto infitiari

No less far from the truth is the dangerous error of those who endeavor to deduce from the mysterious union of us all with Christ a certain unhealthy *quietism*. They would attribute the whole spiritual life of Christians and their progress in virtue exclusively to the action of the divine Spirit, setting aside and neglecting the collaboration that is due from us. No one, of course, can deny that the Holy Spirit of Jesus Christ is the one source

*3815 [2] Leo XIII, encyclical *Divinum illud munus* (ASS 29 [1896/1897]: 653; *3331).

*3816 [1] It deals with the system of "panchristianity" propagated in a German book that appeared around 1940. The Council of Basel in sess. 22 of October 15, 1435, had already condemned a similar error of Augustine of Rome (MaC 29:109 / COeD, 3rd ed., 493).

potest Sanctum Iesu Christi Spiritum unum esse fontem, ex quo superna omnis vis in Ecclesiam in eiusque membra profluat....

Attamen, quod homines in sanctitatis operibus constanter perseverent, quod in gratia in virtuteque alacri animo proficiant, quod denique non modo ad christianae perfectionis apicem strenue contendant, sed ceteros quoque ad eam assequendam pro viribus excitent, haec omnia caelestis Spiritus operari non vult, nisi iidem homines quotidiana actuosaque navitate suas partes agant. "Non enim dormientibus", ait Ambrosius, "divina beneficia, sed observantibus deferuntur."[1]

Namque, si in mortali *[235]* nostro corpore haud intermissa exercitatione membra roborantur ac vigescunt, multo profecto magis id contingit in sociali Iesu Christi Corpore, in quo singula membra propria cuiusque libertate, conscientia agendique ratione fruuntur. Quam ob rem, qui dixit: "Vivo autem, iam non ego: vivit vero in me Christus" [*Gal 2:20*], idem asseverare non dubitavit: "Gratia eius (hoc est Dei) in me vacua non fuit, sed abundantius illis omnibus laboravi; non ego autem, sed gratia Dei mecum" [*1 Cor 15:10*].

Omnino igitur perspicuum est fallacibus hisce doctrinis mysterium de quo agimus non in spiritualem christifidelium profectum, sed in eorum ruinam miserrime verti.

Quod ex falsis etiam eorum placitis evenit, qui asseverant, non tanti esse faciendam frequentem admissorum venialium, ut aiunt, confessionem, cum praestet potius generalis illa confessio, quam singulis diebus Sponsa Christi cum filiis suis sibi in Domino coniunctis, per sacerdotes faciat ad altare Dei accessuros.

Pluribus utique modis... haec admissa expiari possunt; sed ad alacriorem quotidie per virtutis iter progressionem faciendam maxime commendatum volumus pium illum, non sine Spiritus Sancti instinctu ab Ecclesia inductum, crebrae confessionis usum, quo recta sui ipsius cognitio augetur, christiana crescit humilitas, morum eradicatur pravitas, spirituali neglegentiae torporique obsistitur, conscientia purificatur, roboratur voluntas, salutaris animorum moderatio procuratur atque ipsius sacramenti vi augetur gratia....

[*Redarguuntur praeterea ii,*] qui precibus nostris omnem veri nominis impetrandi vim denegant vel qui in hominum mentes insinuare conantur, supplicationes ad Deum privatim admotas parvi esse faciendas, cum

of whatever supernatural powers enters into the Church and her members....

But that men should persevere constantly in their good works, that they should advance eagerly in grace and virtue, that they should strive earnestly to reach the heights of Christian perfection and at the same time to the best of their power should stimulate others to attain the same goal—all this the heavenly Spirit does not will to effect unless they contribute their daily share of zealous activity. "For divine favors are conferred not on those who sleep, but on those who watch",[1] as St. Ambrose says.

For if in our mortal body the members are strengthened and grow through continued exercise, much more truly can this be said of the social Body of Jesus Christ, in which each individual member retains his own personal freedom, responsibility, and principles of conduct. For that reason he who said: "It is no longer I who live, but Christ who lives in me" [*Gal 2:20*] did not at the same time hesitate to assert: "His (God's) grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God which is with me" [*1 Cor 15:10*].

It is perfectly clear, therefore, that in these false doctrines the mystery that we are considering is not directed to the spiritual advancement of the faithful but is turned to their deplorable ruin.

**3818** The same result follows from the opinions of those who assert that little importance should be given to the frequent confession of venial sins. Far more important, they say, is that general confession which the Spouse of Christ, surrounded by her children in the Lord, makes each day by the mouth of the priest as he approaches the altar of God.

It is true that venial sins may be expiated ... in many ways that are to be highly commended. But to ensure more rapid progress day by day in the path of virtue, we will that the pious practice of frequent confession, which was introduced into the Church by the inspiration of the Holy Spirit, should be earnestly advocated. By it genuine self-knowledge is increased, Christian humility grows, bad habits are corrected, spiritual neglect and tepidity are resisted, the conscience is purified, the will strengthened, a salutary self-control is attained, and grace is increased in virtue of the sacrament itself....

**3819** [*Also to be reproached are*] others who deny any impetratory power to our prayers or who endeavor to insinuate into men's minds the idea that prayers offered to God in private should be considered of little worth,

*3817 [1] Ambrose of Milan, *Expositio evangelii secundam Lucam* IV, no. 49 (on Lk 4:27; CpChL 14:123$_{590f.}$ / CSEL 32/IV:162$_{22f.}$ / PL 15 [1887]: 1711A).

publicae potius, Ecclesiae nomine *[236]* adhibitae, reapse valeant, quippe quae a mystico proficiscantur Iesu Christi Corpore....

**3820** Non desunt postremo, qui dicunt supplicationes nostras non ad ipsam Iesu Christi personam, sed ad Deum potius vel ad aeternum Patrem per Christum esse dirigendas, cum Servator noster, prout mystici sui Corporis Caput, "mediator Dei et hominum" [*1 Tim 2:5*] solummodo sit habendus.

Attamen id non solum Ecclesiae menti adversatur Christianorumque consuetudini, sed veritati etiam offendit. Christus enim ... secundum utramque naturam una simul totius Ecclesiae est Caput; ac ceteroquin ipse sollemniter asseveravit: "Si quid petieritis me in nomine meo, hoc faciam" [*Io 14:14*]. Et quam*[237]*vis in eucharistico praesertim sacrificio—in quo Christus, cum sacerdos ipsemet et hostia sit, conciliatoris munere peculiari modo fungitur—orationes ad aeternum Patrem per Unigenitum suum plerumque admoveantur, nihilo secius non raro ... ad divinum quoque Redemptorem preces adhibentur....

whereas public prayers that are made in the name of the Church are those that really matter, since they proceed from the Mystical Body of Christ....

Finally, there are those who assert that our prayers should be directed, not to the person of Jesus Christ, but rather to God or to the Eternal Father through Christ, since our Savior as Head of his Mystical Body is only "mediator between God and men" [*1 Tim 2:5*].

But this certainly is opposed not only to the mind of the Church and to Christian usage, but to truth. For Christ ... is Head of the universal Church as he exists at once in both of his natures; moreover, he himself has solemnly declared: "If you ask anything in my name, I will do it" [*Jn 14:14*]. For although prayers are very often directed to the Eternal Father through the only begotten Son, especially in the eucharistic sacrifice—in which Christ, at once Priest and Victim, exercises in a special manner the office of Mediator—nevertheless not infrequently ... prayers are addressed to the Divine Redeemer also....

*The Salvation of Men outside the Visible Church*

**3821** *[242]* [*Invitantur ii,*] qui ad adspectabilem non pertinent Catholicae Ecclesiae compagem, ut ... *[243]* ... ab eo statu se eripere studeant, in quo de sempiterna cuiusque propria salute securi esse non possunt; quandoquidem, etiamsi inscio quodam desiderio ac voto ad mysticum Redemptoris Corpus ordinentur, tot tamen tantisque caelestibus muneribus adiumentisque carent, quibus in Catholica solummodo Ecclesia frui licet. Ingrediantur igitur catholicam unitatem, et nobiscum omnes in una Iesu Christi Corporis compagine coniuncti, ad unum Caput in gloriosissimae dilectionis societate concurrant....[1]

[*Let those be invited*] who do not belong to the visible Body of the Catholic Church ... to seek to withdraw from that state in which they cannot be sure of their salvation. For even though by an unconscious desire and longing they have a certain relationship with the Mystical Body of the Redeemer, they still remain deprived of those many heavenly gifts and helps that can only be enjoyed in the Catholic Church. Therefore, may they enter into Catholic unity and, joined with us in the one, organic Body of Jesus Christ, may they together with us run on to the one Head in the society of most glorious love....[1]

**3822** At si cupimus non intermissam eiusmodi totius mystici Corporis comprecationem admoveri Deo, ut aberrantes omnes in unum Iesu Christi ovile quam primum ingrediantur, profitemur tamen, omnino necessarium esse, id sponte libenterque fieri, cum nemo credat nisi volens.[1] Quam ob rem si qui, non credentes, eo reapse compelluntur, ut Ecclesiae aedificium intrent, ut ad altare accedant sacramentaque suscipiant, ii procul dubio veri christifideles non fiunt;[2] fides enim, sine qua "impossible est placere Deo" [*Hbr 11:6*] liberrimum esse debet obsequium intellectus et voluntatis [*cf. *3008*].

Si igitur aliquando contingat, ut, contra constantem Apostolicae huius Sedis doctrinam [*cf. *3176*], ad amplexandam catholicam fidem aliquis adigatur invitus, id Nos facere non possumus quin, pro officii Nostri conscientia, reprobemus....

Though we desire this unceasing prayer to rise to God from the whole Mystical Body in common, that all the straying sheep may hasten to enter the one fold of Jesus Christ, yet we recognize that this must be done of their own free will; for no one believes unless he wills to believe.[1] Hence they are most certainly not genuine Christians[2] who against their belief are forced to go into a church, to approach the altar, and to receive the sacraments; for the "faith without which it is impossible to please God" [*cf. Heb 11:6*] is an entirely free "submission of intellect and will" [*cf. *3008*].

Therefore, whenever it happens, despite the constant teaching of this Apostolic See [*cf. *3176*], that anyone is compelled to embrace the Catholic faith against his will, Our sense of duty demands that We condemn the act....

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*3821 [1] Cf. Gelasius I, letter 14, or tract II (PL 59:89C / Thiel 529).

*3822 [1] Cf. Augustine, *In evangelium Iohannis*, tract. 26, 2 (on Jn 6:44; CpChL 36:260f. / PL 35:1607).

[2] Cf. ibid.

## 3825–3831: Encyclical *Divino afflante Spiritu*, September 30, 1943

After the painful controversies that preceded it, this encyclical affirms the theological suitability of the historical-critical investigation of Sacred Scripture. In this way, it provides modern exegesis with a legitimate home in the Catholic Church.

*Ed.:* AAS 35 (1943): 309–19 / EnchB nos. 549–53, 557–61, 564f.

### *The Authenticity of the Vulgate*

Quod autem Vulgatam Tridentina Synodus [*cf. *1506*] esse voluit latinam conversionem, "qua omnes pro authentica uterentur", id quidem, ut omnes norunt, latinam solummodo respicit Ecclesiam, eiusdemque publicum Scripturae usum, ac nequaquam, procul dubio, primigeniorum textuum auctoritatem et vim minuit. Neque enim de primigeniis textibus tunc agebatur, sed de latinis quae illa aetate circumferebantur conversionibus, inter quas idem Concilium illam iure praeferendam edixit, quae "longo tot saeculorum usu in ipsa Ecclesia probata est".

Haec igitur praecellens Vulgatae auctoritas seu, ut aiunt, *authentia* non ob criticas praesertim rationes a Concilio statuta est, sed ob illius potius legitimum in Ecclesiis usum, per tot saeculorum decursum habitum; quo quidem usu demonstratur eamdem, prout intellexit et intellegit Ecclesia, in rebus fidei ac morum ab omni prorsus esse errore immunem; ita ut, ipsa Ecclesia testante et confirmante, in disputationibus, lectionibus concionibusque tuto ac sine errandi periculo proferri possit; atque adeo eiusmodi *authentia* non primario nomine *critica,* sed *iuridica* potius vocatur.

Quapropter haec Vulgatae in rebus doctrinae auctoritas minime vetat—immo id hodie fere postulat—, quominus eadem haec doctrina ex primigeniis etiam textibus comprobetur et confirmetur, atque etiam quominus passim in auxilium iidem textus vocentur, quibus recta Sacrarum Litterarum significatio ubique magis in dies patefiat atque explanetur.

Ac ne id quidem Tridentini Concilii decreto prohibetur, quominus nempe ad christifidelium usum et bonum et ad faciliorem divini eloquii intellegentiam, conversiones in vulgatas linguas conficiantur, eaeque etiam ex ipsis primige*[310]*niis textibus, ut iam multis in regionibus, approbante Ecclesiae auctoritate, laudabiliter factum esse novimus.

... And if the Council of Trent [*cf. *1506*] wished **3825**
"that all should use as authentic" the Vulgate Latin version, this, as all know, applies only to the Latin Church and to the public use of the same Scriptures; nor does it, doubtless, in any way diminish the authority and value of the original texts. For there was no question then of these texts, but of the Latin versions, which were in circulation at that time, and of these the same council rightly declared to be preferable that which "had been approved by its long-continued use for so many centuries in the Church".

Hence this special authority or, as they say, *authenticity* of the Vulgate was not affirmed by the council particularly for critical reasons, but rather because of its legitimate use in the Churches throughout so many centuries; by which use indeed the same is shown, in the sense in which the Church has understood and understands it, to be free from any error whatsoever in matters of faith and morals; so that, as the Church herself testifies and affirms, it may be quoted safely and without fear of error in disputations, in lectures, and in preaching; and so its *authenticity* is not specified primarily as *critical*, but rather as *juridical.*

Wherefore this authority of the Vulgate in matters of doctrine by no means prevents—indeed, rather, today it almost demands—either the corroboration and confirmation of this same doctrine by the original texts or the having recourse on any and every occasion to the aid of these same texts, by which the correct meaning of the Sacred Letters is everywhere daily made more clear and evident.

Nor is it forbidden by the decree of the Council of Trent to make translations into the common tongue, even directly from the original texts themselves, for the use and benefit of the faithful and for the better understanding of the divine word, as we know to have been already done in a laudable manner in many countries with the approval of the ecclesiastical authority.

### *The Literal and Spiritual Sense of Sacred Scripture*

Linguarum antiquarum cognitione et criticae artis subsidiis egregie instructus, exegeta catholicus ad illud accedat munus, quod ex omnibus ei impositis summum est, ut nempe germanam ipsam Sacrorum Librorum sententiam reperiat atque exponat. Quo in opere exsequendo ante oculos habeant interpretes sibi illud omnium maximum curandum esse, ut clare dispiciant ac definiant, quis sit verborum biblicorum sensus,

Being thoroughly prepared by the knowledge of the **3826**
ancient languages and by the aids afforded by the art of criticism, let the Catholic exegete undertake the task that is the greatest of all those imposed on him, that, namely, of discovering and expounding the genuine meaning of the Sacred Books. In the performance of this task, let the interpreters bear in mind that their foremost and greatest endeavor should be to discern and define

quem *litteralem* vocant. Hanc *litteralem* verborum significationem omni cum diligentia per linguarum cognitionem iidem eruant, ope adhibita contextus, comparationisque cum assimilibus locis; quae quidem omnia in profanorum quoque scriptorum interpretatione in auxilium vocari solent, ut auctoris mens luculenter patescat.

Sacrarum autem Litterarum exegetae, memores de verbo divinitus inspirato heic agi, cuius custodia et interpretatio ab ipso Deo Ecclesiae commissa est, non minus diligenter rationem habeant explanationum et declarationum magisterii Ecclesiae, itemque explicationis a sanctis Patribus datae, atque etiam "analogiae fidei", ut Leo XIII in Encyclicis Litteris *"Providentissimus Deus"* [*3283] sapientissime animadvertit.

... Non tantum ... eas res exponant, quae ad historiam, archaeologiam, philologiam, ad aliasque huiusmodi disciplinas spectent; sed, illis quidem opportune allatis, quantum ad exegesin conferre possint, ostendant potissimum, quae sit singulorum librorum vel textuum theologica doctrina de rebus fidei et morum, ita ut haec eorum explanatio non modo theologos doctores adiuvet ad fidei dogmata proponenda confirmandaque, sed sacerdotibus etiam adiumento sit ad doctrinam christianam coram populo enucleandam, ac fidelibus denique omnibus ad vitam sanctam homineque christiano dignam agendam adserviat.

**3827** *[311]* Talem cum dederint interpretationem, imprimis, ut diximus, theologicam, efficaciter illos ad silentium redigent, qui, asseverantes se vix quidquam in biblicis commentariis invenire, quod mentem ad Deum extollat, animum enutriat, interiorem vitam promoveat, ad spiritualem quamdam et mysticam, ut aiunt, interpretationem confugiendum esse dictitant [*cf.* *3792–3796]....

**3828** Non omnis sane spiritualis sensus a Sacra Scriptura excluditur. Quae enim in Vetere Testamento dicta vel facta sunt, ita a Deo sapientissime sunt ordinata atque disposita, ut praeterita spirituali modo ea praesignificarent, quae in novo gratiae foedere essent futura. Quare exegeta, sicut *litteralem,* ut aiunt, verborum significationem, quam hagiographus intenderit atque expresserit, reperire atque exponere debet, ita spiritualem etiam, dummodo rite constet illam a Deo fuisse datam. Deus enim solummodo spiritualem hanc significationem et novisse potuit, et nobis revelare.

Iamvero eiusmodi sensum in Sanctis Evangeliis nobis indicat, nosque edocet divinus ipse Servator; hunc etiam, Magistri exemplum imitati, Apostoli loquendo scribendoque profitentur; hunc perpetuo tradita ab

clearly that sense of the biblical words which is called *literal.* Aided by the context and by comparison with similar passages, let them therefore by means of their knowledge of languages search out with all diligence the *literal* meaning of the words; all these helps, indeed, are wont to be pressed into service in the explanation also of profane writers, so that the mind of the author may be made abundantly clear.

The commentators of the Sacred Letters, mindful of the fact that here there is question of a divinely inspired text, the care and interpretation of which have been confided to the Church by God himself, should no less diligently take into account the explanations and declarations of the teaching authority of the Church, as likewise the interpretation given by the holy Fathers and even "the analogy of faith", as Leo XIII most wisely observed in the encyclical letter *Providentissimus Deus* [*3283].

... They should not limit themselves ... to expounding exclusively these matters that belong to the historical, archaeological, philological, and other auxiliary sciences, but, having duly referred to these, insofar as they may aid the exegesis, they should set forth in particular the theological doctrine in faith and morals of the individual books or texts so that their exposition may not only aid the professors of theology in their explanations and proofs of the dogmas of faith, but may also be of assistance to priests in their presentation of Christian doctrine to the people and, finally, may help all the faithful to lead a life that is holy and worthy of a Christian.

By making such an exposition, which is above all, as We have said, theological, they will efficaciously reduce to silence those who, affirming that they scarcely ever find anything in biblical commentaries to raise their hearts to God, to nourish their souls, or promote their interior life, repeatedly urge that we should have recourse to a certain spiritual and, as they say, mystical interpretation [*cf.* *3792–3796]....

Doubtless all spiritual sense is not excluded from the Sacred Scripture. For what was said and done in the Old Testament was ordained and disposed by God with such consummate wisdom that things past prefigured in a spiritual way those that were to come under the new dispensation of grace. Wherefore the exegete, just as he must search out and expound the *literal* meaning of the words intended and expressed by the sacred writer, so also must he do likewise for the spiritual sense, provided it is clearly intended by God. For God alone could have known this spiritual meaning and have revealed it to us.

Now the Divine Savior himself points out to us and teaches us this same sense in the Holy Gospel; the apostles also, following the example of the Master, profess it in their spoken and written words; the unchanging tradition

Ecclesia doctrina ostendit; hunc denique antiquissimus liturgiae usus declarat, ubicumque rite adhiberi potest notum illud pronuntiatum: Lex precandi lex credendi est [*cf. *246: Legem credendi ...*].

Hunc igitur spiritualem sensum, a Deo ipso intentum et ordinatum, exegetae catholici ea diligentia patefaciant ac proponant, quam divini verbi dignitas exposcit; alias autem translatas rerum significationes ne tamquam genuinum Sacrae Scripturae sensum proferant, religiose caveant.

of the Church approves it; and, finally, the most ancient usage of the liturgy proclaims it, wherever the well-known principle may be rightly applied: "The rule of prayer is the rule of faith" [*cf. *246; The rule of believing ...*].

Let Catholic exegetes then disclose and expound this spiritual significance, intended and ordained by God, with that care which the dignity of the divine word demands; but let them scrupulously refrain from proposing as the genuine meaning of Sacred Scripture other figurative senses.

### *The Literary Genres in Sacred Scripture*

*[314]* ... Interpres igitur omni cum cura, ac nulla quam recentiores pervestigationes attulerint luce neglecta dispicere enitatur, quae propria fuerit sacri scriptoris indoles ac vitae condicio, qua floruerit aetate, quos fontes adhibuerit sive scriptos sive ore traditos, quibusque sit usus formis dicendi. Sic enim satius cognoscere poterit, quis hagiographus fuerit, quidque scribendo significare voluerit. Neque enim quemquam latet summam interpretandi normam eam esse, qua perspiciatur et definiatur quid scriptor dicere intenderit....[1]

... Let the interpreter, then, with all care and without **3829** neglecting any light derived from recent research, endeavor to determine the peculiar character and circumstances of the sacred writer, the age in which he lived, the sources written or oral to which he had recourse, and the forms of expression he employed. Thus can he the better understand who was the inspired author and what he wishes to express by his writings. There is no one, indeed, but knows that the supreme rule of interpretation is to discover and define what the writer intended to express....[1]

Quisnam autem sit *litteralis* sensus, in veterum orientalium auctoram verbis et scriptis saepenumero non ita in aperto est ut apud nostrae aetatis scriptores.... *[315]* ... Veteres enim Orientales, ut quod in mente haberent exprimerent, non semper iisdem formis iisdemque dicendi modis utebantur, quibus nos hodie, sed illis potius, qui apud suorum temporum et locorum homines usu erant recepti. Hi quinam fuerint, exegeta non quasi in antecessum statuere potest, sed accurata tantummodo antiquarum Orientis litterarum pervestigatione....

Haec eadem pervestigatio id quoque iam lucide comprobavit, israeliticum populum inter ceteras Orientis veteres nationes in historia rite scribenda, tam ob antiquitatem, quam ob fidelem rerum gestarum relationem singulariter praestitisse; quod quidem ex divinae inspirationis charismate atque ex peculiari historiae biblicae fine, qui ad religionem pertinet, profecto eruitur.

Nihilominus etiam apud Sacros Scriptores, sicut apud ceteros antiquos, certas quasdam inveniri exponendi narrandique artes, certos quosdam idiotismos, linguis praesertim semiticis proprios, *approximationes* quae dicuntur, ac certos loquendi modos hyperbolicos, immo interdum etiam paradoxa, quibus res menti firmius imprimantur, nemo sane miretur, qui de inspiratione biblica recte sentiat. A Libris enim Sacris nulla aliena est illarum loquendi rationum, quibus apud veteres

What is the *literal* sense of a passage is not always **3830** as obvious in the speeches and writings of the ancient authors of the East as it is in the works of our own time.... For the ancient peoples of the East, in order to express their ideas, did not always employ those forms or kinds of speech that we use today; but they rather employed those used by the men of their times and countries. What those exactly were the commentator cannot determine, as it were, in advance, but only after a careful examination of the ancient literature of the East....

The same inquiry has also shown the special preeminence of the people of Israel among all the other ancient nations of the East in their mode of compiling history, both by reason of its antiquity and by reason of the faithful record of the events; qualities that may well be attributed to the gift of divine inspiration and to the peculiar religious purpose of biblical history.

Nevertheless, no one who has a correct idea of biblical inspiration will be surprised to find even in the sacred writers, as in other ancient authors, certain fixed ways of expounding and narrating, certain definite idioms, especially of a kind peculiar to the Semitic tongues, so-called *approximations*, and certain hyperbolical modes of expression, indeed, at times, even paradoxical, which help to impress the ideas more deeply on the mind. For of the modes of expression that, among ancient peoples,

*3829 [1] Cited in Athanasius of Alexandria, *Contra Arianos* I, 54 (PG 26:123).

gentes, praesertim apud Orientales, humanus sermo ad sententiam exprimendam uti solebat, ea tamen condicione, ut adhibitum dicendi genus Dei sanctitati et veritati haudquaquam repugnet, quemadmodum, pro sagacitate sua, iam ipse Angelicus Doctor hisce verbis animadvertit: "In Scriptura divina tra*[316]*duntur nobis per modum, quo homines solent uti."[1]

... Non raro enim, ... cum sacros Auctores ab historiae fide aberrasse, aut res minus accurate rettulisse obiurgando nonnulli iactant, nulla alia de re agi comperitur, nisi de suetis illis nativis antiquorum dicendi narrandique modis, qui in mutuo hominum inter se commercio passim adhiberi solebant, ac reapse licito communique more adhibebantur....

and especially those of the East, human language used to express its thought, none is excluded from the Sacred Books, provided the way of speaking adopted in no wise contradicts the holiness and truth of God, as, with his customary wisdom, the Angelic Doctor already observed in these words: "In Scripture divine things are presented to us in the manner that is in common use among men."[1]

... Not infrequently ... when some persons reproachfully charge the sacred writers with some historical error or inaccuracy in the recording of facts, on closer examination it turns out to be nothing else than those customary modes of expression and narration peculiar to the ancients, which used to be employed in the mutual dealings of social life and which in fact were sanctioned by common usage....

*The Freedom of Scientific Biblical Research*

**3831** *[317]* Nostri igitur rerum biblicarum cultores in hanc quoque rem animum debita diligentia intendant neque quidquam omittant, quod novitatis attulerint cum archaeologia tum antiqua rerum gestarum historia priscarumque litterarum scientia quodque aptum sit, quo melius veterum scriptorum mens eorumque ratiocinandi, narrandi scribendique modus, forma et ars cognoscatur.... Omnis enim humana cognitio etiamsi non sacra ut suam habet quasi insitam dignitatem et excellentiam—quippe quae sit quaedam finita participatio infinitae cognitionis Dei—ita novam altioremque dignitatem et quasi consecrationem assequitur, cum ad res ipsas divinas clariore luce collustrandas adhibetur....

*[319]* ... Catholicus interpres actuoso fortique suae disciplinae amore actus ac sanctae matri Ecclesiae sincere devotus neutiquam retineri debet, quominus difficiles quaestiones hucusque nondum enodatas iteram atque iterum aggrediatur ... , ut ... certis quoque profanarum disciplinarum conclusionibus debito modo satisfaciat.

Horum autem strenuorum in vinea Domini operariorum conatus non solummodo aequo iustoque animo, sed summa etiam cum caritate iudicandos esse ceteri omnes Ecclesiae filii meminerint; qui quidem ab illo haud satis prudenti studio abhorrere debent, quo quidquid novum est, ob hoc ipsum censetur esse impugnandum aut in suspicionem adducendum. Illud enim imprimis ante oculos habeant, in normis ac legibus ab Ecclesia datis de fidei morumque doctrina agi; atque inter multa illa, quae in sacris libris, legalibus, historicis, sapientialibus et propheticis proponuntur, pauca tantum esse, quorum sensus ab Ecclesiae auctoritate declaratus sit, neque plura ea esse, de quibus unanimis sanctorum Patrum sit sententia.

Let those who cultivate biblical studies turn their attention with all due diligence toward this point, and let them neglect none of those discoveries, whether in the domain of archaeology or in ancient history or literature, that serve to make better known the mentality of the ancient writers as well as their manner and art of reasoning, narrating, and writing.... For all human knowledge, even the nonsacred, has indeed its own proper dignity and excellence, being a finite participation of the infinite knowledge of God, but it acquires a new and higher dignity and, as it were, a consecration when it is employed to cast a brighter light upon the things of God....

There is no reason why the Catholic commentator, inspired by an active and ardent love of his subject and sincerely devoted to Holy Mother Church, should in any way be deterred from grappling again and again with these difficult problems, hitherto unsolved,... in order ... to provide a satisfactory solution to the indubitable conclusions of the profane sciences.

Let all the other sons of the Church bear in mind that the efforts of these resolute laborers in the vineyard of the Lord should be judged not only with equity and justice, but also with the greatest charity; all, moreover, should abhor that intemperate zeal which imagines that whatever is new should for that very reason be opposed or suspected. Let them bear in mind, above all, that in the rules and laws promulgated by the Church there is question of doctrine regarding faith and morals; and that in the immense matter contained in the Sacred Books—legislative, historical, sapiential, and prophetical—there are but few texts whose sense has been defined by the authority of the Church, nor are those more numerous about which the teaching of the holy Fathers is unanimous.

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*3830 [1] Thomas Aquinas, *In Heb.*, c. 1, lect. 4 (Parma ed. 13:678a).

Multa igitur remanent, eaque gravissima, in quibus edisserendis et explanandis catholicorum interpretum acumen et ingenium libere exerceri potest ac debet, ut ad omnium utilitatem, ad maiorem in dies doctrinae sacrae profectum et ad Ecclesiae defensionem et honorem ex suo quisque viritim conferat.

There remain, therefore, many things, and of the greatest importance, in the discussion and exposition of which the skill and genius of Catholic commentators may and ought to be freely exercised, so that each may contribute his part to the advantage of all, to the continued progress of the sacred doctrine and to the defense and honor of the Church.

## 3832–3837: Instruction of the Sacred Penitentiary, March 25, 1944

*Ed.:* AAS 36 (1944): 155f.

*General Absolution*

[*Ad dubia removenda quoad facultatem*] impertiendi in quibusdam rerum adiunctis absolutionem sacramentalem generali formula seu communi absolutione, sine praevia peccatorum confessione a singulis Christi fidelibus peracta, S. Paenitentiaria [*declarat*]:

[*In order to remove doubts about the faculty*] to impart in certain situations sacramental absolution with a general formula or with a common absolution, without a preceding confession of sins being made by individual members of the Christian faithful, the Sacred Penitentiary [*declares*]: **3832**

1. Sacerdotes, licet ad confessiones sacramentales excipiendas adprobati non sint, facultate fruuntur absolvendi generali modo atque una simul:

*a)* Milites imminenti aut commisso proelio, prout in mortis periculo constitutos, quando, sive prae militum multitudine sive prae temporis angustia, singuli audiri nequeunt. Si tamen rerum adiuncta eiusmodi sint, ut vel moraliter impossibile vel admodum difficile videatur, milites absolvere imminenti aut commisso proelio, tunc licet eos absolvere statim ac necessarium iudicabitur.

*b)* Cives et milites instante mortis periculo, durantibus hostilibus incursionibus.

1. Priests, even if they are not authorized to hear sacramental confessions, enjoy the faculty to absolve ⟨the following⟩ in a general and simultaneous way: **3833**

a. Soldiers, in combat that is imminent or already begun, insofar as they are in danger of death, when, either because of the great number of soldiers or the restriction of time, they cannot be heard individually. If, nevertheless, the circumstances may be such that it seems morally impossible or extremely difficult to absolve the soldiers in combat that is imminent or already begun, then it is permitted and considered necessary to absolve them immediately.

b. Civilians and soldiers in immediate danger of death during hostile attacks.

2. Praeter casus, in quibus agitur de mortis periculo, non licet sacramentaliter absolvere plures una simul, aut singulos dimidiate tantum confessos, ratione tantum magni concursus paenitentium, qualis verbi gratia potest contingere in die magnae alicuius festivitatis aut indulgentiae (cf. prop. 59 ex damnatis ab Innocentio XI die 2 Martii 1679 [**2159*]): licet vero, si accedat alia gravis omnino et urgens necessitas, gravitati praecepti divini integritatis confessionis proportionata, verbi gratia si paenitentes—secus nulla sua culpa—diu gratia sacramentali et sacra communione carere cogantur.... [*156*]

2. Outside of cases that involve the danger of death, it is not permitted to absolve sacramentally multiple persons at the same time or individuals who have only half confessed because of a great influx of penitents, as, for example, could happen on the day of some great festival or indulgence (cf. proposition 59 of ⟨the propositions⟩ censured by Innocent XI on March 2, 1679 [**2159*]); it is, however, permitted, if there may occur some other very grave and urgent necessity, in proportion to the gravity of the divine precept of the integrity of confession, for example, if the penitents—without any fault on their part—would be forced to be deprived for a long time of sacramental grace and holy communion.... **3834**

4. [*Inter alia, paenitentes monendi sunt*] omnino necesse esse, ut qui absolutionem turmatim acceperint, in primo deinceps suscipiendo paenitentiae sacramento, gravia singula peccata sua rite confiteantur, quae non antea confessi fuerint.

4. [*Among other things, penitents need to be admonished*] that it is absolutely necessary that those who have received communal absolution should, in the first subsequent reception of the sacrament of penance, confess, according to form, all individual mortal sins that were not previously confessed. **3835**

**3836** 5. Sacerdotes aperte fideles doceant, eos graviter prohiberi, ne quamvis sibi conscii sint culpae mortalis, nondum in confessione recte accusatae et remissae, et obligatio integre lethalia peccata confitendi urgeat ex lege sive divina sive ecclesiastica, de industria declinent huic obligationi satisfacere, occasionem exspectantes, qua absolutio turmatim detur.

5. Let priests clearly teach the faithful that it is gravely prohibited to them, when they are aware of mortal sin not yet properly acknowledged and remitted in confession, and the obligation, based on divine and ecclesiastical law, requires mortal sins to be confessed completely, to refuse on purpose to satisfy this obligation by awaiting the occasion when communal absolution will be given.

**3837** 7. Si tempus suppetat, haec absolutio sueta atque integra formula in plurali numero impertienda est; secus vero haec brevior formula adhiberi potest: "Ego vos absolvo ab omnibus censuris et peccatis in nomine Patris et Filii et Spiritus Sancti."

7. If there is sufficient time, this absolution should be imparted with the usual and complete formula ⟨putting it⟩ in the plural; otherwise, however, the following shorter formula can be used: "I absolve you from all censures and sins in the name of the Father and of the Son and of the Holy Spirit."

### 3838: Decree of the Holy Office, March 29 (April 1), 1944

Cf. Pius XI, encyclical *Casti connubii* (*3707), which refers to the Roman Catechism (*Catechismus Romanus Concilii Tridentini*) II, 8, 13. For later development on the doctrine of the ends of marriage, see the encyclical *Humanae vitae* (AAS 60 [1968]: 486–92; *4470–4479) and the apostolic exhortation *Familiaris consortio* (AAS 74 [1982]: 92–149; *4700–4716).

*Ed.:* AAS 36 (1944): 103.

*The Ends of Marriage*

**3838** *Expos.:* [*In nonnullis scriptis asseritur*] finem primarium matrimonii non esse prolis generationem, vel fines secundarios non esse fini primario subordinatos, sed ab eo independentes.

Hisce in elucubrationibus primarius coniugii finis alius ab aliis designatur, ut ex. gr.: coniugum per omnimodam vitae actionisque communionem complementum ac personalis perfectio; coniugum mutuus amor atque unio fovenda ac perficienda per psychicam et somaticam propriae personae traditionem; et huiusmodi alia plura.

In iisdem scriptis interdum verbis in documentis Ecclesiae occurrentibus (uti sunt v. gr. *finis, primarius, secundarius)* sensus tribuitur, qui cum his vocibus, secundum communem theologorum usum, non congruit.

*Qu.:* An admitti possit quorundam recentiorum sententia, qui vel negant finem primarium matrimonii esse prolis generationem et educationem, vel docent fines secundarios fini primario non esse essentialiter subordinates, sed esse aeque principales et independentes?

*Resp. (confirmata a Summo Pontifice, 30. Mart.):* Negative.

*Exposition:* [*In certain writings it is asserted*] that the primary end of matrimony is not the generation of offspring or that the secondary ends are not subordinate to the primary end but are independent of it.

In these works, the primary end of marriage is designated differently by the various ⟨writers⟩, as for example: the completion and personal perfection of the spouses through a complete mutual fellowship of life and action; mutual love and the fostering and perfection of the union of the spouses by the psychic and bodily surrender of one's own person; and many other such things.

In the same writings a sense is sometimes attributed to words occurring in documents of the Church (as, for example, *primary, secondary end*) that does not agree with these concepts according to the common usage by theologians.

*Question:* Can the opinion of certain modern ⟨authors⟩ be admitted who either deny that the primary end of matrimony is the generation and raising of offspring or teach that the secondary ends are not essentially subordinate to the primary end but are equally paramount and independent?

*Response (confirmed by the supreme pontiff on March 30):* No.

### 3839: Decree of the Holy Office, July 19 (21), 1944

Around 1810, the priest Manuel de Lacunza y Díaz had written, under the pseudonym of Juan Josofat Ben-Ezra, the work *Venida del Mesías en gloria y majestad*, which was prohibited by the Holy Office on September 6, 1824. He held to a moderate form of millenarianism (or chiliasm). Against this doctrine, emerging once more in the twentieth century, the Holy Office, in a letter to Archbishop José M. Caro Rodríguez of Santiago, Chile, of July 11, 1941 (PerRMor 31 [1942]: 167), came to a decision corresponding to the following decree.

*Ed.:* AAS 36 (1944): 212.

*Millenarianism (Chiliasm)*

*Qu.:* Quid sentiendum de systemate Millenarismi mitigati, docentis scilicet Christum Dominum ante finale iudicium, sive praevia sive non praevia plurium iustorum resurrectione, visibiliter in hanc terram regnandi causa esse venturum.

*Resp. (confirmata a Summo Pontifice, 20. Iul.):* Systema Millenarismi mitigati tuto doceri non posse.

*Question:* What must be thought of the system of **3839** mitigated millenarianism that plainly teaches that Christ the Lord before the final judgment, whether or not preceded by the resurrection of the many just, will come visibly to rule over this world?

*Response (confirmed by the supreme pontiff on July 20):* The system of mitigated millenarianism cannot be taught safely.

## 3840–3855: Encyclical *Mediator Dei*, November 20, 1947

The encyclical offers, for the first time, an exposition by the Magisterium on the nature of the liturgy. It incorporates the most important insights of the liturgical movement of the late nineteenth century and thus prepares the way for the liturgical renewal brought about by the Second Vatican Council.

*Ed.:* AAS 39 (1947): 528–80.

*The Essential Elements of the Liturgy*

In omni actione liturgica una cum Ecclesia praesens adest divinus eius Conditor; praesens adest Christus in augusto altaris sacrificio, cum in administri sui persona, tum maxime sub eucharisticis speciebus; praesens adest in sacramentis virtute sua, quam in eadem transfundit utpote efficiendae sanctitatis instrumenta; praesens adest denique in Deo admotis laudibus ac supplicationibus, secundum illud: "Ubi enim sunt duo vel tres congregati in nomine meo, ibi sum in medio eorum" [*Mt 18:20*].

Along with the Church, therefore, her Divine Founder **3840** is present at every liturgical function: Christ is present at the august sacrifice of the altar both in the person of his minister and above all under the eucharistic species. He is present in the sacraments, infusing into them the power that makes them ready instruments of sanctification. He is present, finally, in prayer of praise and petition we direct to God, as it is written: "Where two or three are gathered in my name, there am I in the midst of them" [*Mt 18:20*].

Sacra igitur Liturgia cultum publicum constituit, quem Redemptor noster, Ecclesiae Caput, caelesti Patri habet, quemque christifidelium societas Conditori suo et per ipsum aeterno Patri tribuit; utque omnia breviter perstringamus, integrum constituit publicum cultum *[529]* mystici Iesu Christi Corporis, Capitis nempe membrorumque eius....

The sacred liturgy is, consequently, the public worship **3841** that our Redeemer as Head of the Church renders to the Father as well as the worship that the community of the faithful renders to its Founder and, through him, to the heavenly Father. It is, in short, the worship rendered by the Mystical Body of Christ in the entirety of its Head and members....

*[530]*... Universus autem, quem Ecclesia Deo adhibet, cultus, ut externus, ita internus esse debet. Externus quidem; nam id natura postulat hominis, qui ex animo corporeque constat ...; ac divinus cultus non tantum ad singulos pertinet, sed ad humanam etiam consortionem, atque adeo [*531*] socialis sit oportet, quod profecto esse nequit, nisi in religionis etiam rebus externa habeantur vincula externaeque significationes. Id denique Mystici Corporis unitatem peculiari modo patefacit....

... The worship rendered by the Church to God must **3842** be, in its entirety, interior as well as exterior. It is exterior because the nature of man as a composite of body and soul requires it to be so ...; and the worship of God, being the concern not merely of individuals but of the whole community of mankind, must therefore be social as well. This obviously it cannot be unless religious activity is also organized and manifested outwardly. Exterior worship, finally, reveals and emphasizes the unity of the Mystical Body....

At praecipuum divini cultus elementum internum esse debet: oportet enim semper in Christo vivere eidemque se totum dedere, ut in eo, cum eo et per eum debita caelesti Patri attribuatur gloria....

But the chief element of divine worship must be interior. For we must always live in Christ and give ourselves to him completely, so that in him, with him, and through him the heavenly Father may be duly glorified....

*[532]* ... Quamobrem a vera ac germana sacrae Liturgiae notione ac sententia omnino ii aberrant, qui eam utpote divini cultus partem iudicent externam

... It is an error, consequently, and a mistake to think **3843** of the sacred liturgy as merely the outward or visible part of divine worship or as an ornamental ceremonial.

solummodo ac sensibus obiectam, vel quasi decorum quemdam caerimoniarum apparatum; nec minus ii aberrant, qui eam veluti meram legum praeceptorumque summam reputent, quibus ecclesiastica hierarchia iubeat sacros instrui ordinarique ritus....

No less erroneous is the notion that it consists solely in a list of laws and prescriptions according to which the ecclesiastical hierarchy orders the sacred rites to be performed....

*The Efficacy of Liturgical Actions in the Order of Grace*

**3844** Efficacitas, si de eucharistico sacrificio ac de sacramentis agitur, *ex opere operato* potius ac primo loco oritur. Si vero vel actionem illam consideramus intaminatae Iesu Christi Sponsae, qua eadem precibus sacrisque caerimoniis eucharisticum adornat sacrificium et sacramenta, vel si de "sacramentalibus" ac de ceteris ritibus agitur, quae ab ecclesiastica instituta sunt hierarchia, tum efficacitas habetur potius *ex opere operantis Ecclesiae,* quatenus ea sancta est atque arctissime cum suo Capite coniuncta operatur.

This efficacy, where there is question of the eucharistic sacrifice and the sacraments, derives first of all and principally *from the act itself.* But if one considers the part that the Immaculate Spouse of Jesus Christ takes in the action, embellishing the sacrifice and sacraments with prayer and sacred ceremonies, or if one refers to the "sacramentals" and the other rites instituted by the hierarchy of the Church, then its effectiveness is due rather to the *action of the Church,* inasmuch as she is holy and acts always in closest union with her Head.

**3845** Quam ad rem cupimus, Venerabiles Fratres, ut animum intendatis vestrum ad novas illas cogitandi iudicandique rationes de christiana pietate, quam "obiectivam" vocant; quae quidem rationes, dum mystici Corporis mysterium itemque veracem gratiae actionem sanctitatis effectricem divinosque sacramentorum et eucharistici sacrificii actus in perspicuo po*[533]*nere conantur, eo tamen contendere videntur, ut "subiectivam" seu "personalem" quam dicunt pietatem vel imminuant vel omnino praetermittant.

... Christus [*per sacramenta et per sacrificium suum*] nullo non tempore humanum genus expiat Deoque consecrat. Ea igitur "obiectiva", quae dicitur, virtute pollent, quae reapse animos nostros divinae Iesu Christi vitae facit participes. Ideo non ex nostra, sed ex divina virtute eis effectrix illa vis inest, quae membrorum pietatem cum Capitis pietate coniungit eamdemque quodammodo reddit totius communitatis actionem.

Quibus ex acutis argumentis nonnulli concludunt, christiana omnis pietas in mystici Corporis Christi mysterio consistat oportere, nulla habita "personali" seu "subiectiva" ut aiunt ratione, atque adeo cetera religionis opera neglegenda reputant, quae cum sacra Liturgia arcte non devinciantur et extra cultum publicum absolvantur.

Quas tamen circa duplicis pietatis genera conclusiones, quamvis optima sint quae supra proponuntur principia, fallaces omnino esse, insidiosas ac perniciosissimas nemo est qui non videat.

Utique retinendum est sacramenta altarisque sacrificium intimam habere in semet ipsis virtutem, utpote quae sint ipsius Christi actiones ...; verumtamen ut eadem debitam efficaciam habeant, opus est prorsus, ut rectae animi nostri dispositiones accedant....

In this connection, Venerable Brethren, We desire to direct your attention to certain recent theories touching a so-called "objective" piety. While these theories attempt, it is true, to throw light on the mystery of the Mystical Body, on the effective reality of sanctifying grace, on the action of God in the sacraments and in the Mass, it is nonetheless apparent that they tend to belittle, or pass over in silence, what they call "subjective", or "personal", piety.

... Christ [*through the sacraments and through his sacrifice*] is constantly atoning for the sins of mankind, constantly consecrating it to God. They then possess that "objective" power to make us really and personally sharers in the divine life of Jesus Christ. Not from any ability of our own, but by the power of God are they endowed with the capacity to unite the piety of members with that of the Head and to make this, in a sense, the action of the whole community.

From these profound considerations some are led to conclude that all Christian piety must be centered in the mystery of the Mystical Body of Christ, with no regard for what is "personal" or "subjective", as they would have it. As a result they feel that all other religious exercises not directly connected with the sacred liturgy and performed outside public worship should be omitted.

But though the principles set forth above are excellent, it must be plain to everyone that the conclusions drawn from them respecting two sorts of piety are false, insidious, and quite pernicious.

Very truly, the sacraments and the sacrifice of the altar, being Christ's own actions, must be held to be capable in themselves ...; but if they are to produce their proper effect, it is absolutely necessary that our hearts be properly disposed to receive them....

*[537]* ... In spirituali igitur vita nulla intercedere potest discrepantia vel repugnantia inter divinam illam actionem, quae ad perpetuandam redemptionem nostram gratiam in animos infundit, ac sociam laboriosamque hominis operam, quae donum Dei vacuum non reddat oportet [*cf. 2 Cor 6:1*]; itemque inter externi sacramentorum ritus efficacitatem, quae ex *opere operato* oritur, atque eorum bene merentem actum, qui eadem impertiunt vel suscipiunt, quem quidem actum *opus operantis* vocamus; ac pari modo publicas supplicationes inter privatasque preces; inter rectam agendi rationem supernarumque contemplationem rerum; inter vitam asceticam ac Liturgiae pietatem; ac denique inter ecclesiasticae hierarchiae iurisdictionem legitimumque magisterium ac potestatem illam, quae proprie sacerdotalis dicitur, quaeque in sacro excercetur ministerio....

... In the spiritual life, consequently, there can be no **3846** opposition between the action of God, who pours forth his grace into men's hearts so that the work of the redemption may always abide, and the tireless collaboration of man, who must not render vain the gift of God [*cf. 2 Cor 6:1*]. No more can the efficacy of the external administration of the sacraments, which comes *from the rite itself*, be opposed to the meritorious action of their ministers or recipients, which we call the *agent's action*. Similarly, no conflict exists between public prayer and prayers in private, between morality and contemplation, between the ascetical life and devotion to the liturgy. Finally, there is no opposition between the jurisdiction and teaching office of the ecclesiastical hierarchy and the specifically priestly power exercised in the sacred ministry....

Procul dubio liturgica precatio, cum publica sit inclitae Iesu Christi Sponsae supplicatio, privatis precibus potiore excellentia praestat.[1] Quae tamen potior excellentia neutiquam significat duo haec precandi genera inter se discrepare vel repugnare. Uno enim eodemque cum sint studio animata, una simul etiam confluunt ac componuntur secundum illud "omnia et in omnibus Christus" [*Col 3:11*], ad idemque contendunt propositum, donec in nobis formetur Christus [*cf. Gal 4:19*].

Unquestionably, liturgical prayer, being the public supplication of the illustrious Spouse of Jesus Christ, is superior in excellence to private prayers.[1] But this superior worth does not at all imply contrast or incompatibility between these two kinds of prayer. For both merge harmoniously in the single spirit that animates them, "Christ is all, and in all" [*Col 3:11*]. Both tend to the same objective: until Christ be formed in us [*cf. Gal 4:19*].

### *The Nature of the Eucharistic Sacrifice*

*[547]* ... Christianae religionis caput ac veluti centrum sanctissimae Eucharistiae mysterium est, quam olim Summus Sacerdos Christus instituit, quamque per suos administros perpetuo in Ecclesia renovari iubet....

... The mystery of the most Holy Eucharist that Christ, **3847** the High Priest, instituted and which he commands to be continually renewed in the Church by his ministers is the culmination and center, as it were, of the Christian religion....

*[548]* ... Altaris sacrificium non mera est ac simplex Iesu Christi cruciatuum ac mortis commemoratio, sed vera ac propria sacrificatio, qua quidem per incruentam immolationem Summus Sacerdos id agit, quod iam in cruce fecit, semet ipsum aeterno Patri hostiam offerens acceptissimam....

The august sacrifice of the altar, then, is no mere empty commemoration of the Passion and death of Jesus Christ, but a true and proper act of sacrifice, whereby the High Priest by an unbloody immolation offers himself as a most acceptable victim to the Eternal Father, as he did upon the Cross....

Dissimilis tamen ratio est, qua Christus offertur. In cruce enim totum semet ipsum suosque Deo obtulit dolores; victimae vero immolatio per cruentam mortem libera voluntate obitam effecta est. In ara autem, ob gloriosum humanae naturae suae statum, "mors illi ultra non dominabitur" [*Rm 6:9*], ideoque sanguinis effusio haud possibilis est; verumtamen ex divinae sapientiae consilio Redemptoris nostri sacrificatio per externa signa, quae sunt mortis indices, mirando quodam modo ostenditur. Siquidem per panis "transsubstantiationem"

The manner, however, in which Christ is offered is **3848** different. On the Cross he completely offered himself and all his sufferings to God, and the immolation of the victim was brought about by the bloody death, which he underwent of his free will. But on the altar, by reason of the glorified state of his human nature, "death no longer has dominion over him" [*Rom 6:9*], and so the shedding of his blood is impossible; still, according to the plan of divine wisdom, the sacrifice of our Redeemer is shown forth in an admirable manner by external signs that are

*3846 [1] Cf. Pius XI, encyclical *Ad catholici Sacerdotii*, December 20, 1935 (AAS 28 [1936]: 18f.).

in corpus vinique in sanguinem Christi, ut eius corpus reapse praesens habetur, ita eius cruor: eucharisticae autem species, sub quibus adest, cruentam corporis et sanguinis separationem figurant.

Itaque memorialis demonstratio eius mortis, *[549]* quae reapse in Calvariae loco accidit, in singulis altaris sacrificiis iteratur, quandoquidem per distinctos indices Christus Iesus in statu victimae significatur atque ostenditur.

the symbols of his death. For by the "transubstantiation" of bread into the body of Christ and of wine into his blood, his body and blood are both really present: now the eucharistic species under which he is present symbolize the actual separation of his body and blood.

Thus the commemorative representation of his death, which actually took place on Calvary, is repeated in every sacrifice of the altar, since Jesus Christ is symbolically shown by separate symbols to be in a state of victimhood.

*The Priesthood of the Faithful*

**3849** *[552]* ... Expedit ... christifideles omnes animadvertant, summo sibi officio esse summaeque dignitati, eucharisticum participare sacrificium.... *[553]* Tamen ... non idcirco sacerdotali etiam potestate fruuntur....

... It is, therefore, desirable ... that all the faithful should be aware that to participate in the eucharistic sacrifice is their chief duty and supreme dignity.... Nevertheless,... it does not mean that, because of this, they also are endowed with priestly power....

**3850** [*Falsus conceptus sacerdotii fidelium:*] Sunt enim, Venerabiles Fratres, qui ... doceant [*cf. *1767*], in Novo Testamento sacerdotii nomine id solummodo venire, quod ad omnes spectet, qui sacri fontis lavacro expiati fuerint; itemque praeceptum illud, quo Iesus Christus in novissima cena id Apostolis commiserat faciendum, quod ipse fecerat, ad cunctam directo pertinere christifidelium Ecclesiam; atque exinde, deinceps tantum, hierarchicum consecutum esse sacerdotium.

Quapropter populum autumant vera perfrui sacerdotali potestate, sacerdotem autem solummodo agere ex delegato a communitate munere. Quamobrem Eucharisticum Sacrificium veri nominis "concelebrationem" existimant, ac reputant expedire potius ut sacerdotes una cum populo adstantes "concelebrent", quam ut privatim Sacrificium offerant absente populo.

[*Contra haec*] in memoriam revocandum esse ducimus, sacerdotem nempe idcirco tantum populi vices agere, quia personam gerit Domini nostri Iesu Christi, quatenus membrorum omnium Caput est, pro iisdemque semet ipsum offert, ideoque ad altare accedere ut ministrum Christi, Christo inferiorem, superiorem autem populo.[1]

Populum contra, quippe *[554]* qui nulla ratione divini Redemptoris personam sustineat neque conciliator sit inter seipsum et Deum, nullo modo iure sacerdotali frui posse.

Quae quidem fidei certitudine constant; at praeterea christifideles etiam divinam offerre hostiam, diversa tamen ratione, dicendi sunt.

[*The false concept of the priesthood of the faithful:*] For there are today, Venerable Brethren, those who ... teach [*cf. *1767*] that in the New Testament by the word "priesthood" is meant only that priesthood which applies to all who have been baptized; and these hold that the command by which Christ gave power to his apostles at the Last Supper to do what he himself had done applies directly to the entire Christian Church and that thence, and thence only, arises the hierarchical priesthood.

Hence they assert that the people are possessed of a true priestly power, while the priest acts only in virtue of an office committed to him by the community. Wherefore, they look on the eucharistic sacrifice as a "concelebration", in the literal meaning of that term, and consider it more fitting that priests should "concelebrate" with the people present than that they should offer the sacrifice privately when the people are absent.

[*Against these errors*] it necessary to recall that the priest acts for the people only because he represents Jesus Christ, who is Head of all his members and offers himself in their stead. Hence, he goes to the altar as the minister of Christ, inferior to Christ but superior to the people.[1]

The people, on the other hand, since they in no sense represent the Divine Redeemer and are not the conciliator between themselves and God, can in no way possess the sacerdotal power.

All this has the certitude of faith. However, it must also be said that the faithful do offer the divine Victim, though in a different sense.

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*3850 [1] Cf. Robert Bellarmine, *Controversiae de sacramento Eucharistiae* VI (= *De sacrificio Missae* II), 4 (ed. J. Fèvre, *Opera omnia* 4 [Paris, 1873], 373a).

[*Verus conceptus sacerdotii fidelium:*] ... "Non solum ... offerunt sacerdotes, sed et universi fideles: nam quod specialiter adimpletur ministerio sacerdotum, hoc universaliter agitur voto fidelium."[1] Ac ... [*Robertus Bellarminus:*] "Sacrificium" inquit "in persona Christi principaliter offertur. Itaque ista oblatio, consecrationem subsequens, est quaedam testificatio, quod tota Ecclesia consentiat in oblationem a Christo factam, et simul cum illo offerat."[2]

[*The true concept of the priesthood of the faithful:*] ... "Not only ... do the priests offer the sacrifice, but also all the faithful: for what the priest does personally by virtue of his ministry, the faithful do collectively by virtue of their intention."[1] And ... [*Robert Bellarmine:*] "The sacrifice", he says, "is principally offered in the person of Christ. Thus the oblation that follows the consecration is a sort of attestation that the whole Church consents in the oblation made by Christ and offers it along with him."[2] **3851**

Eucharistici quoque Sacrificii ritus ac preces haud minus clare significant atque ostendunt victimae oblationem una cum populo a sacerdotibus fieri....

Moreover, the rites and prayers of the eucharistic sacrifice signify and show no less clearly that the oblation of the Victim is made by the priests in company with the people....

*[555]* Nec mirum est christifideles ad huiusmodi dignitatem elevari. Baptismatis enim lavacro, generali titulo christiani in mystico Corpore membra efficiuntur Christi sacerdotis, et "charactere" qui eorum in animo quasi insculpitur, ad cultum divinum deputantur; atque adeo ipsius Christi sacerdotium pro sua condicione participant....

Nor is it to be wondered at that the faithful should be raised to this dignity. By the waters of baptism, as by common right, Christians are made members of the Mystical Body of Christ the Priest, and by the "character" that is imprinted on their souls, they are appointed to give worship to God. Thus they participate, according to their condition, in the priesthood of Christ himself....

At est etiam intima ratio, cur christiani omnes, ii praesertim qui altari adsunt, offerre dicantur.

But there is also a more profound reason why all Christians, especially those who are present at Mass, are said to offer the sacrifice. **3852**

Qua in re gravissima ne perniciosus oriatur error, offerendi vocem propriae significationis terminis circumscribamus oportet. Incruenta enim illa immolatio, qua consecrationis verbis prolatis Christus in statu victimae super altare praesens redditur, ab ipso solo sacerdote perficitur, prout Christi personam sustinet, non vero prout christifidelium personam gerit. At idcirco quod sacerdos divinam victimam altari superponit, eamdem Deo Patri qua oblationem defert ad gloriam Sanctissimae Trinitatis et in bonum totius Ecclesiae.

In this most important subject it is necessary, in order to avoid giving rise to a dangerous error, that we define the exact meaning of the word "offer". The unbloody immolation at the words of consecration, when Christ is made present upon the altar in the state of a victim, is performed by the priest and by him alone, as the representative of Christ and not as the representative of the faithful. But it is because the priest places the divine Victim upon the altar that he offers it to God the Father as an oblation for the glory of the Blessed Trinity and for the good of the whole Church.

Hanc autem restricti nominis oblationem christifideles suo modo duplicique ratione participant: quia nempe non tantum per sacerdotis manus, sed etiam una cum ipso quodammodo Sacrificium *[556]* offerunt: qua quidem participatione, populi quoque oblatio ad ipsum liturgicum refertur cultum.

Now the faithful participate in the oblation, understood in this limited sense, after their own fashion and in a twofold manner, namely, because they offer the sacrifice not only by the hands of the priest, but also, to a certain extent, in union with him. It is by reason of this participation that the offering made by the people is also included in liturgical worship.

[*Redarguuntur dein tamquam* "superlationes traiectionesque" *opiniones eorum, qui*] illa omnino sacrificia reprobant, quae privatim ac non adstante

[*We deplore, then, as*] "exaggerations and over-statements" [*the opinions of those who*] disapprove altogether of those Masses that are offered privately **3853**

*3851 [1] Innocent III, *De sacro Altaris mysterio* III, 6 (PL 217:845D).

[2] Robert Bellarmine, *Controversiae de sacramento Eucharistiae* V (= *De sacrificio Missae* I), 27 (ed. J. Fèvre, *Opera omnia* 4 [Paris, 1873], 366a).

populo offerantur ... [*item quae eodem tempore pluribus in altaribus offerantur.*]

*[557]* Perperam hac in re ad socialem eucharistici sacrificii indolem provocatur. Quotiescumque enim sacerdos id renovat, quod divinus Redemptor in novissima cena peregit, reapse sacrificium consummatur: quod quidem sacrificium semper et ubique itemque necessario ac suapte natura publico et sociali munere fruitur; quandoquidem is, qui illud immolat, et Christi et christifidelium, cuius divinus Redemptor est Caput, nomine agit, atque illud Deo offert pro Ecclesia sancta catholica, ac pro vivis et defunctis.

and without any congregation ... [*as well as those that are celebrated at several altars at the same time*].

They are mistaken in appealing in this matter to the social character of the eucharistic sacrifice, for as often as a priest repeats what the Divine Redeemer did at the Last Supper, the sacrifice is really completed. Moreover, this sacrifice, necessarily and of its very nature, has always and everywhere the character of a public and social act, inasmuch as he who offers it acts in the name of Christ and of the faithful, whose Head is the Divine Redeemer, and he offers it to God for the holy Catholic Church and for the living and the dead.

### *Holy Communion as the Integration of the Eucharistic Sacrifice*

**3854** *[562]* ... Augustum altaris sacrificium divinae dapis communione concluditur. Attamen, ut omnes norunt, ad eius sacrificii integritatem habendam requiritur solummodo, ut *sacerdos* caelesti pabulo reficiatur, non autem, ut populus etiam—quod ceteroquin summopere optandum est—ad sacram synaxim accedat.

[*Recoluntur errores in hac re iam reiecti;*[1] *refelluntur deinde asserentes*] *[563]* ... heic agi non de sacrificio solummodo, sed de sacrificio ac cena fraternae communitatis, atque sacram synaxim ponant, communiter actam, quasi totius celebrationis culmen.

Etenim etiam atque etiam animadvertendum est, eucharisticum sacrificium suapte natura incruentam esse divinae victimae immolationem, quae quidem mystico modo ex sacrarum specierum separatione patet, ex earumque oblatione aeterno Patri peracta. Sacra autem synaxis ad idem integrandum ad idemque augusti sacramenti communione participandum pertinet; dumque administro sacrificanti omnino necessaria est, christifidelibus est tantummodo enixe commendanda.

... The august sacrifice of the altar is concluded with communion or the partaking of the divine feast. But, as all know, the integrity of the sacrifice requires only that *the priest* partake of the heavenly food. Although it is most desirable that the people should also approach the holy table, this is not required for the integrity of the sacrifice.

[*The errors already rejected in this regard are recalled;*[1] *then refuted are those who assert*] ... that here there is question, not of a sacrifice merely, but of a sacrifice and a supper or brotherly union and consider the general communion of all present as the culminating point of the whole celebration.

Now it cannot be overemphasized that the eucharistic sacrifice of its very nature is the unbloody immolation of the divine Victim, which is made manifest in a mystical manner by the separation of the sacred species and by their oblation to the Eternal Father. Holy communion pertains to the integrity of the Mass and to the partaking of the august sacrament; but while it is obligatory for the priest who says the Mass, it is only something earnestly recommended to the faithful.

### *The Presence of Christ in the Mysteries of the Church*

**3855** *[580]* ... Liturgicus annus ... non frigida atque iners earum rerum repraesentatio est, quae ad praeterita tempora pertinent, vel simplex ac nuda superioris aetatis rerum recordatio. Sed potius est Christus ipse, qui in sua Ecclesia perseverat, quique immensae misericordiae suae iter pergit, quod quidem in hac mortali vita, cum pertransiit benefaciendo [*cf. Act 10:38*], ipse pientissimo eo consilio incepit, ut hominum animi mysteria sua attingerent ac per eadem quodammodo viverent; quae profecto mysteria non incerto ac subobscuro eo

... Hence, the liturgical year ... is not a cold and lifeless representation of the events of the past or a simple and bare record of a former age. It is rather Christ himself who is ever living in his Church. Here he continues that journey of immense mercy that he lovingly began in his mortal life, going about doing good [*cf. Acts 10:38*] with the design of bringing men to know his mysteries and in a way live by them. These mysteries are ever present and active, not in a vague and uncertain way as some modern writers

*3854 [1] Cf. Benedict XIV, encyclical *Certiores effecti*, November 13, 1742, § 1 (*Bullarium* [Mechelen, 1826] 1:429f.); Council of Trent, sess. 22, can. 8 (*1758).

modo, quo recentiores quidam scriptores effutiunt,[1] sed quo modo catholica doctrina nos docet, praesentia continenter adsunt atque operantur; quandoquidem, ex Ecclesiae Doctorum sententia, et eximia sunt christianae perfectionis exempla, et divinae gratiae sunt fontes ob merita deprecationesque Christi, et effectu suo in nobis perdurant, cum singula secundum indolem cuiusque suam salutis nostrae causa suo modo exsistant.

hold,[1] but in the way that Catholic doctrine teaches us. According to the Doctors of the Church, they are shining examples of Christian perfection as well as sources of divine grace due to the merit and prayers of Christ; they still influence us because each mystery brings its own special grace for our salvation.

### 3857–3861: Apostolic Constitution *Sacramentum Ordinis*, November 30, 1947

*Ed.:* AAS 40 (1948): 5–7.

*The Matter and Form of the Sacrament of Orders*

1. Sacramentum Ordinis a Christo Domino institutum, quo traditur spiritualis potestas et confertur gratia ad rite obeunda munia ecclesiastica, unum esse idemque pro universa Ecclesia, catholica fides profitetur....

Neque his a Christo Domino institutis Sacramentis Ecclesia saeculorum cursu alia Sacramenta substituit vel substituere potuit, cum, ut Concilium Tridentinum [*cf. *1601, 1728*] docet, septem Novae Legis Sacramenta sint omnia a Iesu Christo Domino Nostro instituta et Ecclesiae nulla competat potestas in "substantiam Sacramentorum", idest in ea quae, testibus divinae revelationis fontibus, ipse Christus Dominus in signo sacramentali servanda statuit.... *[6]*

1. The sacrament of orders instituted by Christ the **3857**
Lord, by which spiritual power is transmitted and grace is conferred to perform ecclesiastical duties properly, the Catholic faith professes to be one and the same for the universal Church....

And, in the course of the ages, the Church has not and could not substitute other sacraments for these sacraments instituted by Christ the Lord, since, as the Council of Trent [*cf. *1601, 1728*] teaches, the seven sacraments of the New Law have all been instituted by Jesus Christ, our Lord, and the Church has no power over the "substance of the sacraments", that is, over those things that, with the sources of divine revelation as witnesses, Christ the Lord himself decreed to be preserved in a sacramental sign....

3. Constat autem inter omnes Sacramenta Novae Legis, utpote signa sensibilia atque gratiae invisibilis efficientia, debere gratiam et significare quam efficiunt et efficere quam significant. Iamvero effectus, qui sacra Diaconatus, Presbyteratus et Episcopatus Ordinatione produci ideoque significari debent, potestas scilicet et gratia, in omnibus Ecclesiae universalis diversorum temporum et regionum ritibus sufficienter significati inveniuntur manuum impositione et verbis eam determinantibus.

Insuper nemo est qui ignoret Ecclesiam Romanam semper validas habuisse Ordinationes graeco ritu collatas absque instrumentorum traditione, ita ut in ipso Concilio Florentino, in quo Graecorum cum Ecclesia Romana unio peracta est, minime Graecis impositum sit, ut ritum Ordinationis mutarent vel illi instrumentorum traditionem insererent: immo voluit Ecclesia ut in ipsa Urbe Graeci secundum proprium ritum ordinarentur. Quibus colligitur,

3. Everyone knows, however, that the sacraments **3858**
of the New Law, as sensible and efficient signs of invisible grace, owe and signify the grace that they effect and effect the grace that they signify. Now, the effects that should be produced and thus signified by the sacred ordination of the diaconate, presbyterate, and episcopate, namely, power and grace, are found to have been sufficiently signified in all the rites of the universal Church of different times and regions by the imposition of hands and by the words that determine this.

Furthermore, there is no one who does not know that the Roman Church always considered valid the ordinations conferred in the Greek rite, without the handing over of the instruments, so that at the Council of Florence, in which the union of the Greeks with the Church of Rome was accomplished, it was not imposed on the Greeks that they change the rite of ordination, or that they insert in it the handing over of the instruments; rather,

*3855 [1] By these words, he is clearly alluding to certain representations of the "theology of mysteries" concerning the presence of Christ in the Church's worship and the liturgical year. Cf. also the letter of the secretary of the Holy Office to the archbishop of Salzburg of November 25, 1948 (*Klerusblatt* [Salzburg], December 25, 1948), in which he explains that, with this encyclical, there is no approval of the doctrine of those "who teach that in liturgical worship the mysteries are not present historically, but mystically and sacramentally, though still really" (qui docent, mysteria in cultu liturgico praesentia esse non historice, sed mystice ac sacramentaliter, tamen realiter).

etiam secundum mentem ipsius Concilii Florentini [*cf.* *1326], traditionem instrumentorum non ex ipsius Domini Nostri Iesu Christi voluntate ad substantiam et ad validitatem huius Sacramenti requiri. Quod si ex Ecclesiae voluntate et praescripto eadem aliquando fuerit necessaria ad valorem quoque, omnes norunt Ecclesiam quod statuit etiam mutare et abrogare valere.

the Church wished that even in the City ⟨Rome⟩ Greeks would be ordained according to their own rite. From all this it is gathered that according to the mind of the same Council of Florence [*cf.* *1326], the handing over of the instruments is not required for the substance and validity of this sacrament, according to the will of our Lord Jesus Christ himself. But if, by the will and prescription of the Church, the same ⟨handing over of the instruments⟩ was at some time held as necessary even for validity, all know that the Church can also change and abrogate what she has established.

**3859** 4. Quae cum ita sint, divino lumine invocato, suprema Nostra Apostolica Auctoritate et certa scientia declaramus et, quatenus opus sit, decernimus et disponimus: Sacrorum Ordinum Diaconatus, Presbyteratus et Episcopatus materiam eamque unam esse manuum impositionem; formam vero itemque unam esse verba applicationem huius materiae determinantia, quibus univoce significantur effectus sacramentales—scilicet potestas Ordinis et gratia Spiritus Sancti—, quaeque ab Ecclesia qua talia accipiuntur et usurpantur.

4. Since these things are so, having invoked the divine light, by virtue of Our supreme apostolic authority, We declare with sure knowledge, and, as far as it may be necessary, we determine and ordain: the matter of the holy orders of the diaconate, priesthood, and episcopate is the laying on of hands alone, and the sole form is the words determining the application of the matter, words by which the effects of the sacrament—that is, the power of order and the grace of the Holy Spirit—are unequivocally signified and, for that reason, are accepted and used by the Church.

Hinc consequitur ut declaremus, sicut revera ad omnem controversiam auferendam et ad conscientiarum anxietatibus viam praecludendam Apostolica Nostra Auctoritate declaramus, et, si umquam aliter legitime dispositum fuerit, statuimus instrumentorum traditionem saltem in posterum non esse necessariam ad Sacrorum Diaconatus, Presbyteratus et Episcopatus Ordinum validitatem.

Hence it follows that in order to do away with all controversy and prevent anxieties of conscience, by Our apostolic authority We declare, and if other provisions have been legitimately made in the past at any time, We now determine that, at least in the future, the handing over of the instruments is not necessary for the validity of the holy orders of the diaconate, the priesthood, and the episcopate.

**3860** 5. De materia autem et forma in uniuscuiusque Ordinis collatione, eadem suprema Nostra Apostolica auctoritate, quae sequuntur decernimus et constituimus:

5. But regarding the matter and form in the conferring of every order, by Our same supreme apostolic authority We decree and establish the following:

In Ordinatione Diaconali materia est Episcopi manus impositio quae in ritu istius Ordinationis una occurrit. Forma autem constat verbis "Praefationis" quorum haec sunt essentialia ideoque ad valorem requisita: "Emitte in eum, quaesumus, Domine, Spiritum Sanctum, quo in opus ministerii tui fideliter exsequendi septiformis gratiae tuae munere roboretur."

In the ordination of deacons, the matter is the imposition of the bishop's hand, which occurs once in the rite of that ordination. But the form consists of the words of the "Preface", of which the following are essential and so required for validity: "Send forth upon him, we beseech, O Lord, the Holy Spirit, by which for the work of faithfully performing your ministry he may be strengthened by the gift of Thy sevenfold grace."

In Ordinatione Presbyterali materia est Episcopi prima manuum impositio quae silentio fit, non autem eiusdem impositionis per manus dexterae extensionem continuatio, nec ultima cui coniunguntur verba: "Accipe Spiritum Sanctum: quorum remiseris peccata, etcetera." Forma *[7]* autem constat verbis "Praefationis" quorum haec sunt essentialia ideoque ad valorem requisita: "Da, quaesumus, omnipotens Pater, in hunc famulum tuum Presbyterii dignitatem; innova in visceribus eius spiritum sanctitatis, ut acceptum a Te, Deus, secundi meriti

In the ordination of priests, the matter is the first imposition of the bishop's hands, which is done in silence, but not the continuation of the same imposition by an extension of the right hand or the last, to which these words are joined: "Receive the Holy Spirit: whose sins you shall forgive, etc." But the form consists of the words of the "Preface", of which the following are essential and so required for validity: "Bestow, we beseech, almighty Father, upon this Thy servant the dignity of the priesthood; renew in his heart the spirit of

munus obtineat censuramque morum exemplo suae conversationis insinuet."

Denique in Ordinatione seu Consecratione Episcopali materia est manuum impositio quae ab Episcopo consecratore fit. Forma autem constat verbis "Praefationis", quorum haec sunt essentialia ideoque ad valorem requisita: "Comple in Sacerdote tuo ministerii tui summam, et ornamentis totius glorificationis instructum caelestis unguenti rore sanctifica."...

6. Ne vero dubitandi praebeatur occasio, praecipimus ut impositio manuum in quolibet Ordine conferendo caput Ordinandi physice tangendo fiat, quamvis etiam tactus moralis ad Sacramentum valide conficiendum sufficiat....

Huius Nostrae Constitutionis dispositiones vim retroactivam non habent.

holiness, so that he may hold the office of the second order received from Thee, God, and through the example of his conduct promote right morals."

Finally, in the episcopal ordination or consecration the matter is the imposition of the hands by the consecrating bishop. But the form consists of the words of the "Preface", of which the following are essential and thus required for validity: "Fulfill in Thy priest the perfection of Thy ministry, and sanctify with the dew of heavenly ointment him who is adorned with the ornaments of all glorification."...

6. That no occasion for doubt may be offered, We **3861** command that in any conferring of any orders the imposition of hands be made by physically touching the head of the one to be ordained, although even the moral touch suffices for performing a sacrament validly....

The disposition of this Our Constitution does not have retroactive force.

## 3862–3864: Letter of the Secretary of the Biblical Commission to Cardinal Suhard, Archbishop of Paris, January 16, 1948

*Ed.:* AAS 40 (1948): 45–47 / EnchB nos. 578–581.

*Critical Questions of the Pentateuch*

*[45]* La Commission Pontificale Biblique ... désire y [*au sentiment de filiale confiance*] correspondre par un effort sincère de promouvoir les études bibliques en leur assurant, dans les limites de l'enseignement traditionnel de l'Église, la plus entière liberté. Cette liberté a été affirmée en termes explicites par l'Encyclique [*Pii XII*] ... *"Divino afflante Spiritu"* en ces termes: "L'exégète catholique ..." [*citatur francogallice textus *3831*].

*[46]* ... Qu'on veuille bien comprendre et interpréter, à la lumière de cette recommandation du Souverain Pontife, les trois réponses officielles données jadis par la Commission Biblique à propos des questions susmentionnées, à savoir le 23 juin 1905 sur les récits qui n'auraient d'historique que l'apparence dans les livres historiques de la Sainte Écriture [**3373*], le 27 juin 1906 sur l'authenticité mosaïque du Pentateuque [**3394–3397*], et le 30 juin 1909 sur le caractère historique des trois premiers chapitres de la Genèse [**3512–3519*], et l'on concédera que ces réponses ne s'opposent nullement à un examen ultérieur vraiment scientifique de ces problèmes d'après les resultats acquis pendant ces quarante dernières années. En conséquence, la Commission Biblique ne croit pas qu'il y a lieu de promulguer, du moins pour le moment, de nouveaux décrets à propos de ces questions.

En ce qui concerne la composition du Pentateuque, dans le décret susmentionné du 27 juin 1906 la

The Pontifical Biblical Commission ... wishes to **3862** correspond [*to the sense of filial confidence*] by a sincere effort to promote biblical studies, while safeguarding for them the greatest freedom within the limits of the traditional teaching of the Church. This freedom has been explicitly affirmed by the encyclical [*of Pius XII*] ... *Divino afflante Spiritu*, in the following terms: "The Catholic exegete ..." [*the text of *3831 is cited in French*].

... If one would rightly understand and interpret in the light of this recommendation of the sovereign pontiff the three official answers previously given by the Biblical Commission regarding the above-named questions, namely, that of June 23, 1905, on the narratives in the historical books of Holy Scripture that have only the appearance of being historical [**3373*], that of June 27, 1906, on the Mosaic authenticity of the Pentateuch [**3394–3397*], and that of June 30, 1909, on the historical character of the first three chapters of Genesis [**3512–3519*], one will readily grant that these answers are in no way opposed to further and truly scientific examination of these problems in accordance with the results obtained during these last forty years. Consequently, the Biblical Commission believes that there is no need, at least for the moment, to promulgate any new decrees regarding these questions.

In what concerns the composition of the Pentateuch, **3863** in the above-named decree of June 27, 1906, the

Commission Biblique reconnaissait déjà que l'on pouvait affirmer que Moïse, "pour composer son ouvrage, s'est servi de documents écrits ou de traditions orales" et admettre aussi des modifications et additions postérieures à Moïse [*3396s]. Il n'est plus personne aujourd'hui qui mette en doute l'existence de ces sources et n'admette un accroissement progressif des lois mosaïques dû aux conditions sociales et religieuses des temps postérieurs, progression qui se manifeste aussi dans les récits historiques.

Cependant, même dans le camp des exégètes non-catholiques, des opinions très divergentes sont professées aujourd'hui touchant la nature et le nombre de ces documents, leur dénomination et leur date. Il ne manque même pas d'auteurs, en différents pays, qui pour des raisons purement critiques et historiques, sans aucune intention apologétique, rejettent résolument les théories les plus en vogue jusqu'ici et cherchent l'explication de certaines particularités rédactionnelles du Pentateuque, non pas tant dans la diversité des documents supposés, que dans la psychologie spéciale, dans les procédés particuliers, mieux connus aujourd'hui, de la pensée et de l'expression des anciens Orientaux, ou encore dans le genre littéraire différent postulé par la diversité des matières.

C'est pourquoi nous in*[47]*vitons les savants catholiques à étudier ces problèmes sans parti-pris, à la lumière d'une saine critique et des résultats des autres sciences intéressées dans ces matières, et une telle étude établira sans doute la grande part et la profonde influence de Moïse comme auteur et comme législateur.

**3864** La question des formes littéraires des onze premiers chapitres de la Genèse est bien plus obscure et complexe. Ces formes littéraires ne répondent à aucune de nos catégories classiques et ne peuvent pas être jugées à la lumière des genres littéraires grécolatins ou modernes. On ne peut donc en nier ni affirmer l'historicité en bloc sans leur appliquer indûment les normes d'un genre littéraire sous lequel ils ne peuvent pas être classés. Si l'on s'accorde à ne pas voir dans ces chapitres de l'histoire au sens classique et moderne, on doit avouer aussi que les données scientifiques actuelles ne permettent pas de donner une solution positive à tous les problèmes qu'ils posent.

Le premier devoir qui incombe ici à l'exégèse scientifique consiste tout d'abord dans l'étude attentive de tous les problèmes littéraires, scientifiques, historiques, culturels et religieux connexes avec ces chapitres; il faudrait ensuite examiner de près les procédés littéraires des anciens peuples orientaux, leur psychologie, leur manière de s'exprimer et leur notion même de la vérité historique; il faudrait, en un mot, rassembler sans

Biblical Commission already recognized that it may be affirmed that Moses "in order to compose his work, made use of written documents or oral traditions" and that modifications and additions after the time of Moses ⟨may⟩ also ⟨be⟩ acknowledged [*3396f.]. There is no one today who doubts the existence of these sources or does not admit a progressive development of the Mosaic laws due to social and religious conditions of later times, a development that is also manifest in the historical narratives.

Even, however, within the field of non-Catholic exegetes, very divergent opinions are professed today concerning the nature and number of these documents, their denomination, and date. There are, indeed, not a few authors in different countries who, for purely critical and historical reasons and with no apologetic intention, resolutely set aside the theories most in vogue until now and who look for the elucidation of certain redactional peculiarities of the Pentateuch, not so much in the diversity of the supposed documents as in the special psychology, the particular processes of thought and expression, better known today, of the early Oriental peoples, or again in the different literary style demanded by the diversity of subject matter.

Therefore, we invite Catholic scholars to study these problems, without prepossession, in the light of sound criticism and of the findings of other sciences connected with the subject matter. Such study will doubtless establish the great part and deep influence ⟨exercised⟩ by Moses both as author and lawgiver.

The question of the literary forms of the first eleven chapters of Genesis is far more obscure and complex. These literary forms correspond to none of our classical categories and cannot be judged in the light of Greco-Latin or modern literary genres. One can, therefore, neither deny nor affirm their historicity, taken as a whole, without unduly applying to them the canons of a literary genre within which it is impossible to classify them. If one agrees not to recognize in these chapters history in the classical and modern sense, one must also admit that the current scientific data do not allow giving a positive solution to all the problems they pose.

The first duty here incumbent upon scientific exegesis consists above all in the attentive study of all the literary, scientific, historical, cultural, and religious problems connected with these chapters; one should then examine closely the literary processes of the early Oriental peoples, their psychology, their way of expressing themselves, and their very notion of historical truth; in a word, one should collate without prejudice all the material from the

préjugés tout le matériel des sciences paléontologique et historique, épigraphique et littéraire. C'est ainsi seulement, qu'on peut espérer voir plus clair dans la vraie nature de certains récits des premiers chapitres de la Genèse.

Déclarer a priori que leurs récits ne contiennent pas de l'histoire au sens moderne du mot, laisserait facilement entendre qu'ils n'en contiennent en aucun sens, tandis qu'ils relatent en un langage simple et figuré, adapté aux intelligences d'une humanité moins développée, les vérités fondamentales présupposées à l'économie du salut, en même temps que la description populaire des origines du genre humain et du peuple élu.

palaeontological and historical, epigraphic, and literary sciences. Only thus can we hope to look more clearly into the true nature of certain narratives in the first chapters of Genesis.

To declare a priori that their narratives contain no history in the modern sense of the term would easily convey the idea that they contain no ⟨history⟩ in any sense, whereas they relate in simple and figurative language, adapted to the understanding of a less developed people, the fundamental truths presupposed for the economy of salvation as well as the popular description of the origin of the human race and of the chosen people.

### 3865: Decree of the Holy Office, June 28 (July 1), 1949

*Ed.:* AAS 41 (1949): 334.

*Decree against Communism*

*Qu.:* 1. Utrum licitum sit, partibus communistarum nomen dare vel eisdem favorem praestare [*cf. *3930*].

2. Utrum licitum sit edere, propagare vel legere libros, periodica, diaria vel folia, quae doctrinae vel actioni communistarum patrocinantur, vel in eis scribere;

3. Utrum christifideles, qui actus, de quibus in n. 1 et 2, scienter et libere posuerint, ad sacramenta admitti possint;

4. Utrum christifideles, qui communistarum doctrinam materialisticam et antichristianam profitentur, et in primis qui eam defendunt vel propagant, ipso facto, tamquam apostatae a fide catholica, incurrant in excommunicationem speciali modo Sedi Apostolicae reservatam.

*Resp. (confirmata a Summo Pontifice, 30. Iun.):* Ad 1. Negative: Communismus enim est materialisticus et antichristianus; communistarum autem duces, etsi verbis quandoque profitentur se religionem non oppugnare, re tamen, sive doctrina sive actione, Deo veraeque religioni et Ecclesiae Christi sese infensos esse ostendunt.

Ad 2. Negative: Prohibentur enim ipso iure (cf. CIC, can. 1399).

Ad 3. Negative, secundum ordinaria principia de sacramentis denegandis iis, qui non sunt dispositi.

Ad 4. Affirmative.

*Questions:* 1. Is it permitted to join the Communist **3865**
Party or to provide support to it [*cf. *3930*]?

2. Is it permitted to publish, distribute, or read books, journals, newspapers, or tracts that defend the doctrines or the action of the Communists or to write in these?

3. May members of the Christian faithful be admitted to the sacraments who have knowingly and freely engaged in the acts ⟨mentioned⟩ in numbers 1 and 2?

4. Do members of the Christian faithful who profess the materialistic and anti-Christian doctrine of the Communists, and especially those who defend or propagate it, by that very fact incur the excommunication reserved in a special manner to the Apostolic See?

*Response (confirmed by the supreme pontiff on June 30):* To 1: No: Communism, in fact, is materialistic and anti-Christian; the leaders of Communism, though they sometimes declare in words that they do not fight against religion, nevertheless, in reality, whether in action or in doctrine, show themselves to be hostile to God, to the true religion, and to the Church of Christ.

To 2: No: These are prohibited in fact by the law itself (cf. CIC [1917], can. 1399).

To 3: No, according to the ordinary principles that pertain to the exclusion from the sacraments of those who are not properly disposed.

To 4: Yes.

### 3866–3873: Letter of the Holy Office to the Archbishop of Boston, August 8, 1949

This letter is directed against the members of St. Benedict's Center and Boston College who held to a rigorist interpretation of the phrase "Outside the Church, there is no salvation" (Extra Ecclesiam nulla salus; cf. *802, n. 1): namely, all men are excluded from eternal salvation except for Catholics and catechumens. One of the rigorists, Leonard Feeney, was excommunicated on February 4, 1953.

*Ed.:* AmER 127 (October 1952): 308–10.

*The Necessity of the Church for Salvation*

**3866** ... Inter ea autem, quae semper Ecclesia praedicavit et praedicare numquam desinet illud quoque infallibile effatum continetur, quo edocemur "extra Ecclesiam nullam esse salutem."

Est tamen hoc dogma intelligendum eo sensu, quo id intelligit Ecclesia ipsa. Non enim privatis iudiciis explicanda dedit Salvator noster ea, quae in fidei deposito continentur, sed ecclesiastico magisterio.

... Now, among those things that the Church has always preached and will never cease to preach is contained also that infallible statement by which we are taught that "outside the Church there is no salvation."

However, this dogma must be understood in that sense in which the Church herself understands it. For, it was not to private judgments that our Savior gave for explanation those things that are contained in the deposit of faith, but to the teaching authority of the Church.

**3867** Et primum quidem Ecclesia docet, hac in re agi de severissimo praecepto Iesu Christi. Ipse enim expressis verbis Apostolis suis imposuit, ut docerent omnes gentes, servare omnia quae ipse mandaverat. Inter mandata autem Christi non minimum locum illud occupat, quo baptismo iubemur incorporari in Corpus mysticum Christi, quod est Ecclesia, et adhaerere Christo eiusque vicario, per quem ipse in terra modo visibili gubernat Ecclesiam. Quare nemo salvabitur, qui sciens Ecclesiam a Christo divinitus fuisse institutam, tamen Ecclesiae sese subiicere renuit vel Romano Pontifici, Christi in terris vicario, denegat oboedientiam.

Now, in the first place, the Church teaches that in this matter there is question of a most strict command of Jesus Christ. For he explicitly enjoined on his apostles to teach all nations to observe everything that he himself had commanded. Now, among the commandments of Christ, that one holds not the least place by which we are told to be incorporated by baptism into the Mystical Body of Christ, which is the Church, and to remain united to Christ and to his vicar, through whom he himself in a visible manner governs the Church on earth. Therefore, no one will be saved who, knowing the Church to have been divinely established by Christ, nevertheless refuses to submit to the Church or withholds obedience from the Roman pontiff, the vicar of Christ on earth.

**3868** Neque enim in praecepto tantummodo dedit Salvator, ut omnes gentes intrarent Ecclesiam, sed statuit quoque Ecclesiam medium esse salutis, sine quo nemo intrare valeat regnum gloriae caelestis.

Not only did the Savior command that all nations should enter the Church, but he also decreed the Church to be the means of salvation, without which no one can enter the kingdom of heavenly glory.

**3869** Infinita sua misericordia Deus voluit, ut illorum auxiliorum salutis, quae divina sola institutione, non vero intrinseca necessitate, ad finem ultimum ordinantur, tunc quoque certis in adiunctis effectus ad salutem necessarii obtineri valeant, ubi voto solummodo vel desiderio adhibeantur. Quod in sacrosancto Tridentino Concilio claris verbis enuntiatum videmus tum de sacramento regenerationis tum de sacramento paenitentiae [**1524, 1543*].

In his infinite mercy God has willed that the effects, necessary for one to be saved, of those helps to salvation that are directed toward man's final end, not by intrinsic necessity, but only by divine institution, can also be obtained in certain circumstances when ⟨those helps⟩ are employed only through desire and longing. This we see clearly stated in the sacred Council of Trent, both in reference to the sacrament of regeneration and in reference to the sacrament of penance [**1524, 1543*].

**3870** Idem autem suo modo dici debet de Ecclesia, quatenus generale ipsa auxilium salutis est. Quandoquidem ut quis aeternam obtineat salutem, non semper exigitur, ut reapse Ecclesiae tamquam membrum incorporetur, sed id saltem requiritur, ut eidem voto et desiderio adhaereat.

Hoc tamen votum non semper explicitum sit oportet, prout accidit in catechumenis, sed ubi homo invincibili ignorantia laborat, Deus quoque implicitum votum acceptat, tali nomine nuncupatum, quia illud in ea bona animae dispositione continetur, qua homo voluntatem suam Dei voluntati conformem velit.

The same in its own degree must be asserted of the Church, insofar as she is the general help to salvation. Since, in order that one may obtain eternal salvation, it is not always required that he be incorporated into the Church actually as a member, but it is necessary that at least he be united to her by desire and longing.

However, this desire need not always be explicit, as it is in catechumens; but when a person suffers from invincible ignorance, God accepts also an implicit desire, so called because it is included in that good disposition of soul whereby a person wishes his will to be conformed to the will of God.

Quae clare docentur in [*Pii XII Litteris encyclicis*] ... de mystico Iesu Christi Corpore. In iisdem enim Summus Pontifex nitide distinguit inter eos, qui re Ecclesiae tamquam membra incorporantur, atque eos, qui voto tantummodo Ecclesiae adhaerent.... "In Ecclesiae autem membris reapse ii soli adnumerandi sunt, qui regenerationis lavacrum receperunt veramque fidem profitentur neque a Corporis compage semet ipsos misere separaverunt vel, ob gravissima admissa, a legitima auctoritate seiuncti sunt" [**3802*].

This is clearly taught in the [*encyclical letter of Pius XII*] ... on the Mystical Body of Jesus Christ. For in this letter the sovereign pontiff clearly distinguishes between those who are actually incorporated into the Church as members and those who are united to the Church only by desire.... "Only those are actually to be counted as members of the Church who have received the bath of regeneration and profess the true faith and who have not been so unfortunate as to separate themselves from the structure of the Body or been excluded by legitimate authority for grave faults" [**3802*]. **3871**

Circa finem autem earundem Litterarum encyclicarum, amantissimo animo eos ad unitatem invitans, qui ad Ecclesiae catholicae compagem non pertinent, illos commemorat, "qui inscio quodam desiderio ac voto ad Mysticum Redemptoris Corpus ordinentur", quos minime a salute aeterna excludit, ex altera tamen parte in tali statu versari asserit, "in quo de sempiterna cuiusque propria salute securi esse non possunt ... quandoquidem tot tantisque caelestibus muneribus adiumentis carent, quibus in catholica solummodo Ecclesia frui licet" [**3821*].

Toward the end of this same encyclical letter, however, when most affectionately inviting to unity those who do not belong to the body of the Catholic Church, he mentions those who "are related to the Mystical Body of the Redeemer by a certain unconscious yearning and desire", and these he by no means excludes from eternal salvation, but who, on the other hand, as he states, are in a condition "in which they cannot be sure of their own eternal salvation" since "they are deprived of so many and such great heavenly gifts ⟨and⟩ helps that can only be enjoyed in the Catholic Church" [**3821*].

Quibus verbis providentibus tam eos reprobat, qui omnes solo voto implicito Ecclesiae adhaerentes a salute aeterna excludunt, quam eos, qui falso asserunt, homines in omni religione aequaliter salvari posse [*cf. *2865*].

With these wise words he condemns both those who exclude from eternal salvation all united to the Church only by implicit desire and those who falsely assert that men can be saved equally well in every religion [*cf. *2865*]. **3872**

Neque etiam putandum est, quodcumque votum Ecclesiae ingrediendae sufficere, ut homo salvetur. Requiritur enim, ut votum, quo quis ad Ecclesiam ordinetur, perfecta caritate informetur; nec votum implicitum effectum habere potest, nisi homo fidem habeat supernaturalem.

Nor must it be thought that any kind of desire of entering the Church suffices for one to be saved. It is necessary that the desire by which one is related to the Church be animated by perfect charity. The implicit desire can produce no effect unless a person has supernatural faith.

[*Hebrews 11:6 and the Council of Trent, sess. 6, chap. 8: *1532 are then cited.*]

Ex praedictis clarum igitur est, ea quae in commentario *"From the Housetops"*, fasc. III, tamquam genuina Ecclesiae catholicae doctrina proponuntur,[1] ab eadem longe distare et esse valde nociva tam iis qui intra quam iis qui foris sunt....

From what has been said it is evident that what is presented in the periodical *From the Housetops*, fascicle 3, as the genuine teaching of the Catholic Church[1] is very far from being such and is very harmful both to those within the Church and to those without.... **3873**

Itaque intelligi non potest, quomodo Institutum "St. Benedict Center" sibi cohaereat, quod, cum se scholam catholicam profiteatur ac talem haberi velit, re tamen vera praescriptis can. 1381 et 1382 *Cod. Iur. Can.* non conformetur, idemque fons exsistat discordiarum et rebellionis contra auctoritatem ecclesiasticam et turbationis multarum conscientiarum causa. Item non intelligitur, quomodo religiosus vir, scl. P. Feeney, se "defensorem fidei" exhibeat simulque impugnare

Hence, one cannot understand how the St. Benedict Center can be consistent with itself, since although it claims to be a Catholic school and wishes to be accounted such, it does not in reality conform to the prescriptions of canons 1381 and 1382 of the Code of Canon Law [1917] and is a source of discord and rebellion against ecclesiastical authority and is the cause of the disturbance of many consciences. Furthermore, it is beyond understanding how a member of a religious

***3873** [1] This refers to an article by R. Karam, "Reply to a Liberal", in *From the Housetops* 3, the journal of the St. Benedict's Center Institute.

non dubitet catecheticam institutionem a legitimis auctoritatibus propositam....

institute, namely, Father Feeney, can present himself as a "defender of the faith" and at the same time does not hesitate to attack the catechetical instruction proposed by lawful authorities....

## 3873a: Discourse to the Fourth International Congress of Catholic Physicians, September 29, 1949

*Ed.:* AAS 41 (1949): 559f.

*Artificial Insemination*

**3873a** 1. La pratique de cette fécondation artificielle, dès lors qu'il s'agit de l'homme, ne peut être considérée ni exclusivement, ni même principalement, du point de vue biologique et médical, en laissant de côté celui de la morale et du droit.

2. La fécondation artificielle, hors du mariage, est à condamner purement et simplement comme immorale.

Telle est en effet la loi naturelle et la loi divine positive, que la procréation d'une nouvelle vie ne peut être le fruit que du mariage. Le mariage seul sauvegarde la dignité des époux (principalement de la femme dans le cas présent), leur bien personnel. De soi, seul il pourvoit au bien et à l'éducation de l'enfant.

Par conséquent, sur la condamnation d'une fécondation artificielle hors de l'union conjugale, aucune divergence d'opinions n'est possible entre catholiques. L'enfant conçu dans ces conditions serait, par le fait même, illégitime.

3. La fécondation artificielle dans le mariage, mais produite par l'élément actif d'un tiers, est également immorale et, comme telle, à réprouver sans appel.

Seuls les époux ont un droit réciproque sur leur corps pour engendrer une vie nouvelle, droit exclusif, incessible, inaliénable. Et cela doit être, en considération aussi de l'enfant. A quiconque donne la vie à un petit être, la nature impose, en vertu même de ce lien, la charge de sa conservation et de son éducation. Mais entre l'époux légitime et l'enfant, fruit de l'élément actif d'un tiers (l'époux fût-il consentant), il n'existe aucun lien d'origine, aucun lien moral et juridique de procréation conjugale.

4. Quant à la licéité de la fécondation artificielle dans le mariage, qu'il Nous suffise, pour l'instant, de rappeler ces principes de droit naturel: le simple fait que le résultat auquel on vise est atteint par cette voie, ne justifie pas l'emploi du moyen lui-même; ni le désir en soi très légitime chez les époux, d'avoir un enfant, ne suffit à prouver la légitimité du recours à la fécondation artificielle, qui réaliserait ce désir.

Il serait faux de penser que la possibilité de recourir à ce moyen pourrait rendre valide le mariage entre personnes inaptes à le contracter du fait de l'impedimentum

1. The practice of artificial insemination, insofar as it concerns man, cannot be considered exclusively, or even principally, from the biological and medical point of view, disregarding that of morality and law.

2. Artificial insemination outside of marriage is to be condemned purely and simply as immoral.

In fact, natural law and positive divine law ⟨demand⟩ that the procreation of new life be the fruit of marriage alone. Only marriage guards the dignity of the spouses (principally of the wife, in the present case) ⟨and⟩ their personal good. Only ⟨marriage⟩ of itself provides for the good and education of the child.

Therefore, there can be no divergence of opinion among Catholics about condemning artificial insemination outside the conjugal union. The child conceived in these conditions would be by the very fact illegitimate.

3. Artificial insemination that is effected within marriage but by an active element of a third party is in the same way immoral and, as such, is to be irrevocably condemned.

Only spouses have a reciprocal right over their bodies to procreate new life, an exclusive, non-transferable, inalienable right. And that must be so in consideration of the child as well. For upon whoever gives life to a little being, nature by the very force of this relationship imposes the obligation of both protecting and educating him. Between the legitimate husband and the child procreated by the active element of the third party (even if the husband should consent), however, no bond of origin or any moral and juridical bond of matrimonial procreation exists.

4. As for the permissibility of artificial insemination within marriage, let it suffice for the present for Us to call to mind the principles of the natural law; the mere fact that the end that is intended is achieved in this way does not justify the use of the means itself; nor is the desire of spouses (in itself very legitimate) to have a child sufficient to prove the legitimacy of recourse to artificial insemination, by which this desire might be fulfilled.

It would be wrong to believe that marriage between persons incapable of contracting it because of the "impedimentum impotentiae" ⟨impediment of

impotentiae. —D'autre part, il est superflu d'observer que l'élément actif ne peut jamais être procuré licitement par des actes contre nature.

Bien que l'on ne puisse a priori exclure de nouvelles méthodes, pour le seul motif de leur nouveauté, néanmoins, en ce qui touche la fécondation artificielle, non seulement il y a lieu d'être extrêmement réservé, mais il faut absolument l'écarter. En parlant ainsi, on ne proscrit pas nécessairement l'emploi de certains moyens artificiels destinés uniquement soit à faciliter l'acte naturel, soit à faire atteindre sa fin à l'acte naturel normalement accompli.

impotence⟩ could be rendered valid by the use of this means. —On the other hand, it goes without saying that the active element can never be procured licitly by acts that are contrary to nature.

Although new methods cannot be excluded a priori merely because they are new, nevertheless, as far as artificial insemination is concerned, not only is there need of the greatest circumspection, but it must be absolutely avoided. By these words we do not necessarily forbid the use of certain artificial means that are destined only either to render the natural act easier or to bring it about that the natural act performed in a normal way might attain its end.

### 3874: Response of the Holy Office, December 28, 1949

*Ed.:* AAS 41 (1949): 650.

*The Intention of the Minister of the Sacraments*

*Qu.:* Utrum, in diiudicandis causis matrimonialibus, baptismus in sectis Discipulorum Christi, Presbyterianorum, Congregationalistarum, Baptistarum, Methodistarum collatus, posita necessaria materia et forma, praesumendus sit invalidus ob defectum requisitae in ministro intentionis faciendi quod facit Ecclesia vel quod Christus instituit, an vero praesumendus sit validus, nisi in casu particulari contrarium probetur.

*Resp.:* Negative ad primam partem; affirmative ad secundam.

*Question:* In judging matrimonial cases, is baptism **3874** conferred in the sects of the Disciples of Christ, the Presbyterians, Congregationalists, Baptists, and Methodists, when the necessary matter and form have been used, presumed invalid because of the lack of the required intention in the minister of doing what the Church does or what Christ instituted; or is it presumed valid when in a particular case it is not proven to the contrary?

*Response:* No to the first part; yes to the second.

### 3875–3899: Encyclical *Humani generis*, August 12, 1950

The encyclical treats new developments and dangers in theology.
*Ed.:* AAS 42 (1950): 561–77; text with corrections in AAS 42 (1950): 960.

*The Knowledge of God*

Licet humana ratio, simpliciter loquendo, veram et certam cognitionem unius Dei personalis, mundum providentia sua tuentis ac gubernantis, necnon naturalis legis a Creatore nostris animis inditae, suis naturalibus viribus ac lumine assequi revera possit, nihilominus non pauca obstant, quominus eadem ratio hac sua nativa facultate efficaciter fructuoseque utatur.

Quae enim ad Deum pertinent et ad rationes spectant, quae inter homines Deumque intercedunt, veritates sunt rerum sensibilium ordinem omnino *[562]* transcendentes, quae, cum in vitae actionem inducuntur eamque informant, sui devotionem suique abnegationem postulant. Humanus autem intellectus in talibus veritatibus acquirendis difficultate laborat tum ob sensuum imaginationisque impulsum, tum ob pravas

For though, absolutely speaking, human reason by **3875** its own natural force and light can arrive at a true and certain knowledge of the one personal God, who by his providence watches over and governs the world, and also of the natural law, which the Creator has written in our hearts, still there are not a few obstacles to prevent reason from making efficient and fruitful use of its natural ability.

The truths that have to do with God and the relations between God and men completely surpass the sensible order and demand self-surrender and self-abnegation in order to be put into practice and to influence practical life. Now the human intellect, in gaining the knowledge of such truths, is hampered both by the activity of the senses and the imagination and by evil passions arising from original sin. Hence men easily persuade themselves

cupiditates ex peccato originali ortas. Quo fit ut homines in rebus huiusmodi libenter sibi suadeant esse falsa vel saltem dubia, quae ipsi nolint esse vera.

in such matters that what they do not wish to believe is false or at least doubtful.

**3876** Quapropter divina "revelatio" moraliter necessaria dicenda est, ut ea, quae in rebus religionis et morum rationi per se impervia non sunt, in praesenti quoque humani generis condicione, ab omnibus expedite, firma certitudine et nullo admixto errore cognosci possint [*3005].

Quin immo mens humana difficultates interdum pati potest etiam in certo iudicio "credibilitatis" efformando circa catholicam fidem, quamvis tam multa ac mira signa externa divinitus disposita sint quibus vel solo naturali rationis lumine divina christianae religionis origo certo probari possit. Homo enim sive praeiudicatis ductus opinionibus, sive cupidinibus ac mala voluntate instigatus, non modo externorum signorum evidentiae, quae prostat, sed etiam supernis afflatibus, quos Deus in animos ingerit nostros, renuere ac resistere potest.

It is for this reason that divine "revelation" must be considered morally necessary so that those religious and moral truths that are not of their nature beyond the reach of reason in the present condition of the human race may be known by all men readily with a firm certainty and with freedom from all error [*3005].

Furthermore, the human intelligence sometimes experiences difficulties in forming a judgment about the credibility of the Catholic faith, notwithstanding the many wonderful external signs God has given, which are sufficient to prove with certitude by the natural light of reason alone the divine origin of the Christian religion. For man can, whether from prejudice or passion or bad faith, refuse and resist not only the evidence of the external proofs that are available, but also the impulses of actual grace.

### *Dangerous Tendencies of Contemporary Philosophy*

**3877** Sunt qui evolutionis, ut aiunt, systema ... absque prudentia ac discretione admissum ad omnium rerum originem pertinere contendant, atque audacter indulgeant opinationi monisticae ac pantheisticae mundi universi continuae evolutioni obnoxii. Qua quidem opinatione fautores communismi libenter fruuntur ut suum "materialismum dialecticum" efficacius propugnent et evehant, omni notione theistica ex animis avulsa.

Some imprudently and indiscreetly hold that evolution explains the origin of all things ... and audaciously support the monistic and pantheistic opinion that the world is in continual evolution. Communists gladly subscribe to this opinion so that, when the souls of men have been deprived of every idea of a personal God, they may the more efficaciously defend and propagate their "dialectical materialism".

**3878** *[563]* Huiusmodi evolutionis commenta, quibus omne, quod absolutum, firmum, immutabile est, repudiatur, viam straverunt novae aberranti philosophiae, quae cum "idealismo", "immanentismo" ac "pragmatismo" contendens, "existentialismi" nomen nacta est, utpote quae, immutabilibus rerum essentiis posthabitis, de singulorum "exsistentia" tantum sollicita sit.

Accedit falsus quidam "historicismus", qui solis humanae vitae eventibus inhaerens, cuiusvis veritatis legisque absolutae fundamenta subvertit, cum ad res philosophicas tum ad christiana etiam dogmata quod attinet....

Such fictitious tenets of evolution that repudiate all that is absolute, firm, and immutable have paved the way for the new erroneous philosophy that, rivaling "idealism", "immanentism", and "pragmatism", has assumed the name of "existentialism", since it concerns itself only with the existence of individual things and neglects all consideration of their immutable essences.

There is also a certain historicism, which, attributing value only to the events of man's life, overthrows the foundation of all truth and absolute law, both on the level of philosophical speculations and especially the Christian dogmas....

### *The Apologetic Method*

**3879** Iamvero theologis ac philosophis catholicis, quibus grave incumbit munus divinam humanamque veritatem tuendi animisque inserendi hominum, has opinationes plus minusve e recto itinere aberrantes neque ignorare neque neglegere licet. Quin immo ipsi easdem opinationes perspectas habeant oportet, tum quia morbi non apte curantur nisi rite praecogniti fuerint, tum quia nonnumquam in falsis ipsis commentis aliquid veritatis

Now Catholic theologians and philosophers, whose grave duty it is to defend natural and supernatural truth and instill it in the hearts of men, cannot afford to ignore or neglect these more or less erroneous opinions. Rather they must come to understand these same theories well, both because diseases are not properly treated unless they are rightly diagnosed and because sometimes even in these false theories a certain amount of truth is

latet, tum denique quia eadem animum provocant ad quasdam *[564]* veritates, sive philosophicas sive theologicas, sollertius perscrutandas ac perpendendas....

Et quemadmodum olim fuerunt, qui rogarent num translaticia Ecclesiae apologetica ratio obstaculum constitueret potius quam auxilium ad animos Christo lucrandos, ita hodie non desunt qui eo usque procedere audeant ut serio quaestionem moveant num theologia eiusque methodus, quales in scholis ecclesiastica approbante auctoritate vigent, non modo perficiendae, verum etiam omnino reformandae sint, ut regnum Christi quocumque terrarum, inter homines cuiusvis culturae vel cuiusvis opinionis religiosae efficacius propagetur.

Quodsi iidem ad nihil aliud intenderent quam ad disciplinam ecclesiasticam eiusque methodum hodiernis condicionibus ac necessitatibus, nova quadam inducta ratione, aptius accom*[565]*modandas, nulla fere esset causa timendi; at vero imprudenti aestuantes "irenismo", nonnulli veluti obices ad fraternam unitatem restaurandam ea putare videntur, quae ipsis legibus ac principiis a Christo datis innituntur itemque institutis ab eo conditis, vel quae munimina ac fulcimina exstant integritatis fidei....

contained and, finally, because these theories provoke more subtle discussion and evaluation of philosophical and theological truths....

**3880** And as in former times some questioned whether the traditional apologetics of the Church did not constitute an obstacle rather than a help to the winning of souls for Christ, so today some are presumptive enough to question seriously whether theology and theological methods, such as with the approval of ecclesiastical authority are found in our schools, should not only be perfected, but also completely reformed, in order to promote the more efficacious propagation of the kingdom of Christ everywhere throughout the world among men of every culture and religious opinion.

Now if these only aimed at adapting ecclesiastical teaching and methods to modern conditions and requirements, through the introduction of some new explanations, there would be scarcely any reason for alarm. But some through enthusiasm for an imprudent "eirenism" seem to consider as an obstacle to the restoration of fraternal union things founded on the laws and principles given by Christ and likewise on institutions founded by him or that are the defense and support of the integrity of the faith....

*Preserving Theological Terminology*

Quod autem ad theologiam spectat, quorumdam consilium est dogmatum significationem quam maxime extenuare; ipsumque dogma a loquendi ratione in Ecclesia iamdiu recepta et a philosophicis notionibus penes catholicos doctores vigentibus liberare, ut in catholica exponenda doctrina ad Sacrae Scripturae sanctorumque Patrum dicendi modum redeatur.

Spem ipsi fovent fore ut dogma elementis denudatum, quae extrinsecus a divina revelatione esse dicunt, fructuose comparetur cum eorum opinionibus dogmaticis qui ab Ecclesiae unitate seiuncti sint, utque hac via pedetemptim perveniatur ad assimilanda sibi invicem dogma catholicum et placita dissidentium.

**3881** In theology some want to reduce to a minimum the meaning of dogmas and to free dogma itself from terminology long established in the Church and from philosophical concepts held by Catholic teachers, to bring about a return in the explanation of Catholic doctrine to the way of speaking used in Holy Scripture and by the Fathers of the Church.

They cherish the hope that when dogma is stripped of the elements they hold to be extrinsic to divine revelation, it will compare advantageously with the dogmatic opinions of those who are separated from the unity of the Church and that in this way they will gradually arrive at a mutual assimilation of Catholic dogma with the tenets of the dissidents.

Accedit quod, catholica doctrina ad hanc redacta condicionem, viam sterni autumant, qua, hodiernis necessitatibus satis*[566]*faciendo, hodiernae etiam philosophiae notionibus dogma exprimi possit, sive "immanentismi" sive "idealismi" sive "exsistentialismi" aliusve systematis.

Quod idcirco etiam fieri posse ac debere audaciores quidam affirmant, quia fidei mysteria numquam notionibus adaequate veris significari posse contendunt, sed tantum notionibus "approximativis", ut aiunt, ac semper mutabilibus, quibus veritas aliquatenus quidem indicetur, sed necessario quoque deformetur. Quapropter

**3882** Moreover, they assert that when Catholic doctrine has been reduced to this condition, a way will be found to satisfy modern needs that will permit of dogma being expressed also by the concepts of modern philosophy, whether of "immanentism" or "idealism" or "existentialism" or any other system.

Some more audaciously affirm that this can and must be done, because they hold that the mysteries of faith are never expressed by truly adequate concepts but only by approximate and ever changeable notions, in which the truth is to some extent expressed but is necessarily distorted. Wherefore they do not consider it absurd, but

non absurdum esse putant, sed necesse omnino esse ut theologia pro variis philosophiis, quibus decursu temporum tamquam suis utitur instrumentis, novas antiquis substituat notiones, ita ut diversis quidem modis, ac vel etiam aliqua ratione oppositis, idem tamen, ut aiunt, valentibus, easdem divinas veritates humanitus reddat.

Addunt etiam historiam dogmatum consistere in reddendis variis sibique succedentibus formis, quas veritas revelata induerit, secundum diversas doctrinas et opinationes quae saeculorum decursu ortae fuerint.

altogether necessary, that theology should substitute new concepts in place of the old ones in keeping with the various philosophies that in the course of time it uses as its instruments, so that it should give human expression to divine truths in various ways that are even somewhat opposed, but still equivalent, as they say.

They add that the history of dogmas consists in the reporting of the various forms in which revealed truth has been clothed, forms that have succeeded one another in accordance with the different teachings and opinions that have arisen over the course of the centuries.

**3883** Patet autem ex iis, quae diximus, huiusmodi molimina non tantum ducere ad "relativismum" dogmaticum, quem vocant, sed illum iam reapse continere; cui quidem despectus doctrinae communiter traditae eorumque vocabulorum, quibus eadem significatur, satis superque favet.

It is evident from what We have already said, that such efforts not only lead to what they call dogmatic "relativism" but that they actually contain it. The contempt of doctrine commonly taught and of the terms in which it is expressed strongly favors it.

Nemo sane est qui non videat huiusmodi notionum vocabula cum in scholis tum ab ipsius Ecclesiae Magisterio adhibita, perfici et perpoliri posse; ac notum praeterea est Ecclesiam in iisdem vocibus adhibendis non semper constantem fuisse. Liquet etiam Ecclesiam non cuilibet systemati philosophico, brevi temporis spatio vigenti, devinciri posse: sed ea quae communi consensu a catholicis doctoribus composita per plura saecula fuere ad aliquam dogmatis intellegentiam attingendam, tam caduco fundamento procul dubio non nituntur. Nituntur enim principiis ac notionibus ex vera rerum creatarum cognitione deductis; in quibus quidem deducendis cognitionibus humanae menti veritas divinitus revelata, quasi stella, per Ecclesiam illuxit.

Everyone is aware that the terminology employed in the schools and even that used by the Teaching Authority of the Church itself is capable of being perfected and polished; and we know also that the Church herself has not always used the same terms in the same way. It is also manifest that the Church cannot be bound to every system of philosophy that has existed for a short space of time. Nevertheless, the things that have been composed through common effort by Catholic teachers over the course of the centuries to bring about some understanding of dogma are certainly not based on any such weak foundation. These things are based on principles and notions deduced from a true knowledge of created things. In the process of deducing, this knowledge, like a star, gave enlightenment to the human mind through the Church.

Quare mirum non est aliquas huiusmodi notiones a Conciliis Oecumenicis non solum adhi*[567]*bitas, sed etiam sancitas esse, ita ut ab eis discedere nefas sit....

Hence it is not astonishing that some of these notions have not only been used by the ecumenical councils but even been sanctioned by them, so that it is wrong to depart from them....

Despectus autem vocabulorum ac notionum quibus theologi scholastici uti solent, sponte ducit ad enervandam theologiam, ut aiunt speculativam, quam, cum ratione theologica innitatur, vera certitudine carere existimant....

The contempt for terms and notions habitually used by scholastic theologians leads of itself to the weakening of what they call speculative theology, a discipline these men consider devoid of true certitude because it is based on theological reasoning....

*The Authority of the Ecclesiastical Magisterium*

**3884** Magisterium ab ipsis tamquam progressionis sufflamen ac scientiae obex exhibetur, ab acatholicis vero quibusdam iam veluti iniustum frenum consideratur quo excultiores aliqui theologi a disciplina sua innovanda detineantur. Et quamquam hoc sacrum Magisterium, in rebus fidei et morum, cuilibet theologo proxima et universalis veritatis norma esse debet, utpote cui Christus Dominus totum depositum fidei—Sacras nempe Litteras

This Teaching Authority is represented by them as a hindrance to progress and an obstacle in the way of science. Some non-Catholics consider it as an unjust restraint preventing some more qualified theologians from reforming their subject. And although this sacred office of teacher in matters of faith and morals must be the proximate and universal criterion of truth for all theologians, since to it has been entrusted by Christ

ac divinam "traditionem" et custodiendum et tuendum et interpretandum concredidit, attamen officium, quo fideles tenentur illos quoque fugere errores, qui ad haeresim plus minusve accedant, ideoque "etiam constitutiones et decreta servare, quibus pravae huiusmodi opiniones a Sancta Sede proscriptae et prohibitae sunt",[1] nonnunquam ita ignoratur ac si non habeatur....

our Lord the whole deposit of faith—Sacred Scripture and divine tradition—to be preserved, guarded, and interpreted, still the duty that is incumbent on the faithful to flee also those errors that more or less approach heresy, and accordingly "to keep also the constitutions and decrees by which such evil opinions are proscribed and forbidden by the Holy See",[1] is sometimes as little known as if it did not exist....

*[568]* ... Neque putandum est, ea quae in Encyclicis Litteris proponuntur, assensum per se non postulare, cum in iis Pontifices supremam sui Magisterii potestatem non exerceant. Magisterio enim ordinario haec docentur, de quo illud etiam valet: "Qui vos audit, me audit" [*Lc 10:16*]; ac plerumque quae in Encyclicis Litteris proponuntur et inculcantur, iam aliunde ad doctrinam catholicam pertinent.

... Nor must it be thought that what is expounded **3885** in encyclical letters does not of itself demand consent, since in writing such letters the popes do not exercise the supreme power of their Teaching Authority. For these matters are taught with the ordinary teaching authority, of which it is true to say: "He who hears you hears me" [*Lk 10:16*], and generally what is expounded and inculcated in encyclical letters already for other reasons appertains to Catholic doctrine.

Quodsi Summi Pontifices in actis suis de re hactenus controversa data opera sententiam ferunt, omnibus patet rem illam, secundum mentem ac voluntatem eorumdem Pontificum, quaestionem liberae inter theologos disceptationis iam haberi non posse.

But if the supreme pontiffs in their official documents purposely pass judgment on a matter up to that time under dispute, it is obvious that that matter, according to the mind and will of the pontiffs, cannot be any longer considered a question open to discussion among theologians.

*The Use and Abuse of the Sources of Revelation*

Verum quoque est, theologis semper redeundum esse ad divinae revelationis fontes: eorum enim est indicare qua ratione ea quae a vivo Magisterio docentur, in Sacris Litteris et in divina "traditione", sive explicite, sive implicite inveniantur. Accedit quod uterque doctrinae divinitus revelatae fons tot tantosque continet thesauros veritatis, ut numquam reapse exhauriatur. Quapropter sacrorum fontium studio sacrae disciplinae semper iuvenescunt; dum contra speculatio, quae ulteriorem sacri depositi inquisitionem neglegit, ut experiundo novi*[569]*mus, sterilis evadit.

It is also true that theologians must always return to **3886** the sources of divine revelation: for it belongs to them to point out how the doctrine of the living Teaching Authority is to be found either explicitly or implicitly in the Scriptures and in tradition. Besides, each source of divinely revealed doctrine contains so many rich treasures of truth that they can really never be exhausted. Hence it is that theology through the study of its sacred sources remains ever fresh; on the other hand, speculation that neglects a deeper search into the deposit of faith proves sterile, as We know from experience.

Sed hac de causa theologia etiam positiva, quam dicunt, scientiae dumtaxat historicae aequari nequit. Una enim cum sacris eiusmodi fontibus Deus Ecclesiae suae Magisterium vivum dedit, ad ea quoque illustranda et enucleanda, quae in fidei deposito nonnisi obscure ac velut implicite continentur.

But for this reason even positive theology cannot be on a par with merely historical science. For, together with the sources of positive theology, God has given to his Church a living Teaching Authority to elucidate and explain what is contained in the deposit of faith only obscurely and implicitly.

Quod quidem depositum nec singulis christifidelibus nec ipsis theologis divinus Redemptor concredidit authentice interpretandum, sed soli Ecclesiae Magisterio. Si autem hoc suum munus Ecclesia exercet, sicut saeculorum decursu saepenumero factum est, sive ordinario sive extraordinario eiusdem muneris exercitio, patet omnino falsam esse methodum, qua ex obscuris clara explicentur, quin immo contrarium omnes sequi ordinem necesse esse. Quare Decessor Noster imm.

This deposit of faith our Divine Redeemer has given for authentic interpretation, not to each of the faithful, not even to theologians, but only to the Teaching Authority of the Church. But if the Church does exercise this function of teaching, as she often has through the centuries, either in the ordinary or in the extraordinary way, it is clear how false is a procedure that would attempt to explain what is clear by means of what is obscure. Indeed, the very opposite procedure must be

***3884** [1] Cf. *3045.

mem. Pius IX, docens nobilissimum theologiae munus illud esse, quod ostendat quomodo ab Ecclesia definita doctrina contineatur in fontibus, non absque gravi causa illa addidit verba: "eo ipso sensu, quo definita est".[1]...

used. Hence Our predecessor of immortal memory, Pius IX, teaching that the most noble office of theology is to show how a doctrine defined by the Church is contained in the sources of revelation, added these words, and with very good reason: "in that sense in which it has been defined by the Church".[1]...

**3887** Plura etiam a nonnullis proponuntur vel mentibus instillantur in detrimentum divinae auctoritatis Sacrae Scripturae. Etenim sensum definitionis Concilii Vaticani de Deo Sacrae Scripturae auctore audacter quidam pervertunt; atque sententiam, iam pluries reprobatam, renovant, secundum quam Sacrarum Litterarum immunitas errorum ad ea solummodo, quae de Deo ac de rebus moralibus et religiosis traduntur, pertineat. Immo perperam loquuntur de sensu humano Sacrorum Librorum sub quo sensus eorum divinus lateat, quem solum infallibilem declarant.

For some go so far as to pervert the sense of the Vatican Council's definition that God is the author of Holy Scripture, and they put forward again the opinion, already often condemned, that asserts that immunity from error extends only to those parts of the Bible that treat of God or of moral and religious matters. They even wrongly speak of a human sense of the Scriptures, beneath which a divine sense, which they say is the only infallible meaning, lies hidden.

In Sacra Scriptura interpretanda nullam haberi volunt rationem analogiae fidei ac "traditionis" Ecclesiae; ita ut Sanctorum Patrum et sacri Magisterii doctrina quasi ad trutinam Sacrae Scripturae, ratione mere humana ab exegetis explicatae, sit revocanda, potius quam eadem Sacra Scriptura exponenda sit ad mentem Ecclesiae, quae a Christo Domino totius depositi veritatis divinitus revelatae custos ac interpres constituta est.

In interpreting Scripture, they will take no account of the analogy of faith and the tradition of the Church. Thus they judge the doctrine of the Fathers and of the Teaching Church by the norm of Holy Scripture, interpreted by the purely human reason of exegetes, instead of explaining Holy Scripture according to the mind of the Church that Christ our Lord has appointed guardian and interpreter of the whole deposit of divinely revealed truth.

**3888** *[570]* Ac praeterea sensus litteralis Sacrae Scripturae eiusque expositio a tot tantisque exegetis, vigilante Ecclesia, elaborata, ex commenticiis eorum placitis, novae cedere debent exegesi, quam symbolicam ac spiritualem appellant; et qua Sacra Biblia Veteris Testamenti, quae hodie in Ecclesia tamquam fons clausus lateant, tandem aliquando omnibus aperiantur. Hac ratione asseverant difficultates omnes evanescere, quibus ii tantummodo praepediantur, qui sensui litterali Scripturarum adhaereant.

Further, according to their fictitious opinions, the literal sense of Holy Scripture and its explanation, carefully worked out under the Church's vigilance by so many great exegetes, should yield now to a new exegesis, which they are pleased to call symbolic or spiritual. By means of this new exegesis of the Old Testament, which today in the Church is a sealed book, would finally be thrown open to all the faithful. By this method, they say, all difficulties vanish, difficulties that hinder only those who adhere to the literal meaning of the Scriptures.

**3889** Quae quidem omnia quam aliena sint a principiis ac normis hermeneuticis a decessoribus Nostris fel. rec. Leone XIII in Encyclicis Litteris *"Providentissimus"*, et a Benedicto XV in Enc. Litt. *"Spiritus Paraclitus"*, itemque a Nobis ipsis in Enc. Litt. *"Divino afflante Spiritu"* rite statutis nemo est qui non videat.

Everyone sees how foreign all this is to the principles and norms of interpretation rightly fixed by Our predecessors of happy memory Leo XIII, in his encyclical *Providentissimus Deus*, and Benedict XV, in the encyclical *Spiritus Paraclitus*, as also by Ourselves in the encyclical *Divino afflante Spiritu*.

*The Consequences of the New Theological Tendencies*

**3890** Ac mirum non est huiusmodi novitates, ad omnes fere theologiae partes quod attinet, iam venenosos peperisse fructus. In dubium revocatur humanam rationem, absque divinae "revelationis" divinaeque gratiae auxilio, argumentis ex creatis rebus deductis demonstrare posse Deum personalem exsistere; negatur mundum initium habuisse, atque contenditur creationem mundi

It is not surprising that novelties of this kind have already borne their deadly fruit in almost all branches of theology. It is now doubted that human reason, without divine revelation and the help of divine grace, can, by arguments drawn from the created universe, prove the existence of a personal God; it is denied that the world had a beginning; it is argued that the creation of the

*3886 [1] Pius IX, letter *Inter gravissimas*, October 26, 1870 (Pius IX, *Acta* I/V:260).

necessariam esse, cum ex necessaria liberalitate divini amoris procedat; aeterna et infallibilis liberarum actionum hominum praescientia Deo item denegatur; quae quidem Vaticani Concilii declarationibus adversantur [*3001–3003].

world is necessary, since it proceeds from the necessary liberality of divine love; it is denied that God has eternal and infallible foreknowledge of the free actions of men—all this in contradiction to the decrees of the Vatican Council [*3001–3003].

Quaestio etiam a nonnullis agitur num Angeli creaturae personales sint; numque materia a spiritu essentialiter differat. **3891**

Some also question whether angels are personal beings and whether matter and spirit differ essentially.

Alii veram "gratuitatem" ordinis supernaturalis corrumpunt, cum autument Deum entia intellectu praedita condere non posse, quin eadem ad beatificam visionem ordinet et vocet.

Others destroy the gratuity of the supernatural order, since God, they say, cannot create intellectual beings without ordering and calling them to the beatific vision.

Nec satis; nam peccati originalis notio, definitionibus Tridentinis posthabitis, pervertitur, unaque simul peccati in universum, prout est Dei offensa, itemque satisfactionis a Christo pro nobis exhibitae.

Nor is this all. Disregarding the Council of Trent, some pervert the very concept of original sin, along with the ⟨concept⟩ of sin in general, as an offense against God as well as the ⟨idea⟩ of satisfaction performed for us by Christ.

Nec desunt qui contendant transsubstantiationis do[571]ctrinam, utpote antiquata notione philosophica substantiae innixam, ita emendandam esse ut realis Christi praesentia in Ss. Eucharistia ad quemdam symbolismum reducatur, quatenus consecratae species, nonnisi signa efficacia sint spiritualis praesentiae Christi eiusque intimae coniunctionis cum fidelibus membris in Corpore mystico....

Some even say that the doctrine of transubstantiation, based on an antiquated philosophic notion of substance, should be so modified that the real presence of Christ in the Holy Eucharist be reduced to a kind of symbolism, whereby the consecrated species would be merely efficacious signs of the spiritual presence of Christ and of his intimate union with the faithful members of his Mystical Body....

### *The Principles of Sound Philosophy*

In comperto est quanti Ecclesia humanam rationem faciat, quod pertinet ad exsistentiam unius Dei personalis certo demonstrandam, itemque ad ipsius christianae fidei fundamenta signis divinis invicte comprobanda; parique modo ad legem, quam Creator animis hominum indidit, rite exprimendam; ac denique ad aliquam mysteriorum intellegentiam assequendam eamque fructuosissimam.[1] **3892**

It is well known how highly the Church regards human reason, for it falls to reason to demonstrate with certainty the existence of God, personal and one; to prove beyond doubt from divine signs the very foundations of the Christian faith; to express properly the law that the Creator has imprinted in the hearts of men; and, finally, to attain to some notion, indeed, a very fruitful notion, of mysteries.[1]

Hoc tamen munus ratio tum solum apte ac tuto absolvere poterit, cum debito modo exculta fuerit; nempe cum fuerit sana illa philosophia imbuta, quae veluti patrimonium iamdudum exstat a superioribus christianis aetatibus traditum, atque adeo altioris etiam ordinis auctoritatem habet, quia ipsum Magisterium Ecclesiae, eius principia ac praecipua asserta, a viris magni ingenii paulatim patefacta ac defi[572]nita, ad ipsius divinae "revelationis" trutinam vocavit. Quae quidem philosophia in Ecclesia agnita ac recepta, et verum sincerumque cognitionis humanae valorem tuetur, et metaphysica inconcussa principia—rationis nempe sufficientis, causalitatis, et finalitatis—ac demum certae et immutabilis veritatis assecutionem.

But reason can perform these functions safely and well only when properly trained, that is, when imbued with that sound philosophy which has long been, as it were, a patrimony handed down by earlier Christian ages and which, moreover, possesses an authority of an even higher order, since the Teaching Authority of the Church, in the light of divine revelation itself, has weighed its fundamental tenets, which have been elaborated and defined little by little by men of great genius. For this philosophy, acknowledged and accepted by the Church, safeguards the genuine validity of human knowledge, the unshakable metaphysical principles of sufficient reason, causality, and finality, and, finally, the mind's ability to attain certain and unchangeable truth.

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***3892** [1] Cf. Vatican Council I, sess. 3, chap. 4 (*3016).

**3893** In hac philosophia plura sane exponuntur, quibus res fidei et morum neque directe nec indirecte attinguntur, quaeque propterea Ecclesia liberae peritorum disceptationi permittit; at quoad alia plura, praesertim quoad principia assertaque praecipua, quae supra memoravimus, eadem libertas non viget.

Etiam in huiusmodi essentialibus quaestionibus, philosophiam quidem aptiore ac ditiore veste induere licet, efficacioribus dictionibus communire, quibusdam scholarum adminiculis minus aptis exuere, sanis quoque quibusdam elementis progredientis humanae lucubrationis caute locupletare; numquam tamen eam subvertere fas est, vel falsis principiis contaminare, vel quasi magnum quidem, sed obsoletum existimare monumentum. Non enim veritas omnisque eius philosophica declaratio in dies mutari possunt, cum potissimum agatur de principiis humanae menti per se notis, vel de sententiis illis, quae tum saeculorum sapientia, tum etiam divinae "revelationis" consensu ac fulcimine innituntur....

Of course this philosophy deals with much that neither directly nor indirectly touches faith or morals and that, consequently, the Church leaves to the free discussion of experts. But this does not hold for many other things, especially those principles and fundamental tenets to which We have just referred.

However, even in these fundamental questions, we may clothe our philosophy in a more convenient and richer dress, make it more vigorous with a more effective terminology, divest it of certain scholastic aids found less useful, prudently enrich it with the fruits of progress of the human mind. But never may we overthrow it or contaminate it with false principles or regard it as a great but obsolete relic. For truth and its philosophic expression cannot change from day to day, least of all where there is question of self-evident principles of the human mind or of those propositions that are supported by the wisdom of the ages and by divine revelation....

**3894** *[573]* Quae si bene perspecta fuerint, facile patebit cur Ecclesia exigat ut futuri sacerdotes philosophicis disciplinis instruantur "ad Angelici Doctoris rationem, doctrinam et principia", quandoquidem plurium saeculorum experientia probe noscit Aquinatis methodum ac rationem sive in tironibus erudiendis, sive in absconditis veritatibus pervestigandis, singulari praestantia eminere....

Hac de causa quam maxime deplorandum est, philosophiam in Ecclesia receptam ac agnitam hodie a nonnullis despectui haberi, ita ut antiquata quoad formam, rationalistica, ut aiunt, quoad cogitandi processum, impudenter renuntietur. Dictitant enim, hanc nostram philosophiam perperam opinionem tueri, metaphysicam absolute veram exsistere posse; dum contra asseverant, res, praesertim transcendentes, non aptius exprimi posse quam disparatis doctrinis, quae sese mutuo compleant, quamvis sibi invicem quodammodo opponantur.

If one considers all this well, he will easily see why the Church demands that future priests be instructed in philosophy "according to the method, doctrine, and principles of the Angelic Doctor", since, as we well know from the experience of centuries, the method of Aquinas is singularly preeminent both for teaching students and for bringing truth to light....

How deplorable it is, then, that this philosophy, received and honored by the Church, is scorned by some, who shamelessly call it outmoded in form and rationalistic, as they say, in its method of thought. They say that this philosophy upholds the erroneous notion that there can be a metaphysic that is absolutely true; whereas in fact, they say, reality, especially transcendent reality, cannot better be expressed than by disparate teachings, which mutually complete each other, although they are in a way mutually opposed.

### *The Application of the Positive Sciences to Religion*

**3895** *[575]* ... Non pauci expostulant ut catholica religio earumdem disciplinarum quam plurimum rationem habeat. Quod sane laude dignum est ubi de factis agitur reapse demonstratis; caute tamen accipiendum est ubi potius de "hypothesibus" sit quaestio, etsi aliquo modo humana scientia innixis, quibus doctrina attingitur in Sacris Litteris vel in "traditione" contenta. Quodsi tales coniecturales opiniones doctrinae a Deo revelatae directe vel indirecte adversentur, tum huiusmodi postulatum nullo modo admitti potest.

... In fact, not a few insistently demand that the Catholic religion take these sciences into account as much as possible. This certainly would be praiseworthy in the case of clearly proved facts; but caution must be used when there is rather question of hypotheses, having some sort of scientific foundation, in which the doctrine contained in Sacred Scripture or in tradition is involved. If such conjectural opinions are directly or indirectly opposed to the doctrine revealed by God, then the demand that they be recognized can in no way be admitted.

**3896** Quamobrem Ecclesiae Magisterium non prohibet quominus "evolutionismi" doctrina, quatenus nempe de humani corporis origine inquirit ex iam exsistente ac

For these reasons the Teaching Authority of the Church does not forbid that, in conformity with the present state of human sciences and sacred theology,

vivente materia oriundi—animas enim a Deo immediate creari catholica fides nos retinere iubet—pro hodierno humanarum disciplinarum et sacrae theologiae statu, investigationibus ac disputationibus peritorum in utroque campo hominum pertractetur, ita qui*[576]*dem ut rationes utriusque opinionis, faventium nempe, vel obstantium, debita cum gravitate, moderatione ac temperantia perpendantur ac diiudicentur; dummodo omnes parati sint ad Ecclesiae iudicio obtemperandum, cui a Christo munus demandatum est et Sacras Scripturas authentice interpretandi et fidei dogmata tuendi.[1]

research and discussions, on the part of men experienced in both fields, take place with regard to the doctrine of evolution, insofar as it inquires into the origin of the human body as coming from preexistent and living matter—for the Catholic faith obliges us to hold that souls are immediately created by God. However, this must be done in such a way that the reasons for both opinions, that is, those favorable and those unfavorable to evolution, be weighed and judged with the necessary seriousness, moderation, and measure, and provided that all are prepared to submit to the judgment of the Church, to whom Christ has given the mission of interpreting authentically the Sacred Scriptures and of defending the dogmas of faith.[1]

Hanc tamen disceptandi libertatem nonnulli temerario ausu transgrediuntur, cum ita sese gerant quasi si ipsa humani corporis origo ex iam exsistente ac vivente materia per indicia hucusque reperta ac per ratiocinia ex iisdem indiciis deducta, iam certa omnino sit ac demonstrata; atque ex divinae revelationis fontibus nihil habeatur, quod in hac re maximam moderationem et cautelam exigat.

Some, however, rashly transgress this liberty of discussion when they act as if the origin of the human body from preexisting and living matter were already completely certain and proved by the facts that have been discovered up to now and by reasoning on those facts and as if there were nothing in the sources of divine revelation that demands the greatest moderation and caution in this question.

Cum vero de alia coniecturali opinione agitur, videlicet de polygenismo, quem vocant, tum Ecclesiae filii eiusmodi libertate minime fruuntur. Non enim christifideles eam sententiam amplecti possunt, quam qui retinent asseverant vel post Adam hisce in terris veros homines exstitisse, qui non ab eodem prouti omnium protoparente, naturali generatione originem duxerint, vel Adam significare multitudinem quamdam protoparentum; cum nequaquam appareat quomodo huiusmodi sententia componi queat cum iis quae fontes revelatae veritatis et acta Magisterii Ecclesiae proponunt de peccato originali, quod procedit ex peccato vere commisso ab uno Adamo, quodque generatione in omnes transfusum, inest unicuique proprium [*cf. Rm 5:12–19; *1511–1514*].

**3897** When, however, there is question of another conjectural opinion, namely polygenism, the children of the Church by no means enjoy such liberty. For the faithful cannot embrace that opinion which maintains that either after Adam there existed on this earth true men who did not take their origin through natural generation from him as from the first parent of all or that Adam represents a certain number of first parents. Now it is no way apparent how such an opinion can be reconciled with that which the sources of revealed truth and the documents of the Teaching Authority of the Church propose with regard to original sin, which proceeds from a sin actually committed by an individual Adam and which, through generation, is passed on to all and is in everyone as his own [*cf. Rom 5:12–19; *1511–1514*].

Quemadmodum autem in biologicis et anthropologicis disciplinis, ita etiam in historicis sunt qui limites et cautelas ab Ecclesia statuta audacter transgrediantur. Ac peculiari modo deploranda est quaedam nimio liberior libros historicos Veteris Testamenti interpretandi ratio, cuius fautores Epistulam haud ita multo ante a Pontificio Consilio de re biblica Archiepiscopo Parisiensi datam ad suam defendendam causam immerito referunt [**3862–3864*]. Haec enim Epistula aperte monet undecim priora ca*[577]*pita Geneseos, quamvis cum historicae compositionis rationibus proprie non conveniant, quibus eximii rerum gestarum scriptores graeci et latini, vel nostrae aetatis periti usi fuerint, nihilominus quodam vero sensu, exegetis amplius investigando ac

**3898** Just as in the biological and anthropological sciences, so also in the historical sciences there are those who boldly transgress the limits and safeguards established by the Church. In a particular way must be deplored a certain too free interpretation of the historical books of the Old Testament. Those who favor this system, in order to defend their cause, wrongly refer to the letter that was sent not long ago to the archbishop of Paris by the Pontifical Commission on Biblical Studies [**3862–3864*]. This letter, in fact, clearly points out that the first eleven chapters of Genesis, although properly speaking not conforming to the historical method used by the best Greek and Latin writers or by competent authors of our time, do nevertheless pertain to history in a true sense,

***3896** [1] Cf. Pius XII, address to the Academy of Sciences, November 30, 1941 (AAS 33 [1941]: 506).

determinando, ad genus historiae pertinere; eademque capita, oratione simplici ac figurata mentique populi parum exculti accomodata, tum praecipuas veritates referre, quibus aeterna nostra procuranda salus innititur, tum etiam popularem descriptionem originis generis humani populique electi.

Si quid autem hagiographi antiqui ex narrationibus popularibus hauserint (quod quidem concedi potest), numquam obliviscendum est eos ita egisse divinae inspirationis afflatu adiutos, quo in seligendis ac diiudicandis documentis illis ab omni errore immunes praemuniebantur.

**3899** Quae autem ex popularibus narrationibus in Sacris Litteris recepta sunt, ea cum mythologiis aliisve id genus minime aequanda sunt, quae magis ex effusa imaginatione procedunt quam ex illo veritatis ac simplicitatis studio, quod in Sacris Libris Veteris etiam Testamenti adeo elucet ut hagiographi nostri antiquos profanos scriptores aperte praecellere dicendi sint.

which, however, must be further studied and determined by exegetes; the same chapters ⟨the letter points out⟩, in simple and figurative language adapted to the mentality of a people but little cultured, both state the principal truths that are fundamental for our salvation and also give a popular description of the origin of the human race and the chosen people.

If, however, the ancient sacred writers have taken anything from popular narrations (and this may be conceded), it must never be forgotten that they did so with the help of divine inspiration, through which they were rendered immune from any error in selecting and evaluating those documents.

Therefore, whatever of the popular narrations have been inserted into the Sacred Scriptures must in no way be considered on a par with myths or other such things, which are more the product of an extravagant imagination than of that striving for truth and simplicity which in the Sacred Books, also of the Old Testament, is so apparent that our ancient sacred writers must be admitted to be clearly superior to the ancient profane writers.

## 3900–3904: Apostolic Constitution *Munificentissimus Deus*, November 1, 1950

The constitution contains the dogma of the Assumption of Mary into heaven proclaimed by Pius XII on November 1, 1950. The dogmatic proclamation was preceded by a survey of the worldwide episcopate. Cf. the letter of Pius XII *Deiparae virginis* of May 1, 1946 (AAS 42 [1950]: 782f.]. Since the second half of the nineteenth century, requests for the dogmatic definition had been presented. At the First Vatican Council, 204 council Fathers had advocated defining the Assumption of Mary into heaven. In the first half of the twentieth century, this movement had gained strength. Cf. W. Hentrich and R. Walter von Moos, *Petitiones de Assumptione corporea B. V. Mariae in caelum definienda ad S. Sedem delatae, propositae sec. ordinem hierachicum, dogmaticum, geographicum, chronologicum, ad consensum Ecclesiae manifestandum*, 2 vols. (Vatican, 1942).

*Ed.:* AAS 42 (1950): 767–70.

### *Definition of the Assumption of Mary into Heaven*

**3900** Haec omnia Sanctorum Patrum ac theologorum argumenta considerationesque Sacris Litteris tamquam ultimo fundamento nituntur; quae quidem almam Dei Matrem nobis veluti *[768]* ante oculos proponunt divino Filio suo coniunctissimam, eiusque semper participantem sortem. Quamobrem quasi impossibile videtur eam cernere, quae Christum concepit, peperit, suo lacte aluit, eumque inter ulnas habuit pectorique obstrinxit suo, ab eodem post terrestrem hanc vitam, etsi non anima, corpore tamen separatam.

Cum Redemptor noster Mariae Filius sit, haud poterat profecto, utpote divinae legis observator perfectissimus, praeter Aeternum Patrem, Matrem quoque suam dilectissimam non honorare. Atqui, cum eam posset tam magno honore exornare, ut eam a sepulcri corruptione servaret incolumem, id reapse fecisse credendum est.

**3901** Maxime autem illud memorandum est, inde a saeculo II, Mariam Virginem a Sanctis Patribus veluti novam Hevam proponi novo Adae, etsi subiectam, arctissime

All these proofs and considerations of the holy Fathers and the theologians are based upon the Sacred Writings as their ultimate foundation. These set the loving Mother of God, as it were, before our very eyes as most intimately joined to her divine Son and as always sharing his lot. Consequently, it seems impossible to think of her, the one who conceived Christ, brought him forth, nursed him with her milk, held him in her arms, and clasped him to her breast, as being apart from him in body, even though not in soul, after this earthly life.

Since our Redeemer is the Son of Mary, he could not do otherwise, as the perfect observer of God's law, than to honor, not only his eternal Father, but also his most beloved Mother. And, since it was within his power to grant her this great honor, to preserve her from the corruption of the tomb, we must believe that he really acted in this way.

We must remember especially that, since the second century, the Virgin Mary has been designated by the holy Fathers as the new Eve, who, although subject to

coniunctam in certamine illo adversus inferorum hostem, quod, quemadmodum in protoevangelio [*Gn 3:15*] praesignificatur, ad plenissimam deventurum erat victoriam de peccato ac de morte, quae semper in gentium Apostoli scriptis inter se copulantur [*Rm 5 et 6; 1 Cor 15:21–26, 54–57*].

Quamobrem, sicut gloriosa Christi anastasis essentialis pars fuit ac postremum huius victoriae tropaeum, ita Beatae Virginis commune cum Filio suo certamen virginei corporis "glorificatione" concludendum erat; ut enim idem Apostolus ait, "cum ... mortale hoc induerit immortalitatem, tunc fiet sermo, qui scriptus est: absorpta est mors in victoria" [*1 Cor 15:54*].

the new Adam, is most intimately associated with him in that struggle against the infernal foe which, as foretold in the *protoevangelium* [*Gen 3:15*], would finally result in that most complete victory over the sin and death that are always mentioned together in the writings of the apostle of the Gentiles [*Rom 5 and 6; 1 Cor 15:21–26, 54–57*].

Consequently, just as the glorious Resurrection of Christ was an essential part and the final sign of this victory, so that struggle which was common to the Blessed Virgin and her divine Son should be brought to a close by the glorification of her virginal body, for the same apostle says: "When ... the mortal puts on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory" [*1 Cor 15:54*].

Idcirco augusta Dei Mater,
Iesu Christo, inde ab omni aeternitate, "uno eodemque decreto"[1] praedestinationis, arcano modo coniuncta,
immaculata in suo conceptu,
in divina maternitate sua integerrima virgo,
generosa Divini Redemptoris socia, qui plenum de peccato eiusque consectariis deportavit triumphum,
id tandem assecuta est, quasi supremam suorum privilegiorum coronam, ut a sepulcri corruptione servaretur immunis, utque, quemadmodum iam Filius suus, devicta morte, corpore [*769*] et anima ad supernam Caeli gloriam eveheretur, ubi Regina refulgeret ad eiusdem sui Filii dexteram, immortalis saeculorum Regis [*cf. 1 Tim 1:17*]....

Hence the revered Mother of God, **3902**
from all eternity joined in a hidden way with Jesus Christ "in one and the same decree"[1] of predestination,
immaculate in her conception,
a most perfect virgin in her divine motherhood,
the noble associate of the Divine Redeemer, who has won a complete triumph over sin and its consequences,
finally obtained, as the supreme culmination of her privileges, that she should be preserved free from the corruption of the tomb and that, like her own Son, having overcome death, she might be taken up body and soul to the glory of heaven where, as Queen, she sits in splendor at the right hand of her Son, the immortal King of the Ages [*cf. 1 Tim 1:17*]....

*[770]* ... Quapropter ... ad Omnipotentis Dei gloriam, qui peculiarem benevolentiam suam Mariae Virgini dilargitus est, ad sui Filii honorem, immortalis saeculorum Regis ac peccati mortisque victoris, ad eiusdem augustae Matris augendam gloriam et ad totius Ecclesiae gaudium exsultationemque,
auctoritate Domini Nostri Iesu Christi, Beatorum Apostolorum Petri et Pauli ac Nostra
pronuntiamus, declaramus et definimus
divinitus revelatum dogma esse: Immaculatam Deiparam semper Virginem Mariam, expleto terrestris vitae cursu, fuisse corpore et anima ad caelestem gloriam assumptam.

For this reason ... to the glory of Almighty God, who **3903**
has lavished his special affection upon the Virgin Mary, for the honor of her Son, the immortal King of the Ages and the Victor over sin and death, for the increase of the glory of that same august Mother, and for the joy and exultation of the entire Church;
by the authority of our Lord Jesus Christ, of the blessed apostles Peter and Paul, and by Our ⟨own authority⟩,
We pronounce, declare, and define
it to be a divinely revealed dogma: that the Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory.

Quamobrem, si quis, quod Deus avertat, id vel negare, vel in dubium vocare voluntarie ausus fuerit, quod a Nobis definitum est, noverit se a divina ac catholica fide prorsus defecisse.

Hence, if anyone, which God forbid, should dare **3904**
willfully to deny or to call into doubt that which We have defined, let him know that he has fallen away completely from the divine and Catholic faith.

### 3905: Encyclical *Sempiternus Rex*, September 8, 1951

The encyclical was published on the 1500th anniversary of the Council of Chalcedon.
*Ed.:* AAS 43 (1951): 638.

*3902 [1] Pius IX, encyclical *Ineffabilis Deus*, December 8, 1854 (Pius IX, *Acta* 1/I:599).

*The Character of Christ's Humanity*

**3905** Quamvis nihil prohibeat quominus humanitas Christi, etiam psychologica via ac ratione, altius investigetur, tamen in arduis huius generis studiis non desunt qui plus aequo vetera linquant, ut nova astruant et auctoritate ac definitione Chalcedonensis Concilii perperam utantur, ut a se elucubrata suffulciant.

Hi humanae Christi naturae statum et condicionem ita provehunt ut eadem reputari videatur subiectum quoddam sui iuris, quasi in ipsius Verbi persona non subsistat. At Chalcedonense Concilium, Ephesino prorsus congruens, lucide asserit utramque Redemptoris nostri naturam "in unam personam atque subsistentiam" convenire vetatque duo in Christo poni individua, ita ut aliquis "homo assumptus", integrae autonomiae compos, penes Verbum collocetur.

While there is no reason why the humanity of Christ should not be studied more deeply also from a psychological point of view, there are, nevertheless, some who, in their arduous pursuit, desert the ancient teachings more than is right and make an erroneous use of the authority of the definition of Chalcedon to support their new ideas.

These emphasize the state and condition of Christ's human nature to such an extent as to make it seem something existing in its own right and not as subsisting in the Word itself. But the Council of Chalcedon, in full accord with that of Ephesus, clearly asserts that both natures are united in "one Person and subsistence" and rules out the placing of two individuals in Christ, as if some one man, completely autonomous in himself, had been taken up and placed by the side of the Word.

### 3907: Monitum of the Holy Office, June 30, 1952

*Ed.:* AAS 44 (1952): 546.

*Sexual Intercourse while Avoiding Orgasm*

**3907** Gravi cum sollicitudine Apostolica Sedes animadvertit non paucos scriptores his ultimis temporibus, de vita coniugali agentes, passim palam et minute ad singula eam spectantia inverecunde descendere; praeterea nonnullos actum quemdam, *amplexum reservatum* nuncupatum, describere, laudare et suadere.

Ne in re tanti momenti, quae matrimonii sanctitatem et animarum salutem respicit, munere suo deficiat, ... Congregatio S. Officii, de expresso mandato ... Pii XII, omnes praedictos scriptores graviter monet, ut ab huiusmodi agendi ratione desistant....

Sacerdotes autem, in cura animarum et in conscientiis dirigendis, numquam, sive sponte sive interrogati, ita loqui praesumant, quasi ex parte legis christianae contra "amplexum reservatum" nihil esset obiiciendum.

With serious concern the Apostolic See notes that in recent times, a considerable number of authors, in treating the conjugal life, everywhere openly and in detail, go immodestly into every single aspect; and some, moreover, describe, approve, and recommend a certain act called *amplexus reservatus*.

So as not to fail in duty in a matter as important as the sanctity of marriage and the salvation of souls,... the Congregation of the Holy Office, by the express order ... of Pius XII, seriously warns all of the above-mentioned authors to desist from such a mode of conduct....

Priests, moreover, in the care of souls and in the directing of consciences, may never, whether on their own initiative or when they are questioned, presume to speak as if there is no objection to "amplexus reservatus" on the part of the Christian law.

### 3908–3910: Encyclical *Fulgens corona*, September 8, 1953

With the encyclical a "Marian year" was announced to remember the definition of the Immaculate Conception of Mary (1854).
*Ed.:* AAS 45 (1953): 581f.

*The Redemption of the Blessed Virgin Mary*

**3908** Si incensissimum suavissimumque consideramus amorem, quo Deus Matrem Filii sui unigeniti procul dubio prosecutus est ac prosequitur, qua ratione vel solummodo arbitrari possumus eam fuisse, etsi brevissimo temporis spatio, peccato obnoxiam divinaque gratia privatam?

And again, if we consider the matter with attention, and especially if we consider the burning and sweet love that Almighty God without doubt had, and has, for the Mother of his only begotten Son, for what reason can we even think that she was, even for the briefest moment of time, subject to sin and destitute of divine grace?

Poterat certe Deus, Redemptoris meritorum intuitu, hoc praeclarissimo privilegio eam donare; id igitur factum non esse ne opinari quidem possumus. Decebat siquidem Redemptoris Matrem talem esse, ut exstaret, quantum fieri posset, ipso digna; atqui digna non fuisset, si hereditaria labe infecta, etsi primo tantum conceptionis suae momento, teterrimae fuisset Satanae dominationi subiecta.

Almighty God could certainly, by virtue of the merits of the Redeemer, bestow on her this singular privilege; that therefore he did not do so, we cannot even suppose. It was fitting that Jesus Christ should have such a mother as would be worthy of him as far as possible; and she would not have been worthy if, contaminated by the hereditary stain even for the first moment only of her conception, she had been subject to the abominable power of Satan.

Neque asseverari potest hac de causa minui redemptionem Christi, quasi iam non ad universam pertineat Adami subolem; atque adeo aliquid de ipsius divini Redemptoris munere ac dignitate detrahi.

Nor can it be asserted that the redemption by Christ **3909** was on this account lessened, as if it did not extend to the whole race of Adam, and that therefore something was taken away from the office and dignity of the Divine Redeemer.

Etenim si rem funditus diligenterque perspicimus, facile cernimus Christum Dominum perfectissimo quodam modo divinam Matrem suam revera redemisse, cum, ipsius meritorum intuitu, eadem a Deo praeservata esset a quavis hereditaria peccati labe immunis. Quamobrem infinita Iesu Christi dignitas eiusque universalis redemptionis munus hoc doctrinae capite non extenuatur vel remittitur, sed augetur quam maxime.

For if we carefully and thoroughly consider the matter, we easily perceive that Christ the Lord in a certain most perfect manner really redeemed his Mother, since it was by virtue of his merits that she was preserved by God immune from all stain of original sin. Wherefore, the infinite dignity of Jesus Christ and his office of universal redemption is not diminished or lowered by this tenet of doctrine; rather it is greatly increased.

Immerito igitur acatholici et novatores non pauci hac etiam de causa nostram reprehendunt atque improbant erga Deiparam Virginem pietatem, quasi nos aliquid ex cultu uni Deo ac Iesu Christo debito subducamus; cum contra, quidquid honoris venerationisque caelesti Matri nostrae tribuimus, id procul dubio in divini eius Filii decus redundet, non modo quod ex ipso *[582]* omnes gratiae omniaque dona, vel excelsa, ut e primo fonte oriuntur, sed etiam quod "gloria filiorum patres eorum" [*Prv 17:6*].

Non-Catholics and reformers are therefore mistaken **3910** when because of this pretext they find fault with, or disapprove of, our devotion to the Virgin Mother of God, as if it took something from the worship due to God alone and to Jesus Christ. The contrary is true, because any honor and veneration that we may give to our heavenly Mother undoubtedly redounds to the glory of her Divine Son, not only because all graces and all gifts, even the highest, flow from him as from their primary source, but also because "The glory of sons is their fathers" [*Prov 17:6*].

## 3911–3912: Encyclical *Sacra virginitas*, March 25, 1954

*Ed.:* AAS 46 (1954): 175f.

### *The Value of Marriage and Virginity*

Recentius autem eorum sententiam maerenti animo reprobavimus, qui eo usque procedunt ut coniugium asseverent unum *[176]* esse, quod naturale personae humanae incrementum debitamque perfectionem tueri possit.[1] Nonnulli enim affirmant divinam gratiam, a matrimonii sacramento *ex opere operato* impertitam, ita coniugii usum sanctum reddere, ut instrumentum evadat ad singulos animos cum Deo coniungendos efficacius quam virginitas ipsa, quandoquidem matrimonium christianum, non autem virginitas, sacramentum est.

We have recently with sorrow censured the opinion **3911** of those who contend that marriage is the only means of assuring the natural development and perfection of the human personality.[1] For there are those who maintain that the grace of the sacrament, conferred *ex opere operato*, renders the use of marriage so holy as to be a fitter instrument than virginity for uniting souls with God; for marriage is a sacrament, but not virginity.

Quam quidem doctrinam utpote falsam ac detrimentosam denuntiamus. Utique enim hoc

We denounce this doctrine as a dangerous error. Certainly, the sacrament grants the married couple

*3911 [1] Cf. Pius XII, address to the major superiors of religious orders and institutes, September 15, 1952 (AAS 44 [1952]: 824).

sacramentum divinam sponsis impertit gratiam ad coniugale officium sancte obeundum; utique mutui amoris nexus confirmat, quibus iidem una invicem continentur; verumtamen non ad id institutum est ut coniugii usum veluti instrumentum reddat per se magis aptum ad sponsorum animos caritatis vinculo cum Deo ipso coniungendos [*cf. *3838*]. Nonne potius Apostolus Paulus coniugibus ius agnoscit a matrimonii usu se abstinendi ad tempus, ut vacent orationi [*cf. 1 Cor 7:5*], idcirco quia eiusmodi abstinentia liberiorem reddit animum, qui velit caelestibus rebus Deique supplicationibus se dedere?

grace to accomplish in a holy manner the duties of their married state, and it strengthens the bonds of mutual affection that unite them; but the purpose of its institution was not to make the employment of marriage the means, most suitable in itself, for uniting the souls of the husband and wife with God by the bonds of charity [*cf. *3838*]. Rather, does not the apostle Paul admit that they have the right of abstaining for a time from the use of marriage, so that they may be more free for prayer [*cf. 1 Cor 7:5*] precisely because such abstinence gives greater freedom to the soul that wishes to give itself over to spiritual thoughts and prayer to God?

**3912** Deinde asseverari non potest—ut quidam faciunt—"mutuum adiutorium", quod sponsi in christianis nuptiis quaerunt, opem esse perfectiorem quam *solitudinem, ut aiunt, cordis* virginum et caelibum, ad propriam sanctitatem assequendam. Nam, quamquam ii omnes, qui perfectae castitatis institutum amplexi sunt, humano huiusmodi amore se abdicaverunt, nihilo secius hac de causa affirmari non potest eos ob hanc eandem privationem suam reddidisse humanam personam quasi imminutam ac despoliatam. Ii enim a caelestium ipso munerum Datore spirituale aliquid accipiunt, quod quidem illud in immensum exsuperat "mutuum adiutorium", a coniugibus sibi invicem impertitum.

Finally, it may not be asserted, as some do, that the "mutual help" that is sought in Christian marriage is a more effective aid in striving for personal sanctity than *the solitude of the heart*, as they term it, of virgins and celibates. For although all those who have embraced a life of perfect chastity have deprived themselves of the expression of human love permitted in the married state, nonetheless it cannot thereby be affirmed that because of this privation they have diminished and despoiled the human personality. For they receive from the Giver of heavenly gifts something spiritual that far exceeds that "mutual help" which husband and wife confer on each other.

### 3913–3917: Encyclical *Ad caeli Reginam*, October 11, 1954

With this encyclical, Pius XII introduced the Feast of the Queenship of Mary.
*Ed.:* AAS 46 (1954): 633–36.

*The Royal Dignity of the Blessed Virgin Mary*

**3913** Praecipuum, quo regalis Mariae dignitas innititur, principium procul dubio est divina eius maternitas. Quandoquidem enim in Sacris Litteris de Filio, quem Virgo concipiet, haec sententia legitur: "Filius Altissimi vocabitur, et dabit illi Dominus Deus sedem David patris eius et regnabit in domo Iacob in aeternum et regni eius non erit finis" [*Lc 1:32s*], ac praeterea Maria "mater Domini" [*Lc 1:43*] nuncupatur, inde facile eruitur, ipsam quoque esse reginam, quippe quae Filium genuerit, qui eodem momento quo conceptus est, propter hypostaticam humanae naturae cum Verbo unionem, rex, etiam ut homo, erat et rerum omnium Dominus.

Itaque iure meritoque S. Iohannes Damascenus haec scribere potuit: "Vere omnis creaturae Domina facta est, cum Creatoris Mater exstitit";[1] parique modo affirmari potest, primum qui regium Mariae munus caelesti ore nuntiavit, ipsum fuisse Gabrielem archangelum.

According to ancient tradition and the sacred liturgy, the main principle on which the royal dignity of Mary rests is without doubt her Divine Motherhood. In Holy Writ, concerning the Son whom Mary will conceive, we read this sentence: "He ... will be called the Son of the most High; and the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob for ever; and of his kingdom there will be no end" [*Lk 1:32–33*], and in addition Mary is called "the mother of my Lord" [*Lk 1:43*]; from this it is easily concluded that she is a Queen, since she bore a son who, at the very moment of his conception, because of the hypostatic union of the human nature with the Word, was also as man King and Lord of all things.

So with complete justice St. John Damascene could write: "When she became Mother of the Creator, she truly became Queen of every creature";[1] likewise, it can be said that the heavenly voice of the Archangel Gabriel was the first to proclaim Mary's royal office.

*3913 [1] John Damascene, *De fide orthodoxa* IV, 14 (PG 94:1158B–1159A / B. Kotter: PTS 12 [*Schriften* 2]: $200_{50-52}$).

Attamen beatissima Virgo Maria non tantum ob divinam suam maternitatem Regina est dicenda, sed etiam, quia ex Dei voluntate in aeternae salutis nostrae opere eximias habuit partes. "Quid possit iucundius nobis suaviusque ad cogitandum accidere ... quam Christum nobis iure non tantum nativo, sed etiam acqui*[634]*sito, scilicet redemptionis imperare?" [*3676]....

Iamvero in hoc perficiendo redemptionis opere beatissima Virgo Maria profecto fuit cum Christo intime consociata.... Etenim, "sicut Christus eo quod nos redemit, speciali titulo Dominus est ac Rex noster, ita et beata Virgo, propter singularem modum, quo ad nostram redemptionem concurrit, et substantiam suam ministrando, et illum pro nobis voluntarie offerendo, nostramque salutem singulariter desiderando, petendo, procurando."[1]

Quibus ex rationibus huiusmodi argumentum eruitur: si Maria, in spirituali procuranda salute, cum Iesu Christo, ipsius salutis principio, ex Dei placito sociata fuit, et quidem simili quodam modo, quo Heva fuit cum Adam, mortis principio, consociata, ita ut asseverari possit, nostrae salutis opus secundum quandam "recapitulationem"[1] peractum fuisse, in qua genus *[635]* humanum, sicut per virginem morti adstrictum fuit, ita per virginem salvatur; si praeterea asseverari itidem potest, hanc gloriosissimam Dominam ideo fuisse Christi matrem delectam, "ut redimendi generis humani consors efficeretur",[2] et si reapse "ipsa fuit, quae vel propriae vel hereditariae labis expers, arctissime semper cum Filio suo coniuncta, eundem in Golgotha, una cum maternorum iurium maternique amoris sui holocausto, nova veluti Heva, pro omnibus Adae filiis, miserando eius lapsu foedatis, aeterno Patri obtulit",[3] inde procul dubio concludere licet, quemadmodum Christus, novus Adam, non tantum quia Dei Filius est, Rex dici debet, sed etiam, quia Redemptor noster est, ita quodam analogiae modo, beatissimam Virginem esse Reginam non tantummodo, quia mater Dei est, verum etiam, quod nova veluti Heva cum novo Adam consociata fuit.

Iamvero plena, propria et absoluta significatione, unus Iesus Christus, Deus et homo, Rex est; attamen Maria

But the Blessed Virgin Mary should be called Queen, **3914**
not only because of her Divine Motherhood, but also because God has willed her to have an exceptional role in the work of our eternal salvation. "What more joyful, what sweeter thought can we have than that Christ is our King not only by natural right, but also by an acquired right: that which he won by the redemption?" [*3676]....

Now, in the accomplishing of this work of redemption, the Blessed Virgin Mary was most closely associated with Christ.... For "just as Christ, because he redeemed us, is our Lord and King by a special title, so the Blessed Virgin also (is our Queen), on account of the unique manner in which she assisted in our redemption, by giving of her own substance, by freely offering him for us, by her singular desire and petition for, and active interest in, our salvation."[1]

From these considerations, the proof develops on **3915**
these lines: If Mary, in taking an active part in the work of salvation, was, by God's design, associated with Jesus Christ, the source of salvation itself, in a manner comparable to that in which Eve was associated with Adam, the source of death, so that it may be stated that the work of our salvation was accomplished by a kind of "recapitulation",[1] in which a virgin was instrumental in the salvation of the human race, just as a virgin had been closely associated with its death; if, moreover, it can likewise be stated that this glorious Lady had been chosen Mother of Christ "in order that she might become a partner in the redemption of the human race";[2] and if, in truth, "it was she who, free of the stain of actual and original sin and ever most closely bound to her Son, on Golgotha offered that Son to the Eternal Father together with the complete sacrifice of her maternal rights and maternal love, like a new Eve, for all the sons of Adam, stained as they were by his lamentable fall",[3] then it may be legitimately concluded that as Christ, the new Adam, must be called a king not merely because he is Son of God, but also because he is our Redeemer, so, analogously, the Most Blessed Virgin is queen not only because she is Mother of God, but also because, as the new Eve, she was associated with the new Adam.

Certainly, in the full and strict meaning of the term, **3916**
only Jesus Christ, the God-Man, is King; but Mary, too,

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*3914 [1] Francisco Suárez, S.J., *Commentarii et disputationes in III. partem D. Thomae*, disp. XXII, sec. 2 (*Opera omnia*, ed. C. Berton, 19 [Paris, 1860], 327a).

*3915 [1] Irenaeus of Lyon, *Adversus haereses* V, 19, no. 1 (ed. W.W. Harvey [Cambridge, 1857], 2:375 / PG 7:1175B / SC 153 [1969]: $248_3$).

[2] Pius XI, letter *Auspicatus profecto* (AAS 25 [1933]: 80).

[3] Pius XII, encyclical *Mystici corporis* (AAS 35 [1943]: 247).

quoque, quamvis temperato modo et analogiae ratione, utpote Christi Dei mater, socia in divini Redemptoris opera, et in eius cum hostibus pugna in eiusque super omnes adepta victoria, regalem participat dignitatem.

Ex hac enim cum Christo Rege coniunctione splendorem celsitudinemque attingit, qua creatarum rerum omnium excellentiam exsuperat; ex hac cum Christo coniunctione regalis facultas oritur, qua ipsa potest divini Redemptoris regni dispensare thesauros; ex hac denique cum Christo coniunctione materni eius patrocinii apud Filium et Patrem elicitur exhausta numquam efficacia.

as Mother of the divine Christ, as his associate in the redemption, in his struggle with his enemies and his final victory over them, has a share, though in a limited and analogous way, in his royal dignity.

For from her union with Christ she attains a radiant eminence transcending that of any other creature; from her union with Christ she receives the royal right to dispose of the treasures of the Divine Redeemer's kingdom; from her union with Christ, finally, is derived the inexhaustible efficacy of her maternal intercession before the Son and his Father.

**3917** Nullum igitur dubium est, Mariam sanctissimam dignitate sua super omnes res creatas excellere itemque super omnes post Filium suum obtinere primatum....

*[636]* ... Ad hunc excellentissimum intellegendum dignitatis gradum, quem Deiparens super creata omnia adepta est, considerare iuvat, sanctam Dei Genetricem iam in primo temporis momento quo concepta fuit, tali gratiarum abundantia repletam fuisse, ut Sanctorum omnium gratiam superaret....

Praeterea beata Virgo non solummodo supremum, post Christum, excellentiae ac perfectionis gradum obtinuit, verum etiam aliquam illius efficacitatis participationem, qua eius Filius ac Redemptor noster in mentes et in voluntates hominum regnare iure meritoque dicitur.

Hence it cannot be doubted that Mary most Holy is far above all other creatures in dignity and, after her Son, possesses primacy over all....

... In order to understand better this sublime dignity of the Mother of God over all creatures, let us recall that the holy Mother of God was, at the very moment of her Immaculate Conception, so filled with grace as to surpass the grace of all the saints....

Besides, the Blessed Virgin possessed, after Christ, not only the highest degree of excellence and perfection, but also a share in that influence by which he, her Son and our Redeemer, is rightly said to reign over the minds and wills of men.

### 3917a: Decree of the Holy Office, April 2, 1955

This decree on the hidden pessary (sterilet, diaphragm) is directed to some North American bishops.

*Ed.: The Clergy Review* 21 (Ranchi [India]: St. Mary's Theological College, Kurseong, 1957): 26 / *The Priest* (Huntington [Ind., USA], 1956): 760. Not published in AAS.

*Contraception*

**3917a** The Sacred Congregation particularly raises its voice utterly to condemn and reject as intrinsically evil the application of pessaries (sterilet, diaphragm) by married couples in the exercise of their marital rights.

Furthermore, Ordinaries shall not permit the faithful to be told or taught that no serious objection may be made according to the principles of Christian law, if a husband cooperates materially only with his wife who uses such a device.

Confessors and spiritual directors who hold the contrary and thus guide the consciences of the faithful are straying far from the paths of truth and moral righteousness.

### 3918–3921: Instruction of the Holy Office, February 2, 1956

On this point, cf.: the discourses of Pius XII of March 23 and April 18, 1952 (AAS 44 [1952]: 270–78; 413–19).

*Ed.:* AAS 48 (1956): 144f. / PerRMor 45 (1956): 137–39.

*Situation Ethics*

**3918** Contra doctrinam moralem eiusque applicationem in Ecclesia catholica traditam multis in regionibus etiam to inter catholicos spargi coepit systema ethicum, quod

Contrary to the moral doctrine and its application that is traditional in the Catholic Church, there has begun to be spread abroad in many regions even among Catholics

plerumque nomine cuiusdam "Ethicae situationis" venit....

Auctores, qui hoc systema sequuntur, decisivam et ultimam agendi normam statuunt non esse ordinem obiectivum rectum, naturae lege determinatum et ex hac lege certo cognitum, sed intimum aliquod mentis uniuscuiusque individui iudicium ac lumen, quo ei in concreta situatione posito innotescit quid sibi agendum sit.

Haec igitur hominis ultima decisio secundum eos non est, sicut ethica obiectiva apud auctores maioris momenti tradita docet, legis obiectivae ad particularem casum applicatio, attentis simul ac ponderatis secundum regulas prudentiae particularibus "situationis" adiunctis, sed immediatum illud internum lumen et iudicium. Hoc iudicium saltem multis in rebus ultimatim nulla norma obiectiva extra hominem posita atque ab eius persuasione subiectiva independente, quoad suam obiectivam rectitudinem ac veritatem est mensuratum neque mensurandum neque mensurabile, sed sibi ipsi plene sufficit.

an ethical system that generally goes by the name of a certain "situation ethics"....

The authors who follow this system hold that the decisive and ultimate norm of conduct is not the objective right order, determined by the law of nature and known with certainty from that law, but a certain intimate judgment and light of the mind of each individual, by means of which, in the concrete situation in which he is placed, he learns what he ought to do.

And so, according to them, this ultimate decision a man makes is not, as the objective ethics handed down by authors of great weight teaches, the application of the objective law to a particular case, which at the same time takes into account and weighs according to the rules of prudence the particular circumstances of the "situation", but that immediate, internal light and judgment. Ultimately, at least in many matters, this judgment is not measured, must not and cannot be measured, as regards its objective rectitude and truth, by any objective norm situated outside man and independent of his subjective persuasion but is entirely self-sufficient.

Secundum hos auctores "naturae humanae" conceptus traditionalis non sufficit, sed recurrendum est ad conceptum naturae humanae "exsistentis", qui quoad plurima non habet valorem obiectivum absolutum, sed relativum tantum ideoque mutabilem, exceptis fortasse illis paucis elementis atque principiis, quae ad humanam naturam metaphysicam (absolutam *[145]* et immutabilem) spectant.

Eiusdem valoris tantum relativi est traditionalis conceptus "legis naturae". Perplura autem, quae hodie circumferuntur tamquam legis naturae postulata absoluta, nituntur secundum eorum opinionem et doctrinam in dicto conceptu naturae exsistentis, ideoque non sunt nisi relativa et mutabilia atque omni semper situationi adaptari queunt.

According to these authors, the traditional concept of **3919**
"human nature" does not suffice; but recourse must be had to the concept of "existent" human nature, which in many respects does not have absolute objective value, but only a relative and, therefore, changeable value, except, perhaps, for those few factors and principles that pertain to metaphysical (absolute and unchangeable) human nature.

Of the same merely relative value is the traditional concept of the "law of nature". Thus, many things that are commonly considered today as absolute postulates of the natural law, according to their opinion and doctrine, rest upon the aforesaid concept of existent nature and are, therefore, but relative and changeable; they can always be adapted to every situation.

Acceptis atque ad rem deductis his principiis dicunt atque docent homines in sua quisque conscientia non imprimis secundum leges obiectivas, sed mediante lumine illo interno individuali secundum intuitionem personalem iudicantes, quid ipsis in praesenti situatione agendum sit, a multis conflictibus ethicis aliter insolubilibus praeservari vel facile liberari.

Having accepted these principles and put them into **3920**
practice, they assert and teach that men are preserved or easily liberated from many otherwise insoluble ethical conflicts when each one judges in his own conscience, not primarily according to objective laws, but by means of that internal, individual light based on personal intuition, what he must do in a concrete situation.

Multa, quae in huius "Ethicae situationis" systemate statuuntur, rei veritati sanaeque rationis dictamini contraria sunt, relativismi et modernismi vestigia produnt, a doctrina catholica per saecula tradita longe aberrant.

Many of the things set forth in this system of "situation **3921**
ethics" contradict the truth of the matter and the dictates of sound reason, betray traces of relativism and modernism, and wander far from the Catholic doctrine handed down through the centuries.

## 3922–3926: Encyclical *Haurietis aquas*, May 15, 1956

*Ed.:* AAS 48 (1956): 316–52.

*The Motive and Foundation for Devotion to the Sacred Heart of Jesus*

**3922** [*Constat*] causam illam, qua Ecclesia cultum latriae tribuit, Divini Redemptoris Cordi, ... duplicem esse: Altera nempe, quae ad cetera quoque pertinet sacrosancta Iesu Christi corporis membra, eo principio innititur, quo novimus eius Cor, utpote nobilissimam humanae naturae partem, divini Verbi personae hypostatice coniungi; ideoque ei tribuendum esse eundem adorationis cultum, quo Ecclesia personam ipsius Filii Dei incarnati honorat....

Altera vero, quae peculiari modo ad divini Redemptoris Cor pertinet ac peculiari itidem ratione postulat latriae cultum eidem tribuendum, ex eo oritur quod Cor eius, magis quam cetera omnia eius corporis membra, immensae eius caritatis erga hominum genus naturalis index seu symbolus est. "Inest *[317]* in sacro Corde ... symbolum atque expressa imago infinitae Iesu Christi caritatis, quae movet ipsa nos ad amandum mutuo."[1]...

[*It is well known that*] the reasons why the Church gives the highest form of worship to the Heart of the divine Redeemer ... are two in number. The first, which applies also to the other sacred members of the Body of Jesus Christ, rests on that principle whereby we recognize that his Heart, the noblest part of human nature, is hypostatically united to the Person of the divine Word. Consequently, there must be paid to it that worship of adoration with which the Church honors the Person of the incarnate Son of God himself....

The other reason, which refers in a particular manner to the Heart of the divine Redeemer and likewise demands in a special way that the highest form of worship be paid to it, arises from the fact that his Heart, more than all the other members of his body, is the natural sign and symbol of his boundless love for the human race. "There is in the Sacred Heart ... the symbol and express image of the infinite love of Jesus Christ that moves us to love in return."[1] ...

**3923** *[323]* [*Christus*] reapse humanam naturam, individuam, integram et perfectam, quae in purissimo Mariae Virginis sinu ex Spiritus Sancti virtute concepta est, divinae personae suae coniunxit. Nihil igitur ei defuit humanae naturae, quam sibi Dei Verbum copulavit; eam ipse profecto assumpsit nullo modo imminutam, nullo modo immutatam ad spiritualia et ad corporea quod attinet: hoc est intelligentia ac voluntate ditatam ceterisque internis externisque cognoscendi facultatibus, itemque sensuum appetitu omnibusque naturalibus impulsionibus [*allegantur documenta *293, 301, 355*].

Quapropter cum nullo modo dubitari possit Iesum Christum *[324]* verum adeptum esse corpus omnibus qui eidem proprii sunt affectibus pollens, in quibus quidem ceteris omnibus amor praestat, nullum pari modo dubium esse potest eum physico nostroque simili corde praeditum fuisse, cum sine excellentissimo hoc corporis membro hominum vita, ad affectus etiam quod attinet, haberi non possit....

[*Christ*] united to his Divine Person a truly human nature, individual, whole, and perfect, which was conceived in the most pure womb of the Virgin Mary by the power of the Holy Spirit. Nothing, then, was wanting to the human nature that the Word of God united to himself. Consequently he assumed it in no diminished way, in no different sense in what concerns the spiritual and the corporeal: that is, it was endowed with intellect and will and the other internal and external faculties of perception and, likewise, with the desires and all the natural impulses of the senses [*documents *293, 301, and 355 are cited*].

Hence, since there can be no doubt that Jesus Christ received a true body and had all the affections proper to the same, among which love surpassed all the rest, it is likewise beyond doubt that he was endowed with a physical heart like ours; for without this noblest part of the body the ordinary emotions of human life are impossible....

**3924** *[327]* Quamobrem iure meritoque Incarnati Verbi Cor praecipuus consideratur index et symbolus triplicis illius amoris, quo divinus Redemptor aeternum Patrem hominesque universos continenter adamat. Symbolus nempe est divini illius amoris, quem cum Patre et Spiritu Sancto communicat, sed qui tamen in ipso tantum, utpote

For these reasons, the Heart of the incarnate Word is deservedly and rightly considered the chief sign and symbol of that threefold love with which the divine Redeemer unceasingly loves his eternal Father and all mankind. It is a symbol of that divine love which he shares with the Father and the Holy Spirit but which he,

*3922 [1] Leo XIII, encyclical *Annum sacrum*, May 25, 1899 (Leo XIII, *Acta* [Rome] 19:76; *3353).

in Verbo, quod caro factum est, per caducum et fragile humanum corpus nobis manifestatur....

Symbolus praeterea est incensissimae illius caritatis, quae, eius in animum infusa, humanam ditat Christi *[328]* voluntatem, et cuius actus duplici scientia perfectissima collustratur et dirigitur, hoc est beata et indita vel infusa.[1]

Ac denique—idque modo magis naturali ac directo—sensibilis quoque affectus symbolus est, cum Iesu Christi corpus, in sinu Virginis Mariae Spiritus Sancti opera formatum, sentiendi percipiendique vi polleat perfectissima, magis utique quam cetera omnia hominum corpora.[2]...

*[343]* ... Itaque a re corporali, quae est Cor Christi Iesu, eiusque naturali significatione, nobis licet ... ascendere non solum ad contemplandum eius amorem qui sensibus percipiatur, sed altius etiam ad considerandum et adorandum celsissimum amorem infusum; ac denique ... ad meditandum et adorandum amorem divinum Verbi incarnati; quandoquidem e fide, qua credimus utramque naturam, huma*[344]*nam ac divinam, in persona Christi esse unitam, mente concipere possumus necessitudines illas arctissimas, quae inter sensibilem amorem physici Cordis Iesu intercedunt, et duplicem amorem, spiritualem quidem, humanum scilicet ac divinum. Hi enim amores non tantum una simul exsistentes dicendi sunt in adorabili persona divini Redemptoris, sed etiam inter se naturali nexu coniuncti, quatenus divino humanus sensibilisque subiiciuntur, atque illius analogicam similitudinem referunt.

Non autem contendimus Cor Iesu ita esse intellegendum, ut in eo habeatur et adoretur imago formalis quae dicitur, seu signum perfectum et absolutum eius amoris divini, cum intima huius essentia nullo modo adaequari possit quavis creata imagine; sed christifidelis, Cor Iesu excolens, una cum Ecclesia signum adorat et quasi vestigium caritatis divinae....

Necesse est ergo, ut in hoc doctrinae capite tanti momenti tantaeque prudentiae unusquisque animo semper teneat veritatem naturalis symboli, quo physicum Cor Iesu ad personam Verbi refertur, totam niti in veritate primaria hypostaticae unionis; si quis autem verum esse hoc negaverit, falsas opiniones, ab Ecclesia non semel reiectas, restauret, utpote quae uni personae in Christo, utraque tamen natura distincta manente et integra, adversentur.

the Word made flesh, alone manifests through a weak and perishable body....

It is, besides, the symbol of that burning love which, infused into his soul, enriches the human will of Christ and enlightens and governs its acts by the most perfect knowledge derived both from the beatific vision and that which is directly infused.[1]

And finally—and this in a more natural and direct way—it is the symbol also of sensible love, since the body of Jesus Christ, formed by the Holy Spirit in the womb of the Virgin Mary, possesses full powers of feelings and perception, in fact, more so than any other human body.[2]...

...Thus, from something corporeal such as the Heart **3925**
of Jesus Christ with its natural meaning, it is both lawful and fitting for us ... to mount not only to its love as perceived by the senses but also higher, to a consideration and adoration of the infused heavenly love; and finally ... to reflection on, and adoration of, the divine love of the Word Incarnate. We do so since, in accordance with the faith by which we believe that both natures—the human and the divine—are united in the Person of Christ, we can grasp in our minds those most intimate ties that unite the love of feeling of the physical Heart of Jesus with that twofold spiritual love, namely, the human and the divine love. For these loves must be spoken of not only as existing side by side in the adorable Person of the divine Redeemer but also as being linked together by a natural bond insofar as the human love, including that of the feelings, is subject to the divine and, in due proportion, provides us with an image of the latter.

We do not pretend, however, that we must contemplate and adore in the Heart of Jesus what is called the formal image, that is to say, the perfect and absolute symbol of his divine love, for no created image is capable of adequately expressing the essence of this love. But a Christian in paying honor along with the Church to the Heart of Jesus is adoring the symbol and, as it were, the visible sign of the divine charity....

It is therefore essential, at this point, in a doctrine of such importance and requiring such prudence, that each one constantly hold that the truth of the natural symbol by which the physical Heart of Jesus is related to the Person of the Word entirely depends upon the fundamental truth of the hypostatic union. Should anyone declare this to be untrue, he would be reviving false opinions, more than once condemned by the Church, for they are opposed to the oneness of the Person of Christ even though the two natures are each complete and distinct.

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*3924 [1] Cf. Thomas Aquinas, *Summa theologiae* III, q. 9, a. 1–3 (Editio Leonina 11:138–42).
[2] Cf. ibid., III, q. 33, a. 2 ad 3; q. 36, a. 6 (Editio Leonina 11:342, 443).

*The Motherhood of the Blessed Virgin Mary*

**3926** *[352]* ... Curent christifideles, ut eidem [*cultui Cordis Iesu*] cultus etiam erga Immaculatum Dei Genitricis Cor arcte copuletur. Cum enim ex Dei voluntate in humanae redemptionis peragendo opere Beatissima Virgo Maria cum Christo fuerit indivulse coniuncta, adeo ut ex Iesu Christi caritate eiusque cruciatibus cum amore doloribusque ipsius Matris intime consociatis sit nostra salus profecta, congruit omnino, ut a christiano populo, quippe qui a Christo per Mariam divinam vitam sit adeptus, post debita erga Sacratissimum Cor Iesu exhibita obsequia, etiam Cordi amantissimo caelestis Matris adiuncta pietatis, amoris, grati expiantisque animi studia praestentur.

... Let the faithful see to it that to this devotion [*to the Heart of Jesus*] the Immaculate Heart of the Mother of God is closely joined. For, by God's will, in carrying out the work of human redemption the Blessed Virgin Mary was inseparably linked with Christ in such a manner that our salvation sprang from the love and the sufferings of Jesus Christ to which the love and sorrows of his Mother were intimately united. It is, then, entirely fitting that the Christian people—who received the divine life from Christ through Mary—after they have paid their debt of honor to the Sacred Heart of Jesus, should also offer to the most loving Heart of their heavenly Mother the corresponding acts of piety, affection, gratitude, and expiation.

### 3928: Decree of the Holy Office, March 8 (May 23), 1957

Cf. the discourse of Pius XII to the International Pastoral-Liturgical Congress, September 22, 1956 (AAS 48 [1956]: 716–25). *Ed.:* AAS 49 (1957): 370.

*The Validity of Concelebration*

**3928** *Qu.:* An plures sacerdotes valide Missae sacrificium concelebrent, si unus tantum eorum verba "Hoc est corpus meum" et "Hic est sanguis meus" super panem et vinum proferat, ceteri vero verba Domini non proferant, sed, celebrante sciente et consentiente, intentionem habeant et manifestent sua faciendi verba et actiones eiusdem.

*Resp. (confirmata a Summo Pontifice, 18. Mart.):* Negative; nam ex institutione Christi ille solus valide celebrat, qui verba consecratoria pronuntiat.

*Question:* May multiple priests validly concelebrate the sacrifice of the Mass if only one of them pronounces the words: "This is my body" and "This is my blood" over the bread and wine, while the others do not pronounce the words of the Lord but, with the knowledge and consent of the celebrant, possess and manifest the intention of doing his words and actions?

*Response (confirmed by the supreme pontiff on March 18):* No; for, according to the institution of Christ, only the one who pronounces the words of consecration celebrates validly.

## JOHN XXIII: October 28, 1958–June 3, 1963

### 3930: Response of the Holy Office, March 25 (April 4), 1959

*Ed.:* AAS 51 (1959): 271f.

*Election of Representatives Who Support Communism*

**3930** *Qu.:* Utrum catholicis civibus in eligendis populi oratoribus liceat suffragium dare iis partibus vel candidatis, qui, etsi principia catholicae doctrinae opposita non pro*[272]*fiteantur, immo etiam christianum nomen sibi assumant, re tamen communistis sociantur et sua agendi ratione iisdem favent.

*Resp. (confirmata a Summo Pontifice, 2. Apr.):* Negative, ad normam *Decreti S. Officii* 1. Iul. 1949, n. 1 [*3865].

*Question:* Is it permitted for Catholic citizens, in the election of public representatives, to vote for those parties or candidates who, even if they do not profess principles contrary to Catholic doctrine and, indeed, also claim for themselves the name Christian, nevertheless, in reality, associate themselves with the Communists and support them with their course of action?

*Response (confirmed by the supreme pontiff on April 2):* No, according to the directive of the Decree of the Holy Office of July 1, 1949, no. 1 [*3865].

### 3935–3953: Encyclical *Mater et Magistra*, May 15, 1961

This encyclical, written in connection with the seventieth anniversary of *Rerum novarum*, summarizes the social doctrine of the preceding popes and develops it in light of the new social situation after World War II. For the first time, the problems of

underdeveloped countries as well as the question of a common good of mankind are considered. Because of difficulties in translating the text from the original Italian, the publication was delayed until July 14. While only the Latin text of the encyclical is authentic, for linguistic reasons, it is unavoidable to have recourse to the Italian text, which was published together with the Latin text in *L'Osservatore Romano*, July 15, 1961.

*Ed.:* AAS 53 (1961): 405–47.

### *Synthesis of the Social Doctrine of Leo XIII*

*[405]* ... Leo XIII ... initio de labore docet, hunc nullo modo posse pro merce quapiam duci, utpote qui ab humana persona proxime procedat. Nam cum ex eo, veluti ab unico capite, plerique hominum sumant suum victum cultumque, eius idcirco modus non ex mercatorum more pendendus est, sed verius ex iustitiae et aequitatis legibus; quod nisi fit, conficitur porro ut de *[406]* locando opere pactionibus, quamvis libere initis utrimque, iustitia prorsus laedatur [*cf.* *3270].

... Leo XIII ... on the matter of work teaches first of **3935** all that it must be regarded, not merely as a commodity, but as a specifically human activity. In the majority of cases a man's work is his sole means of livelihood. Its remuneration, therefore, cannot be made to depend on the state of the market. It must be determined by the laws of justice and equity. Any other procedure would be a clear violation of justice, even supposing the contract of work to have been freely entered into by both parties [*cf.* *3270].

Accedit quod a natura in singulos proficiscitur ius bona privatim possidendi, ne iis quidem deductis quae instrumenti loco sunt; quod ius delere nequaquam integrum est reipublicae. Verum quia in privato bonorum dominio naturaliter sociale inest munus, ob eam causam qui istiusmodi fruatur iure, is necesse est, non solum cum suo ipsius commodo, sed cum aliorum etiam utilitate fruatur.

Secondly, private ownership of property, including that of productive goods, is a natural right that the State cannot suppress. But it naturally entails a social obligation as well. It is a right that must be exercised not only for one's own personal benefit but also for the benefit of others.

Quod autem ad rempublicam attinet, cuius finis est, ut, in terrestrium bonorum genere, communi omnium utilitati prospiciat, res civium oeconomicas ea nullo pacto potest neglegere; immo vero opportune curare debet praesens, ut primum ex iisdem ea gignatur bonorum copia, "quorum usus est necessarius ad actum virtutis";[1] ut deinde iura vindicentur civium universorum, in primis scilicet tenuiorum, cuiusmodi opifices sunt, mulieres puerique. Neque civitati fas est umquam se ex officio exuere, quo iubetur operariorum rationes in melius data opera mutare.

As for the State, its whole *raison d'être* is the **3936** realization of the common good in the temporal order. It cannot, therefore, hold aloof from economic matters. On the contrary, it must do all in its power to promote the production of a sufficient supply of material goods, "the use of which is necessary for the practice of virtue".[1] It has also the duty to protect the rights of all its people and particularly of its weaker members, the workers, women, and children. It can never be right for the State to shirk its obligation of working actively for the betterment of the condition of the workingman.

Ad haec, reipublicae partes sunt prospicere, ut simul de locandis operis pactiones ad iustitiae aequitatisque normam conflentur; ut simul, ubi impendantur operae, ibi ne labefactetur, neque quantum ad corpus, neque quantum ad animum, humanae personae dignitas. Quam ad causam in Leonianis Litteris summa exponuntur iusti verique elementa de humani convictus rationibus, quae nostro hoc tempore civitates aliter atque aliter ad suas traduxerunt leges, quaeque—ut ... Pius XI ... declarat—non parum contulerunt ad condendam atque provehendam novam illam iuris disciplinae partem, quam *'Laboris Ius'* appellant.

It is furthermore the duty of the State to ensure that terms of employment are regulated in accordance with justice and equity and to safeguard the human dignity of workers by making sure that they are not required to work in an environment that may prove harmful to their material and spiritual interests. It was for this reason that the Leonine encyclical enunciated those general principles of rightness and equity that have been assimilated into the social legislation of many a modern State and that, as ... Pope Pius XI ... declared, have made no small contribution to the rise and development of that new branch of jurisprudence called "*labor law*".

In iisdem praeterea Litteris ius a natura datum esse operariis affirmatur, non tantum ut corporati in societates coeant, sive ex solis opificibus, sive ex

Furthermore, in the same encyclical, [Leo XIII] **3937** defended the worker's natural right to enter into association with his fellows. Such associations may consist

*3936 [1] Thomas Aquinas, *De regimine principum* I, 15 (Parma ed. 16 [1865]: 238a / R. Busa, *Opera* 3 [1980], 600 [= I, 16]).

opificum et dominorum ordinibus conflatas, easdemque in illam formam redigant quam opinentur magis suae artis rationibus idoneam, sed ut etiam ipsi opifices in societatibus, quas diximus, ita se, nemine prae *[407]* cludente, libere ac sua sponte movere possint, prouti suae utilitates ferant.

Postremum operarii operumque conductores, in mutuis componendis rationibus, sese gerant ad principia humanae coniunctionis, atque ad christianae fraternaeque necessitudinis normam: quandoquidem sive immoderata ea aemulatio, quam liberales, qui vocantur, praedicant, sive alterius ordinis in alterum, pro marxianis placitis, dimicatio, non minus a christiana doctrina quam ab hominum ipsorum natura sunt sane alienissimae.

either of workers alone or of workers and employers and should be structured in a way best calculated to safeguard the workers' legitimate professional interest. And it is the natural right of the workers to work without hindrance, freely, and on their own initiative within these associations for the achievement of these ends.

Finally, both workers and employers should regulate their mutual relations in accordance with the principle of human solidarity and Christian brotherhood. Unrestricted competition in the liberal sense and the Marxist creed of class warfare are clearly contrary to Christian teaching and the nature of man.

*Synthesis of the Social Doctrine of Pius XI*

**3938** [*Pius XI Litteris encyclicis "Quadragesimo anno"*] tum catholicae Ecclesiae iuris et officii esse confirmat, in id praecipuam conferre operam ut de re sociali causae gravissimae, ut oportet, expediantur, quae tantopere civium coniunctionem sollicitant, tum deinde tradita in Leonianis Litteris principia et praeceptiones temporum condicionibus apta inculcando conservat; tum denique, per huiusmodi occasionem, non tantum aliquot doctrinae capita declarat, in quibus vel catholici homines haerebant, sed docet etiam qua ratione principia praeceptionesque eadem, quoad socialium rerum ordinem, sint ad mutatum temporum statum componenda.

*[408]* Eo enim tempore subdubitabant nonnulli quid vere de privata possessione, quid de manuum mercede opificibus tribuenda, quid postremo de temperata quadam socialismi ratione catholicis esset sentiendum.

Quod nunc ad primum attinet, iterum pronuntiat Decessor ille Noster privatae possessionis ius ab ipsa oriri natura; quin etiam socialem eiusdem privati dominii rationem et munus enucleat atque illustrat.

De altera autem causa, postquam augustus Pontifex sententiam eorum movit, qui salarii disciplinam opinarentur esse natura ipsa iniustam, simul queritur quod eadem non semel constituta vel inhumane vel iniuste sit; simul accurate monet quae rationes quaeve condiciones sint servandae, ne a iustitia neve ab aequitate hac in re discedatur.

In quo rerum genere ... in praesenti expedit, pactiones operariorum cum pactionibus societatis secundum aliqua temperari; ita nempe, ut "operarii officialesque consortes fiant dominii vel curationis, aut de lucris perceptis aliqua ratione participent."[1]

Grave quoque et ratione et usu illud existimandum est, Pium XI confirmavisse "hominum efficientiam nec

[*Pius XI with his encyclical* Quadragesimo anno] confirmed the right and duty of the Catholic Church to work for an equitable solution of the many pressing problems weighing upon human society and calling for a joint effort by all the people. He reiterated the principles of the Leonine encyclical and stressed those directives which were applicable to modern conditions. In addition, he took the opportunity not only to clarify certain points of this teaching that had given rise to difficulties even in the minds of Catholics, but also to reformulate Christian social thought in the light of changed conditions.

The difficulties referred to principally concerned the Catholic's attitude to private property, the wage system, and moderate socialism.

With regard to private property, Our predecessor reaffirmed its origin in natural law and enlarged upon its social aspect and the obligations of ownership.

As for the wage system, while rejecting the view that it is unjust of its very nature, the august pontiff condemned the inhuman and unjust way in which it is so often implemented and specified the terms and conditions to be observed if justice and equity are not to be violated.

In this connection,... it is advisable in the present circumstances that the wage contract be somewhat modified by applying to it elements taken from the contract of partnership, so that "wage earners and other employees participate in the ownership or the management or in some way share in the profits."[1]

Of special doctrinal and practical importance is his affirmation that "if the social and individual character

*3938 [1] Cf. Pius XI, encyclical *Quadragesimo anno* (AAS 23 [1931]: 199; * 3733).

iuste aestimari neque ad aequalitatem rependi posse, eius natura sociali et individuali posthabita."[2] Quam ob rem, cum de dimetienda opificum mercede agitur, iustitia nimirum postulat ut, praeter ipsius opificis eiusque familiae necessitates, ex altera parte status respiciatur consociationum opibus gignendis, quibus opifices laborem impendant, ex altera generatim "publici boni oeconomici"[3] ratio habeatur.

Prae se fert praeterea Antistes sacrorum Maximus *communistarum,* qui dicuntur, et christianorum placita inter se repugnare vehementer. Neque posse ullo pacto catholicis hominibus praecepta probari *socialistarum,* qui leniorem videantur profiteri sententiam; ex horum enim opinione effici primum ut, cum socialis vitae ordo occiduo hoc tempore finiatur, idem ad solius mortalis huius vitae commoda ordinetur; effici deinde ut, cum hominum convictus et societas ad externa bona pa*[409]*-rienda dumtaxat pertineat, humana idcirco libertas nimis imminuatur, vera socialis auctoritatis notione neglecta.

Non fugit tamen Pium XI, post datas, quadraginta ante annos, Leonianas Litteras illas, temporum rationem rerumque faciem esse funditus mutatas, idque, ut ex reliquis rebus, ita etiam ex hoc patere, quod libera competitorum aemulatio, ob insitam sibi ac veluti innatam vim, eo demum evaserit, ut seipsam fere dissolverit, et ingentes divitias ex iisdemque ortam dominandi immoderatam facultatem in paucorum congesserit manus, "qui plerumque non domini, sed depositae rei custodes tantum et administratores sint, eamque nutu suo arbitrioque regant".[1]

Quam ob causam ... "libero mercatui oeconomicus potentatus suffectus erat; lucri cupiditati proinde effrenata potentatus ambitio successerat; tota oeconomia horrendum in modum dura, immitis, atrox erat facta."[2] Ex quo sane fiebat, ut vel reipublicae munera hominum opulentiorum emolumentis inservirent, atque ita congestae divitiae gentibus omnibus quodammodo imperarent.

Cui rerum inclinationi convenienter obsistendi causa, Summus ille Pontifex praecipuas has tradit normas: scilicet rerum oeconomicarum rationem ad moralis vitae rationem esse revocandam, itemque sive singulorum civium sive societatum utilitates cum universorum utilitatibus esse potissimum temperandas.

Quod quidem ... utique poscit, ut primum nempe humanus convictus ordinatim restituatur, societatibus minoribus ad res oeconomicas et ad professiones pertinentibus constitutis, quas respublica pro imperio

of work be overlooked, it can be neither justly valued nor equitably recompensed."[2] In determining wages, therefore, justice demands that account be taken not only of the needs of the individual workers and their families, but also of the financial state of the business concern for which they work and of "the economic welfare of the whole people".[3]

⟨Pope Pius XI⟩ further emphasized the fundamental **3939**
opposition between Communism and Christianity and made it clear that no Catholic could subscribe even to moderate socialism. The reason is that socialism is founded on a doctrine of human society that is bounded by time and takes no account of any objective other than that of material well-being. Since, therefore, it proposes a form of social organization that aims solely at production, it places too severe a restraint on human liberty, at the same time flouting the true notion of social authority.

Pius XI was not unaware of the fact that in the forty **3940**
years that had supervened since the publication of the Leonine encyclical the historical scene had altered considerably. It was clear, for example, that unregulated competition had succumbed to its own inherent tendencies to the point of practically destroying itself. It had given rise to a great accumulation of wealth and, in the process, concentrated a despotic economic power in the hands of a few, "who for the most part are not the owners, but only the trustees and directors of invested funds, which they administer at their own good pleasure".[1]

Hence,... "economic domination has taken the place of the open market. Unbridled ambition for domination has succeeded the desire for gain; the whole economic regime has become hard, cruel, and relentless in frightful measure."[2] As a consequence, even the public authority was becoming the tool of plutocracy, which was thus gaining a stranglehold on the entire world.

Pius XI saw the reestablishment of the economic world within the framework of the moral order and the subordination of individual and group interests to the interest of the common good as the principal remedies for these evils.

This ..., he taught, necessitated an orderly reconstruction of society, with the establishment of economic and vocational bodies that would be autonomous and independent of the State. Public authority should resume

*3938 [2] Cf. ibid. (200).
[3] Cf. ibid. (201).
*3940 [1] Cf. ibid. (210f.).
[2] Cf. ibid. (211).

suo non iniunxerit, sed sui sint iuris; ut deinde civitatum magistratus, suum redintegrantes munus, neutiquam neglegant communibus omnium utilitatibus prospicere; ut postremo, si hominum societatem universam spectemus, respublicae, mutuam inter se operam mutuaque consilia conferentes, bonum etiam populorum oeconomicum consectentur.

its duty of promoting the common good of all. Finally, there should be cooperation on a world scale for the economic welfare of all nations.

**3941** Sed doctrinae capita, quae Pianarum Litterarum videntur esse propria, ad duo haec potissimum redigi possunt. Quorum *[410]* alterum prohibet omnino, ne in re oeconomica pro suprema lege habeantur aut singulorum consociatorumve hominum commoda aut effrenata competitorum aemulatio aut immodica opulentorum potestas aut reipublicae ambitiosus honor dominandive cupido aut huius generis alia.

Immo vero quaelibet in rebus oeconomicis incepta necesse est iustitia et caritate, tamquam principibus rei socialis legibus, gubernari.

Alterum vero, quod Litterarum Pii XI esse proprium censemus, praecipit, ut, institutis sive publicis sive liberis conditis, tam in singulis civitatibus quam inter nationes, sociali iustitia auspice, is iuris instauretur ordo, in quo, qui rebus oeconomicis operentur, suas ipsorum commoditates cum communibus omnium utilitatibus apte componere possint.

Thus Pius XI's teaching in this encyclical can be summed up under two heads. First, he taught what the supreme criterion in economic matters ought not to be. It must not be the special interests of individuals or groups or unregulated competition, economic despotism, national prestige, or imperialism or any other aim of this sort.

On the contrary, all forms of economic enterprise must be governed by the principles of social justice and charity.

The second point that We consider basic in the encyclical is his teaching that man's aim must be to achieve in social justice a national and international juridical order, with its network of public and private institutions, in which all economic activity can be conducted not merely for private gain but also in the interests of the common good.

*Social Doctrine of Pius XII*

**3942** *[411]* ... [*Pio XII in animo fuit*] "explicare enodatius quae catholica Ecclesia praecipiat de tribus vitae socialis reique oeconomicae causis praecipuis: de usu videlicet aspectibilium bonorum, de labore, de familia: quarum profecto rerum alia cum alia copuletur atque conectatur, allera subveniat alteri."[1]

Quod pertinet ad primum, prae se fert Decessor Noster, cuiusvis hominis ius, externa nimirum bona ad victum cultumque suum referendi, pluris quidem faciendum esse quam alia quaecumque iura, quae in re oeconomica versentur, atque adeo pluris etiam quam ius privatim possidendi. Situm est certe quidem, quemadmodum Decessor Noster monet, ius possidendi bona privatim in ipsius iure naturae, sed, Creatore Deo sic volente, ius idem nullo pacto officere potest, "quominus corporea haec bona, a Deo utilitati omnium hominum creata, ad omnes aequa parte pertineant, perinde ut iustitia pariter et caritas postulant."[2]

De labore autem Pius XII ea iterans quae in Leonianis Litteris insunt, docet eum loco officii simul et iuris esse habendum, quoad singulos homines; atque propterea eorundem in primis esse potestatis mutuas statuere rationes, quae laborem contingant; si autem iidem

... [*Pius XII intended*] "to give some further directive moral principles on three fundamental values of social and economic life. These three fundamental values, which are closely connected one with the other, mutually complementary, and dependent, are: the use of material goods, work, and the family."[1]

Concerning the use of material goods, Our predecessor declared that the right of every man to use these for his own sustenance is prior to every other economic right, even that of private property. The right to the private possession of material goods is admittedly a natural one; nevertheless, in the objective order established by God, the right to property cannot stand in the way of the axiomatic principle that "the goods that were created by God for all men should flow to all alike, according to the principles of justice and charity."[2]

On the subject of work, Pius XII repeated the teaching of the Leonine encyclical, maintaining that a man's work is at once his duty and his right. It is for individuals, therefore, to regulate their mutual relations where their work is concerned. If they cannot do so, or will not do

*3942 [1] Pius XII, radio message, June 1, 1941 (AAS 33 [1941]: 198f.).
[2] Cf. ibid. (199).

vel nolint vel nequeant hoc praestare, tum tantum "reipublicae esse, laborem partiri et aeque attribuere, modis finibusque servatis, quos communes verique nominis poscant utilitates".[3]

Ad familiae vero causam Summus Pontifex transgressus, in medio ponit privatam bonorum externorum possessionem ad ipsius familiae vitam tuendam ac fovendam plurimum conferre; quippe quae "patrifamilias de ea germana libertate opportune polliceatur, qua is officiis satisfacere possit a Deo sibi mandatis, cumque commodis ipsius familiae coniunctis, quae vel ad corpus vel ad animum vel ad religionem attineant."[4]

Ex quo cum ius etiam familiae nascatur de suis in alia demigrandi loca, admonet idem Decessor Noster civitatum moderatores, quae vel suos cives abire sinant vel alienos venientes [*412*] accipiant, "ne quid umquam admittant, quo mutua sinceraque earundem civitatum consensio imminuatur atque labefactetur".[5]

so, then, and only then, does "it fall back on the State to intervene in the division and distribution of work, and this must be according to the form and measure that the common good properly understood demands".[3]

In dealing with the family, the supreme pontiff affirmed that the private ownership of material goods has a great part to play in promoting the welfare of family life. It "secures for the father of a family the healthy liberty he needs in order to fulfill the duties assigned him by the Creator regarding the physical, spiritual, and religious welfare of the family."[4]

It is in this that the right of families to migrate is rooted. And so Our predecessor, in speaking of migration, admonished both parties involved, namely, the country of departure and the country receiving the newcomers, to seek always "to eliminate as far as possible all obstacles to the birth and growth of real confidence" between the nations.[5]

*Principle of Subsidiarity*

*[413]* ... Statuendum est in rerum oeconomicarum provincia priores tribuendas esse partes privatae singularium hominum industriae, qui quidem vel soli agant vel cum aliis *[414]* multiplici ratione consocientur, ad communia commoda sibi comparanda.

Verum, ob causas a Decessoribus Nostris explanatas, hac in re praesens etiam accedat civilis potestatis opera necesse est, ut recte bonorum externorum incrementum provehatur, idque conducat ad socialis vitae progressum, atque ideo ad civium omnium utilitatem.

Haec autem reipublicae providentia, quae fovet, excitat, ordinat, supplet atque complet, illo *subsidiarii officii principio* innititur, quod Pius XI in Encyclicis Litteris *"Quadragesimo anno"* ita proponit: "Fixum tamen immotumque manet in philosophia sociali gravissimum illud principium ...: sicut quae a singularibus hominibus proprio marte et propria industria possunt perfici, nefas est eisdem eripere et communitati demandare, ita quae a minoribus et inferioribus communitatibus effici praestarique possunt, ea ad maiorem et altiorem societatem avocare iniuria est simulque grave damnum et recti ordinis perturbatio; cum socialis quaevis opera vi naturaque sua subsidium afferre membris corporis socialis debeat, numquam vero eadem destruere et absorbere" [**3738*].

... A publicae rei moderatoribus, quorum est communi bono consulere, etiam atque etiam postulatur,

... It should be stated at the outset that in the economic **3943**
order first place must be given to the personal initiative of private citizens working either as individuals or in association with each other in various ways for the furtherance of common interests.

But—for reasons explained by Our predecessors—the civil power must also have a hand in the economy. It has to promote production in a way best calculated to achieve social progress and the well-being of all citizens.

And in this work of directing, stimulating, coordinating, supplying, and integrating, its guiding principle must be the *principle of subsidiary function* formulated by Pius XI in *Quadragesimo anno*: "This is a fundamental principle of social philosophy, unshaken and unchangeable.... Just as it is wrong to withdraw from the individual and commit to a community what private enterprise and industry can accomplish, so too it is an injustice, a grave evil, and a disturbance of right order for a larger and higher association to arrogate to itself functions that can be performed efficiently by smaller and lower societies. Of its very nature the true aim of all social activity should be to help members of the social body, but never to destroy or absorb them" [**3738*].

... Hence the insistent demands on those in authority—since they are responsible for the common good—to

***3942** [3] Cf. ibid. (201).
[4] Cf. ibid. (202).
[5] Cf. ibid. (203).

ut multiplicem in rem oeconomicam impendant operam, eamque ampliorem quam antea ordinatioremque, utque instituta, officia, instrumenta, agendique rationes huic efficiendo proposito congruenter accommodent.

*[415]* At semper illud maneat, publicarum auctoritatum providentiam de re oeconomica, etiamsi late pateat atque intimas communitatis partes attingat, eiusmodi tamen esse oportere, ut privatorum libertatem in agendo non solum non coerceat, sed etiam augeat, modo praecipua cuiusvis humanae personae iura sarta tecta serventur.

increase the degree and scope of their activities in the economic sphere and to devise ways and means and set the necessary machinery in motion for the attainment of this end.

But however extensive and far-reaching the influence of the State on the economy may be, it must never be exerted to the extent of depriving the individual citizen of his freedom of action. It must rather augment his freedom while effectively guaranteeing the protection of his essential personal rights.

*Norms for Just Remuneration*

**3944** *[419]*... [*Iterum admonemus*] mercedis modum, sicuti liberae competitorum aemulationi prorsus relinquere fas non esse, ita etiam ad arbitrium potentiorum decerni non licere; sed hac in re iustitiae et aequitatis normas esse omnino servandas. Quod sane postulat, ut opifici merces tanta solvatur, quanta ad vitam degendam homine dignam et ad familiae onera convenienter ferenda par sit.

Sed in aequa laboris constituenda remuneratione haec etiam opus est perpendantur: quantum primum singuli ad bona oeconomica gignenda conferant; qui deinde sit fortunae status consociationum, quibus opifices operam suam tribuunt; quid tum poscant cuiusque civitatis utilitates, praesertim ad locandas universas operas quod attinet; quid postremo exigat commune cunctarum gentium bonum, hoc est plurium civitatum inter se consociatarum, natura et latitudine dissimilium.

Quas modo attigimus normas, manifestum est, eas omni tempore et ubique locorum valere; qua vero ratione ad peculiaria rerum adiuncta easdem accommodari oporteat, hoc certe statui nequit, nisi opum, quae praesto sunt, congrua ratio habeatur, quae nimirum opes penes varios populos copia et natura differre possunt et reapse differunt, atque etiam in eadem saepe natione pro mutatis temporibus immutantur.

Dum nostra hac aetate oeconomicae civitatum res tam prompte procedunt, ... opportunum ducimus de gravissimo iustitiae socialis praecepto omnes admonere, quod nominatim poscit, ut ad rei oeconomicae incrementa semper rei socialis incrementa simul adiungantur simul accommodentur; ita quidem, ut ex aucta divitiarum copia in republica omnes prorsus civium ordines aequa percipiant emolumenta.

... [*We therefore reaffirm*] that the remuneration of work is not something that can be left to the laws of the marketplace; nor should it be a decision left to the will of the more powerful. It must be determined in accordance with justice and equity; which means that workers must be paid a wage that allows them to live a truly human life and to fulfill their family obligations in a worthy manner.

Other factors, too, enter into the assessment of a just wage: namely, the effective contribution that each individual makes to the economic effort, the financial state of the company for which he works, the requirements of the general good of the particular country—having regard especially to the repercussions on the overall employment of the working force in the country as a whole—and finally the requirements of the common good of the universal family of nations of every kind, both large and small.

The above principles are valid always and everywhere. So much is clear. But their degree of applicability to concrete cases cannot be determined without reference to the quantity and quality of available resources; and these can—and in fact do—vary from country to country and even, from time to time, within the same country.

In view of the rapid expansion of national economies,... there is one very important social principle to which We would draw your attention. It is this: Economic progress must be accompanied by a corresponding social progress, so that all classes of citizens can participate in the increased productivity.

**3945** *[420]* ... Animadvertendum est, hodie in multis civitatibus rerum oeconomicarum rationem eiusmodi esse, ut societates bonis gignendis, quae vel magni vel medii ordinis sint, maximis auctibus propterea crescant, quod sibimetipsis ex reditibus suis numerent pecuniam

... We must notice in this connection the system of self-financing adopted in many countries by large or comparatively large firms. Because these companies are financing replacement and plant expansion out of their own profits, they grow at a very rapid rate. In such cases,

ad suae industriae instrumenta renovanda ac perficienda. Quod ubi contingat, hoc statui posse putamus, ut hac de causa societates eaedem nomen[1] aliquod a se solvendum opificibus agnoscant, si maxime eam mercedem ipsis persolvant, cuius modus modum salarii infimum non excedat.

We believe that the workers should be allocated shares[1] in the firms for which they work, especially when they are paid no more than a minimum wage.

In hoc rerum genere praeceptum illud obversetur animo oportet a Decessore Nostro f. rec. Pio XI per Encyclicas Litteras *"Quadragesimo anno"* hisce verbis traditum: "falsum prorsus est sive uni rei sive uni operae quidquid ex earundem collata efficientia obtentum est adscribere; iniustumque omnino, alterutrum, alterius efficacitate negata, quidquid effectum est sibi arrogare."[2]

We should recall here the principle enunciated by Pius XI in *Quadragesimo anno*: "It is entirely false to ascribe to the property alone or to the work alone whatever has been obtained through the combined effort of both, and it is wholly unjust for either, denying the efficacy of the other, to arrogate to itself whatever has been produced."[2]

Cui quidem iustitiae officio non uno modo, ut rerum usus docet, satis fit. Ceteris missis, hodie magnopere optandum est, ut, rationibus quae magis consentaneae videantur, opifices in partem possessionis sensim veniant suae cuiusque societatis; nam hodie magis etiam quam Decessoris Nostri diebus: *[421]* "omni vi ac contentione enitendum est, ut saltem in posterum partae rerum copiae aequa proportione coacerventur apud eos, qui opibus valent, satisque ample profundantur in eos qui operam conferunt."[1]

Experience suggests many ways in which the demands of justice can be satisfied. Not to mention other ways, it is especially desirable today that workers gradually come to share in the ownership of their company, by ways and in the manner that seem most suitable. For today, even more than in the time of Our predecessor, "every effort must be made that at least in future a just share only of the fruits of production be permitted to accumulate in the hands of the wealthy and that an ample sufficiency be supplied to the workers."[1] **3946**

At animadvertendum quoque est, aequationem mercedis cum reditibus ita definiri oportere, ut communis boni ratio habeatur sive civitatis sive consortionis hominum universae.

But a further point needs emphasizing: Any adjustment between wages and profits must take into account the demands of the common good of the particular country and of the whole human family.

*The Participation of Workers in the Structures of Production*

... Ad iustitiae praecepta non modo conformanda est ratio, qua bona labore quaesita partiuntur, verum etiam earum re*[422]*rum condiciones, in quibus homines eadem efficiunt bona. Sita enim in ipsius hominis natura necessitas est, ut qui aliquid operando efficiat, eidem liceat et gerendarum rerum praestare rationem et seipsum operam dando perficere.

... Justice is to be observed not only in the distribution of wealth, but also in regard to the conditions in which men are engaged in producing this wealth. Every man has, of his very nature, a need to express himself in his work and thereby to perfect his own being. **3947**

Ex quo consequitur, ut, si ad parandas opes tales rerum oeconomicarum disciplina et apparatus adhibeantur, quibus eorum, quotquot impendunt operam, vel dignitas humana in discrimen adducatur, vel praestandae rationis sensus debilitetur, vel sua sponte agendi facultas eripiatur, hunc idcirco oeconomicarum rerum ordinem ab iustitia alienum arbitremur; licet ponatur ingentem ex eo gigni bonorum copiam eorumque partitionem ad iustitiae aequitatisque conformari normas.

Consequently, if the whole structure and organization of an economic system is such as to compromise human dignity, to lessen a man's sense of responsibility, or rob him of opportunity for exercising personal initiative, then such a system, We maintain, is altogether unjust—no matter how much wealth it produces or how justly and equitably such wealth is distributed.

Nequit profecto in oeconomica disciplina una comprehensione definiri, quaenam rationes magis cum hominum dignitate congruant, quaeve in iisdem

It is not possible to give a concise definition of the kind of economic structure that is most consonant with man's dignity and best calculated to develop in him a

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*3945 [1] In the Italian text (*L'Osservatore Romano*): "titolo di credito" (= allocated shares).

[2] AAS 23 (1931): 195.

*3946 [1] Ibid., 198.

hominibus suscepti officii magis convenienter stimulent conscientiam. Nihilominus Decessor Noster f. rec. Pius XII has agendi normas opportune tradit: "Parvae vel mediae bonorum possessiones quae ad agricolas, ad artifices, ad mercatores et ad operis conductores pertineant, tutandae ac promovendae sunt; iidem praeterea in adiutrices coeant societates, ut commoda utilitatesque maximarum administrationum propria sibi capiant; ad has autem administrationes quod attinet, efficiendum est, ut pactiones operarum cum pactionibus societatis secundum aliqua temperentur."[1]

sense of responsibility. Pius XII, however, comes to our rescue with the following directive: "The small and average sized undertakings in agriculture, in the arts and crafts, in commerce and industry, should be safeguarded and fostered. Moreover, they should join together in cooperative associations to gain for themselves the benefits and advantages that usually can be gained only from large organizations. In the large concerns themselves there should be the possibility of moderating the contract of work by one of partnership."[1]

**3948** *[423]* ... Persuasum habemus, opifices merito expetere, ut in partem vocentur vitae societatis bonis procreandis, cui addicti sint et in qua suam ponant operam. Quas partes, quales esse oporteat, decerni certis definitisque regulis non opinamur posse, cum id potius ex singularum societatum bonis gignendis statu sit constituendum.... Non dubitamus tamen, quin opificibus actuosae partes sint attribuendae in negotiis societatis cui navent operam....

*[424]* ... [*Hac in re*] Pius XII monebat: "Partes, quas in rebus oeconomicis atque socialibus unusquisque appetit, vetant quominus singulorum industria alieno arbitrio prorsus regatur."[1]

Nemo sane dubitat quin societas, quae hominis dignitati apprime consulat, tueri quidem debeat necessariam efficientemque sui regiminis unitatem; sed exinde nullo modo sequitur, ut qui in eam cotidie suam conferant operam, ii solummodo administrorum loco ducantur, ad iussa tacite exsequenda natorum, quibus optata sua rerumque usum interponere non liceat, sed inertes se gerere debeant, cum de ipsorum locanda moderandaque opera consilia sint capienda.

... We are convinced that employees are justified in wishing to participate in the activity of the industrial concern for which they work. It is not, of course, possible to lay down hard and fast rules regarding the manner of such participation, for this must depend upon prevailing conditions.... But We have no doubt as to the need for giving workers an active part in the business of the company for which they work....

... [*On this subject*] Pius XII remarked, "the economic and social function that every man aspires to fulfill demands that the carrying on of the activity of each one is not completely subjected to the others."[1]

Obviously, any firm that is concerned for the human dignity of its workers must also maintain a necessary and efficient unity of direction. But it must not treat those employees who spend their days in service with the firm as though they were mere cogs in the machinery, denying them any opportunity of expressing their wishes or bringing their experience to bear on the work in hand and keeping them entirely passive in regard to decisions that regulate their activity.

### *The Right of Ownership and Its Character*

**3949** *[427]* ... [*Hodie homines pluris aestimant*] reditus, qui ex labore vel ex iuribus cum labore coniunctis oriantur, quam reditus, qui ex pecuniarum capite vel ex iuribus cum hoc coniunctis exsistant.

Quod quidem plane congruit cum nativa laboris indole, qui, cum a persona humana proxime procedat, anteferendus est externorum bonorum copiae, quae suapte natura instrumentorum loco habenda sunt; idque progredientis humanitatis indicium profecto est.

[*Quaeritur, num inde labefactetur principium*] ... quo statuitur hominibus ius esse a natura datum privatim res possidendi, etiam bonis edendis aptas.

... [*Today many men value*] proficiency in their trade or profession rather than the acquisition of private property. They think more highly of an income that derives from capital and the rights of capital.

And this is as it should be. Work, which is the immediate expression of a human personality, must always be rated higher than the possession of external goods that of their very nature are merely instrumental. This view of work is certainly an indication of an advance that has been made in our civilization.

[*It is asked whether from now on there is a weakening of the principle concerning*] ... man's natural right to own private property, including productive goods.

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*3947 [1] Pius XII, radio message, September 1, 1944 (AAS 36 [1944]: 254; cf. also Pius XI, encyclical *Quadragesimo anno* (AAS 23 [1931]: 199; *3733).

*3948 [1] Pius XII, address to the International Convention of the Catholic Association of Small and Middle Enterprises (*Association Catholique de petites et moyennes entreprises*) October 8, 1956 (AAS 48 [1956]: 799f.).

Quod dubium inane prorsus est putandum. Siquidem ius privati dominii, etiam quod ad res attinet gignendis bonis tributas, per omne tempus valet, utpote quod in ipsa contineatur rerum natura, qua docemur singulares homines priores esse civili societate, atque adeo civilem societatem ad hominem tamquam ad terminum dirigi oportere.

Ceterum nequiquam privatis hominibus ius agendi cum libertate in re oeconomica agnoscitur, nisi ipsis pariter facultas permittitur libere deligendi adhibendique res ad illud ius exercendum necessarias. Praeterea rerum usus temporumque momenta testantur, ubi populorum regimina privatis hominibus etiam bonorum fructuosorum possessionem non agnoscant, ibi aut violari aut omnino deleri, in praecipuis rebus, humanae libertatis usum; ex quo utique patet libertatis usum a dominii iure pariter tutelam pariter incitamentum repetere.

There is no reason for such a doubt to persist. The right of private ownership of goods, including productive goods, has permanent validity. It is part of the natural order, which teaches that the individual is prior to society and society must be ordered to the good of the individual.

Moreover, it would be quite useless to insist on free and personal initiative in the economic field, while at the same time withdrawing man's right to dispose freely of the means indispensable to the achievement of such initiative. Further, history and experience testify that in those political regimes that do not recognize the rights of private ownership of goods, productive included, the exercise of freedom in almost every other direction is suppressed or stifled. This suggests, surely, that the exercise of freedom finds its guarantee and incentive in the right of ownership.

Hinc causa est quaerenda, cur coetus et consociationes in re sociali et politica versantes, qui libertatem cum iustitia in hominum consortione componere student quique fere ad hunc diem ius privatim possidendi res gignendis opibus aptas non ponebant, hodie iidem ... *[428]* ... opinionem suam nonnihil emendaverint atque ita se habeant, ut ius illud reapse probent.[1]

This explains why social and political movements **3950** for the harmonizing of justice and freedom in society, though until recently opposed to the private ownership of productive goods, are today reconsidering their position ... and are in fact now declaring themselves in favor of this right.[1]

Placet igitur Nobis monitis uti, quae de hac re Decessor Noster f. rec. Pius XII dedit: "Ecclesia ius privati dominii tuendo, ad optimum spectat finem moralem in re sociali; scilicet per se minime contendit praesentem rerum servare ordinem, quasi divinae voluntatis imperium in eo agnoscat; neque magis data opera opulentorum ac praedivitum patrocinium suscipit, pauperum et egenorum iuribus neglectis.... Verum Ecclesiae propositum est, ut privatae possessionis institutum tale habeatur, quale et divinae sapientiae consilium et naturae lex iubeant."[2] Scilicet privata possessio humanae personae libertatis iura in tuto ponat oportet, simulque necessariam suam conferat operam ad rectum instaurandum societatis ordinem....

Accordingly, We make Our own the directive of Our predecessor Pius XII: "In defending the principle of private ownership, the Church is striving after an important ethico-social end. She does not intend merely to uphold the present condition of things as if it were an expression of the divine Will or to protect on principle the rich and plutocrats against the poor and indigent.... The Church aims rather at securing that the institution of private property be such as it should be according to the plan of the divine Wisdom and the dispositions of nature."[2] Hence private ownership must be considered as a guarantee of the essential freedom of the individual and at the same time an indispensable element in a true social order....

Attamen parum est statuere, ius esse homini a natura datum res ut suas privatim possidendi easque etiam quae ad bona gignenda valeant, nisi pariter omni contentione elaboretur, ut eiusdem iuris usus per omnes civium ordines propagetur.

But it is not enough to assert that the right to own **3951** private property and the means of production is inherent in human nature. We must also insist on the extension of this right in practice to all classes of citizens.

Quemadmodum enim praeclare monet Decessor Noster f. rec. Pius XII, ex una parte ipsa humanae

As Our predecessor Pius XII so rightly affirmed: The dignity of the human person "normally demands the right

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*3950 [1] Such an approximation of the Church's view regarding the right to private property was expressed, for example, in the principle established by the German Socialist Party in the Congress of Godesberg of November 13–15, 1959 (*Grundsatzprogramm*, p. 15): "Private property in the means of production has the right to be defended and favored, insofar as it does not impede the development of a just social order. Productive middle and smaller-sized enterprises are to be strengthened, so that they can sustain commercial competition with larger enterprises."

[2] Cf. Pius XII, radio message, September 1, 1944 (AAS 36 [1944]: 253).

personae dignitas "ad vivendum secundum rectas naturae normas necessario poscit ius externis bonis utendi; cui quidem iuri officium respondet sane gravissimum, quod requirit, ut, quantum fieri potest, om*[429]*nibus copia detur privata bona possidendi";[1] ex altera parte, ipsi labori insita nobilitas praeter alia postulat: "tuitionem ac perfectionem illius socialis ordinis, qui omnibus cuiusvis classis civibus tutam, etsi modicam, bonorum possessionem permittat"....[2]

Manifestum omnino est, quae exposuimus, ea minime prohibere, quominus etiam civitates ceteraque publica instituta res possideant, quae ad opes parandas pertineant; si praesertim "tam magnum secum ferant potentatum, quantus privatis hominibus, salva re publica, permitti non possit".[3]

Nostrae huius aetatis ea esse indoles videtur, ut ampliores usque bonorum possessiones tum civitati tum ceteris publicis institutis attribuantur.... Attamen hac etiam in re *subsidiarii officii principium* ... omnino servandum est; scilicet tum tantum licere civitatibus ac publicis institutis dominii sui fines amplificare, cum manifesta ac vera communis boni necessitas id postulat, depulso periculo, ne privatorum possessiones praeter modum extenuentur aut, quod deterius est, plane evertantur.

to the use of the goods of the earth, to which corresponds the fundamental obligation of granting an opportunity to possess property to all if possible".[1] This demand arises from the moral dignity of work. It also guarantees "the conservation and perfection of a social order that makes possible a secure, even if modest, property to all classes of people"....[2]

This, of course, is not to deny the lawfulness of State and public ownership of productive goods, especially those that "carry with them a power too great to be left to private individuals without injury to the community at large".[3]

State and public ownership of property is very much on the increase today.... But here, too, the *principle of subsidiary function* must be observed.... The State and other agencies of public law must not extend their ownership beyond what is clearly required by considerations of the common good properly understood, and even then there must be safeguards. Otherwise, private ownership could be reduced beyond measure or, even worse, completely destroyed.

**3952** *[430]* ... Sed Decessores Nostri illud etiam nullo non tempore docuerunt, in privati dominii iure penitus munus inesse sociale. Re enim vera, ex Dei Creatoris consilio, cunctorum bonorum copia omnium hominum vitae honeste degendae in primis attribuitur; quemadmodum praeclare monet Decessor Noster f. rec. Leo XIII in Encyclicis Litteris *"Rerum novarum"*, ubi haec legimus: "quarum rerum summa haec est: quicumque maiorem copiam bonorum Dei munere accepit, sive corporis et externa sint, sive animi, [*eam*] ob hanc causam accepisse, ut ad perfectionem sui pariterque, velut minister providentiae divinae, ad utilitates adhibeat ceterorum...."[1]

... Our predecessors have insisted time and again on the social function inherent in the right of private ownership, for it cannot be denied that in the plan of the Creator all of this world's goods are primarily intended for the worthy support of the entire human race. Hence, as Leo XIII so wisely taught in *Rerum novarum*: "Whoever has received from the divine bounty a large share of temporal blessings, whether they be external and corporeal or gifts of the mind, has received them for the purpose of using them for the perfecting of his own nature and, at the same time, that he may employ them, as the steward of God's providence, for the benefit of others...."[1]

*Artificial Insemination*

**3953** *[447]* ... Graviter pronuntiamus, hominis vitam tradi atque propagari opera familiae, in uno eodemque indissolubili nixae matrimonio, quod sacramenti dignitate, ad christianos quod attinet, auctum est. Quoniamque hominis vita aliis hominibus consulto et cogitate traditur, sequitur idcirco, ut hoc agatur ad Dei praescriptiones sanctissimas, firmissimas, inviolatas; quas scilicet nemo non agnoscere, non servare debet.

... We must solemnly proclaim that human life is transmitted by means of the family, and the family is based upon a marriage that is one and indissoluble and, with respect to Christians, raised to the dignity of a sacrament. The transmission of human life is the result of a personal and conscious act and, as such, is subject to the all-holy, inviolable, and immutable laws of God, which no man may ignore or disobey. He is not,

*3951 [1] Cf. Pius XII, radio message, December 24, 1942 (AAS 35 [1943]: 17).
[2] Cf. ibid. (20).
[3] Pius XI, encyclical *Quadragesimo anno* (AAS 23 [1931]: 214).
*3952 [1] Leo XIII, encyclical *Rerum novarum* (*Acta* 11 [Rome, 1891], 114).

Quocirca in hac re nemini omnium licet iis uti viis rationibusque, quibus vel arborum vel animantium vitam prorogare licet.

Etenim hominum vita pro sacra re est omnibus ducenda: quippe quae inde a suo exordio Creatoris actionem Dei postulet. Itaque qui ab his Dei constitutis discedit, non solum Dei ipsius laedit maiestatem, et sibi humanoque generi imprimit dedecus, sed etiam civitatis suae vires intimas debilitat.

therefore, permitted to use certain ways and means that are allowable in the propagation of plant and animal life.

Human life is sacred—all men must recognize that fact. From its very inception it reveals the creating hand of God. Those who violate his laws not only offend the divine majesty and degrade themselves and humanity, they also sap the vitality of the political community of which they are members.

### 3955–3997: Encyclical *Pacem in terris*, April 11, 1963

On December 10, 1948, the United Nations Organization proclaimed the *Universal Declaration of Human Rights* (the text is found in the General Assembly of the United Nations, sess. 3, pt. 1, Official Records: resolutions, 71–77; cf. also the *Yearbook of Human Rights* of 1948 [Lake Success, N.Y.], published by the United Nations). Pope John XXIII described the declaration as "a step and an opening toward the establishment of a political and juridical order for all the people of the world" (gradum atque aditum ad iuridicialem politicamque ordinationem constituendam omnium populorum qui in mundo sunt; AAS 55 [1963]: 295). With this encyclical, human rights in their entirety are grounded and recognized in light of Christian principles for the first time by the Church's Magisterium. The pope presented the encyclical to the members of the UN as a sign of solidarity. Cf. also the European Convention on Human Rights of November 4, 1950. (*L'Europe et la défense des droits de l'homme*, published by the European Council, Information Service [Strasbourg, 1961], 59–78.)

*Ed.:* AAS 55 (1963): 257–301.

*The Order Established by God among Men*

Pacem in terris, quam homines universi cupidissime quovis tempore appetiverunt, condi confirmarique non posse constat, nisi ordine, quem Deus constituit sancte servato.

Nam ex doctrinarum processibus ac technicorum inventis plane discimus, simul in animantibus et in naturae viribus dominari ordinem mirificum, simul in homine eiusmodi inesse dignitatem, qua possit sive ordinem ipsum deprehendere sive instrumenta apta sibi parare, ad easdem occupandas vires et ad sua commoda transferendas.

Sed scientiarum progressiones ac technicorum inventa primum omnium infinitam Dei magnitudinem ostendunt, qui et rerum universitatem et hominem ipsum creavit. Rerum, dici*[258]*mus, universitatem de nihilo fecit, in eamque sapientiae et bonitatis suae copiam profudit.... Hominem item Deus "ad imaginem et similitudinem suam" [*cf. Gn 1:26*] creavit, intellegentia et libertate praeditum, dominumque constituit rerum universarum ... [*allegatur Ps 8:5s*].

Nunc autem cum optimo universitatis ordine mirum quantum pugnat tum singulorum hominum, tum populorum perturbatio; quasi si rationes, quibus inter se continentur, nonnisi vi regi queant.

Attamen in intimo homine mundi Creator ordinem impressit, quem eius conscientia et patefacit et magnopere servari iubet: "Qui ostendunt opus legis scriptum in cordibus suis, testimonium reddente illis conscientia ipsorum" [*Rm 2:15*]. Ceterum quemadmodum potest fieri secus? Etenim quaecumque fecit Deus, haec infinitam

Peace on earth—which man throughout the ages has so longed for and sought after—can never be established, never guaranteed, except by the diligent observance of the divinely established order. **3955**

That a marvelous order predominates in the world of living beings and in the forces of nature is the plain lesson that the progress of modern research and the discoveries of technology teach us. And it is part of the greatness of man that he can appreciate that order and devise the means for harnessing those forces for his own benefit.

But what emerges first and foremost from the progress of scientific knowledge and the inventions of technology is the infinite greatness of God himself, who created both man and the universe. Yes, out of nothing he made all things and filled them with the fullness of his own wisdom and goodness.... Moreover, God created man "in his own image and likeness" [*cf. Gen 1:26*], endowed him with intelligence and freedom, and made him lord of creation ... [*Ps 8:5f. is cited*].

And yet there is a disunity among individuals and among nations that is in striking contrast to this perfect order in the universe. One would think that the relationships that bind men together could only be governed by force. **3956**

But the world's Creator has stamped man's inmost being with an order revealed to man by his conscience; and his conscience insists on his preserving it. Men "show that what the law requires is written on their hearts, while their conscience also bears witness" [*Rom 2:15*]. And how could it be otherwise? All created

eius referunt sapientiam, referuntque eo clarius quo absolutiore eadem perfectione gaudent [*cf. Ps 18:8–11*].

Verum opinionis error praebet frequenter errorem quod multi censeant rationes, quae singulis hominibus cum sua cuiusque re publica intercedant, iisdem legibus, quibus vires et elementa mentis expertia universitatis, posse gubernari; cum huiusmodi leges, alius quidem generis, illinc dumtaxat petendae sint ubi Parens rerum omnium inscripsit, hoc est in hominis natura.

*[259]* His enim legibus praeclare erudiuntur homines, quibus primum modis mutua sua commercia in humano convictu moderentur; quibus deinde modis rationes componendae sint, quae civibus cum publicis suae cuiusque civitatis magistratibus intercedunt; quibus tum modis mutuo contingantur respublicae; quibus postremo modis inter se contineantur hinc singuli homines et civitates, illinc universarum gentium societas; quae societas, ut tandem condatur, communis omnium utilitas vehementer requirit.

being reflects the infinite wisdom of God. It reflects it all the more clearly, the higher it stands in the scale of perfection [*cf. Ps 19:8–11*].

But the mischief is often caused by erroneous opinions. Many people think that the laws that govern man's relations with the State are the same as those that regulate the blind, elemental forces of the universe. But it is not so; the laws that govern men are quite different. The Father of the universe has inscribed them in man's nature, and that is where we must look for them; there and nowhere else.

These laws clearly indicate how a man must behave toward his fellows in society and how the mutual relationships between the members of a State and its officials are to be conducted. They show, too, what principles must govern the relations between States; and finally, what should be the relations between individuals or States, on the one hand, and the worldwide community of nations, on the other. Men's common interests make it imperative that at long last a worldwide community of nations be established.

### *The Human Person as the Subject of Rights and Obligations*

**3957** Porro in quovis humano convictu, quem bene compositum et commodum esse velimus, illud principium pro fundamento ponendum est, omnem hominem personae induere proprietatem; hoc est, naturam esse, intellegentia et voluntatis libertate praeditam; atque adeo, ipsum per se iura et officia habere, a sua ipsius natura directo et una simul profluentia. Quae propterea, ut generalia et inviolabilia sunt, ita mancipari nullo modo possunt.[1]

Quodsi humanae personae dignitatem ex veritatibus divinitus traditis intuemur, tunc fieri non potest quin eam

Any well-regulated and productive association of men in society demands the acceptance of one fundamental principle: that each individual man is truly a person. His is a nature, that is, endowed with intelligence and free will. As such he has rights and duties, which together flow as a direct consequence from his nature. These rights and duties are universal and inviolable and, therefore, altogether inalienable.[1]

When, furthermore, we consider man's personal dignity from the standpoint of divine revelation,

*3957 [1] Cf. Pius XII, radio message of December 24, 1942 (AAS 35 [1943]: 9–24). Here already a number of fundamental rights are derived from the human person: "Whoever wishes the star of peace to rise and remain over society strives, for his part, to render to the human person the dignity bestowed upon him by God from the beginning; he opposes the excessive agglomeration of men as if they were a mass without a soul; [he opposes] their lack of solid principles and strong convictions; [he opposes] their superabundance of impulsive and sensual excitements and their fickleness; he supports, by every licit means, in every domain of life, social forms that make possible and guarantee complete personal responsibility, as much in the earthly order as in the eternal; he promotes the respect for and the practical actualization of the following fundamental rights of the person: the right to maintain and develop physical, intellectual, and moral life and, in particular, the right to a religious formation and education; the right to the private and public worship of God, which includes charitable religious action; the right, as a rule, to marriage and the achievement of its purpose; the right to conjugal and domestic society; the right to work as the indispensable means for the maintenance of family life; the right to the free choice of one's state in life, and, therefore, also to the priestly and religious state; the right to a use of material goods, conscious of one's duties and social limitations" (Chi vuole che la stella della pace spunti e si fermi sulla società, concorra da parte sua a ridonare alla persona humana la dignità concessale da Dio fin dal principio; si opponga all'eccessivo aggruppamento degli uomini, quasi come masse senz'anima; alla loro mancanza di solidi principi e di forti convinzioni; alla loro sovrabbondanza di eccitazioni istintive e sensibili, e alla loro volubilità; favorisca, con tutti i mezzi leciti, in tutti i campi della vita, forme sociali, in cui sia resa possibile et garantita una piena responsabilità personale, cosi quanto all'ordine terreno come quanto all'eterno; sostenga il rispetto e la pratica attuazione dei seguenti fondamentali diritti della persona: il diritto a mantenere e sviluppare la vita corporale, intellettuale e morale, e particolarmente il diritto ad una formazione ed educazione religiosa; il diritto al culto di Dio privato e pubblico, compresa l'azione caritativa religiosa; il diritto, in massima, al matrimonio e al conseguimento del suo scopo, il diritto alla società coniugale e domestica; il diritto alla libera scelta dello stato, quindi anche dello stato sacerdotale e religioso; il diritto ad un uso dei beni materiali, cosciente dei suoi doveri e delle limitazioni sociali: AAS 35 [1943]: 19). Cf. also John XXIII, address to the convention of the "Movimiento Laureati di Azione Cattolica" January 4, 1963 (AAS 55 [1963]: 89–91).

longe maiorem aestimemus; quippe homines sanguine Christi Iesu redempti sunt, superna gratia filii et amici Dei sunt facti, aeternae gloriae instituti heredes sunt.

inevitably our estimate of it is incomparably increased. Men have been ransomed by the blood of Jesus Christ. Grace has made them sons and friends of God and heirs to eternal glory.

*The Fundamental Individual Rights of Man*

Atque initio de hominis iuribus sermonem instituturi, animadvertimus hominem vitae habere ius, habere integritatis corporis, habere instrumentorum ad honestum vitae cultum aptorum: cuiusmodi praesertim sunt victus, vestimenta, do*[260]*mus, requies, medicorum curationes, necessaria denique ministeria a civitate impendenda in singulos. Ex quo sequitur, eo etiam iure hominem gaudere, ut sibi consulatur, si adversa corripiatur valetudine, si opere et labore debilitetur, si relinquatur in viduitate, si senio conficiatur, si vacare cogatur ab opere, si postremo sine ulla sua noxa rebus deturbetur ad victum utcumque necessariis.[1]

But first We must speak of man's rights. Man has the **3958** right to live. He has the right to bodily integrity and to the means necessary for the proper development of life, particularly food, clothing, shelter, medical care, rest, and, finally, the necessary social services. In consequence, he has the right to be looked after in the event of ill health; disability stemming from his work; widowhood; old age; enforced unemployment; or whenever through no fault of his own he is deprived of the means of livelihood.[1]

Homo praeterea iure naturae postulat, ut in debito habeatur honore; ut bona existimatione afficiatur; ut libere possit veram inquirere, et, morali ordine communique omnium utilitate servatis, opinionem suam declarare, vulgare, et artem qualemcumque colere; ut denique ex veritate de publicis eventibus certior fiat.[1]

Moreover, man has a natural right to be respected. He **3959** has a right to his good name. He has a right to freedom in investigating the truth, and—within the limits of the moral order and the common good—to freedom of speech and publication and to freedom to pursue whatever profession he may choose. He has the right, also, to be accurately informed about public events.[1]

Naturae simul iure cum homini in partem scientiarum venire liceat, ei idcirco necesse etiam est liceat sive ad praecipuas communesque disciplinas, sive ad technicorum artes, sive ad professiones institui, pro suae cuiusque civitatis in doctrinis progressibus. Ad haec contendendum est et elaborandum, ut homines possint, si sui ingenii vires id ferant, ad altiores studiorum ordines ascendere; ita quidem ut iidem, quoad fieri possit, in humana societate ad munera et officia emergant, tum suo ingenio consentanea, tum peritiae, quam ipsi sibi pepererint.[1]

He has the natural right to share in the benefits of **3960** culture and, hence, to receive a good general education and a technical or professional training consistent with the degree of educational development in his own country. Furthermore, a system must be devised for affording gifted members of society the opportunity of engaging in more advanced studies, with a view to their occupying, as far as possible, positions of responsibility in society in keeping with their natural talent and acquired skill.[1]

In hominis iuribus hoc quoque numerandum est, ut et Deum, ad rectam conscientiae suae normam, venerari possit, et religionem privatim et publice profiteri.[1]

Also among man's rights is that of being able to **3961** worship God in accordance with the right dictates of his own conscience and to profess his religion both in private and in public.[1]

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***3958** [1] Cf. Pius XI, encyclical *Divini Redemptoris*, March 19, 1937 (AAS 29 [1937]: 78); Pius XII, radio message, June 1, 1941 (AAS 33 [1941]: 195–205); *Universal Declaration of Human Rights*, art. 3, 22, and especially 25.

***3959** [1] Cf. *Universal Declaration of Human Rights*, art. 12, 19, 27; *European Convention on Human Rights*, art. 10 on freedom of expression (with limits in § 2).

***3960** [1] Cf. Pius XII, radio message, December 24, 1942 (AAS 35 [1943]: 9–24); *Universal Declaration of Human Rights*, art. 26; *European Convention on Human Rights*, additional protocol, art. 2.

***3961** [1] Cf. *Universal Declaration of Human Rights*, art. 18: "Everyone has the right to freedom of thought, conscience, and religion; this right includes freedom to change his religion or belief and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship, and observance." Also similar is the *European Convention on Human Rights*, art. 9, but with the addition of the following restriction: "The freedom to manifest one's religion or one's convictions cannot be the object of other restrictions than those that, foreseen by the law, constitute the necessary measures, in a democratic society, for public security, for the protection of order, health, or public morality, or for the protection of the rights and freedoms of others" (La liberté de manifester sa religion ou ses convictions ne peut faire l'objet d'autres restrictions que celles qui, prévues par la loi, constituent des mésures nécessaires, dans une société démocratique, à la sécurité publique, à la protection de l'ordre, de la santé ou de la morale publiques, ou à la protection des droits et libertés d'autrui).

Etenim, quemadmodum praeclare docet Lactantius, "hac condicione gignimur, ut generanti nos Deo iusta et debita obsequia praebeamus, hunc solum noverimus, hunc sequamur. Hoc vinculo pietatis ob*[261]*stricti Deo et religati sumus, unde ipsa religio nomen accepit."[2]

Qua de eadem re Decessor Noster imm. mem. Leo XIII haec asseverat: "Haec quidem vera, haec digna filiis Dei libertas, quae humanae dignitatem personae honestissime tuetur, est omni vi iniuriaque maior: eademque Ecclesiae semper optata ac praecipue cara. Huius generis libertatem sibi constanter vindicavere Apostoli, sanxere scriptis Apologetae, Martyres ingenti numero sanguine suo consecravere."[3]

According to the clear teaching of Lactantius, "this is the very condition of our birth, that we render to the God who made us that just homage which is his due; that we acknowledge him alone as God and follow him. It is from this ligature of piety, which binds us and joins us to God, that religion derives its name."[2]

Hence, too, Our predecessor of esteemed memory Pope Leo XIII declared that "true freedom, freedom worthy of the sons of God, is that freedom which most truly safeguards the dignity of the human person. It is stronger than any violence or injustice. Such is the freedom that has always been desired by the Church and that she holds most dear. It is the sort of freedom that the apostles resolutely claimed for themselves. The apologists defended it in their writings; thousands of martyrs consecrated it with their blood." [3]

**3962** Insuper hominibus iure integrum est vitae genus eligere, quod praeoptent: adeoque aut sibi condere familiam, in qua condenda vir et mulier paribus fruantur iuribus et officiis, aut sacerdotium vel religiosae vitae disciplinam capessere.[1]

Quod ad familiam attinet, quae in matrimonio nititur, libere nimirum contracto, uno indissolubili, ipsam existimari opus est tamquam humanae societatis primum et naturale semen. Ex quo oritur, ut eidem sit diligentissime consulendum, cum in re oeconomica et sociali, tum in provincia doctrinarum et morum; quae scilicet omnia eo pertinent, ut familia firmetur et ad munus suum tenendum adiuvetur.

In parentibus vero potissimum ius residet alendi et educandi filios.[2]

Human beings have also the right to choose for themselves the kind of life that appeals to them: whether it is to found a family—in the founding of which both the man and the woman enjoy equal rights and duties—or to embrace the priesthood or the religious life.[1]

The family, founded upon marriage freely contracted, one and indissoluble, must be regarded as the natural, primary cell of human society. The interests of the family, therefore, must be taken very specially into consideration in social and economic affairs as well as in the spheres of faith and morals. For all of these have to do with strengthening the family and assisting it in the fulfillment of its mission.

Of course, the support and education of children is a right that belongs primarily to the parents.[2]

**3963** Si autem animum ad regionem rerum oeconomicarum referamus, liquet iure naturae datum esse homini, non solum ut operis faciendi sibi copia tribuatur, sed etiam ut opus libere ipse obeat.[1]

Sed cum huius generis iuribus ius certe coniungitur exigen*[262]*di, ut homo in eiusmodi condicionibus opus navet, quibus neque corporis vires debilitentur, neque morum labefactetur integritas, neque iustis adulescentium auctibus noceatur. Quod vero ad mulieres spectat, concedenda iisdem est facultas peragendi operis in talibus rerum adiunctis, quae sive cum uxorum sive cum matrum necessitatibus et officiis congruant.[2]

In the economic sphere, it is evident that a man has the inherent right not only to be given the opportunity to work, but also to be allowed the exercise of personal initiative in the work he does.[1]

The conditions in which a man works form a necessary corollary to these rights. They must not be such as to weaken his physical or moral fiber or militate against the proper development of adolescents to manhood. Women must be accorded such conditions of work as are consistent with their needs and responsibilities as wives and mothers.[2]

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*3961 [2] L. Caelius Firmianus Lactantius, *Divinae Institutiones* IV, 28, 2 (CSEL 19:388$_{20}$–389$_{3}$ / PL 6:535BC).

[3] Leo XIII, encyclical *Libertas praestantissimum* (Leo XIII, *Acta* [Rome] 8:237f.; cf. *3250).

*3962 [1] Cf. Pius XII, radio message, December 24, 1942 (AAS 35 [1943]: 9–24; cf. also *3957[1]). Cf. *Universal Declaration of Human Rights*, art. 16; *European Convention on Human Rights*, art. 12 and, in part, art. 8.

[2] Cf. Pius XI, encyclical *Casti connubii* (AAS 22 [1930]: 539–92); Pius XII, radio message, December 24, 1942 (AAS 35 [1943]: 9–24).

*3963 [1] Cf. Pius XII, radio message, June 1, 1941 (AAS 33 [1941]: 201); *Universal Declaration of Human Rights*, art. 23, § 1.

[2] Cf. Leo XIII, encyclical *Rerum novarum* (*Acta* 11 [Rome, 1891], 128f.).

Ab humanae personae dignitate ius quoque nascitur oeconomica factitandi negotia, convenienter cum reddendae rationis sensu.[1]

Exinde et illud non est tacendum, operario mercedem deberi, ad iustitiae praecepta statutam; quae idcirco, pro administrationis facultatibus, operario eiusque familiae vitae genus permittat, cum hominis dignitate conveniens: Qua de re Decessor Noster fel. rec. Pius XII haec habet: "Cum officio operis faciendi, in natura posito, ius pariter naturale congruit; cuius vi homo poscere potest, ut ex impenso opere sibi suisque filiis necessaria ad vitam proveniant: tam penitus natura iubet hominis conservationem."[2]

A further consequence of man's personal dignity is **3964** his right to engage in economic activities suited to his degree of responsibility.[1]

The worker is likewise entitled to a wage that is determined in accordance with the precepts of justice. This needs stressing. The amount a worker receives must be sufficient, in proportion to available funds, to allow him and his family a standard of living consistent with human dignity. Pope Pius XII expressed it in these terms: "Nature imposes work upon man as a duty, and man has the corresponding natural right to demand that the work he does shall provide him with the means of livelihood for himself and his children. Such is nature's categorical imperative for the preservation of man."[2]

Ab hominis natura adhuc ducitur ius privatim bona possidendi, vel gignendis opibus apta; quod videlicet ius, uti alias professi sumus, "efficaciter ad humanae dignitatem personae tuendam, et ad liberam sui cuiusque muneris perfunctionem in omnibus navitatis campis adiuvat; quod postremo domestici convictus compaginem tranquillitatemque confirmat, non sine pacis et prosperitatis in re publica incremento."[1]

Ad ultimum et hoc opportune animadvertendum est, in privati dominii iure munus inesse sociale.[2]

As a further consequence of man's nature, he has the **3965** right to the private ownership of property, including that of productive goods. This, as We have said elsewhere, is "a right that constitutes so efficacious a means of asserting one's personality and exercising responsibility in every field and an element of solidity and security for family life and of greater peace and prosperity in the State."[1]

Finally, it is opportune to point out that the right to own private property entails a social obligation as well.[2]

Ex eo autem quod homines sunt natura sociabiles illud oritur, ut iure iidem possint et in unum locum se congregare, et *[263]* societatem cum aliis inire; ut initas societates ea induant forma, quam existiment ad propositum assequendum magis idoneam; ut in societatibus iisdem sua sponte suoque periculo agant, easque ad optatos exitus pervehant.[1]

Men are by nature social, and, consequently, they **3966** have the right to meet together and to form associations with their fellows. They have the right to confer on such associations the type of organization they consider best calculated to achieve their objectives. They have also the right to exercise their own initiative and act on their own responsibility within these associations for the attainment of the desired results.[1]

Atque, ut Nosmetipsi datis Litteris encyclicis *"Mater et Magistra"* magnopere monuimus, omnino opus est, ut bene multa collegia seu corpora interiecta condantur, ad finem paria, ad quem homo singulus non potest tendere efficienter. Haec enim collegia et corpora veluti instrumenta longe pernecessaria sunt habenda ad tuendam humanae personae dignitatem et libertatem, incolumi praestandae rationis sensu.[2]

As We insisted in Our encyclical *Mater et Magistra*, the founding of a great many such intermediate groups or societies for the pursuit of aims that it is not within the competence of the individual to achieve efficiently is a matter of great urgency. Such groups and societies must be considered absolutely essential for the safeguarding of man's personal freedom and dignity, while leaving intact a sense of responsibility.[2]

Tum etiam homini cuilibet iure integrum esse debet in civitatis suae finibus vel tenere vel mutare locum;

Again, every human being has the right to freedom **3967** of movement and of residence within the confines of

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***3964** [1] Cf. John XXIII, encyclical *Mater et Magistra* (AAS 53 [1961]: 422; cf. also *3947).

[2] Pius XII, radio message, June 1, 1941 (AAS 33 [1941]: 201).

***3965** [1] John XXIII, encyclical *Mater et Magistra* (AAS 53 [1961]: 428).

[2] Ibid. (430); cf. Pius XI, encyclical *Quadragesimo anno* (AAS 23 [1931]: 191, 193; *3726, 3728).

***3966** [1] Cf. Leo XIII, encyclical *Rerum novarum* (*Acta* 11 [Rome, 1891], 134–42); Pius XI, encyclical *Quadragesimo anno* (AAS 23 [1931]: 199f.); Pius XII, encyclical *Sertum laetitiae* to the bishops of the United States of America, November 1, 1939 (AAS 31 [1939]: 635–44); cf. also the *Universal Declaration of Human Rights*, art. 20; *European Convention on Human Rights*, art. 11, with restrictions similar to *3961[1].

[2] Cf. encyclical *Mater et Magistra* (AAS 53 [1961]: 430).

quin etiam, si iustae id suadeant causae, eidem liceat necesse est, alias civitates petere in iisque domicilium suum collocare.[1] Neque ex eo quod quis certae cuiusdam reipublicae est civis, is ullo modo vetatur esse membrum humanae familiae, neque civis universalis illius societatis et coniunctionis omnium hominum communis.

his own State. When there are just reasons in favor of it, he must be permitted to emigrate to other countries and take up residence there.[1] The fact that he is a citizen of a particular State does not deprive him of membership in the human family or of citizenship in that universal society, the common, worldwide fellowship of men.

**3968** De reliquo illud accedit, quod cum dignitate humanae personae ius cohaeret in partem publicae rei actuose veniendi, atque ad commune civium bonum conferendi. Nam, quemadmodum Decessor Noster fel. rec. Pius XII ait, "tantum abest ut homo, uti talis, sit habendus tamquam vitae socialis obiectum vel iners quoddam elementum, ut magis eiusdem sit existimandus subiectum, fundamentum, finis."[1]

Finally, man's personal dignity involves his right to take an active part in public life and to make his own contribution to the common welfare of his fellow citizens. As Pope Pius XII said, "man as such, far from being an object or, as it were, an inert element in society, is rather its subject, its basis, and its purpose; and so must he be esteemed."[1]

**3969** *[264]* Ad humanam personam quoque pertinet legitima suorum iurium tuitio: eademque ad effectum valens, aequalis, ad veras iustitiae normas conformata; uti Decessor Noster fel. rec. Pius XII monet hisce dictis: "Ordinem iuridicialem, quem Deus voluit, ius illud hominis proprium et perpetuum consequitur, quo cuique iuridicialis securitas asseritur, atque certa definitaque iuris provincia eidem assignatur, ab omni precaria impugnatione tuta."[1]

As a human person he is entitled to the legal protection of his rights, and such protection must be effective, unbiased, and strictly just. To quote again Pope Pius XII: "In consequence of that juridical order willed by God, man has his own inalienable right to juridical security. To him is assigned a certain, well-defined sphere of law, immune from arbitrary attack."[1]

### *Duties Imposed upon Men by the Natural Law*

**3970** Quae hactenus commemoravimus iura, a natura profecta, in eodem homine, cui competunt, cum totidem coniunguntur officiis; eademque iura et officia a lege naturae, qua vel tribuuntur vel imperantur, et originem et alimentum et firmissimam vim ducunt.

The natural rights of which We have so far been speaking are inextricably bound up with as many duties, all applying to one and the same person. These rights and duties derive their origin, their sustenance, and their indestructibility from the natural law, which in conferring the one imposes the other.

Itaque, ut nonnullis utamur exemplis, hominis ius in vitam cum illius cohaeret officio suae vitae conservandae; ius in dignum vitae genus cum officio decore vivendi; ius veritatem libere vestigandi cum officio veritatem altius latiusque in dies quaerendi.

Thus, for example, the right to live involves the duty to preserve one's life; the right to a decent standard of living, the duty to live in a becoming fashion; the right to be free to seek out the truth, the duty to devote oneself to an ever deeper and wider search for it.

Quibus probatis, consequens est etiam, ut in hominum consortione unius hominis naturali cuidam iuri officium aliorum hominum respondeat: officium videlicet ius illud agnoscendi et colendi. Nam quodvis praecipuum hominis ius vim auctoritatemque suam a naturali lege repetit, quae illud tribuit, et conveniens iniungit officium. Qui igitur, dum iura sua vindicant, officia sua vel omnino obliviscuntur, vel aequo minus praestant, iidem sunt cum iis veluti comparandi, qui altera manu aedem exstruunt, altera evertunt.

Once this is admitted, it follows that in human society one man's natural right gives rise to a corresponding duty in other men; the duty, that is, of recognizing and respecting that right. Every basic human right draws its authoritative force from the natural law, which confers it and attaches to it its respective duty. Hence, to claim one's rights and ignore one's duties, or only half fulfill them, is like building a house with one hand and tearing it down with the other.

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*3967 [1] Cf. Pius XII, radio message, December 24, 1952 (AAS 45 [1953]: 33–46); cf. also the *Universal Declaration of Human Rights*, art. 13 (the right to freedom of movement and residence within the borders of each State); art. 14 (the right to seek and to enjoy in other countries asylum from persecution), with, however, this restriction: "This right may not be invoked in the case of prosecutions genuinely arising from nonpolitical crimes or from acts contrary to the purposes and principles of the United Nations."

*3968 [1] Pius XII, radio message, December 24, 1944 (AAS 37 [1945]: 12).

*3969 [1] Ibid. (AAS 35 [1943]: 21).

Cum homines sint natura congregabiles, ii oportet alii cum aliis vivant, atque alii aliorum quaerant bonum. Hanc ob *[265]* causam recte compositus hominum convictus postulat, ut iidem pariter iura pariter officia mutuo fateantur et faciant. Ex quo etiam nascitur, ut quisque magno amimo sociam praebeat operam ad eiusmodi civium consuetudinem parandam, in qua iura et officia diligentius usque et fructuosius colantur.

Cuius rei ut ponamus exemplum, non satis est hominis ius in necessaria vitae tribuere, nisi pro viribus elaboremus, ut eidem quae ad victum pertinent satis suppetant.

Huc accedit quod hominum societas, non modo ordinata esse debet, sed multos etiam ipsis utilitatis fructus afferre. Quod flagitat, ut ii quidem iura et officia mutuo agnoscant et exsequantur, at vero etiam, ut coniunctim omnes in plurimis inceptis intersint, quae huius aetatis civilis cultus vel sinat vel suadeat vel poscat.

Since men are social by nature, they must live **3971**
together and consult each other's interests. That men should recognize and perform their respective rights and duties is imperative to a well-ordered society. But the result will be that each individual will make his wholehearted contribution to the creation of a civic order in which rights and duties are ever more diligently and more effectively observed.

For example, it is useless to admit that a man has a right to the necessities of life unless we also do all in our power to supply him with means sufficient for his livelihood.

Hence society must not only be well ordered, it must also provide men with abundant resources. This postulates not only the mutual recognition and fulfillment of rights and duties, but also the involvement and collaboration of all men in the many enterprises that our present civilization makes possible, encourages, or, indeed, demands.

Illud praeterea humanae dignitas personae exigit, ut in agendo homo proprio consilio et libertate fruatur. Quocirca, si de civium coniunctione agitur, est profecto cur ipse iura colat, officia servet, atque in innumeris operibus exercendis, aliis sociam tribuat operam, suo praesertim impulsu et consulto; ita scilicet ut suo quisque instituto, iudicio, officiique conscientia agat, iam non commotus coercitione vel sollicitatione extrinsecus plerumque adductis; quandoquidem, si qua hominum societas una ratione virium est instituta, ea nihil humani in se habere dicenda est, utpote in qua homines a libertate cohibeantur, qui contra ad vitae progressus, ad perfectionemque assequendam apte ipsi incitandi sunt.

Man's personal dignity requires besides that he enjoy **3972**
freedom and be able to make up his own mind when he acts. In his association with his fellows, therefore, there is every reason why his recognition of rights, observance of duties, and many-sided collaboration with other men should be primarily a matter of his own personal decision. Each man should act on his own initiative, conviction, and sense of responsibility, not under the constant pressure of external coercion or enticement. There is nothing human about a society that is welded together by force. Far from encouraging, as it should, the attainment of man's progress and perfection, it is merely an obstacle to his freedom.

*[266]* ... Ordo autem, qui in hominum consortione viget, totus incorporali est natura; siquidem in veritate idem nititur, secundum iustitiae praecepta ad effectum perducendus est, mutuo amore animari perficique poscit, postremo, libertate integra, ad aequabilitatem cotidie humaniorem est componendus.

... Now the order that prevails in human society is **3973**
wholly incorporeal in nature. Its foundation is truth, and it must be brought into effect by justice. It needs to be animated and perfected by men's love for one another, and, while preserving freedom intact, it must make for an equilibrium in society that is increasingly more human in character.

At huius generis ordo—cuius principia cum ad omnes attinent, tum absoluta atque immutabilia sunt—a Deo vero, *[267]* et eo quidem personali atque humanam naturam transcendente, initium omnino repetit. Deus enim, cum sit veritas omnium prima, summumque bonum, tum vero fons est praealtus, unde vitam vere haurire hominum coniunctio potest, quae nimirum recte constituta sit et frugifera, ad hominumque dignitatem apta.[1]

But such an order—universal, absolute, and immutable in its principles—finds its source in the true, personal, and transcendent God. He is the first truth, the sovereign good, and as such the deepest source from which human society, if it is to be properly constituted, creative, and worthy of man's dignity, draws its genuine vitality.[1]

Quam ad rem illud S. Thomae Aquinatis pertinet: "Quod autem ratio humana sit regula voluntatis humanae, ex qua eius bonitas mensuretur, habet ex lege aeterna,

This is what St. Thomas means when he says: "Human reason is the standard that measures the degree of goodness of the human will, and as such it derives

*3973 [1] Cf. ibid. (AAS 35 [1943]: 14).

quae est ratio divina.... Unde manifestum est, quod multo magis dependet bonitas voluntatis humanae a lege aeterna, quam a ratione humana."[2]

from the eternal law, which is divine reason.... Hence it is clear that the goodness of the human will depends much more on the eternal law than on human reason."[2]

*Characteristics of Contemporary Social Life*

**3974** Ante omnia opificum classes videmus in re oeconomica et sociali gradatim profecisse. Initium enim iidem capientes a suorum iurium vindicatione maxime in ordine rerum oeconomicarum et socialium, deinde ad vindicationem gradum fecerunt rerum politicarum, tum demum ad politioris humanitatis commoda adipiscenda animum intenderunt.

Quam ob rem in praesentia opifices, qui ubique sunt, illud vehementer exquirunt, ne umquam ducantur quasi quaedam res rationis et libertatis expers, qua alii arbitrio suo utantur, sed tamquam homines in quibuslibet humanae societatis partibus: hoc est in regione oeconomica et sociali, in re publica, in campo denique doctrinarum et disciplinarum.

In the first place, We notice a progressive improvement in the economic and social condition of workingmen. They began by claiming their rights principally in the economic and social spheres and then proceeded to lay claim to their political rights as well. Finally, they have turned their attention to acquiring the more cultural benefits of society.

Today, therefore, workingmen all over the world are loud in their demands that they shall in no circumstances be subjected to arbitrary treatment, as though devoid of intelligence and freedom. They insist on being treated as human beings, with a share in every sector of human society: in the socio-economic sphere, in government, and in the realm of learning and culture.

**3975** Quod deinde mulieres in re publica intersunt, nemo profecto est, cui non pateat; quod fortasse celerius apud populos fit christianam fidem profitentes, et tardius quidem, sed late apud gentes aliarum memoriarum heredes alioque vitae cultu imbutas. Mulieres enim, cum cotidie magis sint suae humanae *[268]* dignitatis consciae, tantum abest ut patiantur se vel pro re quadam inanima vel pro instrumento quodam haberi, ut potius sive intra domesticos parietes, sive in civitate iura et officia humana persona digna postulent.[1]

Secondly, the part that women are now playing in political life is everywhere evident. This is a development that is perhaps of swifter growth among Christian nations, but it is also happening extensively, if more slowly, among nations that are heirs to different traditions and imbued with a different culture. Women are gaining an increasing awareness of their natural dignity. Far from being content with a purely passive role or allowing themselves to be regarded as a kind of instrument, they are demanding both in domestic and in public life the rights and duties that belong to them as human persons.[1]

**3976** Animadvertimus denique nostris hisce diebus, hominum coniunctionem in novam prorsus rei et socialis et publicae transisse conformationem. Etenim, cum omnes populi sese in libertatem vel vindicaverint, vel sint vindicaturi, ob eam causam futurum est, ut brevi neque iam populi exstent, qui in alteros dominentur, neque qui alienae pareant potestati.

Homines enim, qui ubique sunt gentium, vel in civium ordine liberae cuiusdam civitatis iam censentur, vel in eo est ut censeantur; neque ullius stirpis communitas alienae dicioni iam esse vult obnoxia. Nam nostro hoc tempore

Finally, We are confronted in this modern age with a form of society that is evolving on entirely new social and political lines. Since all peoples have either attained political independence or are on the way to attaining it, soon no nation will rule over another and none will be subject to an alien power.

Thus, all over the world men are either the citizens of an independent State or are shortly to become so; nor is any nation nowadays content to submit to foreign domination. The longstanding inferiority complex of

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*3973 [2] Thomas Aquinas, *Summa theologiae* I–II, q. 19, a. 4; cf. a. 9 (Editio Leonina 6:144; cf. 149f.).

*3975 [1] Cf. *Universal Declaration of Human Rights*, art. 21 ("Everyone has the right to take part in the government of his country.... Everyone has the right of equal access to public service in his country") in connection with art. 2 ("Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth, or other status"). This formulation aroused opposition from certain peoples of the Orient. The Christian religion indeed stipulated the equality of woman and man within the confines of personal religious life (cf. Gal 3:28 on the baptized: "There is neither male nor female; for you are all one in Christ Jesus") and in the family, in that it refrained from the subjugation of the woman under the man (cf. Leo XIII: "The rights of husbands and wives ⟨were made⟩ equal"; *3144). But the tendency to exclude women from all public office was not overcome until the last century (cf. Roman law: *Digesta* L 17, legal regulation 2). Worthy of note is the progress from Pius XI (encyclical *Casti connubii*: AAS 22 [1930]: 567f.) to Pius XII (address to the women delegates of the Christian associations of Italy, October 21, 1945: AAS 37 [1945]: 284–95), but especially that of John XXIII, who develops here what he emphasizes already in the principle established in *3968.

opiniones consenuerunt, tot saecula inhaerentes, ex quibus scilicet hinc aliae hominum classes inferiorem sibi locum accipiebant, illinc primas partes aliae postulabant, sive ob statum rerum oeconomicarum et socialium, sive ob sexum, sive ob suum cuiusque in civitate gradum.

Latissime e contrario ea opinio pervasit et obtinuit, omnes homines esse naturae dignitate inter se aequales.[1] Quam ob rem, saltem in ratione disciplinaque, nullo modo probatur hominum discrimen, generis causa; quod quidem maximi momenti est et ponderis ad humanum convictum conflandum ex principiis, quae commemoravimus.

Quod si in homine aliquo conscientia nascitur suorum iurium, in eo etiam conscientia officiorum suorum necesse est nascatur: ita ut qui iura quaedam habeat, in eo pariter officium insit sua iura, tamquam suae dignitatis significationes, reposcendi; in reliquis vero officium insit iura eadem agnoscendi et colendi.

Atque cum civium disciplina ad ium officiaque informatur, tunc homines continuo res ad animum mentemque pertinentes deprehendunt, plane quid veritas sit, quid iustitia, quid caritas, quid libertas intellegunt, iidem conscii fiunt se huius*[269]*modi societatis esse membra.

Neque id satis; nam huius generis causis commoti homines ad verum Deum melius cognoscendum feruntur, nempe supra humanam naturam positum personaque praeditum. Quam ob rem rationes, quae iis cum Deo intercedunt, quasi fundamentum suae vitae existimant: id est vitae, quam vel intus in animo suo vivunt, vel cum reliquis hominibus consociaverunt.

certain classes because of their economic and social status, sex, or position in the State, and the corresponding superiority complex of other classes, is rapidly becoming a thing of the past.

Today, on the contrary, the conviction is widespread **3977** that all men are equal in natural dignity;[1] and so, on the doctrinal and theoretical level, at least, no form of approval is being given to racial discrimination. All this is of supreme significance for the formation of a human society animated by the principles We have mentioned above.

For man's awareness of his rights must inevitably lead him to the recognition of his duties. The possession of rights involves the duty of implementing those rights, for they are the expression of a man's personal dignity. And the possession of rights also involves their recognition and respect by other people.

When society is formed on a basis of rights and duties, **3978** men have an immediate grasp of spiritual and intellectual values and have no difficulty in understanding what is meant by truth, justice, charity, and freedom. They become, moreover, conscious of being members of such a society.

And that is not all. Inspired by such principles, they attain to a better knowledge of the true God—a personal God transcending human nature. They recognize that their relationship with God forms the very foundation of their life—the interior life of the spirit and the life they live in the society of their fellows.

### *The Necessity of Authority and Its Divine Origin*

... Hominum societas neque bene composita neque bonorum fecunda esse potest, nisi ei adsint qui, auctoritate legitima decorati, instituta servent et, quantum est satis, in omnium commoda operam curamque impendant suam. Iidem vero auctoritatem omnem a Deo ducunt, uti S. Paulus hisce docet verbis: "Non est enim potestas, nisi a Deo" [*Rm 13:1; cf. et 13:2–6*].

Quam Apostoli sententiam S. Ioannes Chrysostomus explanans haec scribit: "Quid dicis? Omnisne princeps a Deo ordinatus est? Non hoc dico, inquit: neque enim de singulis principibus mihi nunc sermo est, sed de re ipsa. Nam quod principatus sint, et quod alii imperent, alii subiecti sint, neque omnia casu ac temere ferantur, divinae esse sapientiae dico."[1]

... Human society can be neither well ordered nor **3979** prosperous without the presence of those who, invested with legal authority, preserve its institutions and do all that is necessary to sponsor actively the interests of all its members. And they derive their authority from God, for, as St. Paul teaches, "there is no power but from God" [*Rom 13:1; cf. also 13:2–6*].

In his commentary on this passage, St. John Chrysostom writes: "What are you saying? Is every ruler appointed by God? No, that is not what I mean, he says, for I am not now talking about individual rulers, but about authority as such. My contention is that the existence of a ruling authority—the fact that some should command and others obey and that all things do not come about as the result of blind chance—this is a provision of divine wisdom."[1]

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***3977** [1] Cf. *Universal Declaration of Human Rights*, preamble ("Recognition of the inherent dignity and of the equal and inalienable rights of all the members of the human family"); art. 1 "All human beings are born free and equal in dignity and rights"); art. 2; less clear in art. 14 of the *European Convention on Human Rights*, which corresponds to art. 2 of the UN charter (cited in *3975[1]).

***3979** [1] John Chrysostom, *In Epistulam ad Romanos* 13, 1f., hom. 23 (PG 60:615).

Enimvero, quoniam Deus homines sua natura sociabiles creavit, quoniamque nulla societas potest "consistere, nisi si aliquis omnibus praesit, efficaci similique movens singulos ad commune propositum impulsione, efficitur, civili hominum communitati necessariam esse auctoritatem, qua regatur: quae non secus ac societas, a natura proptereaque a Deo ipso oriatur auctore" [*3165].

God has created men social by nature, and a society cannot "hold together unless someone is in command to give effective direction and unity of purpose. Hence every civilized community must have a ruling authority, and this authority, no less than society itself, has its source in nature and consequently has God for its author" [*3165].

*The Force of Governmental Authority*

**3980** Haud tamen auctoritas a cuiuslibet imperio vacua putanda est; immo cum eadem ex facilitate imperandi ad rectam rationem proficiscatur, illud sane cogitur, ut vim obligandi ex ordi[270]ne morum ipsa repetat, qui vicissim Deum tamquam principium et finem habet.

Qua de causa Decessor Noster fel. rec. Pius XII haec monet: "Absolutus animantium ordo, et finis ipse hominis (hominem dicimus liberum, officiis obstrictum, iuribus inviolabilibus instructum, societatisque humanae originem et finem) civitatem quoque, quasi quandam communitatem necessariam, auctoritateque ornatam attingunt, qua sublata, neque esse neque vivere ipsa posset.... Qui rerum omnium ordo, quoniam iuxta rectam rationem et maxime iuxta christianam fidem initium non potest quin ducat a Deo, omnium nostrum Creatore, eodemque persona praedito, idcirco magistratus ex eo dignitatem accipiunt, quod Dei ipsius auctoritatem quodammodo participant."[1]

Quocirca quae imperandi facultas sive in minis metuque poenarum, sive in praemiorum pollicitationibus posita unice vel praecipue est, nullo pacto ad commune omnium bonum quaerendum efficienter incitat; quod si forte fiat, id profecto cum hominum dignitate, qui libertatis rationisque sunt compotes et participes, haudquaquam sit consentaneum. Auctoritas enim cum maxime vi contineatur incorporali, propterea reipublicae curatores sese ad cuiusvis civis agendi conscientiam referre debent, hoc est ad officium, quo quisque obstringitur, in communes omnium utilitates promptam impendendi operam: Sed quoniam omnes homines in naturali dignitate sunt inter se pares, tum nemo valet alium ad aliquid intimis animi sensibus efficiendum cogere: quod quidem unus Deus potest, utpote qui unus arcana pectoris consilia scrutetur ac iudicet.

Qui igitur personam civitatis gerunt, tunc tantum homines ex animi conscientia obligare possunt, si eorum auctoritas cum Dei auctoritate coniungitur eiusque est particeps.[2]

But it must not be imagined that authority knows no bounds. Since its starting point is the permission to govern in accordance with right reason, there is no escaping the conclusion that it derives its binding force from the moral order, which in turn has God as its origin and end.

Hence, to quote Pope Pius XII, "The absolute order of living beings, and the very purpose of man—an autonomous being, the subject of duties and inviolable rights, and the origin and purpose of human society—have a direct bearing upon the State as a necessary community endowed with authority. Divest it of this authority, and it is nothing; it is lifeless.... But right reason and, above all, Christian faith make it clear that such an order can have no other origin but in God, a personal God, our Creator. Hence it is from him that State officials derive their dignity, for they share to some extent in the authority of God himself."[1]

Hence, a regime that governs solely or mainly by means of threats and intimidation or promises of reward provides men with no effective incentive to work for the common good. And even if it did, it would certainly be offensive to the dignity of free and rational human beings. Authority is before all else an intangible force. For this reason the appeal of rulers should be to the individual conscience, to the duty that every man has of voluntarily contributing to the common good. But since all men are equal in natural dignity, no man has the capacity to force internal compliance on another. Only God can do that, for he alone scrutinizes and judges the secret counsels of the heart.

Hence, representatives of the State have no power to bind men in conscience unless their own authority is tied to God's authority and is a participation in it.[2]

*3980 [1] Pius XII, radio message, December 24, 1944 (AAS 37 [1945]: 15).
[2] Cf. Leo XIII, encyclical *Diuturnum illud* (*Acta* 2 [Rome, 1881], 274).

*[271]* Quo principio posito, civium quoque dignitati consulitur: siquidem qui magistratibus parent, neutiquam iis uti hominibus parent, sed re ipsa Deum, providum omnium rerum Creatorem, colunt, qui mutuas hominum rationes, iuxta ordinem a semetipso statutum, administrate iussit; neque vero, quod debitam Deo reverentiam adhibemus, eapropter animos comprimimus nostros, sed magis erigimus et nobilitamus;[1] quoniam "servire Deo regnare est."[2]

The application of this principle likewise safeguards **3981** the dignity of citizens. Their obedience to civil authorities is never an obedience paid to them as men. It is in reality an act of homage paid to God, the provident Creator of the universe, who has decreed that men's dealings with one another be regulated in accordance with that order which he himself has established. And we men do not demean ourselves in showing due reverence to God. On the contrary, we are lifted up and ennobled in spirit,[1] for "to serve God is to reign."[2]

Quandoquidem imperii facultas ex ordine rerum incorporalium exigitur atque a Deo manat, si forte rei publicae moderatores contra eundem ordinem atque adeo contra Dei voluntatem vel leges ferunt vel aliquid praecipiunt, tunc neque latae leges neque datae facultates civium animos obstringere possunt; cum "oboedire oporteat Deo magis quam hominibus" [*Act 5:29*]; immo vero tunc auctoritas ipsa plane corruit, et foeda sequitur iniuria, docente S. Thoma Aquinate: "... lex humana in tantum habet rationem legis, in quantum est secundum rationem rectam; et secundum hoc manifestum est quod a lege aeterna derivatur. In quantum vero a ratione recedit, sic dicitur lex iniqua, et sic non habet rationem legis, sed magis violentiae cuiusdam."[3]

Governmental authority, therefore, is a postulate of the moral order and derives from God. Consequently, laws and decrees passed in contravention of the moral order and, hence, of the divine will can have no binding force in conscience, since "we must obey God rather than men" [*Acts 5:29*]. Indeed, the passing of such laws undermines the very nature of authority and results in shameful abuse. As St. Thomas teaches, "In regard to the second proposition, we maintain that human law has the rationale of law insofar as it is in accordance with right reason, and as such it obviously derives from eternal law. A law that is at variance with reason is to that extent unjust and has no longer the rationale of law. It is rather an act of violence."[3]

Atqui ex eo quod auctoritas a Deo nascitur, inde haudquaquam concluditur, nullam in hominibus inesse facultatem eos eligendi qui civitati praesint, et rerum publicarum formam statuendi, et describendi auctoritatis exercendae rationes et terminos. Ex quo est ut, quam doctrinam exposuimus, ea cum quolibet veri nominis populari civitatis regimine congruere possit.[1]

The fact that authority comes from God does not mean **3982** that men have no power to choose those who are to rule the State or to decide upon the type of government they want and determine the procedure and limitations of rulers in the exercise of their authority. Hence the above teaching is consonant with any genuinely democratic form of government.[1]

### *The Manner of Attaining the Common Good*

*[272]* ... Cum in communi omnium bono ratio tota sit posita civitatis rectorum, inde plane cogitur, ut hi bonum idem ita quaerant, ut simul eius naturam observent, simul sua praecepta cum praesenti rerum statu componant.[1]

... The attainment of the common good is the sole **3983** reason for the existence of civil authorities. In working for the common good, therefore, the authorities must obviously respect its nature and at the same time adjust their legislation to meet the requirements of the given situation.[1]

Sine dubio in bono communi insita ducenda sunt, quae sunt propria cuiusvis gentis singulatim;[2] sed haec bonum commune omni ex parte minime definiunt. Nam

Among the essential elements of the common good, one must certainly include the various characteristics distinctive of each individual people.[2] But these by no

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***3981** [1] Cf. ibid. (278) and Leo XIII, encyclical *Immortale Dei* (*Acta* [Rome] 5:130).

[2] Cf. the *Sacramentarium Gelasianum* (before the mid-eighth century; ed. by H. A. Wilson [Oxford, 1894], 272); Gregory I the Great, *Liber sacramentorum* (PL 78:206), and the *Missale Romanum* (1962), Mass for Peace (also on the feast of St. Irenaeus, July 3), Postcommunion; the formula was carried over from there into the *Pontificale Romanum*, ordination of the subdiaconate, exhortation before the litany.

[3] Thomas Aquinas, *Summa theologiae* I–II, q. 93, a. 3 ad 2 (Editio Leonina 7:164). Cf. Pius XII, radio message, December 24, 1944 (AAS 37 [1945]: 5–23).

***3982** [1] Cf. Leo XIII, encyclical *Diuturnum illud* (*Acta* [Rome] 2:271f.); Pius XII, radio message, December 24, 1944 (AAS 37 [1945]: 5–23).

***3983** [1] Cf. Pius XII, radio message, December 24, 1942 (AAS 35 [1943]: 13); Leo XIII, encyclical *Immortale Dei* (*Acta* 5 [Rome, 1885], 120).

[2] Cf. Pius XII, encyclical *Summi pontificatus*, October 20, 1939 (AAS 31 [1939]: 412–53).

commune bonum, propterea quod cum humana natura penitus cohaeret, idcirco totum et in integro nequit consistere nisi, spectatis boni communis intima natura et effectione, semper humanae personae ratio habeatur.[3]

means constitute the whole of it. For the common good, since it is intimately bound up with human nature, can never exist fully and completely unless the human person is taken into account at all times. Thus, attention must be paid to the basic nature of the common good and what it is that brings it about.[3]

**3984** Quin et illud accedit, quod hoc bonum, ex sua ipsius natura, omnia membra civitatis participent necesse est, quamquam diversa ratione, pro cuiusque nimirum civis muneribus, meritis et condicionibus. Quam ob causam cunctis rei publicae principibus eo est contendendum, ut nullo quidem cive nullove civium ordine praeposito, huius generis bonum ad omnium utilitatem provehant, quemadmodum confirmat Decessor Noster *[273]* imm. mem. Leo XIII hisce verbis: "Neque ullo pacto committendum, unius ut vel paucorum commodo serviat civilis auctoritas, cum ad commune omnium bonum constituta sit."[1]

We must add, therefore, that it is in the nature of the common good that every single citizen has the right to share in it—although in different ways, depending on his tasks, merits, and circumstances. Hence, every civil authority must strive to promote the common good in the interest of all, without favoring any individual citizen or category of citizen. As Pope Leo XIII insisted: "The civil power must not be subservient to the advantage of any one individual, or of some few persons, inasmuch as it was established for the common good of all."[1]

At vero iustitiae aequitatisque rationes illud aliquando poscere possunt, ut qui res publicas gerant, plus studii civibus humilioribus navent, quippe qui ad sua vindicanda iura et ad legitima commoda sua asserenda minus ipsi valeant....[2]

Nevertheless, considerations of justice and equity can at times demand that those in power pay more attention to the weaker members of society, since these are at a disadvantage when it comes to defending their own rights and asserting their legitimate interests....[2]

Quae sane principia definite concludere haec sententia videtur Nostrarum Litterarum encyclicarum *"Mater et Magistra"*, qua in medio posuimus, commune omnium bonum "summam complecti earum vitae socialis condicionum, quibus homines suam ipsorum perfectionem possent plenius atque expeditius consequi"....[3]

These principles are clearly contained in that passage in Our encyclical *Mater et Magistra* where We emphasized that the common good "must take account of all those social conditions that favor the full development of human personality"....[3]

**3985** Verum cum nostra hac aetate commune bonum maxime in humanae personae servatis iuribus et officiis consistere putetur, *[274]* tum praecipue in eo sint oportet curatorum rei publicae partes, ut hinc iura agnoscantur, colantur, inter se componantur, defendantur, provehantur, illinc suis quisque officiis facilius fungi possit. Etenim "inviolabilia iura tueri, hominum propria, atque curare, ut facilius quisque suis muneribus defungatur, hoc cuiusvis publicae potestatis officium est praecipuum."[1]

It is generally accepted today that the common good is best safeguarded when personal rights and duties are guaranteed. The chief concern of civil authorities must therefore be to ensure that these rights are recognized, respected, coordinated, defended, and promoted and that each individual is enabled to perform his duties more easily. For "to safeguard the inviolable rights of the human person and to facilitate the performance of his duties is the principal duty of every public authority."[1]

Quam ob causam, si qui magistratus iura hominis vel non agnoscant vel violent, non tantum ab officio ipsi suo discedant, sed etiam quae ab ipsis sint imperata, omni obligandi vi careant.[2]

Thus any government that refused to recognize human rights or acted in violation of them would not only fail in its duty; its decrees would be wholly lacking in binding force.[2]

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*3983 [3] Cf. Pius XI, encyclical *Mit brennender Sorge*, March 14, 1937 (AAS 29 [1937]: 159); encyclical *Divini Redemptoris* (AAS 29 [1937]: 65–106).

*3984 [1] Leo XIII, encyclical *Immortale Dei* (*Acta* 5 [Rome, 1885], 121).

[2] Cf. Leo XIII, encyclical, *Rerum novarum* (*Acta* 11 [Rome, 1891], 133f.).

[3] AAS 53 (1961): 417.

*3985 [1] Cf. Pius XII, radio message, June 1, 1941 (AAS 33 [1941]: 200).

[2] Cf. Pius XI, encyclical *Mit brennender Sorge* (AAS 29 [1937]: 159); encyclical *Divini Redemptoris* (AAS 29 [1937]: 79); Pius XII, radio message, December 24, 1942 (AAS 35 [1943]: 9–24).

*Definition and the Sources of Civil Rights and Duties*

*[278]* ... Quibus ex propositis rebus plane nascitur, nostra hac aetate in iuridiciali civitatum compositione postulari primum, ut iurium praecipuorum, quae hominum sint propria, summa quaedam, sententiis nimirum concisis et perspicuis conclusa, exaretur, inque universa reipublicae disciplina intexatur.

Postulatur deinde, ut, verbis adhibitis ad iuris doctrinam accommodatis, uniuscuiusque civitatis publica constitutio adornetur; qua scilicet definiatur quibus modis reipublicae rectores designentur, quo vinculo hi coniungi alii cum aliis debeant, quaenam eorum sint singulae diciones, denique qua via rationeque ad agendum ipsi obstringantur.

Postulatur denique, ut in specie iuris et officii rationes descri*[279]*bantur, quibus cives cum reipublicae moderatoribus contineantur; utque distincte decernatur praecipuum eorumdem esse munus, civium iura et munera agnoscere, colere, invicem componere, tueri, ad processus provehere.

Probari tamen eorum placitum nequit, qui profitentur, sive e singulorum hominum, sive e quarundam societatum voluntate, tamquam a primo et unico fonte, cum civium iura et officia oriri, tum publicae constitutionis obligandi vim manare, tum postremo civitatis principum imperandi potestatem proficisci.[1]

... There is every indication at the present time that **3986** these aims and ideals are giving rise to various demands concerning the juridical organization of States. The first is this: that a clear and precisely worded charter of fundamental human rights be formulated and incorporated into the State's general constitutions.

Secondly, each State must have a public constitution, couched in juridical terms, laying down clear rules relating to the designation of public officials, their reciprocal relations, spheres of competence, and prescribed methods of operation.

The final demand is that relations between citizens and public authorities be described in terms of rights and duties. It must be clearly laid down that the principal function of public authorities is to recognize, respect, coordinate, safeguard, and promote citizens' rights and duties.

We must, however, reject the view that the will of the **3987** individual or the group is the primary and only source of a citizen's rights and duties and of the binding force of political constitutions and the government's authority.[1]

*Overcoming Cultural Inequities*

*[281]* ... Hoc nos docuit usus, homines saepissime inter se discrepare, et quidem valde, scientia, virtute, ingenii vi, bonorumque externorum copia. Exinde tamen numquam iusta causa nascitur, cur ii, qui ceteris praestent, alios sibi obnoxios quoquo modo faciant; quin potius iidem graviore obligantur officio, ad singulos universos pertinente, alios iuvandi ad perfectionem mutua opera adipiscendam.

Similiter contingere potest, ut inter nationes aliae aliis praestent scientiarum incrementis, humanitatis cultu ac rationum oeconomicarum progressu. At tantum abest ut ob hanc excellentiam iis liceat iniuste dominari in alias, ut eaedem maiorem conferre operam debeant ad communem populorum profectum.

Ac re vera nequeunt homines natura aliis superiores esse, cum omnes pari excellant naturali dignitate. Ex quo consequitur, civiles quoque communitates nihil inter se differre, si ipsarum dignitas a natura orta spectetur; singulae enim respublicae cuiusdam corporis similitudinem gerunt, cuius mem*[282]*bra sunt homines. Ceterum, ut usu cognitum habemus, iis omnibus rebus, quae ad sui nominis dignitatem quoquo modo attinent, populi tangi solent, nec immerito sane, quam maxime.

... As we know from experience, men frequently **3988** differ widely in knowledge, virtue, intelligence, and wealth, but that is no valid argument in favor of a system whereby those who are in a position of superiority impose their will arbitrarily on others. On the contrary, such men have a greater share in the common responsibility to help others to reach perfection by their mutual efforts.

So, too, on the international level: some nations may have attained to a superior degree of scientific, cultural, and economic development. But that does not entitle them to exert unjust political domination over other nations. It means that they have to make a greater contribution to the common cause of social progress.

The fact is that no one can be by nature superior to his fellows, since all men are equally noble in natural dignity. And consequently there are no differences at all between political communities from the point of view of natural dignity. Each State is like a body, the members of which are human beings. And, as we know from experience, nations can be highly sensitive in matters in any way touching their dignity and honor, and with good reason.

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***3987** [1] Cf. Leo XIII, apostolic letter *Annum ingressi* (*Acta* 22 [Rome, 1902–1903], 52–80). Cf. *2890, 2939.

*The Rights of National Minorities*

**3989** *[283]* ... Quam ad rem [*scilicet ad dissidia mediis pacificis dirimenda*] peculiari modo pertinet ille publicarum rerum cursus, qui inde a saeculo XIX ubique terrarum increbruit passim atque invaluit, quo fit ut homines eiusdem stirpis sui iuris esse velint atque in unam nationem coire. Quod cum plurimis de causis non semper effici possit, illud exinde oritur, ut gentes pauciores numero intra fines nationis alius stirpis saepe contineantur, atque ex hoc quaestiones magnae gravitatis exsistant.

Hac in re aperte profitendum est, quidquid contra has gentes agatur ad coercendum stirpis vigorem atque incrementum, iustitiae officiis graviter adversari; idque multo magis, si prava huiusmodi molimina ad ipsam gentis internecionem spectent.

Immo vero iustitiae praeceptis apprime respondet, a reipublicae moderatoribus efficacem dari operam provehendis humanis condicionibus civium stirpis numero inferioris, nominatim quod attinet ad eorum linguam, ingenii cultum, avitas consuetudines, opera et incepta in re oeconomica....[1]

*[284]* ... Ante oculos habeamus necesse est, publicam potestatem suapte natura non ad id constitutam esse, ut homines intra fines dumtaxat suae cuiusque nationis coerceat, sed ut tueatur in primis commune civitatis bonum, quod quidem a bono totius humanae familiae secerni certo nequit.

... In regard to the matter [*of resolving conflicts by peaceful means*], there has emerged that political trend (which since the nineteenth century has become widespread throughout the world and has gained in strength) as a result of which men of similar ethnic background are anxious for political autonomy and unification into a single nation. For many reasons this cannot always be effected, and consequently minority peoples are often obliged to live within the territories of a nation of a different ethnic origin. This situation gives rise to serious problems.

It is quite clear that any attempt to check the vitality and growth of these ethnic minorities is a flagrant violation of justice; the more so if such perverse efforts are aimed at their very extinction.

Indeed, the best interests of justice are served by those public authorities who do all they can to improve the human conditions of the members of these minority groups, especially in what concerns their language, culture, ancient traditions, and their economic activity and enterprise....[1]

... We must bear in mind that of its very nature civil authority exists, not to confine men within the frontiers of their own nations, but primarily to protect the common good of the State, which certainly cannot be divorced from the common good of the entire human family.

*The Rights of Political Exiles*

**3990** *[286]* ... Abs re non erit hoc loco homines ad illud revocare, huiusmodi profugos [*scilicet politicarum rerum causa depulsos*] personae dignitate ornatos esse, iisque personae iura esse agnoscenda. Quae iura profugi amittere non potuerunt propterea quod nationis suae civitate sint destituti.

Iamvero inter humanae personae iura illud etiam recensendum est, licere cuique se in eam nationem conferre, ubi aptius se posse speret sibi atque suis necessariis prospicere. Quare rei publicae moderatorum officium est alienos venientes excipere, et, quantum suae communitatis sinit non fucatum bonum, eorum proposito favere, qui forte novae societati sese velint aggregare.

... For this reason, it is not irrelevant to draw the attention of the world to the fact that these refugees [*namely, those removed for political motives*] are persons and all their rights as persons must be recognized. Refugees cannot lose these rights simply because they are deprived of citizenship of their own States.

And among man's personal rights we must include his right to enter a country in which he hopes to be able to provide more fittingly for himself and his dependents. It is therefore the duty of State officials to accept such immigrants and—so far as the good of their own community, rightly understood, permits—to further the aims of those who may wish to become members of a new society.

*On the Effort for Arms' Reduction*

**3991** *[287]* ... Iustitia, recta ratio humanaeque dignitatis sensus instanter requirunt, ut desinant aemula rei militaris augendae studia; ut bellica instrumenta, quae

... Hence justice, right reason, and the recognition of man's dignity cry out insistently for a cessation to the arms race. The stock-piles of armaments that have been

*3989 [1] Cf. Pius XII, radio message, December 24, 1941 (AAS 34 [1942]: 10–21).

variis civitatibus praesto sunt, hinc inde, per idemque tempus minuantur; ut atomica arma interdicantur; ut tandem ad congruentem ab armis discessum omnes ex condicto deveniant, mutua efficacique cautione adhibita.

built up in various countries must be reduced all around and simultaneously by the parties concerned. Nuclear weapons must be banned. A general agreement must be reached on a suitable disarmament program, with an effective system of mutual control.

*The Necessity for Maintaining a World Authority*

*[292]* ... Humanae unitatem consortionis nulla delebit aetas, cum ex hominibus eadem constet, naturalem dignitatem aequo iure participantibus. Hac de causa flagitabit semper necessitas ex ipsa hominis natura orta, ut convenienter bono universali studiatur, quod scilicet cunctae hominum familiae interest....

[*Nostris diebus ex una parte*] bonum omnium gentium commune quaestiones proponit summae gravitatis, arduas et quam primum solvendas, quod praesertim attinet ad totius orbis securitatem pacemque tuendam; ex altera, singularum nationum moderatores, utpote qui inter se eodem sint iure, quantumvis conventus studiaque multiplicent ad aptiora iuris instrumenta reperienda, id tamen satis non assequuntur; non quo sincera voluntate et alacritate ipsi careant, sed quia ipsorum auctoritas idonea caret potestate.

In hodiernis igitur humanae societatis adiunctis, tum rerum *[293]* publicarum constitutio ac forma, tum vis, qua in universis terrarum orbis nationibus pollet publica auctoritas, bono omnium populorum communi provehendo sunt impares habendae.

Iamvero, si diligenter perpendantur hinc intima boni communis ratio, illinc publicae auctoritatis natura atque perfunctio, nemo est quin videat, inter utramque rem necessariam intercedere convenientiam. Etenim moralis ordo, quemadmodum publicam auctoritatem postulat ad bonum commune in civili societate promovendum, similiter requirit, ut eadem auctoritas id reapse efficere possit. Ex quo fit, ut civilia instituta—in quibus publica auctoritas vertitur, operatur suumque finem consequitur—tali forma ac tali efficacitate sint praedita, ut ad commune bonum conducere valeant viis ac rationibus, quae variis rerum momentis apte respondeant.

Cum autem hodie commune omnium gentium bonum quaestiones proponat omnes contingentes populos, cumque huiusmodi quaestiones nonnisi publica quaedam auctoritas explicare possit, cuius et potestas et forma et instrumenta aequa sint amplitudine, cuiusque actio tam late pateat quantum terrarum orbis: tum exinde sequitur, ut, ipso morali ordine cogente, publica quaedam generalis auctoritas constituenda sit.

Haec autem generalis auctoritas, cuius imperium ubique terrarum vim habeat, idoneisque instrumentis ad

... No era will ever succeed in destroying the unity of **3992** the human family, for it consists of men who are all equal by virtue of their natural dignity. Hence there will always be an imperative need—born of man's very nature—to promote in sufficient measure the universal common good; the good, that is, of the whole human family....

[*In our day, on the one hand,*] the universal common good gives rise to problems of the utmost gravity, complexity, and urgency—especially as regards the preservation of the security and peace of the whole world. On the other hand, the rulers of individual nations, being all on an equal footing, largely fail in their efforts to achieve this, however much they multiply their meetings and their endeavors to discover more fitting instruments of justice. And this is no reflection on their sincerity and enterprise. It is merely that their authority is not sufficiently influential.

We are thus driven to the conclusion that the shape and structure of political life in the modern world and the influence exercised by public authority in all the nations of the world are unequal to the task of promoting the common good of all peoples.

Now, if one considers carefully the inner significance of the common good, on the one hand, and the nature and function of public authority, on the other, one cannot fail to see that there is an intrinsic connection between them. Public authority, as the means of promoting the common good in civil society, is a postulate of the moral order. But the moral order likewise requires that this authority be effective in attaining its end. Hence the civil institutions in which such authority resides, becomes operative, and promotes its ends are endowed with a certain kind of structure and efficacy: a structure and efficacy that make such institutions capable of realizing the common good by ways and means adequate to the changing historical conditions.

Today the universal common good presents us **3993** with problems that are worldwide in their dimensions; problems, therefore, that cannot be solved except by a public authority with power, organization, and means coextensive with these problems and with a worldwide sphere of activity. Consequently, the moral order itself demands the establishment of some such general form of public authority.

But this general authority equipped with worldwide power and adequate means for achieving the universal

commune bonum universale conducat, omnium utique populorum consensione condenda est, non vero vi imponenda. Quod ex eo nascitur, quod, cum huiusmodi auctoritas efficaciter munere suo perfungi debeat, idcirco aequabilis in omnes, a studio partium prorsus aliena, atque ad commune omnium gentium bonum intenta sit oportet.

common good cannot be imposed by force. It must be set up with the consent of all nations. If its work is to be effective, it must operate with fairness, absolute impartiality, and with dedication to the common good of all peoples.

**3994** *[294]* ... Ut de singularum civitatum communi bono, ita de generalibus omnium civitatum utilitatibus iudicari non potest, nisi ratione habita humanae personae; quapropter publica universalisque auctoritas eo maxime spectare debet, ut humanae personae iura agnoscantur, in debito habeantur honore, innoxia serventur, in re augeantur; quod efficere potest vel ipsa per se, si res ferat, vel in universo terrarum orbe rerum condicionibus institutis, quibus iuvantibus singularum civitatum principes sua possint commodius munera sustinere.

... The common good of individual States is something that cannot be determined without reference to the human person, and the same is true of the common good of all States taken together. Hence the public authority of the world community must likewise have as its special aim the recognition, respect, safeguarding, and promotion of the rights of the human person. This can be done by direct action, if need be, or by the creation throughout the world of the sort of conditions in which rulers of individual States can more easily carry out their specific functions.

**3995** Ad haec, sicut in singulis civitatibus rationes, quae publicae auctoritati sunt cum civibus, familiis interpositisque societatibus, regi ac temperari opus est subsidiarii officii principio: eodem aequum est necessitudines componi, quibus publica auctoritas universalis cum publicis auctoritatibus singularum nationum continetur. Nempe proprium huius auctoritatis universalis est quaestiones perpendere ac dirimere, quae boni communis universalisque causa exsistant, et vel res oeconomicas, sociales, politicas attingant, vel ingenii cultum; quaestiones, dicimus, quae, cum summae sint gravitatis, latissime pateant atque acriter urgeant, difficiliores sunt habendae quam ut a moderatoribus singularum civitatum feliciter expediantur.

Scilicet eiusdem auctoritatis universalis non est neque coercere neque ad se revocare acta quae sunt publicae potestatis propria aliarum civitatum. Ex contrario ea contendat opus est, ut in toto terrarum orbe eiusmodi rerum status condatur, in quo non solum publica cuiusque nationis potestas, sed *[295]* etiam singuli homines et interpositi coetus possint tutius sua munera obire, sua praestare officia, sua iura vindicare.[1]

The same principle of subsidiarity that governs the relations between public authorities and individuals, families, and intermediate societies in a single State must also apply to the relations between the public authority of the world community and the public authorities of each political community. The special function of this universal authority must be to evaluate and find a solution to economic, social, political, and cultural problems that affect the universal common good. These are problems that, because of their extreme gravity, vastness, and urgency, must be considered too difficult for the rulers of individual States to solve with any degree of success.

But it is no part of the duty of universal authority to limit the sphere of action of the public authority of individual States or to arrogate any of their functions to itself. On the contrary, its essential purpose is to create world conditions in which the public authorities of each nation, its citizens, and intermediate groups can carry out their tasks, fulfill their duties, and claim their rights with greater security.[1]

*The Collaboration of Catholics with Men of Other Faiths in Social Affairs*

**3996** *[299]* ... [*In principiis socialibus*] efficiendis contingit crebro, ut catholici homines operam multimodis socient vel cum christianis ab hac Sede Apostolica seiunctis, vel cum hominibus christianae quidem fidei omnino expertibus, sed rationis participibus et naturali morum integritate ornatis. "Quod cum evenit, ii qui catholicum profitentur nomen, maximopere prospiciant, ut sibimetipsis semper constent, neve ad ea media

... [*The realization of these doctrinal principles*] frequently involves extensive cooperation between Catholics and those Christians who are separated from this Apostolic See. It even involves the cooperation of Catholics with men who may not be Christians but who nevertheless are reasonable men and men of natural moral integrity. "In such circumstances they must, of course, bear themselves as Catholics and do nothing

*3995 [1] Cf. Pius XII, address to the youth of the Italian Catholic Action, September 12, 1948 (AAS 40 [1948]: 412).

consilia descendant, e quibus aut religionis aut morum integritas aliquid detrimenti capiat. Pariter tamen se tales praebeant, qui et aliorum sententiam aequa perpendant benignitate, et omnia ad utilitates suas non referant, et parati sint ad ea cum fide coniunctisque viribus efficienda, quae vel suapte natura sint bona vel ad bonum conducibilia."[1]

Omnino errores ab iis qui opinione labuntur semper distinguere aequum est, quamvis de hominibus agatur, qui aut errore veritatis aut impari rerum cognitione capti sint, vel ad sacra vel ad optimam vitae actionem attinentium. Nam homo ad errorem lapsus iam non humanitate instructus esse desinit, neque suam umquam personae dignitatem amittit, cuius nempe ratio est semper habenda.

Praeterea in hominis natura numquam facultas perit et refragendi erroribus et viam ad veritatem quaerendi. Neque umquam hac in re providentissimi Dei auxilia hominem deficiunt. Ex quo fieri potest, ut, si quis hodie *[300]* vel fidei perspicuitate egeat vel in falsas discesserit sententias, possit postmodum, Dei collustratus lumine, veritatem amplecti....

Inde deinceps par omnino est, a falsis philosophorum placitis de natura, de origine, de fine mundi et hominis plane incepta distinguere, quae sive res oeconomicas et sociales, sive ingenii cultum, sive civitatis temperationem contingunt, etiamsi incepta hoc genus ab illis placitis originem et incitamentum ducant; quoniam, dum formula disciplinae, postquam definite descripta est, iam non mutatur, incepta illa utpote quae in mutabilibus rerum condicionibus versentur, his non possunt quin sint admodum sane obnoxia. De reliquo quis eat infitias, in hisce inceptis, quatenus videlicet cum rectae rationis praeceptis congruant, et iustas hominis appetitiones referant, posse aliquid boni et probandi inesse?[1]

Has ob causas cadere aliquando potest, ut quae congressiones de rerum usu antehac ad nullam partem utiles visae sint, nunc vero fructuosae aut iam re vera sint aut futurae prospiciantur. Sed diiudicare utrum eo perventum sit necne, ... una docere potest prudentia, virtutum cunctarum moderatrix....

Quare si res catholicorum hominum agitur, de huius exempli causis decernere ad eos viros potissimum pertinet, qui in civium communitate inque harum rerum

to compromise religion and morality. Yet at the same time, they should show themselves animated by a spirit of understanding and unselfishness, ready to cooperate loyally in achieving objects that are good in themselves or conducive to good."[1]

It is always perfectly justifiable to distinguish between error as such and the person who falls into error—even in the case of men who err regarding the truth or are led astray as a result of their inadequate knowledge in matters either of religion or of the highest ethical standards. A man who has fallen into error does not cease to be a man. He never forfeits his personal dignity; and that is something that must always be taken into account.

Besides, there exists in man's very nature an undying capacity to break through the barriers of error and seek the road to truth. God, in his great providence, is ever present with his aid. Today, maybe, a man lacks faith and turns aside into error; tomorrow, perhaps, illumined by God's light, he may indeed embrace the truth....

Again it is perfectly legitimate to make a clear **3997** distinction between a false philosophy of the nature, origin, and purpose of men and the world and economic, social, cultural, and political undertakings, even when such undertakings draw their origin and inspiration from that philosophy. True, the philosophic formula does not change once it has been set down in precise terms, but the undertakings clearly cannot avoid being influenced to a certain extent by the changing conditions in which they have to operate. Besides, who can deny the possible existence of good and commendable elements in these undertakings, elements that do indeed conform to the dictates of right reason and are an expression of man's lawful aspirations?[1]

It may sometimes happen, therefore, that meetings arranged for some practical end—though hitherto they were thought to be altogether useless—may in fact be fruitful at the present time or at least offer prospects of success. But whether or not the moment for such cooperation has arrived,... these are matters for prudence to decide, prudence, the guide of all the virtues....

As far as Catholics are concerned, the decision rests primarily with those who take a leading part in the life of the community and in these specific fields. They must,

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***3996** [1] John XXIII, encyclical *Mater et Magistra* (AAS 53 [1961]: 456f.).

***3997** [1] By these words, John XXIII interprets the phrase of the apostle Paul (1 Thess 5:21): "Test everything; hold fast to what is good", which is also to be applied to all that is good in the social movements; at the same time, the pope justifies in this passage the prudent opening, expressed in the encyclical *Mater et Magistra*, regarding the progress of social life, distinguishing between the just aspirations of a movement and its origin or mode of operation, which, for various reasons (violence, extremism, irreligion) must sometimes be rejected.

provincia primas agunt; dummodo tamen praeterquam principia iuris naturalis servent, doctrinae etiam de rebus socialibus, quam tradit Ecclesia, obsequantur, *[301]* auctoritatumque ecclesiasticarum monitis pareant. Neminem enim praetereat oportet, Ecclesiae ius itemque officium esse, non solum fidei morumque doctrinam tutari, sed etiam auctoritatem suam apud filios suos in regione rerum externarum interponere, cum diiudicare opus est quomodo doctrina eadem sit ad effectum adducenda.[2]

however, act in accordance with the principles of the natural law and observe the Church's social teaching and the directives of ecclesiastical authority. For it must not be forgotten that the Church has the right and duty not only to safeguard her teaching on faith and morals, but also to exercise her authority over her sons by intervening in their external affairs whenever a judgment has to be made concerning the practical application of this teaching.[2]

## Second VATICAN Council (Twenty-First Ecumenical)
## October 11, 1962–December 8, 1965

Pius XI and his successor, Pius XII, had already undertaken preparations for the resumption of the First Vatican Council. On January 25, 1959, John XXIII informed seventeen cardinals of his intention to convene an ecumenical council. With the apostolic constitution *Humanae salutis* of December 25, 1961 (AAS 54 [1962]: 7–10 / CoDeDe 839–53), he announced the convocation for October 1962. The motu proprio *Consilium* of February 2, 1962 (AAS 54 [1962]: 65f.), established the opening of the council for October 11, 1962. Although the council itself did not define any dogma in matters of faith or morals, its documents have a dogmatic character nonetheless (cf. the *Notificationes* of November 16, 1964: AAS 57 [1965]: 72; *4350–4352). This is self-evident not only for the Dogmatic Constitution on the Church *Lumen gentium* (*4101–4179) and on Revelation *Dei verbum* (*4201–4235), but also for some parts of the remaining documents. Vatican II was a pastoral council that wished to lead to an *aggiornamento* (renewal) of the life of the Church. The program, formulated by Pope John XXIII in his first encyclical, *Ad Petri Cathedram* of June 29, 1959 (AAS 51 [1959]: 497–531), and by the council itself at the beginning of the constitution *Sacrosanctum concilium* (cf. * 4001), was: the deepening of the Christian life, the adaptation of ecclesiastical institutions to the needs of the times, the promotion of Christian unity, and the strengthening of the missionary vigor of the Church. In nine sessions, sixteen documents were issued (four constitutions, nine decrees, and three declarations).

### First period: Session 1: October 11, 1962–December 8, 1962

Continuation of the Second VATICAN Council under PAUL VI

### PAUL VI: June 21, 1963–August 6, 1978

### Second Period: Sessions 2–3, September 29, 1963–December 4, 1963

### Third Period: Sessions 4–5, September 14, 1964–November 21, 1964

### Fourth Period: Sessions 6–9, September 14, 1965–December 7, 1965

### Solemn Closing of the Council: December 8, 1965

### 4001–4048: Public Session 3, December 4, 1963: Constitution on the Sacred Liturgy *Sacrosanctum concilium*

Even before the opening of the council, there had been a worldwide endeavor toward reform of the Catholic liturgy. In the encyclical *Mediator Dei* of November 20, 1947 (*3840–3855), Pius XII had taken note of the concerns of the liturgical movement and had initiated a reform of the divine office and the Easter liturgy (cf. A. Bugnini, *Documenta pontificia ad instaurationem liturgicam spectantia* 1903–1953 [Rome, 1953], 1953–1959 [Rome, 1959]). The *Instructio de musica sacra* of September 3, 1958 (AAS 50 [1958]: 630–63) encouraged "active participation" by the faithful at the liturgy. The discussion of the schema drafted by the preparatory committee began on October 22, 1962. On March 4, 1964, Paul VI delegated the implementation of the constitution and of the liturgical reform connected with it to the "Consilium ad exsequendam Constitutionem de sacra Liturgia" (cf. AAS 56 [1964]: 993–96).

*Ed.:* AAS 56 (1964): 97–113 / CoeD, 3rd ed., 820–30 / ASyn 2/VI, 409–21 / CoDeDe 3–29.

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*3997 [2] Cf. John XXIII, encyclical *Mater et Magistra* (AAS 53 [1961]: 456) and the bull announcing Vatican Council II, December 25, 1961 (AAS 54 [1962]: 10); cf. also Leo XIII, encyclical *Immortale Dei* (*Acta* [Rome] 5:128); Pius XI, encyclical *Ubi arcano*, December 23, 1922 (AAS 14 [1922]: 698); Pius XII, address to the International Congress of Catholic Women, September 11, 1947 (AAS 39 [1947]: 486).

## Prooemium

*[97]* 1. Sacrosanctum Concilium, cum sibi proponat vitam christianam inter fideles in dies augere; eas institutiones quae mutationibus obnoxiae sunt, ad nostrae aetatis necessitates melius accommodare; quidquid ad unionem omnium in Christum credentium conferre potest, fovere; et quidquid ad omnes in sinum Ecclesiae vocandos conducit, roborare; suum esse arbitratur peculiari ratione etiam instaurandam atque fovendam Liturgiam curare.

2. Liturgia enim, per quam, maxime in divino Eucharistiae Sacrificio, "opus nostrae Redemptionis exercetur"[1] summe eo confert ut fideles vivendo exprimant et aliis manifestent mysterium Christi et genuinam *[98]* verae Ecclesiae naturam, cuius proprium est esse humanam simul ac divinam, visibilem invisibilibus praeditam, actione ferventem et contemplationi vacantem, in mundo praesentem et tamen peregrinam; et ita quidem ut in ea quod humanum est ordinetur ad divinum eique subordinetur, quod visibile ad invisibile, quod actionis ad contemplationem, et quod praesens ad futuram civitatem quam inquirimus.[2]

Unde cum Liturgia eos qui intus sunt cotidie aedificet in templum sanctum in Domino, in habitaculum Dei in Spiritu,[3] usque ad mensuram aetatis plenitudinis Christi,[4] miro modo simul vires eorum ad praedicandum Christum roborat, et sic Ecclesiam iis qui sunt foris ostendit ut signum levatum in nationes,[5] sub quo filii Dei dispersi congregentur in unum[6] quousque unum ovile fiat et unus pastor.[7]

3. Quare Sacrosanctum Concilium, de fovenda atque instauranda Liturgia quae sequuntur principia censet in mentem revocanda et practicas normas statuendas esse.

Inter haec principia et normas nonnulla habentur quae tum ad ritum romanum tum ad omnes alios ritus applicari possunt ac debent, licet normae practicae quae sequuntur solum ritum romanum spectare intellegendae sint, nisi agatur de iis quae ex ipsa rei natura alios quoque ritus afficiant.

## Introduction

1. This sacred council has several aims in view: it **4001** desires to impart an ever-increasing vigor to the Christian life of the faithful; to adapt more suitably to the needs of our own times those institutions that are subject to change; to foster whatever can promote union among all who believe in Christ; to strengthen whatever can help to call the whole of mankind into the household of the Church. The council therefore sees particularly cogent reasons for undertaking the reform and promotion of the liturgy.

2. For the liturgy, "through which the work of our **4002** redemption is accomplished",[1] most of all in the divine sacrifice of the Eucharist, is the outstanding means whereby the faithful may express in their lives, and manifest to others, the mystery of Christ and the real nature of the true Church. It is of the essence of the Church that she be both human and divine, visible and yet endowed with the invisible, eager to act and yet intent on contemplation, present in this world and yet not at home in it; and she is all these things in such wise that in her the human is directed and subordinated to the divine, the visible likewise to the invisible, action to contemplation, and this present world to that city yet to come, which we seek.[2]

While the liturgy daily builds up those who are within into a holy temple of the Lord, into a dwelling place for God in the Spirit,[3] to the mature measure of the fullness of Christ,[4] at the same time it marvelously strengthens their power to preach Christ and thus shows forth the Church to those who are outside as a sign lifted up among the nations[5] under which the scattered children of God may be gathered together,[6] until there is one sheepfold and one shepherd.[7]

3. Wherefore the sacred council judges that the **4003** following principles concerning the promotion and reform of the liturgy should be called to mind and that practical norms should be established.

Among these principles and norms there are some that can and should be applied both to the Roman rite and also to all the other rites. The practical norms that follow, however, should be taken as applying only to the Roman rite, except for those that, in the very nature of things, affect other rites as well.

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*4002 [1] *Missale Romanum* (1962), Secret prayer for the Ninth Sunday after Pentecost.
[2] Cf. Heb 13:14.
[3] Cf. Eph 2:21f.
[4] Cf. Eph 4:13.
[5] Cf. Is 11:12.
[6] Cf. Jn 11:52.
[7] Cf. Jn 10:16.

**4004** 4. Traditioni denique fideliter obsequens, Sacrosanctum Concilium declarat Sanctam Matrem Ecclesiam omnes ritus legitime agnitos aequo iure atque honore habere, eosque in posterum servari et omnimode foveri velle, atque optat ut, ubi opus sit, caute ex integro ad mentem sanae traditionis recognoscantur et novo vigore, pro hodiernis adiunctis et necessitatibus, donentur. *[99]*

4. Lastly, in faithful obedience to tradition, the sacred council declares that Holy Mother Church holds all lawfully acknowledged rites to be of equal right and dignity; that she wishes to preserve them in the future and to foster them in every way. The council also desires that, where necessary, the rites be examined carefully in the light of sound tradition and that they be given new vigor to meet the circumstances and needs of modern times.

## Caput I

### De principiis generalibus ad sacram liturgiam instaurandam atque fovendam

#### *I. De sacrae Liturgiae natura eiusque momento in vita ecclesiae*

**4005** 5. Deus, qui "omnes homines vult salvos fieri et ad agnitionem veritatis venire" [*1 Tim 2:4*], "multifariam multisque modis olim loquens patribus in prophetis" [*Hbr 1:1*], ubi venit plenitudo temporis, misit Filium suum, Verbum carnem factum, Spiritu Sancto unctum, ad evangelizandum pauperibus, ad sanandos contritos corde,[1] "medicum carnalem et spiritualem",[2] Mediatorem Dei et hominum.[3] Ipsius namque humanitas, in unitate personae Verbi, fuit instrumentum nostrae salutis. Quare in Christo "nostrae reconciliationis processit perfecta placatio, et divini cultus nobis est indita plenitudo."[4]

Hoc autem humanae Redemptionis et perfectae Dei glorificationis opus, cui divina magnalia in populo Veteris Testamenti praeluserant, adimplevit Christus Dominus, praecipue per suae beatae Passionis, ab inferis Resurrectionis et gloriosae Ascensionis paschale mysterium, quo "mortem nostram moriendo destruxit, et vitam resurgendo reparavit."[5] Nam de latere Christi in cruce dormientis ortum est totius Ecclesiae mirabile sacramentum.[6] *[100]*

**4006** 6. Ideoque, sicut Christus missus est a Patre, ita et ipse Apostolos, repletos Spiritu Sancto, misit, non solum ut, praedicantes Evangelium omni creaturae,[1] annuntiarent Filium Dei morte sua et resurrectione nos a potestate satanae[2] et a morte liberasse et in regnum Patris transtulisse, sed etiam ut, quod annuntiabant, opus salutis per Sacrificium et Sacramenta, circa quae tota vita

## Chapter I

### General Principles for the Restoration and Promotion of the Sacred Liturgy

#### *I. The Nature of the Sacred Liturgy and Its Importance in the Church's Life*

5. God, who "wills that all men be saved and come to the knowledge of the truth" [*1 Tim 2:4*], "who in many and various ways spoke in times past to the fathers by the prophets" [*Heb 1:1*], when the fullness of time had come sent his Son, the Word made flesh, anointed by the Holy Spirit, to preach the gospel to the poor, to heal the brokenhearted,[1] to be a "bodily and spiritual medicine",[2] the Mediator between God and man.[3] For his humanity, united with the person of the Word, was the instrument of our salvation. Therefore in Christ "the perfect achievement of our reconciliation came forth, and the fullness of divine worship was given to us."[4]

The wonderful works of God among the people of the Old Testament were but a prelude to the work of Christ the Lord in redeeming mankind and giving perfect glory to God. He achieved his task principally by the paschal mystery of his blessed Passion, Resurrection from the dead, and glorious Ascension, whereby "dying, he destroyed our death and, rising, he restored our life."[5] For it was from the side of Christ as he slept the sleep of death upon the Cross that there came forth "the wondrous sacrament of the whole Church".[6]

6. Just as Christ was sent by the Father, so also he sent the apostles, filled with the Holy Spirit. This he did that, by preaching the gospel to every creature,[1] they might proclaim that the Son of God, by his death and Resurrection, had freed us from the power of Satan[2] and from death and brought us into the kingdom of his Father. His purpose also was that they might accomplish

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*4005 [1] Cf. Is 61:1; Lk 4:18.
[2] Ignatius of Antioch, *Letter to the Ephesians*, no. 7, 2 (Funk 1:218 / SC 10 [1968]: 68).
[3] Cf. 1 Tim 2:5.
[4] *Sacramentarium Veronense* (*Leonianum*) (L.C. Mohlberg, Rerum Ecclesiasticarum Documenta 1 [Rome, 1956], no. 1265, p. 162).
[5] *Missale Romanum* (1962), Easter preface.
[6] Cf. *Missale Romanum* (1962), prayer after the second reading of Holy Saturday.
*4006 [1] Cf. Mk 16:15.
[2] Cf. Acts 26:18.

liturgica vertit, exercerent. Sic per Baptismum homines paschali Christi mysterio inseruntur: commortui, consepulti, conresuscitati;[3] spiritum accipiunt adoptionis filiorum, "in quo clamamus: Abba, Pater" [*Rm 8:15*], et ita fiunt veri adoratores, quos Pater quaerit.[4]

Similiter quotiescumque dominicam cenam manducant, mortem Domini annuntiant donec veniat.[5] Idcirco, ipso die Pentecostes, quo Ecclesia mundo apparuit, "qui receperunt sermonem" Petri "baptizati sunt". Et erant "perseverantes in doctrina Apostolorum et communicatione fractionis panis et orationibus ... collaudantes Deum et habentes gratiam ad omnem plebem" [*Act 2:41–47*].

Numquam exinde omisit Ecclesia quin in unum conveniret ad paschale mysterium celebrandum: legendo ea "in omnibus Scripturis quae de ipso erant" [*Lc 24:27*], Eucharistiam celebrando in qua "mortis eius victoria et triumphus repraesentatur",[6] et simul gratias agendo "Deo super inenarrabili dono" [*2 Cor 9:15*] in Christo Iesu, "in laudem gloriae eius" [*Eph 1:12*], per virtutem Spiritus Sancti.

7. Ad tantum vero opus perficiendum, Christus Ecclesiae suae semper adest, praesertim in actionibus liturgicis. Praesens adest in Missae Sacrificio cum in ministri persona, "idem nunc offerens sacerdotum ministerio, qui seipsum tunc in cruce obtulit",[1] tum maxime sub specibus *[101]* eucharisticis. Praesens adest virtute sua in Sacramentis, ita ut cum aliquis baptizat, Christus ipse baptizet.[2] Praesens adest in verbo suo, siquidem ipse loquitur dum sacrae Scripturae in Ecclesia leguntur. Praesens adest denique dum supplicat et psallit Ecclesia, ipse qui promisit: "Ubi sunt duo vel tres congregati in nomine meo, ibi sum in medio eorum" [*Mt 18:20*].

Reapse tanto in opere, quo Deus perfecte glorificatur, et homines sanctificantur, Christus Ecclesiam, sponsam suam dilectissimam, sibi semper consociat, quae Dominum suum invocat et per ipsum Aeterno Patri cultum tribuit.

Merito igitur Liturgia habetur veluti Iesu Christi sacerdotalis muneris exercitatio, in qua per signa

the work of salvation that they had proclaimed by means of sacrifice and sacraments, around which the entire liturgical life revolves. Thus by baptism men are plunged into the paschal mystery of Christ: they die with him, are buried with him, and rise with him;[3] they receive the spirit of adoption as sons "in which we cry: Abba, Father" [*Rom 8:15*] and thus become true adorers whom the Father seeks.[4]

In like manner, as often as they eat the supper of the Lord, they proclaim the death of the Lord until he comes.[5] For that reason, on the very day of Pentecost, when the Church appeared before the world, "those who received the word" of Peter "were baptized". And "they continued steadfastly in the teaching of the apostles and in the communion of the breaking of bread and in prayers,... praising God and being in favor with all the people" [*Acts 2:41–47*].

From that time onward, the Church has never failed to come together to celebrate the paschal mystery: reading those things "which were in all the scriptures concerning him" [*Lk 24:27*], celebrating the Eucharist in which "the victory and triumph of his death are again made present",[6] and at the same time giving thanks "to God for his unspeakable gift" [*2 Cor 9:15*] in Christ Jesus, "in praise of his glory" [*Eph 1:12*], through the power of the Holy Spirit.

7. To accomplish so great a work, Christ is always **4007**
present in his Church, especially in her liturgical celebrations. He is present in the sacrifice of the Mass, not only in the person of his minister, "the same now offering, through the ministry of priests, who formerly offered himself on the Cross",[1] but especially under the eucharistic species. By his power he is present in the sacraments, so that when a man baptizes it is really Christ himself who baptizes.[2] He is present in his Word, since it is he himself who speaks when the Holy Scriptures are read in the Church. He is present, lastly, when the Church prays and sings, for he promised: "Where two or three are gathered together in my name, there am I in the midst of them" [*Mt 18:20*].

Christ, indeed, always associates the Church with himself in this great work wherein God is perfectly glorified and men are sanctified. The Church is his beloved Bride who calls to her Lord and, through him, offers worship to the Eternal Father.

Rightly, then, the liturgy is considered as an exercise of the priestly office of Jesus Christ. In the liturgy the

*4006 [3] Cf. Rom 6:4; Eph 2:6; Col 3:1; 2 Tim 2:11.
[4] Cf. Jn 4:23.
[5] Cf. 1 Cor 11:26.
[6] Council of Trent, sess. 13, October 11, 1551, Decree on the Most Holy Sacrament of the Eucharist, chap. 5 (SGTr 7:202; *1644).
*4007 [1] Council of Trent, sess. 22, September 17, 1562, Doctrine on the Most Holy Sacrifice of the Mass, chap. 2 (SGTr 8:960; *1743).
[2] Cf. Augustine, *In Evangelium Iohannis*, tract. 6, 1, no. 7 (PL 35:1428 / R. Willems: CpChL 36 [1954]: 56f.).

sensibilia significatur et modo singulis proprio efficitur sanctificatio hominis, et a mystico Iesu Christi Corpore, Capite nempe eiusque membris, integer cultus publicus exercetur.

Proinde omnis liturgica celebratio, utpote opus Christi sacerdotis, eiusque Corporis, quod est Ecclesia, est actio sacra praecellenter, cuius efficacitatem eodem titulo eodemque gradu nulla alia actio Ecclesiae adaequat.

sanctification of the man is signified by signs perceptible to the senses and is effected in a way that corresponds with each of these signs; in the liturgy the whole public worship is performed by the Mystical Body of Jesus Christ, that is, by the Head and his members.

From this it follows that every liturgical celebration, because it is an action of Christ the priest and of his Body which is the Church, is a sacred action surpassing all others; no other action of the Church can equal its efficacy by the same title and to the same degree.

**4008** 8. In terrena Liturgia caelestem illam praegustando participamus, quae in sancta civitate Ierusalem, ad quam peregrini tendimus, celebratur, ubi Christus est in dextera Dei sedens, sanctorum minister et tabernaculi veri;[1] cum omni militia caelestis exercitus hymnum gloriae Domino canimus; memoriam Sanctorum venerantes partem aliquam et societatem cum iis speramus; Salvatorem expectamus Dominum nostrum Iesum Christum, donec ipse apparebit vita nostra, et nos apparebimus cum ipso in gloria.[2]

8. In the earthly liturgy we take part in a foretaste of that heavenly liturgy which is celebrated in the holy city of Jerusalem toward which we journey as pilgrims, where Christ is sitting at the right hand of God, a minister of the holies and of the true tabernacle;[1] we sing a hymn to the Lord's glory with all the warriors of the heavenly army; venerating the memory of the saints, we hope for some part and fellowship with them; we eagerly await the Savior, our Lord Jesus Christ, until he, our life, shall appear and we, too, will appear with him in glory.[2]

**4009** 9. Sacra Liturgia non explet totam actionem Ecclesiae; nam antequam homines ad Liturgiam accedere possint, necesse est ut ad fidem [102] et conversionem vocentur: "Quomodo invocabunt in quem non crediderunt? Aut quomodo credent ei quem non audierunt? Quomodo autem audient sine praedicante? Quomodo vero praedicabunt nisi mittantur?" [*Rm 10:14s*].

Quare Ecclesia non credentibus praeconium salutis annuntiat, ut omnes homines solum Deum verum et quem misit Iesum Christum cognoscant et a viis suis convertantur, paenitentiam agentes.[1] Credentibus vero semper fidem et paenitentiam praedicare debet, eos praeterea debet ad Sacramenta disponere, docere servare omnia quaecumque mandavit Christus,[2] et allicere ad omnia opera caritatis, pietatis et apostolatus, quibus operibus manifestum fiat christifideles de hoc mundo quidem non esse, sed tamen esse lucem mundi eosdemque Patrem glorificare coram hominibus.

9. The sacred liturgy does not exhaust the entire activity of the Church. Before men can come to the liturgy, they must be called to faith and to conversion: "How then are they to call upon him in whom they have not yet believed? But how are they to believe him whom they have not heard? And how are they to hear if no one preaches? And how are men to preach unless they be sent?" [*Rom 10:14–15*].

Therefore, the Church announces the good tidings of salvation to those who do not believe, so that all men may know the true God and Jesus Christ whom he has sent and may be converted from their ways, doing penance.[1] To believers also the Church must ever preach faith and penance, she must prepare them for the sacraments, teach them to observe all that Christ has commanded,[2] and invite them to all the works of charity, piety, and the apostolate. For all these works make it clear that Christ's faithful, though not of this world, are to be the light of the world and to glorify the Father before men.

**4010** 10. Attamen Liturgia est culmen ad quod actio Ecclesiae tendit et simul fons unde omnis eius virtus emanat. Nam labores apostolici ad id ordinantur ut omnes, per fidem et Baptismum filii Dei facti, in unum conveniant, in medio Ecclesiae Deum laudent, Sacrificium participent et cenam dominicam manducent.

10. Nevertheless, the liturgy is the summit toward which the activity of the Church is directed; at the same time it is the font from which all her power flows. For the aim and object of apostolic works is that all who are made sons of God by faith and baptism should come together to praise God in the midst of his Church, to take part in the sacrifice, and to eat the Lord's supper.

*4008 [1] Cf. Rev 21:2; Col 3:1; Heb 8:2.
[2] Cf. Phil 3:20; Col 3:4.
*4009 [1] Cf. Jn 17:3; Lk 24:27; Acts 2:38.
[2] Cf. Mt 28:20.

Vicissim, ipsa Liturgia impellit fideles ut "sacramentis paschalibus" satiati fiant "pietate concordes";[1] orat ut "vivendo teneant quod fide perceperunt";[2] renovatio vero foederis Domini cum hominibus in Eucharistia fideles in urgentem caritatem Christi trahit et accendit. Ex Liturgia ergo, praecipue ex Eucharistia, ut e fonte, gratia in nos derivatur et maxima cum efficacia obtinetur illa in Christo hominum sanctificatio et Dei glorificatio, ad quam, uti ad finem, omnia alia Ecclesiae opera contendunt.

The liturgy in its turn moves the faithful, filled with "the paschal sacraments", to be "one in holiness";[1] it prays that "they may hold fast in their lives to what they have grasped by their faith";[2] the renewal in the Eucharist of the covenant between the Lord and man draws the faithful into the compelling love of Christ and sets them on fire. From the liturgy, therefore, and especially from the Eucharist, as from a font, grace is poured forth upon us; and the sanctification of men in Christ and the glorification of God, to which all other activities of the Church are directed as toward their end, is achieved in the most efficacious possible way.

11. Ut haec tamen plena efficacitas habeatur, necessarium est ut fideles cum recti animi dispositionibus ad sacram Liturgiam accedant, *[103]* mentem suam voci accommodent, et supernae gratiae cooperentur, ne eam in vacuum recipiant.[1] Ideo sacris pastoribus advigilandum est ut in actione liturgica non solum observentur leges ad validam et licitam celebrationem, sed ut fideles scienter, actuose et fructuose eandem participent.

11. But in order that the liturgy may be able to **4011** produce its full effects, it is necessary that the faithful come to it with proper dispositions, that their minds should be attuned to their voices, and that they should cooperate with divine grace lest they receive it in vain.[1] Pastors of souls must therefore realize that, when the liturgy is celebrated, something more is required than the mere observation of the laws governing valid and licit celebration; it is their duty also to ensure that the faithful take part fully aware of what they are doing, actively engaged in the rite, and enriched by its effects.

12. Vita tamen spiritualis non unius sacrae Liturgiae participatione continetur. Christianus enim ad communiter orandum vocatus, nihilominus debet etiam intrare in cubiculum suum ut Patrem in abscondito oret,[1] immo, docente Apostolo, sine intermissione orare.[2] Et ab eodem Apostolo docemur mortificationem Iesu semper circumferre in corpore nostro, ut et vita Iesu manifestetur in carne nostra mortali.[3] Quapropter Dominum in Missae Sacrificio precamur ut, "hostiae spiritualis oblatione suscepta, nosmetipsos" sibi perficiat "munus aeternum".[4]

12. The spiritual life, however, is not limited solely **4012** to participation in the liturgy. The Christian is, indeed, called to pray with his brethren, but he must also enter into his chamber to pray to the Father in secret;[1] yet more, according to the teaching of the apostle, he should pray without ceasing.[2] We learn from the same apostle that we must always bear about in our body the dying of Jesus, so that the life also of Jesus may be made manifest in our bodily frame.[3] This is why we ask the Lord in the sacrifice of the Mass that, "receiving the offering of the spiritual victim", he may fashion us for himself "as an eternal gift".[4]

13. Pia populi christiani exercitia, dummodo legibus et normis Ecclesiae conformia sint, valde commendantur, praesertim cum de mandato Apostolicae Sedis fiunt.

Speciali quoque dignitate gaudent sacra Ecclesiarum particularium exercitia, quae de mandato Episcoporum celebrantur, secundum consuetudines aut libros legitime approbatos.

13. Popular devotions of the Christian people are to **4013** be highly commended, provided they accord with the laws and norms of the Church, above all when they are ordered by the Apostolic See.

Devotions proper to individual Churches also have a special dignity if they are undertaken by mandate of the bishops according to customs or books lawfully approved.

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***4010** [1] *Missale Romanum* (1962), Postcommunion of the Easter Vigil and Easter Sunday.
[2] *Missale Romanum* (1962), Oration of the Mass of Tuesday of Easter Week.
***4011** [1] Cf. 2 Cor 6:1.
***4012** [1] Cf. Mt 6:6.
[2] Cf. 1 Thess 5:17.
[3] Cf. 2 Cor 4:10f.
[4] *Missale Romanum* (1962), Secret for Monday of Pentecost.

Ita vero, ratione habita temporum liturgicorum, eadem exercitia ordinentur oportet, ut sacrae Liturgiae congruant, ab ea quodammodo deriventur, ad eam populum manuducant, utpote quae natura sua iisdem longe antecellat. *[104]*

But these devotions should be so drawn up that they harmonize with the liturgical seasons, accord with the sacred liturgy, are in some fashion derived from it, and lead the people to it, since, in fact, the liturgy by its very nature far surpasses any of them.

*II. De liturgica institutione et de actuosa participatione prosequendis*

*II. The Promotion of Liturgical Instruction and Active Participation*

**4014** 14. Valde cupit Mater Ecclesia ut fideles universi ad plenam illam, consciam atque actuosam liturgicarum celebrationum participationem ducantur, quae ab ipsius Liturgiae natura postulatur et ad quam populus christianus, "genus electum, regale sacerdotium, gens sancta, populus adquisitionis" [*1 Pt 2:9; cf. 2:4s*], vi Baptismatis ius habet et officium.

Quae totius populi plena et actuosa participatio, in instauranda et fovenda sacra Liturgia, summopere est attendenda: est enim primus, isque necessarius fons, e quo spiritum vere christianum fideles hauriant; et ideo in tota actione pastorali, per debitam institutionem, ab animarum pastoribus est sedulo adpetenda.

Sed quia, ut hoc evenire possit, nulla spes effulget nisi prius ipsi animarum pastores spiritu et virtute Liturgiae penitus imbuantur in eaque efficiantur magistri, ideo pernecesse est ut institutioni liturgicae cleri apprime consulatur. Quapropter Sacrosanctum Concilium ea quae sequuntur statuere decrevit.

14. Mother Church earnestly desires that all the faithful should be led to that fully conscious and active participation in liturgical celebrations which is demanded by the very nature of the liturgy. Such participation by the Christian people as "a chosen race, a royal priesthood, a holy nation, a redeemed people" [*1 Pet 2:9; cf. 2:4–5*], is their right and duty by reason of their baptism.

In the restoration and promotion of the sacred liturgy, this full and active participation by all the people is the aim to be considered before all else; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit; and therefore pastors of souls must zealously strive to achieve it, by means of the necessary instruction, in all their pastoral work.

Yet it would be futile to entertain any hopes of realizing this unless the pastors themselves, in the first place, become thoroughly imbued with the spirit and power of the liturgy and undertake to give instruction about it. A prime need, therefore, is that attention be directed, first of all, to the liturgical instruction of the clergy. Wherefore the sacred council has decided to enact as follows:

**4015** 15. Magistri, qui sacrae Liturgiae disciplinae in seminariis, studiorum domibus religiosis et facultatibus theologicis docendae praeficiuntur, ad munus suum in institutis ad hoc speciali cura destinatis probe instituendi sunt.

15. Professors who are appointed to teach liturgy in seminaries, religious houses of study, and theological faculties must be properly trained for their work in institutes that specialize in this subject.

**4016** 16. Disciplina de sacra Liturgia in seminariis et studiorum domibus religiosis inter disciplinas necessarias et potiores, in facultatibus autem theologicis inter disciplinas principales est habenda, et sub aspectu cum theologico et historico, tum spirituali, pastorali et iuridico tradenda. Curent insuper aliarum disciplinarum magistri, imprimis theologiae dogmaticae, sacrae Scripturae, theologiae spiritualis et pastoralis ita, ex intrinsecis exigentiis proprii uniuscuiusque obiecti, mysterium Christi *[105]* et historiam salutis excolere, ut exinde earum connexio cum Liturgia et unitas sacerdotalis institutionis aperte clarescant.

16. The study of sacred liturgy is to be ranked among the compulsory and major courses in seminaries and religious houses of studies; in theological faculties, it is to rank among the principal courses. It is to be taught under its theological, historical, spiritual, pastoral, and juridical aspects. Moreover, other professors, while striving to expound the mystery of Christ and the history of salvation from the angle proper to each of their own subjects, must nevertheless do so in a way that will clearly bring out the connection between their subjects and the liturgy, as also the unity that underlies all priestly training. This consideration is especially important for professors of dogmatic, spiritual, and pastoral theology and for those of Holy Scripture.

**4017** 17. Clerici, in seminariis domibusque religiosis, formationem vitae spiritualis liturgicam acquirant, cum apta manuductione qua sacros ritus intellegere

17. In seminaries and houses of religious, clerics shall be given a liturgical formation in their spiritual life. For this they will need proper direction, so that they may

et toto animo participare queant, tum ipsa sacrorum mysteriorum celebratione, necnon aliis pietatis exercitiis spiritu sacrae Liturgiae imbutis; pariter observantiam legum liturgicarum addiscant, ita ut vita in seminariis et religiosorum institutis liturgico spiritu penitus informetur.

18. Sacerdotes, sive saeculares sive religiosi, in vinea Domini iam operantes, omnibus mediis opportunis iuventur ut plenius semper quae in functionibus sacris agunt intellegant, vitam liturgicam vivant, eamque cum fidelibus sibi commissis communicent.

19. Liturgicam institutionem necnon actuosam fidelium participationem, internam et externam, iuxta ipsorum aetatem, condicionem, vitae genus et religiosae culturae gradum, animarum pastores sedulo ac patienter prosequantur, unum e praecipuis fidelis mysteriorum Dei dispensatoris muneribus absolventes; et gregem suum hac in re non verbo tantum, sed etiam exemplo ducant.

20. Transmissiones actionum sacrarum ope radiophonica et televisifica, praesertim si agatur de Sacro faciendo, discrete ac decore fiant, ductu et sponsione personae idoneae, ad hoc munus ab Episcopis destinatae.

### *III. De sacrae liturgiae instauratione*

21. Pia Mater Ecclesia, ut populus christianus in sacra Liturgia abundantiam gratiarum securius assequatur, ipsius Liturgiae generalem instaurationem sedulo curare cupit. Nam Liturgia constat parte immutabili, utpote divinitus instituta, et partibus mutationi obnoxiis, quae *[106]* decursu temporum variare possunt vel etiam debent, si in eas forte irrepserint quae minus bene ipsius Liturgiae intimae naturae respondeant, vel minus aptae factae sint.

Qua quidem instauratione, textus et ritus ita ordinari oportet, ut sancta, quae significant, clarius exprimant, eaque populus christianus, in quantum fieri potest, facile percipere atque plena, actuosa et communitatis propria celebratione participare possit.

Quare Sacrosanctum Concilium generaliores has normas statuit.

#### *A. Normae generales*

22. § 1. Sacrae Liturgiae moderatio ab Ecclesiae auctoritate unice pendet: quae quidem est apud Apostolicam Sedem et, ad normam iuris, apud Episcopum.

be able to understand the sacred rites and take part in them wholeheartedly; and they will also need personally to celebrate the sacred mysteries as well as popular devotions that are imbued with the spirit of the liturgy. In addition they must learn how to observe the liturgical laws, so that life in seminaries and houses of religious may be thoroughly influenced by the spirit of the liturgy.

18. Priests, both secular and religious, who are already **4018** working in the Lord's vineyard are to be helped by every suitable means to understand ever more fully what it is that they are doing when they perform sacred rites; they are to be aided to live the liturgical life and to share it with the faithful entrusted to their care.

19. With zeal and patience, pastors of souls must **4019** promote the liturgical instruction of the faithful and also their active participation in the liturgy both internally and externally, taking into account their age and condition, their way of life and standard of religious culture. By so doing, pastors will be fulfilling one of the chief duties of a faithful dispenser of the mysteries of God; and in this matter they must lead their flock not only in word but also by example.

20. Transmissions of the sacred rites by radio and **4020** television shall be done with discretion and dignity, under the leadership and direction of a suitable person appointed for this office by the bishops. This is especially important when the service to be broadcast is the Mass.

### *III. The Reform of the Sacred Liturgy*

21. In order that the Christian people may more **4021** certainly derive an abundance of graces from the sacred liturgy, Holy Mother Church desires to undertake with great care a general restoration of the liturgy itself. For the liturgy is made up of immutable elements divinely instituted and of elements subject to change. These not only may but ought to be changed with the passage of time if they have suffered from the intrusion of anything out of harmony with the inner nature of the liturgy or have become unsuited to it.

In this restoration, both texts and rites should be drawn up so that they express more clearly the holy things they signify; the Christian people, so far as possible, should be enabled to understand them with ease and to take part in them fully, actively, and as befits a community.

Wherefore, the sacred council establishes the following general norms:

#### *A. General Norms*

22. § 1. Regulation of the sacred liturgy depends solely **4022** on the authority of the Church, that is, on the Apostolic See and, as laws may determine, on the bishop.

§ 2. Ex potestate a iure concessa, rei liturgicae moderatio inter limites statutos pertinet quoque ad competentes varii generis territoriales Episcoporum coetus legitime constitutos.

§ 3. Quapropter nemo omnino alius, etiamsi sit sacerdos, quidquam proprio marte in Liturgia addat, demat, aut mutet.

§ 2. In virtue of power conceded by the law, the regulation of the liturgy within certain defined limits belongs also to various kinds of competent territorial bodies of bishops legitimately established.

§ 3. Therefore, no other person, even if he be a priest, may add, remove, or change anything in the liturgy on his own authority.

**4023** 23. Ut sana traditio retineatur et tamen via legitimae progressioni aperiatur, de singulis Liturgiae partibus recognoscendis accurata investigatio theologica, historica, pastoralis semper praecedat. Insuper considerentur cum leges generales structurae et mentis Liturgiae, tum experientia ex recentiore instauratione liturgica et ex indultis passim concessis promanans. Innovationes, demum, ne fiant nisi vera et certa utilitas Ecclesiae id exigat, et adhibita cautela ut novae formae ex formis iam exstantibus organice quodammodo crescant.

23. That sound tradition may be retained, and yet the way remain open to legitimate progress, careful investigation is always to be made into each part of the liturgy that is to be revised. This investigation should be theological, historical, and pastoral. Also the general laws governing the structure and meaning of the liturgy must be studied in conjunction with the experience derived from recent liturgical reforms and from the indults conceded to various places. Finally, there must be no innovations unless the good of the Church genuinely and certainly requires them; and care must be taken that any new forms adopted should in some way grow organically from forms already existing.

Caveatur etiam, in quantum fieri potest, ne notabiles differentiae rituum inter finitimas regiones habeantur.

As far as possible, notable differences between the rites used in adjacent regions must be carefully avoided.

**4024** 24. Maximum est sacrae Scripturae momentum in Liturgia celebranda. Ex ea enim lectiones leguntur et in homilia explicantur, psalmi canuntur, atque ex eius afflatu instinctuque preces, orationes et carmina *[107]* liturgica effusa sunt, et ex ea significationem suam actiones et signa accipiunt. Unde ad procurandam sacrae Liturgiae instaurationem, progressum et aptationem, oportet ut promoveatur ille suavis et vivus sacrae Scripturae affectus, quem testatur venerabilis rituum cum orientalium tum occidentalium traditio.

24. Sacred Scripture is of the greatest importance in the celebration of the liturgy. For it is from Scripture that lessons are read and explained in the homily and psalms are sung; the prayers, collects, and liturgical songs are scriptural in their inspiration and their force, and it is from the Scriptures that actions and signs derive their meaning. Thus to achieve the restoration, progress, and adaptation of the sacred liturgy, it is essential to promote that warm and living love for Scripture to which the venerable tradition of both Eastern and Western rites gives testimony.

**4025** 25. Libri liturgici quam primum recognoscantur, peritis adhibitis et Episcopis consultis ex diversis orbis regionibus.

25. The liturgical books are to be examined as soon as possible; experts are to be employed on the task, and bishops are to be consulted from various parts of the world.

*B. Normae ex indole Liturgiae utpote actionis hierarchicae et communitatis propriae*

*B. Norms Drawn from the Hierarchic and Communal Nature of the Liturgy*

**4026** 26. Actiones liturgicae non sunt actiones privatae, sed celebrationes Ecclesiae, quae est "unitatis sacramentum", scilicet plebs sancta sub Episcopis adunata et ordinata.[1]

Quare ad universum Corpus Ecclesiae pertinent illudque manifestant et afficiunt; singula vero membra ipsius diverso modo, pro diversitate ordinum, munerum et actualis participationis attingunt.

26. Liturgical services are not private functions but are celebrations of the Church, which is the "sacrament of unity", namely, the holy people united and ordered under their bishops.[1]

Therefore liturgical services pertain to the whole body of the Church; they manifest it and have effects upon it; but they concern the individual members of the Church in different ways, according to their differing rank, office, and actual participation.

*4026 [1] Cyprian, *De ecclesiae catholicae unitate* 7 (CSEL 3/I:215f. / M. Bévenot: CpChL 3 [1972]: 254f.). Cf. letter 66, no. 8, 3 (CSEL 3/II:732f.).

27. Quoties ritus, iuxta propriam cuiusque naturam, secum ferunt celebrationem communem, cum frequentia et actuosa participatione fidelium, inculcetur hanc, in quantum fieri potest, esse praeferendam celebrationi eorundem singulari et quasi privatae.

Quod valet praesertim pro Missae celebratione, salva semper natura publica et sociali cuiusvis Missae, et pro Sacramentorum administratione.

28. In celebrationibus liturgicis quisque, sive minister sive fidelis, munere suo fungens, solum et totum id agat, quod ad ipsum ex rei natura et normis liturgicis pertinet.

29. Etiam ministrantes, lectores, commentatores et ii qui ad scholam cantorum pertinent, vero ministerio liturgico funguntur. Propterea munus *[108]* suum tali sincera pietate et ordine exerceant, quae tantum ministerium decent quaeque populus Dei ab eis iure exigit.

Ideo oportet eos spiritu Liturgiae, suo cuiusque modo, sedulo imbui, et ad partes suas rite et ordinate obeundas institui.

30. Ad actuosam participationem promovendam, populi acclamationes, responsiones, psalmodia, antiphonae, cantica, necnon actiones seu gestus et corporis habitus foveantur. Sacrum quoque silentium suo tempore servetur.

31. In libris liturgicis recognoscendis, sedulo attendatur ut rubricae etiam partes fidelium praevideant.

32. In Liturgia, praeter distinctionem ex munere liturgico et Ordine sacro manantem, et praeter honores ad normam legum liturgicarum auctoritatibus civilibus debitos, nulla privatarum personarum aut condicionum, sive in caerimoniis, sive in exterioribus pompis, habeatur acceptio.

*C. Normae ex indole didactica et pastorali Liturgiae*

33. Etsi sacra Liturgia est praecipue cultus divinae maiestatis, magnam etiam continet populi fidelis eruditionem.[1] In Liturgia enim Deus ad populum suum loquitur; Christus adhuc Evangelium annuntiat. Populus vero Deo respondet tum cantibus tum oratione.

Immo, preces a sacerdote, qui coetui in persona Christi praeest, ad Deum directae, nomine totius plebis sanctae et omnium circumstantium dicuntur. Signa tandem visibilia, quibus utitur sacra Liturgia ad res

27. It is to be stressed that whenever rites, according to their specific nature, make provision for communal celebration involving the presence and active participation of the faithful, this way of celebrating them is to be preferred, so far as possible, to a celebration that is individual and quasi-private. **4027**

This applies with special force to the celebration of Mass and the administration of the sacraments, even though every Mass has of itself a public and social nature.

28. In liturgical celebrations each person, minister or layman, who has an office to perform should do all of, but only, those parts that pertain to his office by the nature of the rite and the principles of liturgy. **4028**

29. Servers, lectors, commentators, and members of the choir also exercise a genuine liturgical function. They ought, therefore, to discharge their office with the sincere piety and decorum demanded by so exalted a ministry and rightly expected of them by God's people. **4029**

Consequently they must all be deeply imbued with the spirit of the liturgy, each in his own measure, and they must be trained to perform their functions in a correct and orderly manner.

30. To promote active participation, the people should be encouraged to take part by means of acclamations, responses, psalmody, antiphons, and songs, as well as by actions, gestures, and bodily attitudes. And at the proper times all should observe a reverent silence. **4030**

31. The revision of the liturgical books must carefully attend to the provision of rubrics also for the people's parts. **4031**

32. The liturgy makes distinctions between persons according to their liturgical function and sacred orders, and there are liturgical laws providing for due honors to be given to civil authorities. Apart from these instances, no special honors are to be paid in the liturgy to any private persons or classes of persons, whether in the ceremonies or by external display. **4032**

*C. Norms Based upon the Didactic and Pastoral Nature of the Liturgy*

33. Although the sacred liturgy is above all things the worship of the divine Majesty, it likewise contains much instruction for the faithful.[1] For in the liturgy God speaks to his people and Christ is still proclaiming his gospel. And the people reply to God both by song and prayer. **4033**

Moreover, the prayers addressed to God by the priest who presides over the assembly in the person of Christ are said in the name of the entire holy people and of all present. And the visible signs used by the liturgy

*4033 [1] Cf. Council of Trent, sess. 22, September 17, 1562, Doctrine on the Most Holy Sacrifice of the Mass, chap. 8 (SGTr 8:961; *1749).

divinas invisibiles significandas, a Christo vel Ecclesia delecta sunt. Unde non solum quando leguntur ea "quae ad nostram doctrinam scripta sunt" [*Rm 15:4*], sed etiam dum Ecclesia vel orat vel canit vel agit, participantium fides alitur, mentes in Deum excitantur ut rationabile obsequium Ei praestent, gratiamque Eius abundantius recipiant. *[109]*

Exinde in instauratione facienda generales normae quae sequuntur observari debent.

to signify invisible divine things have been chosen by Christ or the Church. Thus not only when things are read "which were written for our instruction" [*Rom 15:4*], but also when the Church prays or sings or acts, the faith of those taking part is nourished and their minds are raised to God, so that they may offer him their rational service and more abundantly receive his grace.

Wherefore, in the reform of the liturgy, the following general norms should be observed:

**4034** 34. Ritus nobili simplicitate fulgeant, sint brevitate perspicui et repetitiones inutiles evitent, sint fidelium captui accommodati, neque generatim multis indigeant explanationibus.

34. The rites should be distinguished by a noble simplicity; they should be short, clear, and unencumbered by useless repetitions; they should be within the people's powers of comprehension and normally should not require much explanation.

**4035** 35. Ut clare appareat in Liturgia ritum et verbum intime coniungi:

1) In celebrationibus sacris abundantior, varior et aptior lectio sacrae Scripturae instauretur.

2) Locus aptior sermonis, utpote partis actionis liturgicae, prout ritus patitur, etiam in rubricis notetur; et fidelissime ac rite adimpleatur ministerium praedicationis. Haec vero imprimis ex fonte sacrae Scripturae et Liturgiae hauriatur, quasi annuntiatio mirabilium Dei in historia salutis seu mysterio Christi, quod in nobis praesens semper adest et operatur, praesertim in celebrationibus liturgicis.

3) Etiam catechesis directius liturgica omnibus modis inculcetur; et in ipsis ritibus, si necessariae sint, breves admonitiones, a sacerdote vel competenti ministro, opportunioribus tantum momentis, praescriptis vel similibus verbis, dicendae, praevideantur.

4) Foveatur sacra Verbi Dei celebratio in solemniorum festorum pervigiliis, in aliquibus feriis Adventus et Quadragesimae, atque in dominicis et diebus festis, maxime in locis quae sacerdote carent: quo in casu celebrationem diaconus vel alius ab Episcopo delegatus dirigat.

35. That the intimate connection between words and rites may be apparent in the liturgy:

1. In sacred celebrations there is to be more reading from Holy Scripture, and it is to be more varied and suitable.

2. Because the sermon is part of the liturgical service, the best place for it is to be indicated even in the rubrics, as far as the nature of the rite will allow; the ministry of preaching is to be fulfilled with exactitude and fidelity. The sermon, moreover, should draw its content mainly from scriptural and liturgical sources, and its character should be that of a proclamation of God's wonderful works in the history of salvation, the mystery of Christ, ever made present and active within us, especially in the celebration of the liturgy.

3. Instruction that is more explicitly liturgical should also be given in a variety of ways; if necessary, short directives to be spoken by the priest or proper minister should be provided within the rites themselves. But they should occur only at the more suitable moments and be in prescribed or similar words.

4. Bible services should be encouraged, especially on the vigils of the more solemn feasts, on some weekdays in Advent and Lent, and on Sundays and feast days. They are particularly to be commended in places where no priest is available; when this is so, a deacon or some other person authorized by the bishop should preside over the celebration.

**4036** 36. § 1. Linguae latinae usus, salvo particulari iure, in Ritibus latinis servetur.

§ 2. Cum tamen, sive in Missa, sive in Sacramentorum administratione, sive in aliis Liturgiae partibus, haud raro linguae vernaculae usurpatio valde utilis apud populum exsistere possit, amplior locus ipsi tribui valeat, imprimis autem in lectionibus et admonitionibus, in nonnullis orationibus et cantibus, iuxta normas quae de hac re in sequentibus capitibus singillatim statuuntur.

36. § 1. Particular law remaining in force, the use of the Latin language is to be preserved in the Latin rites.

§ 2. But since the use of the mother tongue, whether in the Mass, the administration of the sacraments, or other parts of the liturgy, frequently may be of great advantage to the people, the limits of its employment may be extended. This will apply in the first place to the readings and directives and to some of the prayers and chants, according to the regulations on this matter to be laid down separately in subsequent chapters.

§ 3. Huiusmodi normis servatis, est competentis auctoritatis ecclesiasticae *[110]* territorialis, de qua in art. 22 § 2, etiam, si casus ferat, consilio habito cum Episcopis finitimarum regionum eiusdem linguae, de usu et modo linguae vernaculae statuere, actis ab Apostolica Sede probatis seu confirmatis.

§ 4. Conversio textus latini in linguam vernaculam in Liturgia adhibenda, a competenti auctoritate ecclesiastica territoriali, de qua supra, approbari debet.

§ 3. These norms being observed, it is for the competent territorial ecclesiastical authority mentioned in art. 22, § 2, to decide whether, and to what extent, the vernacular language is to be used; their decrees are to be approved, that is, confirmed, by the Apostolic See. And, whenever it seems to be called for, this authority is to consult with bishops of neighboring regions that have the same language.

§ 4. Translations from the Latin text into the mother tongue intended for use in the liturgy must be approved by the competent territorial ecclesiastical authority mentioned above.

*D. Normae ad aptationem ingenio et traditionibus populorum perficiendam*

37. Ecclesia, in iis quae fidem aut bonum totius communitatis non tangunt, rigidam unius tenoris formam ne in Liturgia quidem imponere cupit; quinimmo, variarum gentium populorumque animi ornamenta ac dotes colit et provehit; quidquid vero in populorum moribus indissolubili vinculo superstitionibus erroribusque non adstipulatur, benevole perpendit ac, si potest, sartum tectumque servat, immo quandoque in ipsam Liturgiam admittit, dummodo cum rationibus veri et authentici spiritus liturgici congruat.

38. Servata substantiali unitate ritus romani, legitimis varietatibus et aptationibus ad diversos coetus, regiones, populos, praesertim in Missionibus, locus relinquatur, etiam cum libri liturgici recognoscuntur; et hoc in structura rituum et in rubricis instituendis opportune prae oculis habeatur.

39. Intra limites in editionibus typicis librorum liturgicorum statutos, erit competentis auctoritatis ecclesiasticae territorialis, de qua in art. 22 § 2, aptationes definire, praesertim quoad administrationem Sacramentorum, quoad Sacramentalia, processiones, linguam liturgicam, musicam sacram et artes, iuxta tamen normas fundamentales quae hac in Constitutione habentur. *[111]*

40. Cum tamen variis in locis et adiunctis, profundior Liturgiae aptatio urgeat, et ideo difficilior evadat:

1) A competenti auctoritate ecclesiastica territoriali, de qua in art. 22 § 2, sedulo et prudenter consideretur quid, hoc in negotio, ex traditionibus ingenioque singulorum populorum opportune in cultum divinum admitti possit. Aptationes, quae utiles vel necessariae existimantur, Apostolicae Sedi proponantur, de ipsius consensu introducendae.

2) Ut autem aptatio cum necessaria circumspectione fiat, eidem auctoritati ecclesiasticae territoriali ab Apostolica Sede facultas tribuetur, si casus ferat, ut in

*D. Norms for Adapting the Liturgy to the Culture and Traditions of Peoples*

37. Even in the liturgy, the Church has no wish to impose a rigid uniformity in matters that do not implicate the faith or the good of the whole community; rather does she respect and foster the genius and talents of the various races and peoples. Anything in these peoples' way of life that is not indissolubly bound up with superstition and error she studies with sympathy and, if possible, preserves intact. Sometimes, in fact, she admits such things into the liturgy itself, so long as they harmonize with its true and authentic spirit. **4037**

38. Provisions shall also be made, when revising the liturgical books, for legitimate variations and adaptations to different groups, regions, and peoples, especially in mission lands, provided that the substantial unity of the Roman rite is preserved; and this should be borne in mind when drawing up the rites and devising rubrics. **4038**

39. Within the limits set by the typical editions of the liturgical books, it shall be for the competent territorial ecclesiastical authority mentioned in art. 22, § 2, to specify adaptations, especially in the case of the administration of the sacraments, the sacramentals, processions, liturgical language, sacred music, and the arts, but according to the fundamental norms laid down in this constitution. **4039**

40. In some places and circumstances, however, an even more radical adaptation of the liturgy is needed, and this entails greater difficulties. Wherefore: **4040**

1. The competent territorial ecclesiastical authority mentioned in art. 22, § 2, must, in this matter, carefully and prudently consider which elements from the traditions and culture of individual peoples might appropriately be admitted into divine worship. Adaptations that are judged to be useful or necessary should then be submitted to the Apostolic See, by whose consent they may be introduced.

2. To ensure that adaptations may be made with all the circumspection they demand, the Apostolic See will grant power to this same territorial ecclesiastical authority to

quibusdam coetibus ad id aptis et per determinatum tempus necessaria praevia experimenta permittat et dirigat.

3) Quia leges liturgicae difficultates speciales, quoad aptationem, praesertim in Missionibus, secum ferre solent, in illis condendis praesto sint viri, in re de qua agitur, periti.

permit and to direct, as the case requires, the necessary preliminary experiments over a determined period of time among certain groups suited for the purpose.

3. Because liturgical laws often involve special difficulties with respect to adaptation, particularly in mission lands, men who are experts in these matters must be employed to formulate them.

*IV. De vita liturgica in dioecesi et in paroecia fovenda*

*IV. Promotion of Liturgical Life in Diocese and Parish*

**4041** 41. Episcopus ut sacerdos magnus sui gregis habendus est, a quo vita suorum fidelium in Christo quodammodo derivatur et pendet.

Quare omnes vitam liturgicam dioeceseos circa Episcopum, praesertim in ecclesia cathedrali, maximi faciant oportet: sibi persuasum habentes praecipuam manifestationem Ecclesiae haberi in plenaria et actuosa participatione totius plebis sanctae Dei in iisdem celebrationibus liturgicis, praesertim in eadem Eucharistia, in una oratione, ad unum altare cui praeest Episcopus a suo presbyterio et ministris circumdatus.[1]

41. The bishop is to be considered as the high priest of his flock, from whom the life in Christ of his faithful is in some way derived and dependent.

Therefore, all should hold in great esteem the liturgical life of the diocese centered around the bishop, especially in his cathedral church; they must be convinced that the preeminent manifestation of the Church consists in the full active participation of all God's holy people in these liturgical celebrations, especially in the same Eucharist, in a single prayer, at one altar, at which there presides the bishop surrounded by his college of priests and by his ministers.[1]

**4042** 42. Cum Episcopus in Ecclesia sua ipsemet nec semper nec ubique universo gregi praeesse possit, necessario constituere debet fidelium *[112]* coetus, inter quos paroeciae, localiter sub pastore vices gerente Episcopi ordinatae, eminent: nam quodammodo repraesentant Ecclesiam visibilem per orbem terrarum constitutam.

Quare vita liturgica paroeciae eiusque relatio ad Episcopum in mente et praxi fidelium et cleri fovenda est; et adlaborandum ut sensus communitatis paroecialis, imprimis vero in communi celebratione Missae dominicalis, floreat.

42. But because it is impossible for the bishop always and everywhere to preside over the whole flock in his Church, he cannot do other than establish lesser groupings of the faithful. Among these the parishes, set up locally under a pastor who takes the place of the bishop, are the most important: for in some manner they represent the visible Church constituted throughout the world.

And therefore the liturgical life of the parish and its relationship to the bishop must be fostered theoretically and practically among the faithful and clergy; efforts also must be made to encourage a sense of community within the parish, above all in the common celebration of the Sunday Mass.

*V. De actione pastorali liturgica promovenda*

*V. Promotion of Pastoral-Liturgical Action*

**4043** 43. Sacrae Liturgiae fovendae atque instaurandae studium merito habetur veluti signum providentialium dispositionum Dei super nostra aetate, veluti transitus Spiritus Sancti in sua Ecclesia; et vitam ipsius, immo huius nostri temporis universam rationem religiose sentiendi et agendi, nota propria distinguit.

Quapropter, ad hanc actionem pastoralem liturgicam ulterius in Ecclesia fovendam, Sacrosanctum Concilium decernit:

43. Zeal for the promotion and restoration of the liturgy is rightly held to be a sign of the providential dispositions of God in our time, as a movement of the Holy Spirit in his Church. It is today a distinguishing mark of the Church's life, indeed, of the whole tenor of contemporary religious thought and action.

So that this pastoral-liturgical action may become even more vigorous in the Church, the sacred council decrees:

**4044** 44. A competenti auctoritate ecclesiastica territoriali, de qua in art. 22 § 2, expedit ut instituatur Commissio liturgica, a viris in scientia liturgica, Musica, Arte sacra

44. It is desirable that the competent territorial ecclesiastical authority mentioned in art. 22, § 2, set up a liturgical commission, to be assisted by experts in

*4041 [1] Cf. Ignatius of Antioch, *Letter to the Magnesians*, no. 7; *To the Philadelphians*, no. 4; *To the Smyrnians*, no. 8 (Funk 1:236, 266, 281 / SC 10:84–86, 122, 138–40).

ac re pastorali peritis iuvanda. Cui Commissioni, in quantum fieri potest, opem ferat quoddam Institutum Liturgiae Pastoralis, constans sodalibus, non exclusis, si res ita ferat, laicis in hac materia praestantibus. Ipsius Commissionis erit, ductu auctoritatis ecclesiasticae territorialis, de qua supra, et actionem pastoralem liturgicam in sua dicione moderari, et studia atque necessaria experimenta promovere, quoties agatur de aptationibus Apostolicae Sedi proponendis.

liturgical science, sacred music, art, and pastoral practice. So far as possible the commission should be aided by some kind of Institute for Pastoral Liturgy, consisting of persons who are eminent in these matters and including laymen as circumstances suggest. Under the direction of the above-mentioned territorial ecclesiastical authority, the commission is to regulate pastoral-liturgical action throughout the territory and to promote studies and necessary experiments whenever there is question of adaptations to be proposed to the Apostolic See.

45. Eadem ratione, in singulis dioecesibus Commissio de sacra Liturgia habeatur, ad actionem liturgicam, moderante Episcopo, promovendam.

Opportunum aliquando evadere potest ut plures dioeceses unam *[113]* Commissionem constituant, quae, collatis consiliis, rem liturgicam provehat.

45. For the same reason, every diocese is to have a commission on the sacred liturgy under the direction of the bishop, for promoting the liturgical apostolate. **4045**

Sometimes it may be expedient that several dioceses should form between them one single commission that will be able to promote the liturgy by common consultation.

46. Praeter Commissionem de sacra Liturgia, in quavis dioecesi constituantur, quantum fieri potest, etiam Commissiones de Musica sacra et de Arte sacra.

Necessarium est ut hae tres Commissiones consociatis viribus adlaborent; immo non raro congruum erit ut in unam Commissionem coalescant....

46. Besides the commission on the sacred liturgy, every diocese, as far as possible, should have commissions for sacred music and sacred art. **4046**

These three commissions must work in closest collaboration; indeed, it will often be best to fuse the three of them into one single commission.

## Caput II

### De sacrosancto eucharistiae mysterio

## Chapter II

### The Most Sacred Mystery of the Eucharist

47. Salvator noster, in Cena novissima, qua nocte tradebatur, Sacrificium Eucharisticum Corporis et Sanguinis sui instituit, quo Sacrificium Crucis in saecula, donec veniret, perpetuaret, atque adeo Ecclesiae dilectae Sponsae memoriale concrederet Mortis et Resurrectionis suae: sacramentum pietatis, signum unitatis, vinculum caritatis,[1] convivium paschale, in quo Christus sumitur, mens impletur gratia et futurae gloriae nobis pignus datur.[2]

47. At the Last Supper, on the night when he was betrayed, our Savior instituted the eucharistic sacrifice of his Body and Blood. He did this in order to perpetuate the sacrifice of the Cross throughout the centuries until he should come again and so to entrust to his beloved spouse, the Church, a memorial of his death and Resurrection: a sacrament of love, a sign of unity, a bond of charity,[1] a paschal banquet in which Christ is eaten, the mind is filled with grace, and a pledge of future glory is given to us.[2] **4047**

48. Itaque Ecclesia sollicitas curas eo intendit ne christifideles huic fidei mysterio tamquam extranei vel muti spectatores intersint, sed per ritus et preces id bene intellegentes, sacram actionem conscie, pie et actuose participent, verbo Dei instituantur, mensa Corporis Domini reficiantur, gratias Deo agant, immaculatam hostiam, non tantum per sacerdotis manus, sed etiam una cum ipso offerentes, seipsos offerre discant, et de die in diem consummentur, Christo mediatore,[1] in unitatem cum Deo et inter se, ut sit tandem Deus omnia in omnibus.

48. The Church, therefore, earnestly desires that Christ's faithful, when present at this mystery of faith, should not be there as strangers or silent spectators; on the contrary, through a good understanding of the rites and prayers they should take part in the sacred action conscious of what they are doing, with devotion and full collaboration. They should be instructed by God's Word and be nourished at the table of the Lord's body; they should give thanks to God; by offering the Immaculate Victim, not only through the hands of the priest, but also with him, they should learn also to offer themselves; through Christ the Mediator,[1] they should be drawn day by day into ever more perfect union with God and with each other, so that finally God may be all in all. **4048**

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*4047 [1] Cf. Augustine, *In Evangelium Iohannis*, tract. 26, 6, no. 13 (PL 35:1613 / R. Willems: CpChL 36 [1954]: 266).

[2] Cf. *Brevarium Romanum*, Antiphon to the Magnificat, Second Vespers of the Feast of Corpus Christi.

*4048 [1] Cf. Cyril of Alexandria, *Commentarium in Iohannis Evangelium* XI, 11–12 (PG 74:557–64).

## 4101–4179: Public Session 5, November 21, 1964: Dogmatic Constitution on the Church *Lumen gentium*

Because of its premature end, the First Vatican Council was not able to complete its treatment of the prepared schema *De ecclesia Christi* and confined itself to defining the primacy and infallibility of the pope (cf. *3000° and 3050°). In view of some previous magisterial developments in ecclesiology (cf. *3800–3822), a first schema, prepared under the direction of Cardinal Ottaviani and S. Tromp, S.J., was rejected by the great majority of the council Fathers at the end of the first period.

The theological commission presented a revised schema that, after much lively discussion, resulted in a third and definitive draft. On November 16, 1964, some "Notifications" (*Notificationes*) were announced to the council Fathers by the Secretary General along with a "Preliminary Note of Explanation" (*Nota explicativa praevia*) that provided greater precision to the dogmatic obligation of the council's affirmations and the "status" of the college of bishops (AAS 57 [1965]: 72–75; cf. *4350–4359). The authoritative regulations for the renewal of the permanent diaconate, alluded to in art. 29, were given by Paul VI in his moto proprio *Sacrum diaconatus ordinem* of June 18, 1967 (AAS 59 [1967]: 697–704).

*Ed.:* AAS 57 (1965): 5–64 / COeD, 3rd ed., 849–98 / ASyn 3/VIII, 784–836 / CoDeDe 93–206.

### Caput I

### De Ecclesiae mysterio

**4101** 1. Lumen gentium cum sit Christus, haec Sacrosancta Synodus, in Spiritu Sancto congregata, omnes homines claritate Eius, super faciem Ecclesiae resplendente, illuminare vehementer exoptat, omni creaturae Evangelium annuntiando [*cf. Mc 16:15*]. Cum autem Ecclesia sit in Christo veluti sacramentum seu signum et instrumentum intimae cum Deo unionis totiusque generis humani unitatis, naturam missionemque suam universalem, praecedentium Conciliorum argumento instans, pressius fidelibus suis et mundo universo declarare intendit.

Condiciones huius temporis huic Ecclesiae officio urgentiorem vim addunt, ut nempe homines cuncti, variis hodie vinculis socialibus, technicis, culturalibus arctius coniuncti, plenam etiam unitatem in Christo consequantur.

**4102** 2. Aeternus Pater, liberrimo et arcano sapientiae ac bonitatis suae consilio, mundum universum creavit, homines ad participandam vitam *[6]* divinam elevare decrevit, eosque lapsos in Adamo non dereliquit, semper eis auxilia ad salutem praebens, intuitu Christi, Redemptoris, "qui est imago Dei invisibilis, primogenitus omnis creaturae" [*Col 1:15*]. Omnes autem electos Pater ante saecula "praescivit et praedestinavit conformes fieri imaginis Filii sui, ut sit Ipse primogenitus in multis fratribus" [*Rm 8:29*].

Credentes autem in Christum convocare statuit in sancta Ecclesia, quae iam ab origine mundi praefigurata, in historia populi Israel ac foedere antiquo mirabiliter praeparata,[1] in novissimis temporibus constituta, effuso Spiritu est manifestata, et in fine saeculorum gloriose consummabitur. Tunc autem, sicut apud sanctos Patres legitur, omnes iusti inde ab Adam, "ab Abel iusto usque

### Chapter I

### The Mystery of the Church

1. Christ is the Light of nations. Because this is so, this sacred synod gathered together in the Holy Spirit eagerly desires, by proclaiming the gospel to every creature [*cf. Mk 16:15*], to bring the light of Christ to all men, a light brightly visible on the countenance of the Church. Since the Church is in Christ like a sacrament or as a sign and instrument both of a very closely knit union with God and of the unity of the whole human race, it desires now to unfold more fully to the faithful of the Church and to the whole world its own inner nature and universal mission. This it intends to do following faithfully the teaching of previous councils.

The present-day conditions of the world add greater urgency to this work of the Church so that all men, joined more closely today by various social, technical, and cultural ties, might also attain fuller unity in Christ.

2. The eternal Father, by a free and hidden plan of his own wisdom and goodness, created the whole world. His plan was to raise men to a participation of the divine life. God the Father did not leave men, fallen in Adam, to themselves but ceaselessly offered helps to salvation, in view of Christ, the Redeemer, "who is the image of the invisible God, the firstborn of every creature" [*Col 1:15*]. All the elect, before time began, the Father "foreknew and predestined to become conformed to the image of his Son, that he should be the firstborn among many brethren" [*Rom 8:29*].

He planned to assemble in the holy Church all those who would believe in Christ. Already from the beginning of the world the foreshadowing of the Church took place. It was prepared in a remarkable way throughout the history of the people of Israel and by means of the Old Covenant.[1] In the present era of time, the Church was constituted and, by the outpouring of the Spirit, was

*4102 [1] Cf. Cyprian, letter 64, 4 (PL 3:1017 / CSEL 3/II:720); Hilary of Poitiers, *In Matthaeum* 23, 6 (PL 9:1047); Augustine, passim; Cyril of Alexandria, *Glaphyra in Genesim* 2, 10 (PG 69:110A).

ad ultimum electum"[2] in Ecclesia universali apud Patrem congregabuntur.

made manifest. At the end of time she will gloriously achieve completion, when, as is read in the Fathers, all the just, from Adam and "from Abel, the just one, to the last of the elect",[2] will be gathered together with the Father in the universal Church.

3. Venit igitur Filius, missus a Patre, qui nos in Eo ante mundi constitutionem elegit ac in adoptionem filiorum praedestinavit, quia in Eo omnia instaurare sibi complacuit [*cf. Eph 1:4s, 10*]. Christus ideo, ut voluntatem Patris impleret, regnum caelorum in terris inauguravit nobisque Eius mysterium revelavit, atque oboedientia sua redemptionem effecit. Ecclesia, seu regnum Christi iam praesens in mysterio, ex virtute Dei in mundo visibiliter crescit. Quod exordium et incrementum significantur sanguine et aqua ex aperto latere Iesu crucifixi exeuntibus [*cf. Io 19:34*], ac praenuntiantur verbis Domini de morte sua in cruce: "Et Ego, si exaltatus fuero a terra, omnes traham ad Meipsum" [*Io 12:32 gr.*].

3. The Son, therefore, came, sent by the Father. It was **4103** in him, before the foundation of the world, that the Father chose us and predestined us to become adopted sons, for in him it pleased the Father to reestablish all things [*cf. Eph 1:4f., 10*]. To carry out the will of the Father, Christ inaugurated the kingdom of heaven on earth and revealed to us the mystery of that kingdom. By his obedience he brought about redemption. The Church, or, in other words, the kingdom of Christ now present in mystery, grows visibly through the power of God in the world. This inauguration and this growth are both symbolized by the blood and water that flowed from the open side of a crucified Jesus [*cf. Jn 19:34*] and are foretold in the words of the Lord referring to his death on the Cross: "And I, if I be lifted up from the earth, will draw all things to myself" [*Jn 12:32, Gk*].

Quoties sacrificium crucis, quo "Pascha nostrum immolatus est Christus" [*1 Cor 5:7*], in altari celebratur, opus nostrae redemptionis exercetur. Simul sacramento panis eucharistici repraesentatur et efficitur unitas fidelium, qui unum corpus in Christo constituunt [*cf. 1 Cor 10:17*]. Omnes homines ad hanc vocantur unionem cum Christo, qui est lux mundi, a quo procedimus, per quem vivimus, ad quem tendimus.

As often as the sacrifice of the Cross in which Christ our Passover was sacrificed is celebrated on the altar, the work of our redemption is carried on, and, in the sacrament of the eucharistic bread, the unity of all believers who form one body in Christ [*cf. 1 Cor 10:17*] is both expressed and brought about. All men are called to this union with Christ, who is the light of the world, from whom we go forth, through whom we live, and toward whom our whole life strains.

4. Opere autem consummato, quod Pater Filio commisit in terra faciendum [*cf. Io 17:4*], missus est Spiritus Sanctus die Pentecostes, ut Ecclesiam iugiter sanctificaret, atque ita credentes per Christum in *[7]* uno Spiritu accessum haberent ad Patrem [*cf. Eph 2:18*]. Ipse est Spiritus vitae seu fons aquae salientis in vitam aeternam [*cf. Io 4:14; 7:38s*], per quem Pater homines, peccato mortuos, vivificat, donec eorum mortalia corpora in Christo resuscitet [*cf. Rm 8:10s*].

4. When the work that the Father gave the Son to do **4104** on earth [*cf. Jn 17:4]* was accomplished, the Holy Spirit was sent on the day of Pentecost in order that he might continually sanctify the Church, and, thus, all those who believe would have access through Christ in one Spirit to the Father [*cf. Eph 2:18*]. He is the Spirit of Life, a fountain of water springing up to life eternal [*cf. Jn 4:14; 7:38f.*]. To men, dead in sin, the Father gives life through him, until, in Christ, he brings to life their mortal bodies [*cf. Rom 8:10f.*].

Spiritus in Ecclesia et in cordibus fidelium tamquam in templo habitat [*cf. 1 Cor 3:16; 6:19*], in eisque orat et testimonium adoptionis filiorum reddit [*cf. Gal 4:6; Rm 8:15s, 26*]. Ecclesiam, quam in omnem veritatem inducit [*cf. Io 16:13*] et in communione et ministratione unificat, diversis donis hierarchicis et charismaticis instruit ac dirigit, et fructibus suis adornat [*cf. Eph 4:11s; 1 Cor 12:4; Gal 5:22*]. Virtute Evangelii iuvenescere facit

The Spirit dwells in the Church and in the hearts of the faithful as in a temple [*cf. 1 Cor 3:16; 6:19*]. In them he prays on their behalf and bears witness to the fact that they are adopted sons [*cf. Gal 4:6; Rom 8:15f., 27*]. The Church, which the Spirit guides into all truth [*cf. Jn 16:13*] and which he unified in communion and in works of ministry, he both equips and directs with hierarchical and charismatic gifts and adorns with his fruits [*cf.*

*4102 [2] Cf. Gregory I the Great, *In Evangelia homiliae* 19, 1 (PL 76:1154B); Augustine, *Sermones* 341, 9, no. 11 (PL 39:1499f.); John Damascene, *Adversus Iconoclastes* 11 (PG 96:1357BC).

Ecclesiam eamque perpetuo renovat et ad consummatam cum Sponso suo unionem perducit.[1] Nam Spiritus et Sponsa ad Dominum Iesum dicunt "Veni!" [*cf. Apc 22:17*].

Sic apparet universa Ecclesia sicuti "de unitate Patris et Filii et Spiritus Sancti plebs adunata".[2]

**4105** 5. Ecclesiae sanctae mysterium in eiusdem fundatione manifestatur. Dominus enim Iesus Ecclesiae suae initium fecit praedicando faustum nuntium, adventum scilicet Regni Dei a saeculis in Scripturis promissi: "Quoniam impletum est tempus, et appropinquavit Regnum Dei" [*Mc 1:15; cf. Mt 4:17*]. Hoc vero Regnum in verbo, operibus et praesentia Christi hominibus elucescit. Verbum nempe Domini comparatur semini, quod in agro seminatur [*Mc 4:14*]: qui illud cum fide audiunt et Christi pusillo gregi [*Lc 12:32*] adnumerantur, Regnum ipsum susceperunt; propria dein virtute semen germinat et increscit usque ad tempus messis [*cf. Mc 4:26–29*].

Miracula etiam Iesu Regnum iam in terris pervenisse comprobant: "Si in digito Dei eiicio daemonia, profecto pervenit in vos Regnum Dei" [*Lc 11:20; cf. Mt 12:28*]. Ante omnia tamen Regnum manifestatur in ipsa Persona Christi, Filii Dei et Filii hominis, qui venit "ut ministraret, et daret animam suam redemptionem pro multis" [*Mc 10:45*].

**4106** Cum autem Iesus, mortem crucis pro hominibus passus, resurrexerit, tamquam Dominus et Christus Sacerdosque in aeternum constitutus apparuit [*cf. Act 2:36; Hbr 5:6; 7:17–21*], atque Spiritum a Patre *[8]* promissum in discipulos suos effudit [*cf. Act 2:33*]. Unde Ecclesia, donis sui Fundatoris instructa fideliterque eiusdem praecepta caritatis, humilitatis et abnegationis servans, missionem accipit Regnum Christi et Dei annuntiandi et in omnibus gentibus instaurandi, huiusque Regni in terris germen et initium constituit. Ipsa interea, dum paulatim increscit, ad Regnum consummatum anhelat, ac totis viribus sperat et exoptat cum Rege suo in gloria coniungi.

**4107** 6. Sicut in Vetere Testamento revelatio Regni saepe sub figuris proponitur, ita nunc quoque variis imaginibus intima Ecclesiae natura nobis innotescit, quae sive a vita pastorali vel ab agricultura, sive ab aedificatione aut etiam a familia et sponsalibus desumptae, in libris Prophetarum praeparantur.

*Eph 4:11f.; 1 Cor 12:4; Gal 5:22*]. By the power of the Gospel, he makes the Church keep the freshness of youth. Uninterruptedly he renews her and leads her to perfect union with her Spouse.[1] The Spirit and the Bride both say to Jesus, the Lord, "Come!" [*cf. Rev 22:17*].

Thus, the Church has been seen as "a people made one with the unity of the Father, the Son, and the Holy Spirit".[2]

5. The mystery of the holy Church is manifest in her very foundation. The Lord Jesus set her on her course by preaching the good news, that is, the coming of the kingdom of God, which, for centuries, had been promised in the Scriptures: "The time is fulfilled, and the kingdom of God is at hand" [*Mk 1:15; cf. Mt 4:17*]. In the word, in the works, and in the presence of Christ, this kingdom was clearly open to the view of men. The Word of the Lord is compared to a seed that is sown in a field [*Mk 4:14*]; those who hear the Word with faith and become part of the little flock of Christ [*Lk 12:32*] have received the kingdom itself. Then, by its own power the seed sprouts and grows until harvest time [*cf. Mk 4:26–29*].

The miracles of Jesus also confirm that the kingdom has already arrived on earth: "If I cast out devils by the finger of God, then the kingdom of God has come upon you" [*Lk 11:20; cf. Mt 12:28*]. Before all things, however, the kingdom is clearly visible in the very Person of Christ, the Son of God and the Son of Man, who came "to serve and to give his life as a ransom for many"[*Mk 10:45*].

When Jesus, who had suffered the death of the Cross for mankind, had risen, he appeared as the one constituted as Lord, Christ and eternal Priest [*Acts 2:36; Heb 5:6; 7:17–21*], and he poured out on his disciples the Spirit promised by the Father [*cf. Acts 2:33*]. From this source the Church, equipped with the gifts of her Founder and faithfully guarding his precepts of charity, humility, and self-sacrifice, receives the mission to proclaim and to spread among all peoples the kingdom of Christ and of God and to be, on earth, the initial budding forth of that kingdom. While she slowly grows, the Church strains toward the completed kingdom and, with all her strength, hopes and desires to be united in glory with her King.

6. In the old Testament the revelation of the kingdom is often conveyed by means of metaphors. In the same way the inner nature of the Church is now made known to us in different images taken either from tending sheep or cultivating the land, from building or even from family life and betrothals, the images receive preparatory shaping in the books of the prophets.

*4104 [1] Cf. Irenaeus of Lyon, *Adversus haereses* III, 24, no. 1 (PG 7:966B / W. W. Harvey [Cambridge, 1857], 2:131 / SC 211:470–72).
[2] Cyprian, *De dominica oratione* 23 (PL 4:553 / CSEL 3/I:285 / G. Moreschini: CpChL 3A [1976]: 105); Augustine, *Sermones* 71, 20, no. 33 (PL 38:463f.); John Damascene, *Adversus Iconoclastes* 12 (PG 96:1358D).

Est enim Ecclesia *ovile,* cuius ostium unicum et necessarium Christus est [*Io 10:1–10*]. Est etiam grex, cuius ipse Deus pastorem se fore praenuntiavit [*cf. Is 40:11; Ez 34:11–22*], et cuius oves, etsi a pastoribus humanis gubernantur, indesinenter tamen deducuntur et nutriuntur ab ipso Christo, bono Pastore Principeque pastorum [*cf. Io 10:11; 1 Pt 5:4*], qui vitam suam dedit pro ovibus [*cf. Io 10:11–15*].

The Church is a *sheepfold* whose one and **4108**
indispensable door is Christ [*Jn 10:1–10*]. It is a flock of which God himself foretold he would be the shepherd [*cf. Is 40:11; Ezek 34:11–22*] and whose sheep, although ruled by human shepherds, are nevertheless continuously led and nourished by Christ himself, the Good Shepherd and the Prince of the shepherds [*cf. Jn 10:11; 1 Pet 5:4*], who gave his life for the sheep [*cf. Jn 10:11–15*].

Est Ecclesia *agricultura* seu ager Dei [*1 Cor 3:9*]. In illo agro crescit antiqua oliva, cuius radix sancta fuerunt Patriarchae, et in qua Iudaeorum et Gentium reconciliatio facta est et fiet [*Rm 11:13–26*]. Ipsa plantata est a caelesti Agricola tamquam vinea electa [*Mt 21:33–43 par; cf. Is 5:1–7*]. Vitis vera Christus est, vitam et fecunditatem tribuens palmitibus, scilicet nobis, qui per Ecclesiam in ipso manemus, et sine quo nihil possumus facere [*Io 15:1–5*].

The Church is a piece of land to be cultivated, the **4109**
*tillage* of God [*1 Cor 3:9*]. On that land the ancient olive tree grows whose holy roots were the prophets and in which the reconciliation of Jews and Gentiles has been brought about and will be brought about [*Rom 11:13–26*]. That land, like a choice vineyard, has been planted by the heavenly Husbandman [*Mt 21:33–43 par.; cf. Is 5:1–7*]. The true vine is Christ, who gives life and the power to bear abundant fruit to the branches, that is, to us, who through the Church remain in Christ, without whom we can do nothing [*Jn 15:1–5*].

Saepius quoque Ecclesia dicitur *aedificatio* Dei [*1 Cor 3:9*]. Dominus ipse se comparavit lapidi, quem reprobaverunt aedificantes, sed qui factus est in caput anguli [*Mt 21:42 par; cf. Act 4:11; 1 Pt 2:7; Ps 117:22*]. Super illud fundamentum Ecclesia ab Apostolis exstruitur [*cf. 1 Cor 3:11*], ab eoque firmitatem et cohaesionem accipit.

Quae constructio variis appellationibus decoratur: domus Dei [*1 Tim 3:15*], in qua nempe habitat eius *familia*, habitaculum Dei in Spiritu [*Eph 2:19–22*], tabernaculum Dei cum hominibus [*Apc 21:3*], et praesertim *templum* sanctum, quod in lapideis sanctuariis repraesentatum a Sanctis Patribus laudatur, et in Liturgia non immerito assimilatur Civitati sanctae, novae Ierusalem.[1] In ipsa enim tamquam lapides vivi *[9]* his in terris aedificamur [*1 Pt 2:5*]. Quam sanctam civitatem Ioannes contemplatur, in renovatione mundi descendentem de caelis a Deo, paratam sicut sponsam ornatam viro suo [*Apc 21:1s*].

Often the Church has also been called the *building* of **4110**
God [*1 Cor 3:9*]. The Lord himself compared himself to the stone that the builders rejected but that was made into the cornerstone [*Mt 21:42 par.; cf. Acts 4:11; 1 Pet 2:7; Ps 118:22*]. On this foundation the Church is built by the apostles [*cf. 1 Cor 3:11*], and from it the Church receives durability and consolidation.

This edifice has many names to describe it: the house of God [*1 Tim 3:15*] in which dwells his *family*; the household of God in the Spirit [*Eph 2:19–22*]; the dwelling place of God among men [*Rev 21:3*]; and, especially, the holy *temple*. This temple, symbolized in places of worship built out of stone, is praised by the holy Fathers and, not without reason, is compared in the liturgy to the Holy City, the New Jerusalem.[1] As living stones, we here on earth are built into it [*1 Pet 2:5*]. John contemplates this holy city coming down from heaven at the renewal of the world as a bride made ready and adorned for her husband [*Rev 21:1f.*].

Ecclesia etiam, "quae sursum est Ierusalem" et "mater nostra" appellatur [*Gal 4:26; cf. Apc 12:17*], describitur ut *sponsa* immaculata Agni immaculati [*Apc 19:7; 21:2, 9; 22:17*], quam Christus "dilexit, et seipsum tradidit pro ea, ut illam sanctificaret" [*Eph 5:26*], quam sibi foedere indissolubili sociavit et indesinenter "nutrit et fovet" [*Eph 5:29*], et quam mundatam sibi voluit coniunctam et in dilectione ac fidelitate subditam [*cf. Eph 5:24*], quam tandem bonis caelestibus in aeternum cumulavit, ut Dei

The Church, further, "that Jerusalem which is above" **4111**
is also called "our mother" [*Gal 4:26; cf. Rev 12:17*]. She is described as the spotless *spouse* of the spotless Lamb [*Rev 19:7; 21:2, 9; 22:17*], whom Christ "loved and for whom he delivered himself up that he might sanctify her" [*Eph 5:26*], whom he unites to himself by an unbreakable covenant, and whom he unceasingly "nourishes and cherishes" [*Eph 5:29*], and whom, once purified, he willed to be cleansed and joined to himself, subject

*4110 [1] Cf. Origen, *In Matthaeum* 16, 21 (PG 13:1443C / E. Klostermann: GChSch 40:546); Tertullian, *Adversus Marcionem* III, 7 (PL 2:357C / CSEL 47/III:386 / E. Kroymann: CpChL 1 [1954]: 516). For the liturgical documents, cf. *Sacramentarium Gregorianum*: "God, who from the entire assembly of the saints make for thyself an eternal dwelling place ..." (Deus, qui ex omni coaptatione sanctorum aeternum tibi condis habitaculum ...: PL 78:160B / L. C. Mohlberg, *Liber Sacramentorum Romanae Ecclesiae* [Rome, 1960], 111, XC); hymn, "Urbs Ierusalem beata" in the monastic breviary and "Coelestis urbs Ierusalem" in the Roman breviary.

et Christi erga nos caritatem, quae omnem scientiam superat, comprehendamus [*cf. Eph 3:19*].

Dum vero his in terris Ecclesia peregrinatur a Domino [*cf. 2 Cor 5:6*], tamquam exsulem se habet, ita ut quae sursum sunt quaerat et sapiat, ubi Christus est in dextera Dei sedens, ubi vita Ecclesiae abscondita est cum Christo in Deo, donec cum Sponso suo appareat in gloria [*cf. Col 3:1–4*].

**4112** 7. Dei Filius, in natura humana Sibi unita, morte et resurrectione sua mortem superando, hominem redemit et in novam creaturam transformavit [*cf. Gal 6:15; 2 Cor 5:17*]. Communicando enim Spiritum suum, fratres suos, ex omnibus gentibus convocatos, tamquam corpus suum mystice constituit.

In corpore illo vita Christi in credentes diffunditur, qui Christo passo atque glorificato, per sacramenta arcano ac reali modo uniuntur.[1] Per baptismum enim Christo conformamur: "Etenim in uno Spiritu omnes nos in unum corpus baptizati sumus" [*1 Cor 12:13*]. Quo sacro ritu consociatio cum morte et resurrectione Christi repraesentatur et efficitur: "Consepulti enim sumus cum Illo per baptismum in mortem"; si autem "complantati facti sumus similitudini mortis Eius: simul et resurrectionis erimus" [*Rm 6:4s*]. In fractione panis eucharistici de Corpore Domini realiter participantes, ad communionem cum Eo ac inter nos elevamur. "Quoniam unus panis, unum corpus multi sumus, omnes, qui de uno pane participamus" [*1 Cor 10:17*]. Ita nos omnes *[10]* membra illius Corporis efficimur [*cf. 1 Cor 12:27*], "singuli autem alter alterius membra" [*Rm 12:5*].

**4113** Sicut vero omnia corporis humani membra, licet multa sint, unum tamen corpus efformant, ita fideles in Christo [*cf. 1 Cor 12:12*]. Etiam in aedificatione corporis Christi diversitas viget membrorum et officiorum. Unus est Spiritus, qui varia sua dona, secundum divitias suas atque ministeriorum necessitates, ad Ecclesiae utilitatem dispertit [*cf. 1 Cor 12:1–11*].

Inter quae dona praestat gratia Apostolorum, quorum auctoritati ipse Spiritus etiam charismaticos subdit [*cf. 1 Cor 14*]. Idem Spiritus per se suaque virtute atque interna membrorum connexione corpus unificans, caritatem inter fideles producit et urget. Unde, si quid patitur unum membrum, compatiuntur omnia membra; sive si unum membrum honoratur, congaudent omnia membra [*cf. 1 Cor 12:26*].

to him in love and fidelity [*cf. Eph 5:24*], and whom, finally, he filled with heavenly gifts for all eternity, in order that we may know the love of God and of Christ for us, a love that surpasses all knowledge [*cf. Eph 3:19*].

The Church, while on earth she journeys in a foreign land away from the Lord [*cf. 2 Cor 5:6*], is like an exile. She seeks and experiences those things that are above, where Christ is seated at the right hand of God, where the life of the Church is hidden with Christ in God until she appears in glory with her Spouse [*cf. Col 3:1–4*].

7. In the human nature united to himself, the Son of God, by overcoming death through his own death and Resurrection, redeemed man and remolded him into a new creation [*cf. Gal 6:15; 2 Cor 5:17*]. By communicating his Spirit, Christ made his brothers, called together from all nations, mystically the components of his own Body.

In that Body the life of Christ is poured into the believers who, through the sacraments, are united in a hidden and real way to Christ who suffered and was glorified.[1] Through baptism we are formed in the likeness of Christ: "For in one Spirit we were all baptized into one body" [*1 Cor 12:13*]. In this sacred rite a oneness with Christ's death and Resurrection is both symbolized and brought about: "For we were buried with him by means of baptism into death"; and if "we have been united with him in the likeness of his death, we shall be so in the likeness of his resurrection also" [*Rom 6:4f.*]. Really partaking of the body of the Lord in the breaking of the eucharistic bread, we are taken up into communion with him and with one another. "Because the bread is one, we though many, are one body, all of us who partake of the one bread" [*1 Cor 10:17*]. In this way all of us are made members of his Body [*cf. 1 Cor 12:27*], "but severally members one of another" [*Rom 12:5*].

As all the members of the human body, though they are many, form one body, so also are the faithful in Christ [*cf. 1 Cor 12:12*]. Also, in the building up of Christ's Body, various members and functions have their part to play. There is only one Spirit, who, according to his own richness and the needs of the ministries, gives his different gifts for the welfare of the Church [*cf. 1 Cor 12:1–11*].

What has a special place among these gifts is the grace of the apostles to whose authority the Spirit himself subjected even those who were endowed with charisms [*cf. 1 Cor 14*]. Giving the body unity through himself and through his power and inner joining of the members, this same Spirit produces and urges love among the believers. From all this it follows that if one member endures anything, all the members co-endure it, and if one member is honored, all the members together rejoice [*cf. 1 Cor 12:26*].

*4112 [1] Cf. Thomas Aquinas, *Summa theologiae* III, q. 62, a. 5 ad 1 (Editio Leonina 12:27a).

Huius corporis Caput est Christus. Ipse est imago Dei invisibilis, in Eoque condita sunt universa. Ipse est ante omnes et omnia in Ipso constant. Ipse est caput corporis quod est Ecclesia. Ipse est principium, primogenitus ex mortuis, ut sit in omnibus primatum tenens [*cf. Col 1:15–18*]. Magnitudine virtutis suae caelestibus et terrestribus dominatur, et supereminenti perfectione et operatione sua totum corpus gloriae suae divitiis replet [*cf. Eph 1:18–23*].[1]

The Head of this Body is Christ. He is the image of the invisible God, and in him all things came into being. He is before all creatures, and in him all things hold together. He is the Head of the Body which is the Church. He is the beginning, the firstborn from the dead, that in all things he might have the first place [*cf. Col 1:15–18*]. By the greatness of his power, he rules the things in heaven and the things on earth, and with his all-surpassing perfection and way of acting, he fills the whole Body with the riches of his glory [*cf. Eph 1:18–23*].[1] **4114**

Omnia membra Ei conformari oportet, donec Christus formetur in eis [*cf. Gal 4:19*]. Quapropter in vitae Eius mysteria adsumimur, cum Eo configurati, commortui et conresuscitati, donec cum Eo conregnemus [*cf. Phil 3:21; 2 Tim 2:11; Eph 2:6; Col 2:12; etc.*]. In terris adhuc peregrinantes, Eiusque vestigia in tribulatione et persecutione prementes, Eius passionibus tamquam corpus Capiti consociamur, Ei compatientes, ut cum Eo conglorificemur [*cf. Rm 8:17*].

All the members ought to be molded in the likeness of him, until Christ be formed in them [*cf. Gal 4:19*]. For this reason we, who have been made to conform with him, who have died with him and risen with him, are taken up into the mysteries of his life, until we will reign together with him [*cf. Phil 3:21; 2 Tim 2:11; Eph 2:6; Col 2:12, etc.*]. On earth, still as pilgrims in a strange land, tracing in trial and in oppression the paths he trod, we are made one with his sufferings like the body is one with the head, suffering with him, that with him we may be glorified [*cf. Rom 8:17*]. **4115**

Ex Eo "totum corpus, per nexus et coniunctiones subministratum et constructum, crescit in augmentum Dei" [*Col 2:19*]. Ipse in corpore suo, scilicet Ecclesia, dona ministrationum iugiter disponit, quibus Ipsius virtute nobis invicem ad salutem servitia praestamus, ut veritatem facientes in caritate, crescamus in Illum per omnia, qui est Caput nostrum [*cf. Eph 4:11–16 gr.*].

From him "the whole body, supplied and built up by joints and ligaments, attains a growth that is of God [*Col 2:19*]. He continually distributes in his Body, that is, in the Church, gifts of ministries in which, by his own power, we serve each other unto salvation so that, carrying out the truth in love, we might through all things grow unto him who is our Head [*cf. Eph 4:11–16, Gk.*].

Ut autem in Illo incessanter renovemur [*cf. Eph 4:23*], dedit nobis de Spiritu suo, qui unus et idem in Capite et in membris exsistens, totum corpus ita vivificat, unificat et movet, ut Eius officium a *[11]* sanctis Patribus comparari potuerit cum munere, quod principium vitae seu anima in corpore humano adimplet.[1]

In order that we might be unceasingly renewed in him [*cf. Eph 4:23*], he has shared with us his Spirit, who, existing as one and the same being in the Head and in the members, gives life to, unifies, and moves through the whole Body. This he does in such a way that his work could be compared by the holy Fathers with the function that the principle of life, that is, the soul, fulfills in the human body.[1] **4116**

Christus vero diligit Ecclesiam ut sponsam suam, exemplar factus viri diligentis uxorem suam ut corpus suum [*cf. Eph 5:25–28*]; ipsa vero Ecclesia subiecta est Capiti suo [*ib. 23s*]. "Quia in Ipso inhabitat omnis plenitudo divinitatis corporaliter" [*Col 2:9*], Ecclesiam, quae corpus et plenitudo Eius est, divinis suis donis replet [*cf. Eph 1:22s*], ut ipsa protendat et perveniat ad omnem plenitudinem Dei [*cf. Eph 3:19*].

Christ loves the Church as his bride, having become the model of a man loving his wife as his body [*cf. Eph 5:25–28*]; the Church, indeed, is subject to her Head [*Eph 5:23f.*]. "Because in him dwells all the fullness of the Godhead bodily" [*Col 2:9*], he fills the Church, which is his Body and his fullness, with his divine gifts [*cf. Eph 1:22f.*], so that she may expand and reach all the fullness of God [*cf. Eph 3:19*]. **4117**

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***4114** [1] Cf. Pius XII, encyclical *Mystici corporis*, June 29, 1943 (AAS 35 [1943]: 208).

***4116** [1] Cf. Leo XIII, encyclical *Divinum illud*, May 9, 1897 (ASS 29 [1896/1897]: 650; * 3328); Pius XII, encyclical *Mystici corporis* (AAS 35 [1943]: 219f.; *3808); Augustine, *Sermones* 268, 2 (PL 38:1232), and elsewhere; John Chrysostom, *In Ephes*, hom. 9, 3 (PG 62:72); Didymus of Alexandria, *De trinitate* II, 1 (PG 39:449f.); Thomas Aquinas, *In Col 1, 18*, lectio 5: "As one body is constituted by the unity of the soul, so the Church is constituted by the unity of the Spirit ..." (Sicut constituitur unum corpus ex unitate animae, ita Ecclesia ex unitate Spiritus ...: Editio Vivès 4 [Paris, 1876], 387a).

**4118** 8. Unicus Mediator Christus Ecclesiam suam sanctam, fidei, spei et caritatis communitatem his in terris ut compaginem visibilem constituit et indesinenter sustentat,[1] qua veritatem et gratiam ad omnes diffundit. Societas autem organis hierarchicis instructa et mysticum Christi Corpus, coetus adspectabilis et communitas spiritualis, Ecclesia terrestris et Ecclesia caelestibus bonis ditata, non ut duae res considerandae sunt, sed unam realitatem complexam efformant, quae humano et divino coalescit elemento.[2]

Ideo ob non mediocrem analogiam incarnati Verbi mysterio assimilatur. Sicut enim natura assumpta Verbo divino ut vivum organum salutis, Ei indissolubiliter unitum, inservit, non dissimili modo socialis compago Ecclesiae Spiritui Christi, eam vivificanti, ad augmentum corporis inservit [*cf. Eph 4:16*].[3]

8. Christ, the one Mediator, established and continually sustains here on earth his holy Church, the community of faith, hope, and charity, as an entity with visible delineation[1] through which he communicated truth and grace to all. But, the society structured with hierarchical organs and the Mystical Body of Christ are not to be considered as two realities, nor are the visible assembly and the spiritual community, nor the earthly Church and the Church enriched with heavenly things; rather they form one complex reality that coalesces from a divine and a human element.[2]

For this reason, by no weak analogy, it is compared to the mystery of the incarnate Word. As the assumed nature inseparably united to him serves the divine Word as a living organ of salvation, so, in a similar way, does the visible social structure of the Church serve the Spirit of Christ, who vivifies her, in the building up of the body [*cf. Eph 4:16*].[3]

**4119** Haec est unica Christi Ecclesia, quam in Symbolo unam, sanctam, catholicam et apostolicam profitemur,[1] quam Salvator noster, post resurrectionem suam Petro pascendam tradidit [*Io 21:17*], eique ac ceteris Apostolis diffundendam et regendam commisit [*cf. Mt 28:18–20*], et in perpetuum ut "columnam et firmamentum veritatis" *[12]* erexit [*1 Tim 3:15*].

Haec Ecclesia, in hoc mundo ut societas constituta et ordinata, subsistit in Ecclesia catholica, a successore Petri et Episcopis in eius communione gubernata,[2] licet extra eius compaginem elementa plura sanctificationis et veritatis inveniantur, quae ut dona Ecclesiae Christi propria, ad unitatem catholicam impellunt.

This is the one Church of Christ that in the Creed is professed as one, holy, catholic, and apostolic,[1] which our Savior, after his Resurrection, commissioned Peter to shepherd [*Jn 21:17*] and him and the other apostles to extend and direct with authority [*cf. Mt 28:18–20*], which he erected for all ages as "the pillar and mainstay of the truth" [*1 Tim 3:15*].

This Church, constituted and organized in the world as a society, subsists in the Catholic Church, which is governed by the successor of Peter and by the bishops in communion with him,[2] although many elements of sanctification and of truth are found outside of her visible structure. These elements, as gifts belonging to the Church of Christ, are forces impelling toward catholic unity.

**4120** Sicut autem Christus opus redemptionis in paupertate et persecutione perfecit, ita Ecclesia ad eamdem viam ingrediendam vocatur, ut fructus salutis hominibus communicet. Christus Iesus, "cum in forma Dei esset, ... semetipsum exinanivit, formam servi accipiens" [*Phil 2:6*] et propter nos "egenus factus est, cum esset dives" [*2 Cor 8:9*]: ita Ecclesia, licet ad missionem suam exsequendam humanis opibus indigeat, non ad gloriam terrestrem quaerendam erigitur, sed ad humilitatem et abnegationem etiam exemplo suo divulgandas.

Just as Christ carried out the work of redemption in poverty and persecution, so the Church is called to follow the same route that she might communicate the fruits of salvation to men. Christ Jesus, "though he was by nature God ... emptied himself, taking the nature of a slave" [*Phil 2:6*], and "being rich, became poor" [*2 Cor 8:9*] for our sakes. Thus, the Church, although she needs human resources to carry out her mission, is not set up to seek earthly glory, but to proclaim, even by her own example, humility and self-sacrifice.

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*4118 [1] Leo XIII, encyclical *Sapientiae christianae*, January 10, 1890 (ASS 22 [1889/1890]: 392); encyclical *Satis cognitum*, June 29, 1896 (ASS 28 [1895/1896]: 710, 724–27; * 3300); Pius XII, encyclical *Mystici corporis* (AAS 35 [1943]: 199f.).

[2] Cf. Pius XII, encyclical *Mystici corporis* (AAS 35 [1943]: 221f.; *3809–3811); encyclical *Humani generis*, August 12, 1950 (AAS 42 [1950]: 571).

[3] Leo XIII, encyclical *Satis cognitum* (ASS 28 [1895/1896]: 713; *3304).

*4119 [1] Cf. the Apostles' Creed (*10–13); the Niceno-Constantinopolitan Creed (*150); included in the Tridentine Profession of Faith (*1862, 1868).

[2] The formula "Sancta (catholica apostolica) Romana Ecclesia" is also found in the Tridentine Profession of Faith (as cited above) and in Vatican Council I, sess. 3, April 24, 1870, Dogmatic Constitution on the Catholic Faith *Dei Filius*, chap. 1 (*3001).

Christus a Patre missus est "evangelizare pauperibus, ... sanare contritos corde" [*Lc 4:18*], "quaerere et salvum facere quod perierat" [*Lc 19:10*]: similiter Ecclesia omnes infirmitate humana afflictos amore circumdat, imo in pauperibus et patientibus imaginem Fundatoris sui pauperis et patientis agnoscit, eorum inopiam sublevare satagit, et Christo in eis inservire intendit. Dum vero Christus, "sanctus, innocens, impollutus" [*Hbr 7:26*], peccatum non novit [*2 Cor 5:21*], sed sola delicta populi repropitiare venit [*cf. Hbr 2:17*], Ecclesia in proprio sinu peccatores complectens, sancta simul et semper purificanda, poenitentiam et renovationem continuo prosequitur.

"Inter persecutiones mundi et consolationes Dei peregrinando procurrit"[1] Ecclesia, crucem et mortem Domini annuntians, donec veniat [*cf. 1 Cor 11:26*]. Virtute autem Domini resuscitati roboratur, ut afflictiones et difficultates suas, internas pariter et extrinsecas, patientia et caritate devincat, et mysterium Eius, licet sub umbris, fideliter tamen in mundo revelet, donec in fine lumine pleno manifestabitur.

Christ was sent by the Father "to bring good news to the poor, to heal the contrite of heart" [*Lk 4:18*], "to seek and to save what was lost" [*Lk 19:10*]. Similarly, the Church encompasses with love all who are afflicted with human suffering and in the poor and afflicted sees the image of her poor and suffering Founder. She does all she can to relieve their need, and in them she strives to serve Christ. While Christ, holy, innocent, and undefiled [*Heb 7:26*], knew nothing of sin [*2 Cor 5:21*], but came to expiate only the sins of the people [*cf. Heb 2:17*], the Church, embracing in her bosom sinners, at the same time holy and always in need of being purified, always follows the way of penance and renewal.

The Church, "like a stranger in a foreign land, presses forward amid the persecutions of the world and the consolations of God,[1] announcing the Cross and death of the Lord until he comes" [*cf. 1 Cor 11:26*]. By the power of the risen Lord, she is given strength that she might, in patience and in love, overcome her sorrows and her challenges, both within herself and from without, and that she might reveal to the world, faithfully though darkly, the mystery of her Lord until, in the end, it will be manifested in full light. **4121**

## Caput II

### De populo Dei

9. In omni quidem tempore et in omni gente Deo acceptus est quicumque timet Eum et operatur iustitiam [*cf. Act 10:35*], Placuit tamen Deo homines non singulatim, quavis mutua connexione seclusa, *[13]* sanctificare et salvare, sed eos in populum constituere, qui in veritate Ipsum agnosceret Ipsique sancte serviret. Plebem igitur israeliticam Sibi in populum elegit, quocum foedus instituit et quem gradatim instruxit, Sese atque propositum voluntatis suae in eius historia manifestando eumque Sibi sanctificando.

Haec tamen omnia in praeparationem et figuram contigerunt foederis illius novi et perfecti, in Christo feriendi, et plenioris revelationis per Ipsum Dei Verbum carnem factum tradendae. "Ecce dies veniunt, dicit Dominus, et feriam domui Israel et domui Iuda foedus novum ... Dabo legem meam in visceribus eorum, et in corde eorum scribam eam, et ero eis in Deum, et ipsi erunt Mihi in populum ... Omnes enim cognoscent Me, a minimo usque ad maximum, ait Dominus" [*Ier 31:31–34*].

Quod foedus novum Christus instituit, novum scilicet testamentum in suo sanguine [*cf. 1 Cor 11:25*], ex Iudaeis

## Chapter II

### On the People of God

9. At all times and in every race God has given welcome to whosoever fears him and does what is right [*Acts 10:35*]. God, however, does not make men holy and save them merely as individuals, without bond or link between one another. Rather has it pleased him to bring men together as one people, a people that acknowledges him in truth and serves him in holiness. He therefore chose the race of Israel as a people unto himself. With it he set up a covenant. Step by step he taught and prepared this people, making known in its history both himself and the decree of his will and making it holy unto himself. **4122**

All these things, however, were done by way of preparation and as a figure of that new and perfect covenant which was to be ratified in Christ and of that fuller revelation which was to be given through the Word of God himself made flesh. "Behold the days shall come, says the Lord, and I will make a new covenant with the House of Israel, and with the house of Judah.... I will give my law in their bowels, and I will write it in their heart, and I will be their God, and they shall be my people.... For all of them shall know me, from the least of them even to the greatest, says the Lord" [*Jer 31:31–34*].

Christ instituted this new covenant, the new testament, that is to say, in his Blood [*cf. 1 Cor 11:25*], calling

*4121 [1] Augustine, *De civitate Dei* XVIII, 51, 2 (PL 41:614 / B. Dombart and A. Kalb: CpChL 48 [1955]: 650).

ac gentibus plebem vocans, quae non secundum carnem sed in Spiritu ad unitatem coalesceret, essetque novus Populus Dei. Credentes enim in Christum, renati non ex semine corruptibili, sed incorruptibili per verbum Dei vivi [*cf. 1 Pt 1:23*], non ex carne sed ex aqua et Spiritu Sancto [*cf. Io 3:5s*], constituuntur tandem "genus electum, regale sacerdotium, gens sancta, populus acquisitionis ... qui aliquando non populus, nunc autem populus Dei" [*1 Pt 2:9s*].

**4123** Populus ille messianicus habet pro capite Christum, "qui traditus est propter delicta nostra et resurrexit propter iustificationem nostram" [*Rm 4:25*], et nunc nomen quod est super omne nomen adeptus, gloriose regnat in caelis. Habet pro conditione dignitatem libertatemque filiorum Dei, in quorum cordibus Spiritus Sanctus sicut in templo inhabitat. Habet pro lege mandatum novum diligendi sicut ipse Christus dilexit nos [*cf. Io 13:34*]. Habet tandem pro fine Regnum Dei, ab ipso Deo in terris inchoatum, ulterius dilatandum, donec in fine saeculorum ab Ipso etiam consummetur, cum Christus apparuerit, vita nostra [*cf. Col 3:4*], et "ipsa creatura liberabitur a servitute corruptionis in libertatem gloriae filiorum Dei" [*Rm 8:21*].

Itaque populus ille messianicus, quamvis universos homines actu non comprehendat, et non semel ut pusillus grex appareat, pro toto tamen genere humano firmissimum est germen unitatis, spei et salutis. A Christo in communionem vitae, caritatis et veritatis constitutus, ab Eo etiam ut instrumentum redemptionis omnium adsumitur, et tamquam lux mundi et sal terrae [*cf. Mt 5:13–16*], ad universum mundum emittitur.

**4124** Sicut vero Israel secundum carnem, qui in deserto peregrinabatur, Dei Ecclesia iam appellatur [*2 Esr 13:1; cf. Nm 20:4; Dt 23:1–8*] *[14]*, ita novus Israel qui in praesenti saeculo incedens, futuram eamque manentem civitatem inquirit [*cf. Hbr 13:14*], etiam Ecclesia Christi nuncupatur [*cf. Mt 16:18*], quippe quam Ipse sanguine suo acquisivit [*cf. Act 20:28*], suo Spiritu replevit, aptisque mediis unionis visibilis et socialis instruxit.

Deus congregationem eorum qui in Iesum, salutis auctorem et unitatis pacisque principium, credentes aspiciunt, convocavit et constituit Ecclesiam, ut sit universis et singulis sacramentum visibile huius salutiferae unitatis.[1] Ad universas regiones extendenda, in historiam hominum intrat, dum tamen simul tempora et fines populorum transcendit. Per tentationes vero et tribulationes procedens Ecclesia virtute gratiae Dei sibi a Domino promissae confortatur, ut in infirmitate carnis

together a people made up of Jew and Gentile, making them one, not according to the flesh, but in the Spirit. This was to be the new people of God. For those who believe in Christ, who are reborn, not from a perishable, but from an imperishable seed through the word of the living God [*cf. 1 Pet 1:23*], not from the flesh, but from water and the Holy Spirit [*cf. Jn 3:5f.*], are finally established as "a chosen race, a royal priesthood, a holy nation, a purchased people ... who in times past were not a people, but are now the people of God" [*1 Pet 2:9f.*].

That messianic people has Christ for its head, "who was delivered up for our sins, and rose again for our justification" [*Rom 4:25*], and now, having won a name that is above all names, reigns in glory in heaven. The state of this people is that of the dignity and freedom of the sons of God, in whose hearts the Holy Spirit dwells as in his temple. Its law is the new commandment to love as Christ loved us [*cf. Jn 13:34*]. Its end is the kingdom of God, which has been begun by God himself on earth and which is to be further extended until it is brought to perfection by him at the end of time, when Christ, our life [*cf. Col 3:4*], shall appear and "creation itself will be delivered from its slavery to corruption into the freedom of the glory of the sons of God" [*Rom 8:21*].

So it is that that messianic people, although it does not actually include all men and at times may look like a small flock, is nonetheless a lasting and sure seed of unity, hope, and salvation for the whole human race. Established by Christ as a communion of life, charity, and truth, it is also used by him as an instrument for the redemption of all and is sent forth into the whole world as the light of the world and the salt of the earth [*cf. Mt 5:13–16*].

Israel according to the flesh, which wandered as an exile in the desert, was already called the Church of God [*Neh 13:1; cf. Num 20:4; Deut 23:1–8*]. So, likewise, the new Israel that while living in this present age goes in search of a future and abiding city [*cf. Heb 13:14*] is called the Church of Christ [*cf. Mt 16:18*]. For he has bought it for himself with his blood [*cf. Acts 20:28*], has filled it with his Spirit, and provided it with those means that befit it as a visible and social union.

God gathered together as one all those who in faith look upon Jesus as the author of salvation and the source of unity and peace and established them as the Church that for each and all she may be the visible sacrament of this saving unity.[1] While she transcends all limits of time and confines of race, the Church is destined to extend to all regions of the earth and so enters into the history of mankind. Moving forward through trial and tribulation, the Church is strengthened by the power of

*4124 [1] Cf. Cyprian, letter 69, 6: "The indissoluble sacrament of unity" (inseparabile unitatis sacramentum: PL 3:1142B / CSEL 3/II:754).

a perfecta fidelitate non deficiat, sed Domini sui digna sponsa remaneat, et sub actione Spiritus Sancti, seipsam renovare non desinat, donec per crucem perveniat ad lucem, quae nescit occasum.

God's grace, which was promised to her by the Lord, so that in the weakness of the flesh she may not waver from perfect fidelity but remain a bride worthy of her Lord and, moved by the Holy Spirit, may never cease to renew herself, until through the Cross she arrives at the light that knows no setting.

10. Christus Dominus, Pontifex ex hominibus assumptus [*cf. Hbr 5:1–5*] novum populum "fecit regnum et sacerdotes Deo et Patri suo" [*Apc 1:6; cf. 5:9s*]. Baptizati enim, per regenerationem et Spiritus Sancti unctionem consecrantur in domum spiritualem et sacerdotium sanctum, ut per omnia opera hominis christiani spirituales offerant hostias, et virtutes annuntient Eius qui de tenebris eos vocavit in admirabile lumen suum [*cf. 1 Pt 2:4–10*]. Ideo universi discipuli Christi, in oratione perseverantes et collaudantes Deum [*cf. Act 2:42–47*], seipsos hostiam viventem, sanctam, Deo placentem exhibeant [*cf. Rm 12:1*], ubique terrarum de Christo testimonium perhibeant, atque poscentibus rationem reddant de ea, quae in eis est, spe vitae aeternae [*cf. 1 Pt 3:15*].

10. Christ the Lord, High Priest taken from among men [*cf. Heb 5:1–5*], made the new people "a kingdom and priests to God the Father" [*Rev 1:6; cf. 5:9f.*]. The baptized, by regeneration and the anointing of the Holy Spirit, are consecrated as a spiritual house and a holy priesthood, in order that through all those works that are those of the Christian man they may offer spiritual sacrifices and proclaim the power of him who has called them out of darkness into his marvelous light [*cf. 1 Pet 2:4–10*]. Therefore, all the disciples of Christ, persevering in prayer and praising God [*cf. Acts 2:42–47*], should present themselves as a living sacrifice, holy and pleasing to God [*cf. Rom 12:1*]. Everywhere on earth they must bear witness to Christ and give an answer to those who seek an account of that hope of eternal life which is in them [*cf. 1 Pet 3:15*]. **4125**

Sacerdotium autem commune fidelium et sacerdotium ministeriale seu hierarchicum, licet essentia et non gradu tantum differant, ad invicem tamen ordinantur; unum enim et alterum suo peculiari modo de uno Christi sacerdotio participant.[1] Sacerdos quidem ministerialis, potestate sacra qua gaudet, populum sacerdotalem efformat ac regit, sacrificium eucharisticum in persona Christi conficit illudque nomine totius populi Deo offert; fideles vero, vi regalis sui sacerdotii, in *[15]* oblationem Eucharistiae concurrunt,[2] illudque in sacramentis suscipiendis, in oratione et gratiarum actione, testimonio vitae sanctae, abnegatione et actuosa caritate exercent.

Though they differ from one another in essence and not only in degree, the common priesthood of the faithful and the ministerial or hierarchical priesthood are nonetheless interrelated: each of them in its own special way is a participation in the one priesthood of Christ.[1] The ministerial priest, by the sacred power he enjoys, teaches and rules the priestly people; acting in the person of Christ, he makes present the eucharistic sacrifice and offers it to God in the name of all the people. But the faithful, in virtue of their royal priesthood, join in the offering of the Eucharist.[2] They likewise exercise that priesthood in receiving the sacraments, in prayer and thanksgiving, in the witness of a holy life, and by self-denial and active charity. **4126**

11. Indoles sacra et organice exstructa communitatis sacerdotalis et per sacramenta et per virtutes ad actum deducitur. Fideles per baptismum in Ecclesia incorporati, ad cultum religionis christianae charactere deputantur et, in filios Dei regenerati, fidem quam a Deo per Ecclesiam acceperunt coram hominibus profiteri tenentur.[1]

Sacramento confirmationis perfectius Ecclesiae vinculantur, speciali Spiritus Sancti robore ditantur, sicque ad fidem tamquam veri testes Christi verbo

11. It is through the sacraments and the exercise of the virtues that the sacred nature and organic structure of the priestly community is brought into operation. Incorporated in the Church through baptism, the faithful are destined by the baptismal character for the worship of the Christian religion; reborn as sons of God, they must confess before men the faith they have received from God through the Church.[1] **4127**

They are more perfectly bound to the Church by the sacrament of confirmation, and the Holy Spirit endows them with special strength so that they are more strictly

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***4126** [1] Cf. Pius XII, address *Magnificate Dominum*, November 2, 1954 (AAS 46 [1954]: 669): encyclical *Mediator Dei*, November 20, 1947 (AAS 39 [1947]: 555; *3851).

[2] Cf. Pius XI, encyclical *Miserentissimus Redemptor*, May 8, 1928 (AAS 20 [1928]: 171f.); Pius XII, address *Vous nous avez*, September 22, 1956 (AAS 48 [1956]: 714).

***4127** [1] Cf. Thomas Aquinas, *Summa theologiae* III, q. 63, a. 2 (Editio Leonina 12:31–34).

et opere simul diffundendam et defendendam arctius obligantur.[2]

Sacrificium eucharisticum, totius vitae christianae fontem et culmen, participantes, divinam Victimam Deo offerunt atque seipsos cum Ea;[3] ita tum oblatione tum sacra communione, non promiscue sed alii aliter, omnes in liturgica actione partem propriam agunt. Porro corpore Christi in sacra synaxi refecti, unitatem Populi Dei, quae hoc augustissimo sacramento apte significatur et mirabiliter efficitur, modo concreto exhibent.

**4128** Qui vero ad sacramentum poenitentiae accedunt, veniam offensionis Deo illatae ab Eius misericordia obtinent et simul reconciliantur cum Ecclesia, quam peccando vulneraverunt, et quae eorum conversioni caritate, exemplo, precibus adlaborat.

Sacra infirmorum unctione atque oratione presbyterorum Ecclesia tota aegrotantes Domino patienti et glorificato commendat, ut eos alleviet et salvet [*cf. Iac 5:14–16*], immo eos hortatur ut sese Christi passioni et morti libere sociantes [*cf. Rm 8:17; Col 1:24; 2 Tim 2:11s; 1 Pt 4:13*], ad bonum Populi Dei conferant.

Iterum, qui inter fideles sacro Ordine insigniuntur, ad Ecclesiam verbo et gratia Dei pascendam, Christi nomine instituuntur.

Tandem coniuges christiani, virtute matrimonii sacramenti, quo mysterium unitatis et fecundi amoris inter Christum et Ecclesiam significant atque participant [*cf. Eph 5:32*], se invicem in vita coniugali necnon *[16]* prolis susceptione et educatione ad sanctitatem adiuvant, adeoque in suo vitae statu et ordine proprium suum in Populo Dei donum habent [*cf. 1 Cor 7:7*].[1] Ex hoc enim connubio procedit familia, in qua nascuntur novi societatis humanae cives, qui per Spiritus Sancti gratiam, ad Populum Dei saeculorum decursu perpetuandum, baptismo in filios Dei constituuntur. In hac velut Ecclesia domestica parentes verbo et exemplo sint pro filiis suis primi fidei praecones, et vocationem unicuique propriam, sacram vero peculiari cura, foveant oportet.

obliged to spread and defend the faith, both by word and by deed, as true witnesses of Christ.[2]

Taking part in the eucharistic sacrifice, which is the fount and apex of the whole Christian life, they offer the Divine Victim to God and offer themselves along with it.[3] Thus both by reason of the offering and through Holy Communion, all take part in this liturgical service, not indeed, all in the same way, but each in that way which is proper to himself. Strengthened in Holy Communion by the body of Christ, they then manifest in a concrete way that unity of the people of God which is suitably signified and wondrously brought about by this most august sacrament.

Those who approach the sacrament of penance obtain pardon from the mercy of God for the offense committed against him and are at the same time reconciled with the Church, which they have wounded by their sins and which by charity, example, and prayer seeks their conversion.

By the sacred anointing of the sick and the prayer of her priests, the whole Church commends the sick to the suffering and glorified Lord, asking that he may lighten their suffering and save them [*cf. James 5:14–16*]; she exhorts them, moreover, to contribute to the welfare of the whole people of God by associating themselves freely with the Passion and death of Christ [*cf. Rom 8:17; Col 1:24; 2 Tim 2:11f.; 1 Pet 4:13*].

Those of the faithful who are consecrated by holy orders are appointed to feed the Church in Christ's name with the word and the grace of God.

Finally, Christian spouses, in virtue of the sacrament of matrimony, whereby they signify and partake of the mystery of that unity and fruitful love which exists between Christ and his Church [*cf. Eph 5:32*], help each other to attain to holiness in their married life and in the rearing and education of their children. By reason of their state and rank in life, they have their own special gift among the people of God [*cf. 1 Cor 7:7*].[1] From the wedlock of Christians there comes the family, in which new citizens of human society are born, who by the grace of the Holy Spirit received in baptism are made children of God, thus perpetuating the people of God through the centuries. The family is, so to speak, the domestic church. In it parents should, by their word and example, be the first preachers of the faith to their children; they should encourage them in the vocation that is proper to each of them, fostering with special care vocation to a sacred state.

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*4127 [2] Cf. Cyril of Jerusalem, *Catecheses* 17: on the Holy Spirit, II, 35–37 (PG 33:1009–12); Nicholas Cabasilas, *Life in Christ* III: on the utility of chrism (PG 150:569–80); Thomas Aquinas, *Summa theologiae* III, q. 65, a. 3; q. 72, a. 1; a. 5 (Editio Leonina 12:59f., 125f., 130f.).

[3] Cf. Pius XII, encyclical *Mediator Dei*, November 20, 1947 (AAS 39 [1947], especially 552f.).

*4128 [1] 1 Cor 7:7: "Each one has his own special gift (ἴδιον χάρισμα) from God, one of one kind and one of another." Cf. Augustine, *De dono perseverantiae* 14, no. 37: "Not only is continence a gift from God, but also the chastity of the spouses" (Non tantum continentia Dei donum est, sed coniugatorum etiam castitas: PL 45:1015f.).

Tot ac tantis salutaribus mediis muniti, christifideles omnes, cuiusvis conditionis ac status, ad perfectionem sanctitatis qua Pater ipse perfectus est, sua quisque via, a Domino vocantur.

Fortified by so many and such powerful means of salvation, all the faithful, whatever their condition or state, are called by the Lord, each in his own way, to that perfect holiness whereby the Father himself is perfect. **4129**

12. Populus Dei sanctus de munere quoque prophetico Christi participat, vivum Eius testimonium maxime per vitam fidei ac caritatis diffundendo, et Deo hostiam laudis offerendo, fructum labiorum confitentium nomini Eius [*cf. Hbr 13:15*].

Universitas fidelium, qui unctionem habent a Sancto [*cf. 1 Io 2:20, 27*], in credendo falli nequit, atque hanc suam peculiarem proprietatem mediante supernaturali sensu fidei totius populi manifestat, cum "ab Episcopis usque ad extremos laicos fideles"[1] universalem suum consensum de rebus fidei et morum exhibet. Illo enim sensu fidei, qui a Spiritu veritatis excitatur et sustentatur, Populus Dei sub ductu sacri magisterii, cui fideliter obsequens, iam non verbum hominum, sed vere accipit verbum Dei [*cf. 1 Th 2:13*], semel traditae sanctis fidei [*cf. Iud 3*], indefectibiliter adhaeret, recto iudicio in eam profundius penetrat eamque in vita plenius applicat.

12. The holy people of God shares also in Christ's prophetic office; it spreads abroad a living witness to him, especially by means of a life of faith and charity and by offering to God a sacrifice of praise, the tribute of lips that give praise to his name [*cf. Heb 13:15*]. **4130**

The entire body of the faithful, anointed as they are by the Holy One [*cf. 1 Jn 2:20, 27*], cannot err in matters of belief. They manifest this special property by means of the whole peoples' supernatural discernment in matters of faith when "from the bishops down to the last of the lay faithful"[1] they show universal agreement in matters of faith and morals. That discernment in matters of faith is aroused and sustained by the Spirit of truth. It is exercised under the guidance of the sacred teaching authority, in faithful and respectful obedience to which the people of God accepts that which is not just the word of men but truly the word of God [*cf. 1 Thess 2:13*]. Through it, the people of God adheres unwaveringly to the faith given once and for all to the saints [*cf. Jude 3*], penetrates it more deeply with right thinking, and applies it more fully in its life.

Idem praeterea Spiritus Sanctus non tantum per sacramenta et ministeria Populum Dei sanctificat et ducit eumque virtutibus ornat, sed dona sua "dividens singulis prout vult" [*1 Cor 12:11*], inter omnis ordinis fideles distribuit gratias quoque speciales, quibus illos aptos et promptos reddit ad suscipienda varia opera vel officia, pro renovatione et ampliore aedificatione Ecclesiae proficua, secundum illud: "Unicuique datur manifestatio Spiritus ad utilitatem" [*1 Cor 12:7*]. Quae charismata, sive clarissima, sive etiam simpliciora et latius diffusa, cum sint necessitatibus Ecclesiae apprime accommodata et utilia, cum gratiarum *[17]* actione ac consolatione accipienda sunt.

It is not only through the sacraments and the ministries of the Church that the Holy Spirit sanctifies and leads the people of God and enriches it with virtues, but, "allotting his gifts to everyone according as he wills" [*1 Cor 12:11*], he distributes special graces among the faithful of every rank. By these gifts he makes them fit and ready to undertake the various tasks and offices that contribute toward the renewal and building up of the Church, according to the words of the apostle: "The manifestation of the Spirit is given to everyone for profit" [*1 Cor 12:7*]. These charisms, whether they be the more outstanding or the more simple and widely diffused, are to be received with thanksgiving and consolation for they are perfectly suited to and useful for the needs of the Church. **4131**

Dona autem extraordinaria non sunt temere expetenda, neque praesumptuose ab eis sperandi sunt fructus operarum apostolicarum; sed iudicium de eorum genuinitate et ordinato exercitio ad eos pertinet, qui in Ecclesia praesunt, et quibus speciatim competit, non Spiritum exstinguere, sed omnia probare et quod bonum est tenere [*cf. 1 Th 5:12, 19–21*].

Extraordinary gifts, however, are not to be sought after rashly, nor are the fruits of apostolic labor to be presumptuously expected from their use; but judgment as to their genuineness and proper use belongs to those who are appointed leaders in the Church, to whose special competence it belongs, not indeed to extinguish the Spirit, but to test all things and hold fast to that which is good [*cf. 1 Thess 5:12, 19–21*].

13. Ad novum Populum Dei cuncti vocantur homines. Quapropter hic populus, unus et unicus manens, ad universum mundum et per omnia saecula est dilatandus, ut propositum adimpleatur voluntatis Dei, qui naturam

13. All men are called to belong to the new people of God. Wherefore this people, while remaining one and only one, is to be spread throughout the whole world and must exist in all ages, so that the decree of God's **4132**

*4130 [1] Cf. Augustine, *De praedestinatione sanctorum* 14, no. 27 (PL 44:980).

humanam in initio condidit unam, filiosque suos, qui erant dispersi, in unum tandem congregare statuit [*cf. Io 11:52*]. Ad hoc enim misit Deus Filium suum, quem constituit heredem universorum [*cf. Hbr 1:2*], ut sit Magister, Rex et Sacerdos omnium, Caput novi et universalis populi filiorum Dei. Ad hoc tandem misit Deus Spiritum Filii sui, Dominum et Vivificantem, qui pro tota Ecclesia et singulis universisque credentibus principium est congregationis et unitatis in doctrina Apostolorum et communione, fractione panis et orationibus [*cf. Act 2:42, gr.*].

will may be fulfilled. In the beginning God made human nature one and decreed that all his children, scattered as they were, would finally be gathered together as one [*cf. Jn 11:52*]. It was for this purpose that God sent his Son, whom he appointed heir of all things [*cf. Heb 1:2*], that he might be teacher, king, and priest of all, the head of the new and universal people of the sons of God. For this, too, God sent the Spirit of his Son as Lord and Life-giver. He it is who brings together the whole Church and each and every one of those who believe and who is the wellspring of their unity in the teaching of the apostles and in fellowship, in the breaking of bread and in prayers [*cf. Acts 2:42, Gk.*].

**4133** Omnibus itaque gentibus terrae inest unus Populus Dei, cum ex omnibus gentibus mutuetur suos cives, Regni quidem indolis non terrestris, sed caelestis. Cuncti enim per orbem sparsi fideles cum ceteris in Spiritu Sancto communicant, et sic "qui Romae sedet, Indos scit membrum suum esse".[1]

It follows that though there are many nations, there is but one people of God, which takes its citizens from every race, making them citizens of a kingdom that is of a heavenly rather than of an earthly nature. All the faithful, scattered though they be throughout the world, are in communion with each other in the Holy Spirit, and, so, he who dwells in Rome "knows that the people of India are his members".[1]

Cum autem Regnum Christi de hoc mundo non sit [*cf. Io 18:36*], ideo Ecclesia seu Populus Dei, hoc Regnum inducens, nihil bono temporali cuiusvis populi subtrahit, sed e contra facultates et copias moresque populorum, quantum bona sunt, fovet et assumit, assumendo vero purificat, roborat et elevat. Memor est enim se cum illo Rege colligere debere, Cui gentes in hereditatem datae sunt [*cf. Ps 2:8*], et in Cuius civitatem dona et munera adducunt [*cf. Ps 71:10; Is 60:4–7; Apc 21:24*]. Hic universalitatis character, qui Populum Dei condecorat, ipsius Domini donum est, quo catholica Ecclesia efficaciter et perpetuo tendit ad recapitulandam totam humanitatem cum omnibus bonis eius, sub Capite Christo, in unitate Spiritus Eius.[2]

Since the kingdom of Christ is not of this world [*cf. Jn 18:36*], the Church or people of God in establishing that kingdom takes nothing away from the temporal welfare of any people. On the contrary, she fosters and takes to herself, insofar as they are good, the ability, riches, and customs in which the genius of each people expresses itself. Taking them to herself, she purifies, strengthens, elevates, and ennobles them. The Church in this is mindful that she must bring together the nations for that king to whom they were given as an inheritance [*cf. Ps 2:8*] and to whose city they bring gifts and offerings [*cf. Ps 72:10; Is 60:4–7; Rev 21:24*]. This characteristic of universality that adorns the people of God is a gift from the Lord himself. By reason of it, the Catholic Church strives constantly and with due effect to bring all humanity and all its possessions back to its source in Christ, with him as its head and united in his Spirit.[2]

**4134** Vi huius catholicitatis, singulae partes propria dona ceteris partibus et toti Ecclesiae afferunt, ita ut totum et singulae partes augeantur ex *[18]* omnibus invicem communicantibus et ad plenitudinem in unitate conspirantibus. Inde fit ut Populus Dei non tantum ex diversis populis congregetur, sed etiam in seipso ex variis ordinibus confletur. Adest enim inter membra eius diversitas, sive secundum officia, dum aliqui sacro ministerio in bonum fratrum suorum funguntur, sive

In virtue of this catholicity, each individual part contributes through its special gifts to the good of the other parts and of the whole Church. Through the common sharing of gifts and through the common effort to attain fullness in unity, the whole and each of the parts receive increase. Not only, then, is the people of God made up of different peoples, but in its inner structure also it is composed of various ranks. This diversity among its members arises either by reason of their duties,

*4133 [1] Cf. John Chrysostom, *In Johannem*, hom. 65, 1 (PG 59:361).

[2] Cf. Irenaeus of Lyon, *Adversus haereses* III, 16, no. 6; III, 22, nos. 1–3 (PG 7:925C–926A, 955C–958A / W. W. Harvey [Cambridge, 1857], 2:87f., 121–23 / SC 211:310–14, 430–38).

secundum condicionem et vitae ordinationem, dum plures in statu religioso, arctiore via ad sanctitatem tendentes, fratres exemplo suo stimulant.

Inde etiam in ecclesiastica communione legitime adsunt Ecclesiae particulares, propriis traditionibus fruentes, integro manente primatu Petri Cathedrae, quae universo caritatis coetui praesidet,[1] legitimas varietates tuetur et simul invigilat ut particularia, nedum unitati noceant, ei potius inserviant.

Inde denique inter diversas Ecclesiae partes vincula intimae communionis quoad divitias spirituales, operarios apostolicos et temporalia subsidia. Ad communicandum enim bona vocantur membra Populi Dei, et de singulis etiam Ecclesiis valent verba Apostoli: "Unusquisque, sicut accepit gratiam, in alterutrum illam administrates, sicut boni dispensatores multiformis gratiae Dei" [*1 Pt 4:10*].

Ad hanc igitur catholicam Populi Dei unitatem, quae pacem universalem praesignat et promovet, omnes vocantur homines, ad eamque variis modis pertinent vel ordinantur sive fideles catholici, sive alii credentes in Christo, sive denique omnes universaliter homines, gratia Dei ad salutem vocati.

14. Ad fideles ergo catholicos imprimis Sancta Synodus animum vertit. Docet autem, Sacra Scriptura et Traditione innixa, Ecclesiam hanc peregrinantem necessariam esse ad salutem. Unus enim Christus est Mediator ac via salutis, qui in Corpore suo, quod est Ecclesia, praesens nobis fit; Ipse autem necessitatem fidei et baptismi expressis verbis inculcando [*cf. Mc 16:16; Io 3:5*], necessitatem Ecclesiae, in quam homines per baptismum tamquam per ianuam intrant, simul confirmavit. Quare illi homines salvari non possent, qui Ecclesiam Catholicam a Deo per Iesum Christum ut necessariam esse conditam non ignorantes, tamen vel in eam intrare, vel in eadem perseverare noluerint.

Illi plene Ecclesiae societati incorporantur, qui Spiritum Christi habentes, integram eius ordinationem omniaque media salutis in ea instituta accipiunt, et in eiusdem compage visibili cum Christo, eam per Summum Pontificem atque Episcopos regente, iunguntur, vinculis *[19]* nempe professionis fidei, sacramentorum et ecclesiastici regiminis ac communionis. Non salvatur tamen, licet Ecclesiae incorporetur, qui in caritate non

as is the case with those who exercise the sacred ministry for the good of their brethren, or by reason of their condition and state of life, as is the case with those many who enter the religious state and, tending toward holiness by a narrower path, stimulate their brethren by their example.

Moreover, within the Church particular Churches hold a rightful place; these Churches retain their own traditions, without in any way opposing the primacy of the Chair of Peter, which presides over the whole assembly of charity[1] and protects legitimate differences, while at the same time assuring that such differences do not hinder unity but rather contribute toward it.

Between all the parts of the Church there remains a bond of close communion whereby they share spiritual riches, apostolic workers, and temporal resources. For the members of the people of God are called to share these goods in common, and of each of the Churches the words of the apostle hold good: "According to the gift that each has received, administer it to one another as good stewards of the manifold grace of God" [*1 Pet 4:10*].

All men are called to be part of this catholic unity of **4135** the people of God which in promoting universal peace presages it. And there belong to or are related to it in various ways the Catholic faithful, all who believe in Christ, and indeed the whole of mankind, for all men are called by the grace of God to salvation.

14. This sacred council wishes to turn its attention **4136** firstly to the Catholic faithful. Basing itself upon Sacred Scripture and tradition, it teaches that the Church, now sojourning on earth as an exile, is necessary for salvation. Christ, present to us in his Body, which is the Church, is the one Mediator and the unique way of salvation. In explicit terms he himself affirmed the necessity of faith and baptism [*cf. Mk 16:16; Jn 3:5*] and thereby affirmed also the necessity of the Church, for through baptism as through a door men enter the Church. Whosoever, therefore, knowing that the Catholic Church was made necessary by God through Jesus Christ, would refuse to enter or to remain in her could not be saved.

They are fully incorporated in the society of the Church **4137** who, possessing the Spirit of Christ, accept her entire system and all the means of salvation given to her and are united with her as part of her visible bodily structure and through her with Christ, who rules her through the supreme pontiff and the bishops. The bonds that bind men to the Church in a visible way are profession of faith, the sacraments, and ecclesiastical government and

*4134 [1] Cf. Ignatius of Antioch, *Letter to the Romans*, preface (Funk 1:252 / SC 10:106–8).

perseverans, in Ecclesiae sinu "corpore" quidem, sed non "corde" remanet.[1]

Memores autem sint omnes Ecclesiae filii condicionem suam eximiam non propriis meritis, sed peculiari gratiae Christi esse adscribendam; cui si cogitatione, verbo et opere non respondent, nedum salventur, severius iudicabuntur.[2]

**4138** Catechumeni qui, Spiritu Sancto movente, explicita voluntate ut Ecclesiae incorporentur expetunt, hoc ipso voto cum ea coniunguntur; quos iam ut suos dilectione curaque complectitur Mater Ecclesia.

**4139** 15. Cum illis qui, baptizati, christiano nomine decorantur, integram autem fidem non profitentur vel unitatem communionis sub Successore Petri non servant, Ecclesia semetipsam novit plures ob rationes coniunctam.[1]

Sunt enim multi, qui sacram Scripturam ut normam credendi et vivendi in honore habent sincerumque zelum religiosum ostendunt, amanter credunt in Deum Patrem omnipotentem et in Christum, Filium Dei Salvatorem,[2] baptismo signantur, quo Christo coniunguntur, imo et alia sacramenta in propriis Ecclesiis vel communitatibus ecclesiasticis agnoscunt et recipiunt. Plures inter illos et episcopatu gaudent, Sacram Eucharistiam celebrant necnon pietatem erga Deiparam Virginem fovent.[3] Accedit orationum aliorumque beneficiorum spiritualium communio; imo vera quaedam in Spiritu Sancto coniunctio, quippe qui donis et gratiis etiam in illis sua virtute sanctificante operatur, et quosdam illorum usque ad sanguinis effusionem roboravit.

Ita Spiritus in cunctis Christi discipulis desiderium actionemque suscitat, ut omnes, modo a Christo statuto, in uno grege sub uno Pastore pacifice uniantur.[4] *[20]* Quod ut obtineat, Ecclesia Mater precari, sperare et agere non desinit, filiosque ad purificationem et renovationem

communion. He is not saved, however, who, though part of the body of the Church, does not persevere in charity. He remains indeed in the bosom of the Church, but, as it were, only in a "bodily" manner and not "in his heart".[1]

All the Church's children should remember that their exalted status is to be attributed, not to their own merits, but to the special grace of Christ. If they fail, moreover, to respond to that grace in thought, word, and deed, not only shall they not be saved, but they will be the more severely judged.[2]

Catechumens who, moved by the Holy Spirit, seek with explicit intention to be incorporated into the Church are by that very intention joined with her. With love and solicitude Mother Church already embraces them as her own.

15. The Church recognizes that in many ways she is linked with those who, being baptized, are honored with the name of Christian, though they do not profess the faith in its entirety or do not preserve unity of communion with the successor of Peter.[1]

For there are many who honor Sacred Scripture, taking it as a norm of belief and a pattern of life, and who show a sincere zeal. They lovingly believe in God the Father Almighty and in Christ, the Son of God and Savior.[2] They are consecrated by baptism, in which they are united with Christ. They also recognize and accept other sacraments within their own Churches or Ecclesiastical Communities. Many of them rejoice in the episcopate, celebrate the Holy Eucharist, and cultivate devotion toward the Virgin Mother of God.[3] They also share with us in prayer and other spiritual benefits. Likewise, we can say that in some real way they are joined with us in the Holy Spirit, for to them, too, he gives his gifts and graces whereby he is operative among them with his sanctifying power. Some, indeed, he has strengthened to the extent of the shedding of their blood.

In all of Christ's disciples the Spirit arouses the desire to be peacefully united, in the manner determined by Christ, as one flock under one shepherd, and he prompts them to pursue this end.[4] Mother Church never ceases to pray, hope, and work that this may come about. She

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*4137 [1] Cf. Augustine, *De baptismo contra Donatistas* V, 28, no. 39: "It is certainly clear that when inside and outside the Church is said, we must think of in the heart not in the body" (Certe manifestum est, id quod dicitur, in Ecclesia intus est et foris, in corde, non in corpore cogitandum: PL 43:197 / CSEL 51:296$_{24-26}$). Cf. ibid., III, 19, no. 26; V, 18, no. 24 (PL 43:152, 189 / CSEL 51:218, 283): *In Evangelium Iohannis*, tract. 61, no. 2 (PL 35:1800 / R. Willems: CpChL 36 [1954]: 481), and elsewhere.

[2] Cf. Lk 12:48: "To whom much has been given, much will be expected" (παντὶ δὲ ᾧ ἐδόθη πολύ, πολὺ ζητηθήσεται). Cf. also Mt 5:19f.; 7:21f.; 25:41–46; Jas 2:14.

*4139 [1] Cf. Leo XIII, apostolic letter *Praeclara gratulationis*, June 20, 1894 (ASS 26 [1893/1894]: 707).

[2] Cf. Leo XIII, encyclical *Satis cognitum*, June 29, 1896 (ASS 28 [1895/1896]: 738); encyclical *Caritatis studium*, July 25, 1898 (ASS 31 [1898/1899]: 11); Pius XII, radio message *Nell'alba*, December 24, 1941 (AAS 34 [1942]: 21).

[3] Cf. Pius XI, encyclical *Rerum orientalium*, September 8, 1928 (AAS 20 [1928]: 287); Pius XII, encyclical *Orientalis ecclesiae*, April 9, 1944 (AAS 36 [1944]: 137).

[4] Cf. instruction of the Holy Office of December 20, 1949 (AAS 42 [1950]: 142).

exhortatur, ut signum Christi super faciem Ecclesiae clarius effulgeat.

16. Ii tandem qui Evangelium nondum acceperunt, ad Populum Dei diversis rationibus ordinantur.[1]

In primis quidem populus ille cui data fuerunt testamenta et promissa et ex quo Christus ortus est secundum carnem [*cf. Rm 9:4s*], populus secundum electionem carissimus propter patres: sine poenitentia enim sunt dona et vocatio Dei [*cf. Rm 11:28s*].

Sed propositum salutis et eos amplectitur, qui Creatorem agnoscunt, inter quos imprimis Musulmanos, qui fidem Abrahae se tenere profitentes, nobiscum Deum adorant unicum, misericordem, homines die novissimo iudicaturum.

Neque ab aliis, qui in umbris et imaginibus Deum ignotum quaerunt, ab huiusmodi Deus ipse longe est, cum det omnibus vitam et inspirationem et omnia [*cf. Act 17:25–28*], et Salvator velit omnes homines salvos fieri [*cf. 1 Tim 2:4*]. Qui enim Evangelium Christi Eiusque Ecclesiam sine culpa ignorantes, Deum tamen sincero corde quaerunt, Eiusque voluntatem per conscientiae dictamen agnitam, operibus adimplere, sub gratiae influxu, conantur, aeternam salutem consequi possunt.[2]

Nec divina Providentia auxilia ad salutem necessaria denegat his qui sine culpa ad expressam agnitionem Dei nondum pervenerunt et rectam vitam non sine divina gratia assequi nituntur. Quidquid enim boni et veri apud illos invenitur, ab Ecclesia tamquam praeparatio evangelica aestimatur[3] et ab Illo datum qui illuminat omnem hominem, ut tandem vitam habeat.

At saepius homines, a Maligno decepti, evanuerunt in cogitationibus suis, et commutaverunt veritatem Dei in mendacium, servientes creaturae magis quam Creatori [*cf. Rm 1:21, 25*] vel sine Deo viventes ac morientes in hoc mundo, extremae desperationi exponuntur. Quapropter ad gloriam Dei et salutem istorum omnium promovendam, Ecclesia, memor mandati Domini dicentis: "Praedicate Evangelium omni creaturae" [*Mc 16:16*], missiones fovere sedulo curat.

17. Sicut enim Filius missus est a Patre, et Ipse Apostolos misit [*cf. Io 20:21*], dicens: "Euntes ergo docete omnes gentes, baptizantes eos in nomine Patris et Filii et Spiritus Sancti, docentes eos servare *[21]* omnia quaecumque mandavi vobis. Et ecce Ego vobiscum sum omnibus diebus usque ad consummationem saeculi"

exhorts her children to purification and renewal so that the sign of Christ may shine more brightly over the face of the earth.

16. Finally, those who have not yet received the **4140** gospel are related in various ways to the people of God.[1]

In the first place, we must recall the people to whom the testament and the promises were given and from whom Christ was born according to the flesh [*cf. Rom 9:4f.*]. On account of their fathers, this people remains most dear to God, for God does not repent of the gifts he makes or of the calls he issues [*cf. Rom 11:28f.*].

But the plan of salvation also includes those who acknowledge the Creator. In the first place among these there are the Muslims, who, professing to hold the faith of Abraham, along with us adore the one and merciful God, who on the Last Day will judge mankind.

Nor is God far distant from those who in shadows and images seek the unknown God, for it is he who gives to all men life and breath and all things [*cf. Acts 17:25–28*] and as Savior wills that all men be saved [*cf. 1 Tim 2:4*]. Those also can attain to salvation who through no fault of their own do not know the gospel of Christ or his Church, yet sincerely seek God and moved by grace strive by their deeds to do his will as it is known to them through the dictates of conscience.[2]

Nor does divine providence deny the helps necessary for salvation to those who, without blame on their part, have not yet arrived at an explicit knowledge of God and with his grace strive to live a good life. Whatever good or truth is found among them is looked upon by the Church as a preparation for the gospel.[3] She knows that it is given by him who enlightens all men so that they may finally have life.

But often men, deceived by the Evil One, have become vain in their reasonings and have exchanged the truth of God for a lie, serving the creature rather than the Creator [*cf. Rom 1:21, 25*]. Or some there are who, living and dying in this world without God, are exposed to final despair. Wherefore, to promote the glory of God and procure the salvation of all of these, and mindful of the command of the Lord, "Preach the gospel to every creature" [*Mk 16:16*], the Church fosters the missions with care and attention.

17. As the Son was sent by the Father [*cf. Jn 20:21*], **4141** so he too sent the apostles, saying: "Go, therefore, make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days even to the

*4140 [1] Cf. Thomas Aquinas, *Summa theologiae* III, q. 8, a. 3 ad 1 (Editio Leonina 11:129b).
[2] Cf. letter of the Holy Office to the archbishop of Boston, August 8, 1949 (*3869–3872).
[3] Cf. Eusebius of Caesarea, *Praeparatio Evangelica* 1, 1 (PG 21:28AB / K. Mras and E. des Places: GChSch 43/I [1982]: 8).

[*Mt 28:18–20*]. Quod solemne Christi mandatum annuntiandi veritatem salutarem Ecclesia ab Apostolis recepit adimplendum usque ad ultimum terrae [*cf. Act 1:8*]. Unde sua facit verba Apostoli: "Vae ... mihi est si non evangelizavero!" [*1 Cor 9:16*], ideoque in mittendis praeconibus indesinenter pergit, usquedum novellae Ecclesiae plene constituantur atque opus evangelizandi et ipsae continuent.

A Spiritu Sancto enim ad cooperandum compellitur, ut propositum Dei, qui Christum principium salutis pro universo mundo constituit, effectu compleatur. Praedicando Evangelium, Ecclesia audientes ad fidem confessionemque fidei allicit, ad baptismum disponit, a servitute erroris eripit, eosque Christo incorporat, ut per caritatem in Illum usque ad plenitudinem crescant. Opera autem sua efficit ut quidquid boni in corde menteque hominum vel in propriis ritibus et culturis populorum seminatum invenitur, non tantum non pereat, sed sanetur, elevetur et consummetur ad gloriam Dei, confusionem daemonis et beatitudinem hominis.

Cuilibet discipulo Christi onus fidei disseminandae pro parte sua incumbit.[1] Sed si quilibet credentes baptizare potest, sacerdotis tamen est aedificationem Corporis sacrificio eucharistico perficere, adimplendo verba Dei per prophetam: "Ab ortu solis usque ad occasum magnum est nomen meum in gentibus, et in omni loco sacrificatur et offertur nomini meo oblatio munda" [*Mal 1:11*].[2]

Ita autem simul orat et laborat Ecclesia, ut in Populum Dei, Corpus Domini et Templum Spiritus Sancti, totius mundi transeat plenitudo, et in Christo, omnium Capite, reddatur universorum Creatori ac Patri omnis honor et gloria.

## Caput III

### De constitutione hierarchica Ecclesiae et in specie de episcopatu

**4142** 18. Christus Dominus, ad Populum Dei pascendum semperque augendum, in Ecclesia sua varia ministeria instituit, quae ad bonum totius Corporis tendunt. Ministri enim, qui sacra potestate pollent, fratribus *[22]* suis

consummation of the world" [*Mt 28:18–20*]. The Church has received this solemn mandate of Christ to proclaim the saving truth from the apostles and must carry it out to the very ends of the earth [*cf. Acts 1:8*]. Wherefore she makes the words of the apostle her own: "Woe to me, if I do not preach the Gospel" [*1 Cor 9:16*] and continues unceasingly to send heralds of the gospel until such time as the infant churches are fully established and can themselves continue the work of evangelizing.

For the Church is compelled by the Holy Spirit to do her part that God's plan may be fully realized, whereby he has constituted Christ as the source of salvation for the whole world. By the proclamation of the gospel, she prepares her hearers to receive and profess the faith. She gives them the dispositions necessary for baptism, snatches them from the slavery of error and of idols, and incorporates them in Christ so that through charity they may grow up into full maturity in Christ. Through her work, whatever good is in the minds and hearts of men, whatever good lies latent in the religious practices and cultures of diverse peoples, is not only saved from destruction but is also cleansed, raised up, and perfected unto the glory of God, the confusion of the devil, and the happiness of man.

The obligation of spreading the faith is imposed on every disciple of Christ, according to his state.[1] Although, however, all the faithful can baptize, the priest alone can complete the building up of the Body in the eucharistic sacrifice. Thus are fulfilled the words of God, spoken through his prophet: "From the rising of the sun until the going down thereof my name is great among the Gentiles, and in every place a clean oblation is sacrificed and offered up in my name" [*Mal 1:11*].[2]

In this way the Church both prays and labors in order that the entire world may become the people of God, the Body of the Lord, and the Temple of the Holy Spirit and that in Christ, the Head of all, all honor and glory may be rendered to the Creator and Father of the Universe.

## Chapter III

### The Hierarchical Structure of the Church and in Particular the Episcopate

18. For the nurturing and constant growth of the people of God, Christ the Lord instituted in his Church a variety of ministries, which work for the good of the whole body. For those ministers, who are endowed with

*4141 [1] Cf. Benedict XV, apostolic letter *Maximum illud* (AAS 11 [1919]: 440, especially 451–54); Pius XI, encyclical *Rerum ecclesiae* (AAS 18 [1926]: 68f.); Pius XII, encyclical *Fidei donum*, April 21, 1957 (AAS 49 [1957]: 236f.).

[2] Cf. *Didache* 14 (Funk 1:32 / SC 248:192); Justin, *Dialogue with Trypho the Jew* 41 (PG 6:564); Irenaeus of Lyon, *Adversus haereses* IV, 17, no. 5 (PG 7:1023 / W.W. Harvey [Cambridge, 1857], 2:199f. / SC 100/II:590–94); Council of Trent, sess. 22, September 17, 1562, Doctrine on the Sacrifice of the Mass, chap. 1 (*1742).

inserviunt, ut omnes qui de Populo Dei sunt, ideoque vera dignitate christina gaudent, ad eumdem finem libere et ordinatim conspirantes, ad salutem perveniant.

Haec Sacrosancta Synodus, Concilii Vaticani primi vestigia premens, cum eo docet et declarat Iesum Christum Pastorem aeternum sanctam aedificasse Ecclesiam, missis Apostolis sicut Ipse missus erat a Patre [*cf. Io 20:21*]; quorum successores, videlicet Episcopos, in Ecclesia sua usque ad consummationem saeculi pastores esse voluit. Ut vero Episcopatus ipse unus et indivisus esset, beatum Petrum ceteris Apostolis praeposuit in ipsoque instituit perpetuum ac visibile unitatis fidei et communionis principium et fundamentum.[1] Quam doctrinam de institutione, perpetuitate, vi ac ratione sacri Primatus Romani Pontificis deque eius infallibili Magisterio, Sacra Synodus cunctis fidelibus firmiter credendam rursus proponit, et in eodem incepto pergens, doctrinam de Episcopis, successoribus Apostolorum, qui cum successore Petri, Christi Vicario[2] ac totius Ecclesiae visibili Capite, domum Dei viventis regunt, coram omnibus profiteri et declarare constituit.

sacred power, serve their brethren, so that all who are of the people of God, and therefore enjoy a true Christian dignity, working toward a common goal freely and in an orderly way, may arrive at salvation.

This sacred council, following closely in the footsteps of the First Vatican Council, with that council teaches and declares that Jesus Christ, the eternal Shepherd, established his holy Church, having sent forth the apostles as he himself had been sent by the Father [*cf. Jn 20:21*]; and he willed that their successors, namely the bishops, should be shepherds in his Church even to the consummation of the world. And in order that the episcopate itself might be one and undivided, he placed blessed Peter over the other apostles and instituted in him a permanent and visible source and foundation of unity of faith and communion.[1] And all this teaching about the institution, the perpetuity, the meaning, and reason for the sacred primacy of the Roman pontiff and of his infallible Magisterium, this sacred council again proposes to be firmly believed by all the faithful. Continuing in that same undertaking, this council is resolved to declare and proclaim before all men the doctrine concerning bishops, the successors of the apostles, who together with the successor of Peter, the vicar of Christ,[2] the visible head of the whole Church, govern the house of the living God.

19. Dominus Iesus, precibus ad Patrem fusis, vocans ad Se quos voluit Ipse, duodecim constituit ut essent cum Illo et ut mitteret eos praedicare Regnum Dei [*cf. Mc 3:13–19; Mt 10:1–42*]; quos Apostolos [*cf. Lc 6:13*] ad modum collegii seu coetus stabilis instituit, cui ex iisdem electum Petrum praefecit [*cf. Io 21:15–17*]. Eos ad filios Israel primum et ad omnes gentes misit [*cf. Rm 1:16*], ut suae participes potestatis, omnes populos discipulos Ipsius facerent, eosque sanctificarent et gubernarent [*cf. Mt 28:16–20; Mc 16:15; Lc 24:45–48; Io 20:21–23*], sicque Ecclesiam propagarent, eamque sub ductu Domini ministrando pascerent, omnibus diebus usque ad consummationem saeculi [*cf. Mt 28:20*]. In qua missione die Pentecostes plene confirmati sunt [*cf. Act 2:1–26*] secundum promissum Domini: "Accipietis virtutem supervenientis Spiritus Sancti in vos, et eritis Mihi testes in Ierusalem, et in omni Iudaea et Samaria, et usque ad ultimum terrae" [*Act 1:8*]. Apostoli autem praedicando ubique Evangelium [*cf. Mc 16:20*], ab audientibus Spiritu Sancto operante acceptum, Ecclesiam congregant universalem, quam Dominus in Apostolis condidit *[23]* et supra beatum Petrum, eorum principem, aedificavit,

19. The Lord Jesus, after praying to the Father, calling **4143** to himself those whom he desired, appointed twelve to be with him and whom he would send to preach the kingdom of God [*cf. Mk 3:13–19; Mt 10:1–42*]; and these apostles [*cf. Lk 6:13*] he formed after the manner of a college or a stable group, over which he placed Peter chosen from among them [*cf. Jn 21:15–17*]. He sent them first to the children of Israel and then to all nations [*cf. Rom 1:16*], so that as sharers in his power they might make all peoples his disciples and sanctify and govern them [*cf. Mt 28:16–20; Mk 16:15; Lk 24:45–48; Jn 20:21–23*] and thus spread his Church and, by ministering to her under the guidance of the Lord, direct her all days even to the consummation of the world [*cf. Mt 28:20*]. And in this mission they were fully confirmed on the day of Pentecost [*cf. Acts 2:1–26*] in accordance with the Lord's promise: "You shall receive power when the Holy Spirit comes upon you, and you shall be witnesses for me in Jerusalem, and in all Judea and in Samaria, and even to the very ends of the earth" [*Acts 1:8*]. And the apostles, by preaching the gospel everywhere [*cf. Mk 16:20*], and it being accepted by their hearers under the influence of

*4142 [1] Cf. Vatican Council I, sess. 4, Dogmatic Constitution on the Church of Christ, *Pastor aeternus*, foreword (*3050f.).

[2] Cf. Council of Florence (1439), Decree for the Greeks *Laetentur caeli* (*1307); Vatican Council I, Dogmatic Constitution on the Church of Christ *Pastor aeternus*, chap. 3 (*3059).

ipso summo angulari lapide Christo Iesu [*cf. Apc 21:14; Mt 16:18; Eph 2:20*].[1]

the Holy Spirit, gather together the universal Church, which the Lord established on the apostles and built upon blessed Peter, their chief, Christ Jesus himself being the supreme cornerstone [*cf. Rev 21:14; Mt 16:18; Eph 2:20*].[1]

**4144** 20. Missio illa divina, a Christo Apostolis concredita, ad finem saeculi erit duratura [*cf. Mt 28:20*], cum Evangelium, ab eis tradendum, sit in omne tempus pro Ecclesia totius vitae principium. Quapropter Apostoli, in hac societate hierachice ordinata, de instituendis successoribus curam egerunt.

Non solum enim varios adiutores in ministerio habuerunt,[1] sed ut missio ipsis concredita post eorum mortem continuaretur, cooperatoribus suis immediatis, quasi per modum testamenti, demandaverunt munus perficiendi et confirmandi opus ab ipsis inceptum,[2] commendantes illis ut attenderent universo gregi, in quo Spiritus Sanctus eos posuit pascere Ecclesiam Dei [*cf. Act 20:28*]. Constituerunt itaque huius modi viros ac deinceps ordinationem dederunt, ut cum decessissent, ministerium eorum alii viri probati exciperent.[3] Inter varia illa ministeria quae inde a primis temporibus in Ecclesia exercentur, teste traditione, praecipuum locum tenet munus illorum qui, in episcopatum constituti, per successionem ab initio decurrentem,[4] apostolici seminis traduces habent.[5] Ita, ut testatur S. Irenaeus, per eos qui ab Apostolis instituti sunt Episcopi et successores eorum usque ad nos, traditio apostolica in toto mundo manifestatur[6] et custoditur.[7]

Episcopi igitur communitatis ministerium cum adiutoribus *[24]* presbyteris et diaconis susceperunt,[8] loco Dei praesidentes gregi,[9] cuius sunt pastores, ut doctrinae magistri, sacri cultus sacerdotes, gubernationis ministri.[10] Sicut autem permanet munus a Domino singulariter

20. That divine mission, entrusted by Christ to the apostles, will last until the end of the world [*cf. Mt 28:20*], since the gospel they are to teach is for all time the source of all life for the Church. And for this reason the apostles, appointed as rulers in this society, took care to appoint successors.

For they not only had helpers in their ministry,[1] but also, in order that the mission assigned to them might continue after their death, they passed on to their immediate cooperators, as it were, in the form of a testament, the duty of confirming and finishing the work begun by themselves,[2] recommending to them that they attend to the whole flock in which the Holy Spirit placed them to shepherd the Church of God [*cf. Acts 20:28*]. They therefore appointed such men and gave them the order that, when they should have died, other approved men would take up their ministry.[3] Among those various ministries that, according to tradition, were exercised in the Church from the earliest times, the chief place belongs to the office of those who, appointed to the episcopate, by a succession running from the beginning,[4] are passers-on of the apostolic seed.[5] Thus, as St. Irenaeus testifies, through those who were appointed bishops by the apostles, and through their successors down to our own time, the apostolic tradition is manifested[6] and preserved.[7]

Bishops, therefore, with their helpers, the priests and deacons, have taken up the service of the community,[8] presiding in place of God over the flock,[9] whose shepherds they are, as teachers for doctrine, priests for sacred worship, and ministers for governing.[10] And just

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*4143 [1] Cf. *Liber Sacramentorum S. Gregorii*, Preface for the Feast of St. Matthew and St. Thomas (PL 78:51, 152); cf. Cod. Vat. lat. 3548, fol. 18; Hilary of Poitiers, *In Psalmos* 67, 10 (PL 9:450 / CSEL 22:286); Jerome, *Adversus Jovinianum* I, 26 (PL 23:247A); Augustine, *In Psalmos* 86, 4 (PL 37:1103); Gregory I the Great, *Moralia in Iob* XXVIII, 5 (PL 76:455f.); Primasius, *In Apocalypsim* V, 21 (PL 68:924BC / W. Adams: CpChL 92 [1985]: 290); Paschasius Radbertus, *In Matheo* VIII, 16 (PL 120:561 / B. Paulus: CpChL.CM 56 [1984]: 805f.). Cf. Leo XIII, letter *Et sane*, December 17, 1888 (ASS 21 [1888]: 321).

*4144 [1] Cf. Acts 6:2–6; 11:30; 13:1; 14:23; 20:17; 1 Thess 5:12f.; Phil 1:1; Col 4:11, and elsewhere.

[2] Cf. Acts 20:25–27; 2 Tim 4:6f., seen in conjunction with 1 Tim 5:22; 2 Tim 2:2; Tit 1:5; Clement of Rome, *Letter to the Corinthians*, no. 44, 3 (Funk 1:156 / SC 167:172).

[3] Clement of Rome, *Letter to the Corinthians*, no. 44, 2 (Funk 1:154f. / SC 167:172).

[4] Cf. Tertullian, *De praescriptione haereticorum* 32 (PL 2:52f. / R.\F. Refoulé: CpChL 1 [1954]: 212 / CSEL 70:39f.); frequently also in Ignatius of Antioch.

[5] Cf. Tertullian, ibid. (PL 2:53 / CpChL 1:213 / CSEL 70:40f.).

[6] Irenaeus of Lyon, *Adversus haereses* III, 3, 1: "manifestatam" (PG 7:848A / W.\W. Harvey [Cambridge, 1857], 2:8 / SC 211:30).

[7] Ibid.: "custoditur"; cf. IV, 26, 2; IV, 33, 8 (PG 7:847, 1053, 1077 / W.\W. Harvey 2:7, 236, 262 / SC 211:26; 100/II:718, 818–20).

[8] Ignatius of Antioch, *Letter to the Philadelphians*, preface (Funk 1:264 / SC 10:120).

[9] Ibid., no. 1, 1; *To the Magnesians*, no. 6, 1 (Funk 1:264, 234 / SC 10:120, 84).

[10] Clement of Rome, *Letter to the Corinthians*, nos. 42, 3–4; 44, 3–4; 57, 1–2 (Funk 1:152, 156, 171f. / SC 167:168–70, 172, 190); Ignatius of Antioch, *Letter to the Philadelphians*, no. 1, 1; *To the Smyrnians*, no. 8; *To the Magnesians*, no. 3; *To the Trallians*, no. 7 (Funk 1:265f., 282, 232, 246f. / SC 10:120, 138, 82, 100), and elsewhere; Justin, *Apology* I, 65 (PG 6:428); Cyprian, *Letters*, passim.

Petro, primo Apostolorum, concessum et successoribus eius transmittendum, ita permanet munus apostolorum pascendi Ecclesiam, ab ordine sacrato Episcoporum iugiter exercendum.[11] Proinde docet Sacra Synodus Episcopos ex divina Institutione in locum Apostolorum successisse,[12] tamquam Ecclesiae pastores, quos qui audit, Christum audit, qui vero spernit, Christum spernit et Eum qui Christum misit [*cf. Lc 10:16*].[13]

as the office granted individually to Peter, the first among the apostles, is permanent and is to be transmitted to his successors, so also the apostles' office of nurturing the Church is permanent and is to be exercised without interruption by the sacred order of bishops.[11] Therefore, the sacred council teaches that bishops by divine institution have succeeded to the place of the apostles,[12] as shepherds of the Church, and he who hears them hears Christ, and he who rejects them rejects Christ and him who sent Christ [*cf. Lk 10:16*].[13]

21. In Episcopis igitur, quibus presbyteri assistunt, adest in medio credentium Dominus Iesus Christus, Pontifex Summus. Sedens enim ad dexteram Dei Patris, non deest a suorum congregatione pontificum,[1] sed imprimis per eorum eximium servitium verum Dei omnibus gentibus praedicat et credentibus sacramenta fidei continuo administrat, eorum paterno munere [*cf. 1 Cor 4:15*] nova membra Corpori suo regeneratione superna incorporat, eorum denique sapientia et prudentia Populum Novi Testamenti in sua ad aeternam beatitudinem peregrinatione dirigit et ordinat. Hi pastores ad pascendum dominicum gregem electi, ministri Christi sunt et dispensatores mysteriorum Dei [*cf. 1 Cor 4:1*], quibus concredita est testificatio Evangelii gratiae Dei [*cf. Rm 15:16; Act 20:24*], atque ministratio Spiritus et iustitiae in gloria [*cf. 2 Cor 3:8s*].

21. In the bishops, therefore, for whom priests are **4145** assistants, our Lord Jesus Christ, the Supreme High Priest, is present in the midst of those who believe. For, sitting at the right hand of God the Father, he is not absent from the gathering of his high priests,[1] but above all through their excellent service he is preaching the Word of God to all nations and constantly administering the sacraments of faith to those who believe; by their paternal functioning [*cf. 1 Cor 4:15*], he incorporates new members in his Body by a heavenly regeneration; and finally, by their wisdom and prudence, he directs and guides the people of the New Testament in their pilgrimage toward eternal happiness. These pastors, chosen to shepherd the Lord's flock of the elect, are servants of Christ and stewards of the mysteries of God [*cf. 1 Cor 4:1*], to whom has been assigned the bearing of witness to the gospel of the grace of God [*cf. Rom 15:16; Acts 20:24*] and the ministration of the Spirit and of justice in glory [*cf. 2 Cor 3:8f.*].

Ad tanta munera explenda, Apostoli speciali effusione supervenientis Spiritus Sancti a Christo ditati sunt [*cf. Act 1:8; 2:4; Io 20:22s*], et ipsi adiutoribus suis per impositionem manuum donum spirituale *[25]* tradiderunt [*cf. 1 Tim 4:14; 2 Tim 1:6s*], quod usque ad nos in episcopali consecratione transmissum est.[2] Docet autem Sancta Synodus episcopali consecratione plenitudinem conferri sacramenti Ordinis, quae nimirum et liturgica Ecclesiae consuetudine et voce Sanctorum Patrum summum sacerdotium, sacri ministerii summa nuncupatur.[3] Episcopalis autem consecratio, cum munere sanctificandi, munera quoque confert docendi

For the discharging of such great duties, the apostles were enriched by Christ with a special outpouring of the Holy Spirit coming upon them [*cf. Acts 1:8; 2:4; Jn 20:22f.*], and they passed on this spiritual gift to their helpers by the imposition of hands [*cf. 1 Tim 4:14; 2 Tim 1:6f.*], and it has been transmitted down to us in episcopal consecration.[2] And the sacred council teaches that by episcopal consecration the fullness of the sacrament of orders is conferred, that fullness of power, namely, which both in the Church's liturgical practice and in the language of the Fathers of the Church is called the high priesthood, the supreme power of the sacred ministry.[3]

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***4144** [11] Cf. Leo XIII, encyclical *Satis cognitum*, June 29, 1896 (ASS 28 [1895/1896]: 732).

[12] Cf. Council of Trent, sess. 23, Doctrine on the Sacrament of Orders, chap. 4 (*1768); Vatican Council I, sess. 4, Dogmatic Constitution on the Church of Christ *Pastor aeternus*, chap. 3 (*3061); Pius XII, encyclical *Mystici corporis*, June 29, 1943 (AAS 35 [1943]: 209, 212; *3804).

[13] Cf. Leo XIII, letter *Et sane*, December 17, 1888 (ASS [1888]: 321f.).

***4145** [1] Leo I the Great, *Sermones* 5, 3 (PL 54:154).

[2] Council of Trent (sess. 23, July 15, 1563, chap. 3) cites 2 Tim 1:6f. to show that the sacrament of orders is a true sacrament (cf. *1766).

[3] Hippolytus of Rome, *Traditio Apostolica* 3: To the bishop is attributed "the primacy of the priesthood" (primatus sacerdotii: SC 11 [1984]: 44). Cf. *Sacramentarium Veronense* (*Leonianum*): "to the ministry of the high priesthood .\.\. complete in your priests the height of your mystery" (ad summi sacerdotii ministerium .\.\. comple in sacerdotibus tuis mysterii tui summam: L.\C. Mohlberg, *Sacramentarium Veronense*, Rerum Ecclesiastica Documenta 1 [Rome, 1955], 119); cf. *Liber Sacramentorum Romanae Ecclesiae*: "Bestow upon them, Lord, the episcopal chair to govern your Church and all the people" (Tribuas eis, Domine, cathedram episcopalem ad regendam Ecclesiam tuam et plebem universam: L.\C. Mohlberg [Rome, 1960], 121f.; cf. PL 78:224).

et regendi, quae tamen natura sua nonnisi in hierarchica communione cum Collegii Capite et membris exerceri possunt. Ex traditione enim, quae praesertim liturgicis ritibus et Ecclesiae tum Orientis tum Occidentis usu declaratur, perspicuum est manuum impositione et verbis consecrationis gratiam Spiritus Sancti ita conferri[4] et sacrum characterem ita imprimi,[5] ut Episcopi, eminenti ac adspectabili modo, ipsius Christi Magistri, Pastoris et Pontificis partes sustineant et in Eius persona agant.[6] Episcoporum est per sacramentum Ordinis novos electos in corpus episcopale assumere.

But episcopal consecration, together with the office of sanctifying, also confers the office of teaching and of governing, which, however, of its very nature, can be exercised only in hierarchical communion with the head and the members of the college. For from the tradition, which is expressed especially in liturgical rites and in the practice of the Church both of the East and of the West, it is clear that, by means of the imposition of hands and the words of consecration, the grace of the Holy Spirit is so conferred,[4] and the sacred character so impressed,[5] that bishops in an eminent and visible way sustain the roles of Christ himself as Teacher, Shepherd, and High Priest and that they act in his person.[6] Therefore it pertains to the bishops to admit newly elected members into the episcopal body by means of the sacrament of orders.

**4146** 22. Sicut, statuente Domino, sanctus Petrus et ceteri Apostoli, unum Collegium apostolicum constituunt, pari ratione Romanus Pontifex, successor Petri, et Episcopi, successores Apostolorum, inter se coniunguntur. Iam perantiqua disciplina, qua Episcopi in universo orbe constituti ad invicem et cum Romano Episcopo communicabant in vinculo [*26*] unitatis, caritatis et pacis,[1] itemque concilia coadunata,[2] per quae et altiora quaeque in commune statuerentur,[3] sententia multorum consilio ponderata,[4] ordinis episcopalis indolem et rationem collegialem significant; quam manifeste comprobant Concilia Oecumenica decursu saeculorum celebrata. Eandem vero iam innuit ipse usus, antiquitus inductus, plures advocandi Episcopos qui in novo electo ad summi sacerdotii ministerium elevando partem haberent. Membrum Corporis episcopalis aliquis constituitur vi sacramentalis consecrationis et hierarchica communione cum Collegii Capite atque membris.

22. Just as in the Gospel, the Lord so disposing, St. Peter and the other apostles constitute one apostolic college, so in a similar way the Roman pontiff, the successor of Peter, and the bishops, the successors of the apostles, are joined together. Indeed, the very ancient practice whereby bishops duly established in all parts of the world were in communion with one another and with the bishop of Rome in a bond of unity, charity, and peace,[1] and also the councils assembled together,[2] in which more profound issues were settled in common,[3] the opinion of the many having been prudently considered,[4] both of these factors are already an indication of the collegiate character and aspect of the episcopal order; and the ecumenical councils held in the course of centuries are also manifest proof of that same character. And it is intimated also in the practice, introduced in ancient times, of summoning several bishops to take part in the elevation of the newly elected to the ministry of the high priesthood. Hence, one is constituted a member of the episcopal body in virtue of sacramental consecration and hierarchical communion with the head and members of the body.

Collegium autem seu corpus Episcoporum auctoritatem non habet, nisi simul cum Pontifice Romano,

But the college or body of bishops has no authority unless it is understood together with the Roman pontiff,

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***4145** [4] Hippolytus of Rome, *Traditio Apostolica* 2 (B. Botte: SC 11 [1984]: 40–42).

[5] Council of Trent, sess. 23, chap. 4, teaches that the sacrament of orders imprints an indelible character (cf. *1767). Cf. John XXIII, address *Jubilate Deo*, May 8, 1960 (AAS 52 [1960]: 466); Paul VI, homily in the Vatican Basilica, October 20, 1963 (AAS 55 [1963]: 1014).

[6] Cyprian, letter 63, 14: "The priest truly acts in the place of Christ" (Sacerdos vice Christi vere fungitur: PL 4:386 / CSEL 3/II:716); John Chrysostom, *In 2 Tim*, hom. 2, 4: the priest is "symbol" of Christ (PG 62:612); Ambrose, *In Psalmos* 38, 25–26 (PL 14:1051f. / CSEL 64:203f.): Ambrosiaster, *In 1 Tim* 5, 19 (PL 17:479C); *In Ephes* 4, 11f. (PL 17:387C); Theodore of Mopsuestia, *Homiliae Catecheticae* XV, 21, 24 (R. Tonneau and R. Devreesse: ST 145 [Vatican, 1949], 497, 503); Hesychius of Jeruslaem, *In Leviticum* II, 9, no. 23 (PG 93:894B).

***4146** [1] Cf. Eusebius, *Historia Ecclesiae* V, 24, 10 (E. Schwartz: GChSch 9/I:495 / SC 41 [1955]: 69; Dionysius, in Eusebius, *Historia Ecclesiae* VII, 5, 2 (CChSch 9/I:638f. / SC 41:169).

[2] Cf. on the ancient councils: Eusebius, *Historia Ecclesiae* V, 23–24 (E. Schwartz: GChSch 9/I:488–96 / SC 41:66–71), and elsewhere; Council of Nicaea, can. 5 (COeD, 2nd ed., 7; COeD, 3rd ed., 8 / Turner 1/I/II:196–98).

[3] Tertullian, *De Ieiunio* 13 (PL 2:972B / CSEL 20:292$_{13-16}$ / A. Reifferscheid and G. Wissowa: CpChL 1 [1954]: 1272).

[4] Cyprian, letter 56, 3 (CSEL 3/II:650).

successore Petri, ut capite eius intellegatur, huiusque integre manente potestate Primatus in omnes sive Pastores sive fideles. Romanus enim Pontifex habet in Ecclesiam, vi muneris sui, Vicarii scilicet Christi et totius Ecclesiae Pastoris, plenam, supremam et universalem potestatem, quam semper libere exercere valet. Ordo autem Episcoporum, qui collegio Apostolorum in magisterio et regimine pastorali succedit, immo in quo corpus apostolicum continuo perseverat, una cum Capite suo Romano Pontifice, et numquam sine hoc Capite subiectum quoque supremae ac plenae potestatis in universam Ecclesiam exsistit,[5] quae quidem potestas nonnisi consentiente Romano Pontifice exerceri potest. Dominus unum Simonem ut petram et clavigerum Ecclesiae posuit [*cf. Mt 16:18–19*], eumque Pastorem totius sui gregis constituit [*cf. Io 21:15–19*]; illud autem ligandi ac solvendi munus, quod Petro datum est [*Mt 16:19*], collegio quoque Apostolorum, suo Capiti coniuncto, tributum esse constat [*Mt 18:18; 28:16–20*].[6] Collegium hoc quatenus ex multis compositum, varietatem et universalitatem Populi Dei, quatenus vero sub uno capite collectum unitatem gregis Christi exprimit. In ipso, Episcopi, primatum et principatum Capitis sui fideliter servantes, propria potestate in bonum *[27]* fidelium suorum, immo totius Ecclesiae funguntur, Spiritu Sancto organicam structuram eiusque concordiam continenter roborante. Suprema in universam Ecclesiam potestas, qua istud Collegium pollet, sollemni modo in Concilio Oecumenico exercetur. Concilium Oecumenicum numquam datur, quod a Successore Petri non sit ut tale confirmatum vel saltem receptum; et Romani Pontificis praerogativa est haec Concilia convocare, iisdem praesidere et eadem confirmare. Eadem potestas collegialis una cum Papa exerceri potest ab Episcopis in orbe terrarum degentibus, dummodo Caput Collegii eos ad actionem collegialem vocet, vel saltem Episcoporum dispersorum unitam actionem approbet vel libere recipiat, ita ut verus actus collegialis efficiatur.

the successor of Peter as its head. The pope's power of primacy over all, both pastors and faithful, remains whole and intact. In virtue of his office, that is, as vicar of Christ and pastor of the whole Church, the Roman pontiff has full, supreme, and universal power over the Church. And he is always free to exercise this power. The order of bishops, which succeeds to the college of apostles and gives this apostolic body continued existence, is also the subject of supreme and full power over the universal Church, provided we understand this body together with its head, the Roman pontiff, and never without this head.[5] This power can be exercised only with the consent of the Roman pontiff. For our Lord placed Simon alone as the rock and the bearer of the keys of the Church [*cf. Mt 16:18–19*] and made him shepherd of the whole flock [*cf. Jn 21:15–19*]; it is evident, however, that the power of binding and loosing, which was given to Peter [*Mt 16:19*], was granted also to the college of apostles, joined with its head [*cf. Mt 18:18; 28:16–20*].[6] This college, insofar as it is composed of many, expresses the variety and universality of the people of God, but insofar as it is assembled under one head, it expresses the unity of the flock of Christ. In it, the bishops, faithfully recognizing the primacy and preeminence of their head, exercise their own authority for the good of their own faithful, and indeed of the whole Church, the Holy Spirit supporting its organic structure and harmony with moderation. The supreme power in the universal Church, which this college enjoys, is exercised in a solemn way in an ecumenical council. A council is never ecumenical unless it is confirmed or at least accepted as such by the successor of Peter; and it is the prerogative of the Roman pontiff to convoke these councils, to preside over them, and to confirm them. This same collegiate power can be exercised together with the pope by the bishops living in all parts of the world, provided that the head of the college calls them to collegiate action, or at least approves of or freely accepts the united action of the scattered bishops, so that it is thereby made a collegiate act.

23. Collegialis unio etiam in mutuis relationibus singulorum Episcoporum cum particularibus Ecclesiis Ecclesiaque universali apparet. Romanus Pontifex, ut successor Petri, est unitatis, tum Episcoporum tum fidelium multitudinis, perpetuum ac visibile principium et fundamentum.[1] Episcopi autem singuli visibile principium et fundamentum sunt unitatis in suis Ecclesiis

23. This collegial union is apparent also in the mutual **4147** relations of the individual bishops with particular Churches and with the universal Church. The Roman pontiff, as the successor of Peter, is the perpetual and visible principle and foundation for the unity of the multiplicity of both the bishops and the faithful.[1] The individual bishops, however, are the visible principle

***4146** [5] Cf. F.\M. Zinelli's *Relatio* at Vatican Council I (MaC 52:1109C).

[6] Cf. Vatican Council I, schema II of the dogmatic constitution *De Ecclesia Christi*, chap. 4 (MaC 53:310). Cf. J. Kleutgen's *Relatio* on the reformed schema (MaC 53:321B–322B) and F.\M. Zinelli's declaration (MaC 52:1110A); cf. also Leo I the Great, *Sermones* 4, no. 3 (PL 54:151A).

***4147** [1] Cf. Vatican Council I, Dogmatic Constitution on the Church of Christ *Pastor Aeternus*, prologue (*3050f.).

particularibus,[2] ad imaginem Ecclesiae universalis formatis, in quibus et ex quibus una et unica Ecclesia catholica exsistit.[3] Qua de causa singuli Episcopi suam Ecclesiam, omnes autem simul cum Papa totam Ecclesiam repraesentant in vinculo pacis, amoris et unitatis.

Singuli Episcopi, qui particularibus Ecclesiis praeficiuntur, regimen suum pastorale super portionem Populi Dei sibi commissam, non super alias Ecclesias neque super Ecclesiam universalem exercent. Sed qua membra Collegii episcopalis et legitimi Apostolorum successores singuli ea sollicitudine pro universa Ecclesia ex Christi institutione et praecepto tenentur,[4] quae, etiamsi per actum iurisdictionis non exerceatur, summopere tamen confert ad Ecclesiae universalis emolumentum. Debent enim omnes Episcopi promovere et tueri unitatem fidei et disciplinam cunctae Ecclesiae communem, fideles edocere ad amorem totius Corporis mystici Christi, praesertim membrorum pauperum, *[28]* dolentium et eorum qui persecutionem patiuntur propter iustitiam [*cf. Mt 5:10*], tandem promovere omnem actuositatem quae toti Ecclesiae communis est, praesertim ut fides incrementum capiat et lux plenae veritatis omnibus hominibus oriatur. Ceterum hoc sanctum est quod, bene regendo propriam Ecclesiam ut portionem Ecclesiae universalis, ipsi efficaciter conferunt ad bonum totius mystici Corporis, quod est etiam corpus Ecclesiarum.[5]

Cura Evangelium ubique terrarum annuntiandi ad corpus Pastorum pertinet, quibus omnibus in commune Christus mandatum dedit imponendo commune officium, ut iam Papa Coelestinus Patribus Ephesini Concilii commendavit.[6] Unde singuli Episcopi, quantum propria eorum perfunctio muneris sinit, in laborum societate venire tenentur inter se et cum successore Petri, cui grande munus christiani nominis propagandi singulari modo demandatum est.[7] Quare missionibus tum messis operarios, tum etiam auxilia spiritualia et materialia, tam per se directe, quam suscitando fidelium ardentem cooperationem, suppeditare omnibus viribus debent. Episcopi denique, in universali caritatis societate,

and foundation of unity in their particular Churches,[2] fashioned after the model of the universal Church, in and from which Churches the one and only Catholic Church comes into being.[3] For this reason the individual bishops represent each his own Church, but all of them together and with the pope represent the entire Church in the bond of peace, love, and unity.

The individual bishops, who are placed in charge of particular Churches, exercise their pastoral government over the portion of the people of God committed to their care, and not over other Churches or over the universal Church. But each of them, as a member of the episcopal college and legitimate successor of the apostles, is obliged by Christ's institution and command to be solicitous for the whole Church,[4] and this solicitude, though it is not exercised by an act of jurisdiction, contributes greatly to the advantage of the universal Church. For it is the duty of all bishops to promote and to safeguard the unity of faith and the discipline common to the whole Church, to instruct the faithful to love for the whole Mystical Body of Christ, especially for its poor and sorrowing members and for those who are suffering persecution for justice's sake [*cf. Mt 5:10*], and finally to promote every activity that is of interest to the whole Church, especially that the faith may take increase and the light of full truth appear to all men. And this also is important, that by governing well their own Church as a portion of the universal Church, they themselves are effectively contributing to the welfare of the whole Mystical Body, which is also the body of the Churches.[5]

The task of proclaiming the gospel everywhere on earth pertains to the body of pastors, to all of whom in common Christ gave his command, thereby imposing upon them a common duty, as Pope Celestine in his time recommended to the Fathers of the Council of Ephesus.[6] From this it follows that the individual bishops, insofar as their own discharge of their duty permits, are obliged to enter into a community of work among themselves and with the successor of Peter, upon whom was imposed in a special way the great duty of spreading the Christian name.[7] With all their energy, therefore, they must supply to the missions both workers for the harvest and also spiritual and material aid, both directly and on their own

*4147 [2] Cf. Cyprian, letter 66, 8: "The bishop is in the Church, and the Church is in the bishop" (Episcopus in Ecclesia et Ecclesia in Episcopo: CSEL 3/II:733).

[3] Cf. Cyprian, letter 55, 24: "One Church thoughout the whole world divided into many members" (Una Ecclesia per totum mundum in multa membra divisa: CSEL 3/II:642$_{33}$); letter 36, 4 (CSEL 3/II:575$_{20f.}$).

[4] Cf. Pius XII, encyclical *Fidei donum*, April 21, 1957 (AAS 49 [1957]: 237).

[5] Cf. Hilary of Poitiers, *In Psalmos* 14, 3 (PL 9:206 / CSEL 22:86 ); Gregory I the Great, *Moralia in Iob* IV, 7, 12 (PL 75:643C / M. Adriaen: CpChL 143 [1979]: 170f.); Pseudo-Basil, *In Isaiam* 15:296 (PG 30:637C).

[6] Celestine, letter 18, 1–2, to the Council of Ephesus (PL 50:505AB / ACOe 1/I/I, 22). Cf. Benedict XV, apostolic letter *Maximum illud* (AAS 11 [1919]: 440); Pius XI, encyclical *Rerum Ecclesiae*, February 28, 1926 (AAS 18 [1926]: 69); Pius XII, encyclical *Fidei donum*, April 21, 1957 (AAS 49 [1957]: 237).

[7] Leo XIII, encyclical *Grande munus*, September 30, 1880 (AAS 13 [1880]: 145).

fraternum adiutorium aliis Ecclesiis, praesertim finitimis et egentioribus, secundum venerandum antiquitatis exemplum, libenter praebeant.

Divina autem Providentia factum est ut variae variis in locis ab Apostolis eorumque successoribus institutae Ecclesiae decursu temporum in plures coaluerint coetus, organice coniunctos, qui, salva fidei unitate et unica divina constitutione universalis Ecclesiae, gaudent propria disciplina, proprio liturgico usu, theologico spiritualique patrimonio. Inter quas aliquae, notatim antiquae Patriarchales Ecclesiae, veluti matrices fidei, alias pepererunt quasi filias, quibuscum arctiore vinculo caritatis in vita sacramentali atque in mutua iurium et officiorum reverentia ad nostra usque tempora connectuntur.[8] Quae Ecclesiarum localium in unum conspirans varietas indivisae Ecclesiae catholicitatem luculentius demonstrat. Simili ratione Coetus Episcopales hodie multiplicem atque fecundam opem conferre possunt, ut collegialis affectus ad concretam applicationem perducatur.

24. Episcopi, utpote Apostolorum successores, a Domino, cui omnis potestas in caelo et in terra data est, missionem accipiunt docendi omnes gentes et praedicandi Evangelium omni creaturae, ut homines universi, per fidem, baptismum et adimpletionem mandatorum salutem consequantur [*cf. Mt 28:18; Mc 16:15s; Act 26:17s*]. Ad hanc missionem implendam, Christus Dominus Spiritum Sanctum promisit Apostolis et die Pentecostes e caelo misit, cuius virtute testes Eidem essent usque ad ultimum terrae, coram gentibus et populis et regibus [*cf. Act 1:8; 2:1–13; 9:15*]. Munus autem illud, quod Dominus pastoribus populi sui commisit, verum est servitium quod in sacris Litteris "diakonia" seu ministerium significanter nuncupatur [*Act 1:17, 25; 21:19; Rm 11:13; 1 Tim 1:12*].

Episcoporum autem missio canonica fieri potest per legitimas consuetudines, a suprema et universali potestate Ecclesiae non revocatas, vel per leges ab eadem auctoritate latas aut agnitas, vel directe per ipsum Successorem Petri; quo renuente seu communionem Apostolicam denegante, Episcopi in officium assumi nequeunt.[1]

account, as well as by arousing the ardent cooperation of the faithful. And finally, the bishops, in a universal fellowship of charity, should gladly extend their fraternal aid to other Churches, especially to neighboring and more needy dioceses in accordance with the venerable example of antiquity.

By divine providence it has come about that various Churches, established in various places by the apostles and their successors, have in the course of time coalesced into several groups, organically united, which, preserving the unity of faith and the unique divine constitution of the universal Church, enjoy their own discipline, their own liturgical usage, and their own theological and spiritual heritage. Some of these Churches, notably the ancient patriarchal Churches, as parent-stocks of the faith, so to speak, have begotten others as daughter Churches, with which they are connected down to our own time by a close bond of charity in their sacramental life and in their mutual respect for their rights and duties.[8] This variety of local Churches with one common aspiration is splendid evidence of the catholicity of the undivided Church. In like manner, the episcopal bodies of today are in a position to render a manifold and fruitful assistance, so that this collegiate feeling may be put into practical application.

24. Bishops, as successors of the apostles, receive **4148** from the Lord, to whom was given all power in heaven and on earth, the mission to teach all nations and to preach the gospel to every creature, so that all men may attain to salvation by faith, baptism, and the fulfillment of the commandments [*cf. Mt 28:18; Mk 16:15f.; Acts 26:17f.*]. To fulfill this mission, Christ the Lord promised the Holy Spirit to the apostles and on Pentecost day sent the Spirit from heaven, by whose power they would be witnesses to him before the nations and peoples and kings even to the ends of the earth [*cf. Acts 1:8; 2:1–13; 9:15*]. And that duty, which the Lord committed to the shepherds of his people, is a true service, which in sacred literature is significantly called *diakonia*, or ministry [*cf. Acts 1:17, 25; 21:19; Rom 11:13; 1 Tim 1:12*].

The canonical mission of bishops can come about by legitimate customs that have not been revoked by the supreme and universal authority of the Church or by laws made or recognized by that authority or directly through the successor of Peter himself; and if the latter refuses or denies apostolic communion, such bishops cannot assume any office.[1]

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***4147** [8] On the rights of the patriarchal sees, cf. Council of Nicaea, can. 6, regarding Alexandria and Antioch, and can. 7, regarding Jerusalem (COeD, 2nd ed., 8; COeD, 3rd ed., 8f.); Lateran Council IV (1215), constitution V: *De dignitate Patriarcharum* (COeD, 2nd ed., 212; COeD, 3rd ed., 236); Council of Ferrara-Florence, sess. 6, July 6, 1439, definition (COeD, 2nd ed., 504; COeD, 3rd ed., 528).

***4148** [1] Cf. the (old) Codex for the Oriental Churches, cann. 216–314 (on the patriarchs); cann. 324–39 (on the major archbishops); cann. 362–91 (on the other dignitaries); especially cann. 238, § 3; 216, 240, 251, 255 (on the nomination of bishops by the patriarch).

**4149** 25. Inter praecipua Episcoporum munera eminet praedicatio Evangelii.[1] Episcopi enim sunt fidei praecones, qui novos discipulos ad Christum adducunt, et doctores authentici seu auctoritate Christi praediti, qui populo sibi commisso fidem credendam et moribus applicandam praedicant, et sub lumine Sancti Spiritus illustrant, ex thesauro Revelationis nova et vetera proferentes [*cf. Mt 13:52*], eam fructificare faciunt erroresque gregi suo impendentes vigilanter arcent [*cf. 2 Tim 4:1–4*]. Episcopi in communione cum Romano Pontifice docentes ab omnibus tamquam divinae et catholicae veritatis testes venerandi sunt; fideles autem in sui Episcopi sententiam de fide et moribus nomine Christi prolatam concurrere, eique religioso animi obsequio adhaerere *[30]* debent. Hoc vero religiosum voluntatis et intellectus obsequium singulari ratione praestandum est Romani Pontificis authentico magisterio etiam cum non ex cathedra loquitur; ita nempe ut magisterium eius supremum reverenter agnoscatur, et sententiis ab eo prolatis sincere adhaereatur, iuxta mentem et voluntatem manifestatam ipsius, quae se prodit praecipue sive indole documentorum, sive ex frequenti propositione eiusdem doctrinae, sive ex dicendi ratione.

Licet singuli praesules infallibilitatis praerogativa non polleant, quando tamen, etiam per orbem dispersi, sed communionis nexum inter se et cum Successore Petri servantes, authentice res fidei et morum docentes in unam sententiam tamquam definitive tenendam conveniunt, doctrinam Christi infallibiliter enuntiant.[2] Quod adhuc manifestius habetur quando, in Concilio Oecumenico coadunati, pro universa Ecclesia fidei et morum doctores et iudices sunt, quorum definitionibus fidei obsequio est adhaerendum.[3]

Haec autem infallibilitas, qua Divinus Redemptor Ecclesiam suam in definienda doctrina de fide vel moribus instructam esse voluit, tantum patet quantum divinae Revelationis patet depositum, sancte custodiendum et fideliter exponendum. Qua quidem infallibilitate Romanus Pontifex, Collegii Episcoporum Caput vi muneris sui gaudet, quando, ut supremus omnium christifidelium pastor et doctor, qui fratres suos in fide confirmat [*cf. Lc 22:32*], doctrinam de fide vel moribus

25. Among the principal duties of bishops, the preaching of the gospel occupies an eminent place.[1] For bishops are preachers of the faith, who lead new disciples to Christ, and they are authentic teachers, that is, teachers endowed with the authority of Christ, who preach to the people committed to them the faith they must believe and put into practice and by the light of the Holy Spirit illustrate that faith. They bring forth from the treasury of revelation new things and old [*cf. Mt 13:52*], making it bear fruit and vigilantly warding off any errors that threaten their flock [*cf. 2 Tim 4:1–4*]. Bishops, teaching in communion with the Roman pontiff, are to be respected by all as witnesses to divine and Catholic truth. In matters of faith and morals, the bishops speak in the name of Christ, and the faithful are to accept their teaching and adhere to it with a religious assent. This religious submission of mind and will must be shown in a special way to the authentic Magisterium of the Roman pontiff, even when he is not speaking *ex cathedra*; that is, it must be shown in such a way that his supreme Magisterium is acknowledged with reverence and that the judgments made by him are sincerely adhered to, according to his manifest mind and will. His mind and will in the matter may be principally known either from the character of the documents, from his frequent repetition of the same doctrine, or from his manner of speaking.

Although the individual bishops do not enjoy the prerogative of infallibility, they nevertheless proclaim Christ's doctrine infallibly whenever, even though dispersed throughout the world, but still maintaining the bond of communion among themselves and with the successor of Peter, and authentically teaching matters of faith and morals, they are in agreement on one position as definitively to be held.[2] This is even more clearly verified when, gathered together in an ecumenical council, they are teachers and judges of faith and morals for the universal Church, whose definitions must be adhered to with the submission of faith.[3]

And this infallibility with which the Divine Redeemer willed his Church to be endowed in defining doctrine of faith and morals extends as far as the deposit of revelation extends, which must be religiously guarded and faithfully expounded. And this is the infallibility that the Roman pontiff, the head of the college of bishops, enjoys in virtue of his office, when, as the supreme shepherd and teacher of all the faithful, who confirms his brethren in their faith [*cf. Lk 22:32*], by a definitive

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***4149** [1] Cf. Council of Trent, sess. 5, June 17, 1546, decree 2 (on reading and preaching), no. 9 (COeD, 2nd ed., 645; COeD, 3rd ed., 669); sess. 24, November 11, 1563, Decree on Reform, can. 4 (COeD, 2nd ed., 739; COeD, 3rd ed., 763).

[2] Cf. Vatican Council I, Dogmatic Constitution on the Catholic Faith *Dei Filius*, chap. 3 (*3011); cf. the note added to schema I on the Catholic Church (taken from St. Robert Bellarmine; MaC 51:579C), as well as the revised schema II of the dogmatic constitution *De Ecclesia Christi* with the commentary of J. Kleutgen (MaC 53:313AB); Pius IX, letter *Tuas libenter* (*2879).

[3] Cf. CIC cann. 1322–23.

definitivo actu proclamat.[4] Quare definitiones eius ex sese, et non ex consensu Ecclesiae, irreformabiles merito dicuntur, quippe quae sub assistentia Spiritus Sancti, ipsi in beato Petro promissa, prolatae sint, ideoque nulla indigeant aliorum approbatione, nec ullam ad aliud iudicium appellationem patiantur. Tunc enim Romanus Pontifex non ut persona privata sententiam profert, sed ut universalis Ecclesiae magister supremus, in quo charisma infallibilitatis ipsius Ecclesiae singulariter inest, doctrinam fidei catholicae exponit vel tuetur.[5] Infallibilitas Ecclesiae promissa in corpore Episcoporum quoque inest, quando supremum magisterium cum Petri Successore exercet. Istis autem *[31]* definitionibus assensus Ecclesiae numquam deesse potest propter actionem eiusdem Spiritus Sancti, qua universus Christi grex in unitate fidei servatur et proficit.[6]

act he proclaims a doctrine of faith or morals.[4] And therefore his definitions, of themselves, and not from the consent of the Church, are justly styled irreformable, since they are pronounced with the assistance of the Holy Spirit, promised to him in blessed Peter, and therefore they need no approval of others, nor do they allow an appeal to any other judgment. For then the Roman pontiff is not pronouncing judgment as a private person; but, rather, as the supreme teacher of the universal Church, in whom the charism of infallibility of the Church herself is individually present, he is expounding or defending a doctrine of Catholic faith.[5] The infallibility promised to the Church resides also in the body of bishops when that body exercises the supreme Magisterium with the successor of Peter. To these definitions the assent of the Church can never be wanting, on account of the activity of that same Holy Spirit, by which the whole flock of Christ is preserved and progresses in unity of faith.[6]

Cum autem sive Romanus Pontifex sive Corpus Episcoporum cum eo sententiam definiunt, eam proferunt secundum ipsam Revelationem, cui omnes stare et conformari tenentur et quae scripta vel tradita per legitimam Episcoporum successionem et imprimis ipsius Romani Pontificis cura integre transmittitur, atque praelucente Spiritu veritatis in Ecclesia sancte servatur et fideliter exponitur.[1] Ad quam rite indagandam et apte enuntiandam, Romanus Pontifex et Episcopi, pro officio suo et rei gravitate, per media apta, sedulo operam navant;[2] novam vero revelationem publicam tamquam ad divinum fidei depositum pertinentem non accipiunt.[3]

But when either the Roman pontiff or the body of **4150** bishops together with him defines a judgment, they pronounce it in accordance with revelation itself, which all are obliged to abide by and be in conformity with, that is, the revelation that as written or orally handed down is transmitted in its entirety through the legitimate succession of bishops and especially in care of the Roman pontiff himself, and which under the guiding light of the Spirit of truth is religiously preserved and faithfully expounded in the Church.[1] The Roman pontiff and the bishops, in view of their office and the importance of the matter, by fitting means diligently strive to inquire properly into that revelation and to give apt expression to its contents;[2] but a new public revelation they do not accept as pertaining to the divine deposit of faith.[3]

26. Episcopus, plenitudine sacramenti ordinis insignitus, est "oeconomus gratiae supremi sacerdotii",[1] praesertim in Eucharistia, quam ipse offert vel offerri curat,[2] et qua continuo vivit et crescit Ecclesia. Haec Christi Ecclesia vere adest in omnibus legitimis fidelium congregationibus localibus, quae, pastoribus suis adhaerentes, et ipsae in Novo Testamento ecclesiae vocantur.[3] Hae sunt enim loco suo Populus novus a Deo vocatus, in Spiritu Sancto et in plenitudine multa [*cf. 1 Th 1:5*]. In eis praedicatione Evangelii Christi congregantur

26. A bishop marked with the fullness of the sacrament **4151** of orders, is "the steward of the grace of the supreme priesthood",[1] especially in the Eucharist, which he offers or causes to be offered;[2] and by which the Church continually lives and grows. This Church of Christ is truly present in all legitimate local congregations of the faithful that, united with their pastors, are themselves called churches in the New Testament.[3] For in their locality these are the new people called by God, in the Holy Spirit and in much fullness [*cf. 1 Thess 1:5*]. In them

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***4149** [4] Cf. Vatican Council I, Dogmatic Constitution on the Church of Christ *Pastor aeternus*, chap. 4 (*3074).
[5] Cf. V. Gasser's explanation at Vatican Council I (MaC 52:1213A–C).
[6] Ibid. (MaC 52:1214A).

***4150** [1] Ibid. (MaC 52:1215CD, 1216–17A).
[2] Ibid. (MaC 52:1213).
[3] Vatican Council I, Dogmatic Constitution on the Church of Christ *Pastor aeternus*, chap. 4 (*3070).

***4151** [1] Prayer for episcopal consecration in the Byzantine Rite: Εὐχολόγιον τὸ μέγα (Rome, 1873), 139.
[2] Cf. Ignatius of Antioch, *Letter to the Smyrnaeans*, no. 8, 1 (Funk 1:282 / SC 10:138–40).
[3] Cf. Acts 8:1; 14:22f.; 20:17, and elsewhere.

fideles et celebratur mysterium Coenae Domini, "ut per escam et sanguinem Domini corporis fraternitas cuncta copuletur".[4] In quavis altaris communitate, sub Episcopi 'sacro ministerio,[5] exhibetur symbolum illius caritatis et "unitatis Corporis mystici, sine qua non potest salus".[6] In his communitatibus, licet saepe exiguis et pauperibus, vel in dispersione degentibus, praesens est Christus, cuius virtute consociatur una, sancta, catholica et apostolica Ecclesia.[7] *[32]* Etenim "non aliud agit participatio corporis et sanguinis Christi, quam ut in id quod sumimus transeamus."[8]

Omnis autem legitima Eucharistiae celebratio dirigitur ab Episcopo, cui officium commissum est cultum christianae religionis Divinae Maiestati deferendi atque administrandi secundum praecepta Domini et Ecclesiae leges, eius particulari iudicio ulterius pro dioecesi determinatas.

Ita Episcopi, orando pro populo et laborando, de plenitudine sanctitatis Christi multiformiter et abundanter effundunt. Per ministerium verbi virtutem Dei credentibus in salutem communicant [*cf. Rm 1:16*], et per sacramenta, quorum regularem et fructuosam distributionem auctoritate sua ordinant,[9] fideles sanctificant. Ipsi regunt collationem baptismi, quo regalis sacerdotii Christi participatio conceditur. Ipsi sunt ministri originarii confirmationis, dispensatores sacrorum ordinum et moderatores disciplinae poenitentialis, atque popolus suos, ut in liturgia et praesertim in sacro Missae sacrificio partes suas fide et reverentia impleant, sollicite exhortantur et instruunt. Eis denique quibus praesunt exemplo conversationis suae proficere debent, mores suos ab omni malo temperantes et quantum poterint, Domino adiuvante, ad bonum commutando, ut ad vitam, una cum grege sibi credito, perveniant sempiternam.[10]

the faithful are gathered together by the preaching of the gospel of Christ, and the mystery of the Lord's Supper is celebrated, that by the food and blood of the Lord's body the whole brotherhood may be joined together.[4] In any community of the altar, under the sacred ministry of the bishop,[5] there is exhibited a symbol of that charity and "unity of the Mystical Body, without which there can be no salvation".[6] In these communities, though frequently small and poor, or living in the diaspora, Christ is present, and in virtue of his presence there is brought together the one, holy, catholic, and apostolic Church.[7] For "the partaking of the Body and Blood of Christ does nothing other than make us be transformed into that which we consume."[8]

Every legitimate celebration of the Eucharist is regulated by the bishop, to whom is committed the office of offering the worship of Christian religion to the Divine Majesty and of administering it in accordance with the Lord's commandments and the Church's laws, as further defined by his particular judgment for his diocese.

Bishops thus, by praying and laboring for the people, make outpourings in many ways and in great abundance from the fullness of Christ's holiness. By the ministry of the Word, they communicate God's power to those who believe unto salvation [*cf. Rom 1:16*], and through the sacraments, the regular and fruitful distribution of which they regulate by their authority,[9] they sanctify the faithful. They direct the conferring of baptism, by which a sharing in the kingly priesthood of Christ is granted. They are the original ministers of confirmation, dispensers of sacred orders, and the moderators of penitential discipline, and they earnestly exhort and instruct their people to carry out with faith and reverence their part in the liturgy and especially in the Holy Sacrifice of the Mass. And lastly, by the example of their way of life they must be an influence for good to those over whom they preside, refraining from all evil and, as far as they are able with God's help, exchanging evil for good, so that together with the flock committed to their care they may arrive at eternal life.[10]

**4152** 27. Episcopi Ecclesias particulares sibi commissas ut vicarii et legati Christi regunt,[1] consiliis, suasionibus, exemplis, verum etiam auctoritate et sacra potestate, qua quidem nonnisi ad gregem suum in veritate et sanctitate

27. Bishops, as vicars and ambassadors of Christ, govern the particular Churches entrusted to them[1] by their counsel, exhortations, example, and even by their authority and sacred power, which indeed they use only

*4151 [4] Mozarabic prayer (PL 96:759B).
[5] Cf. Ignatius of Antioch, *Letter to the Smyrnaeans*, no. 8, 1 (Funk 1:282 / SC 10:138–40).
[6] Thomas Aquinas, *Summa theologiae* III, q. 73, a. 3 (Editio Leonina 12:14f.).
[7] Cf. Augustine, *Contra Faustum* 12, 20 (PL 42:265); *Sermones* 57, 7 (PL 38:389, etc.).
[8] Leo I the Great, *Sermones* 63, 7 (PL 54:357C).
[9] Hippolytus of Rome, *Traditio Apostolica* 2–3 (B. Botte: SC 11 [1984]: 40–46).
[10] Cf. the text of the "examination" at the beginning of episcopal consecration and the prayer at the end of the same Mass of consecration following the *Te Deum*.

*4152 [1] Benedict XIV, letter *Romana Ecclesia*, October 5, 1752, no. 1: "A bishop bears the image of Christ and carries out his office" (Episcopus Christi typum gerit, eiusque munere fungitur: Benedict XIV, *Bullarium* 4 [Rome, 1758], 21); cf. Pius XII, encyclical *Mystici corporis*: "Each [of the bishops] shepherds and governs in the name of Christ the flock assigned to him individually" (Assignatos sibi greges singuli singulos Christi nomine pascunt et regunt: AAS 35 [1943]: 211).

aedificandum utuntur, memores quod qui maior est fiat sicut minor et qui praecessor est sicut ministrator [*Lc 22:26s*]. Haec potestas qua nomine Christi personaliter funguntur, est propria, ordinaria et immediata, licet a suprema Ecclesiae auctoritate exercitium eiusdem ultimatim regatur et certis limitibus, intuitu utilitatis Ecclesiae vel fidelium, circumscribi possit. Vi huius potestatis Episcopi sacrum ius et coram Domino officium habent in suos subditos leges *[33]* ferendi, iudicium faciendi, atque omnia, quae ad cultus apostolatusque ordinem pertinent, moderandi.

Ipsis munus pastorale seu habitualis et cotidiana cura ovium suarum plene committitur, neque vicarii Romanorum Pontificum putandi sunt, quia potestatem gerunt sibi propriam verissimeque populorum quos regunt Antistites dicuntur.[2] Eorum itaque potestas a suprema et universali potestate non eliditur, sed e contra asseritur, roboratur et vindicatur,[3] Spiritu Sancto constitutam a Christo Domino in sua Ecclesia regiminis formam indefectibiliter servante.

Episcopus, missus a Patrefamilias ad gubernandam familiam suam, ante oculos teneat exemplum Boni Pastoris, qui venit non ministrari sed ministrare [*cf. Mt 20:28; Mc 10:45*] et animam suam pro ovibus ponere [*cf. Io 10:11*]. Assumptus ex hominibus et circumdatus infirmitate, condolere potest iis qui ignorant et errant [*cf. Hbr 5:1s*]. Subditos, quos ut veros filios suos fovet et ad alacriter secum cooperandum exhortatur, audire ne renuat. Pro animabus eorum rationem redditurus Deo [*cf. Hbr 13:17*] oratione, praedicatione omnibusque operibus caritatis curam habeat tum eorumdem, tum etiam illorum qui de uno grege nondum sunt, quos in Domino commendatos sibi habeat. Ipse, cum sicut Paulus Apostolus cunctis debitor sit, promptus sit omnibus evangelizare [*cf. Rm 1:14s*], fidelesque suos ad operositatem apostolicam et missionalem exhortari. Fideles autem Episcopo adhaerere debent sicut Ecclesia Jesu Christo, et sicut Iesus Christus Patri, ut omnia per unitatem consentiant,[4] et abundent in gloriam Dei [*cf. 2 Cor 4:15*].

28. Christus, quem Pater sanctificavit et misit in mundum [*cf. Io 10:36*], consecrationis missionisque suae per Apostolos suos, eorum successores, videlicet

for the edification of their flock in truth and holiness, remembering that he who is greater should become as the lesser and he who is the chief become as the servant [*cf. Lk 22:26f.*]. This power, which they personally exercise in Christ's name, is proper, ordinary, and immediate, although its exercise is ultimately regulated by the supreme authority of the Church and can be circumscribed by certain limits, for the advantage of the Church or of the faithful. In virtue of this power, bishops have the sacred right and the duty before the Lord to make laws for their subjects, to pass judgment on them, and to moderate everything pertaining to the ordering of worship and the apostolate.

The pastoral office or the habitual and daily care of their sheep is entrusted to them completely; nor are they to be regarded as vicars of the Roman pontiffs, for they exercise an authority that is proper to them and are quite correctly called "prelates", heads of the people whom they govern.[2] Their power, therefore, is not destroyed by the supreme and universal power, but on the contrary it is affirmed, strengthened, and vindicated by it,[3] since the Holy Spirit unfailingly preserves the form of government established by Christ the Lord in his Church.

A bishop, since he is sent by the Father to govern his family, must keep before his eyes the example of the Good Shepherd, who came not to be ministered unto but to minister [*cf. Mt 20:28; Mk 10:45*] and to lay down his life for his sheep [*cf. Jn 10:11*]. Being taken from among men, and himself beset with weakness, he is able to have compassion on the ignorant and erring [*cf. Heb 5:1f.*]. Let him not refuse to listen to his subjects, whom he cherishes as his true sons and exhorts to cooperate readily with him. As having one day to render an account for their souls [*cf. Heb 13:17*], he takes care of them by his prayer, preaching, and all the works of charity, and not only of them but also of those who are not yet of the one flock, who also are commended to him in the Lord. Since, like Paul the apostle, he is debtor to all men, let him be ready to preach the gospel to all [*cf. Rom 1:14f.*] and to urge his faithful to apostolic and missionary activity. But the faithful must cling to their bishop, as the Church does to Christ, and Jesus Christ to the Father, so that all may be of one mind through unity[4] and abound to the glory of God [*cf. 2 Cor 4:15*].

28. Christ, whom the Father has sanctified and sent **4153**
into the world [*cf. Jn 10:36*], has, through his apostles, made their successors, the bishops, partakers of his

*4152 [2] Leo XIII, encyclical *Satis cognitum*, June 29, 1896 (ASS 28 [1895/1896]: 732); letter *Officio sanctissimo*, December 22, 1887 (ASS 20 [1887]: 264); Pius IX, apostolic letter to the German bishops, March 12, 1875; address to the cardinals, March 15, 1875 (cf. *3112–3117).

[3] Vatican Council I, Dogmatic Constitution on the Church of Christ *Pastor aeternus*, chap. 3 (*3061). Cf. F.\M. Zinelli's *Relatio* (MaC 52:1114D).

[4] Cf. Ignatius of Antioch, *Letter to the Ephesians*, no. 5, 1 (Funk 1:216 / SC 10:60–62).

Episcopos, participes effecit,[1] qui munus ministerii sui, vario gradu, variis subiectis in Ecclesia legitime tradiderunt. Sic ministerium ecclesiasticum divinitus institutum diversis ordinibus exercetur ab illis *[34]* qui iam ab antiquo Episcopi, Presbyteri, Diaconi vocantur.[2] Presbyteri, quamvis pontificatus apicem non habeant et in exercenda sua potestate ab Episcopis pendeant, cum eis tamen sacerdotali honore coniuncti sunt[3] et vi sacramenti Ordinis,[4] ad imaginem Christi, summi atque aeternis Sacerdotis [*cf. Hbr 5:1–10; 7:24; 9:11–28*], ad Evangelium praedicandum fidelesque pascendos et ad divinum cultum celebrandum consecrantur, ut veri sacerdotes Novi Testamenti.[5] Muneris unici Mediatoris Christi [*cf. 1 Tim 2:5*] participes in suo gradu ministerii, omnibus verbum divinum annuntiant. Suum vero munus sacrum maxime exercent in eucharistico cultu vel synaxi, qua in persona Christi agentes[6] Eiusque mysterium proclamantes, vota fidelium sacrificio Capitis ipsorum coniungunt, et unicum sacrificium Novi Testamenti, Christi scilicet Sese Patri immaculatam hostiam semel offerentis [*cf. Hbr 9:11–28*], in sacrificio Missae usque ad adventum Domini [*cf. 1 Cor 11:26*] repraesentant et applicant.[7] Pro fidelibus autem poenitentibus vel aegrotantibus ministerio reconciliationis et alleviationis summe funguntur, et necessitates ac preces fidelium ad Deum patrem afferunt [*cf. Hbr 5:1–4*]. Munus Christi Pastoris et Capitis pro sua parte auctoritatis exercentes,[8] familiam Dei, ut fraternitatem in unum animatam,[9] colligunt et per Christum in Spiritu ad Deum Patrem adducunt. In medio gregis Eum in spiritu et veritate adorant [*cf. Io 4:24*]. In verbo demum et doctrina laborant [*cf. 1 Tim 5:17*], credentes quod in lege Domini meditantes legerint, docentes quod crediderint, imitantes quod docuerint.[10] *[35]*

consecration and his mission.[1] They have legitimately handed on to different individuals in the Church various degrees of participation in this ministry. Thus the divinely established ecclesiastical ministry is exercised on different levels by those who from antiquity have been called bishops, priests, and deacons.[2] Priests, although they do not possess the highest degree of the priesthood, and although they are dependent on the bishops in the exercise of their power, nevertheless they are united with the bishops in sacerdotal dignity.[3] By the power of the sacrament of orders,[4] in the image of Christ the eternal High Priest [*cf. Heb 5:1–10; 7:24; 9:11–28*], they are consecrated to preach the gospel and shepherd the faithful and to celebrate divine worship, so that they are true priests of the New Testament.[5] Partakers of the function of Christ the sole Mediator [*cf. 1 Tim 2:5*], on their level of ministry, they announce the divine Word to all. They exercise their sacred function especially in the eucharistic worship or the celebration of the Mass, by which, acting in the person of Christ[6] and proclaiming his Mystery, they unite the prayers of the faithful with the sacrifice of their Head and renew and apply[7] in the Sacrifice of the Mass until the coming of the Lord [*cf. 1 Cor 11:26*] the only sacrifice of the New Testament, namely, that of Christ offering himself once for all a spotless Victim to the Father [*cf. Heb 9:11–28*]. For the sick and the sinners among the faithful, they exercise in the highest degree the ministry of alleviation and reconciliation, and they present the needs and the prayers of the faithful to God the Father [*cf. Heb 5:1–4*]. Exercising within the limits of their authority the function of Christ as Shepherd and Head,[8] they gather together God's family as a brotherhood all of one mind[9] and lead them in the Spirit, through Christ, to God the Father. In the midst of the flock they adore him in spirit and in truth [*cf. Jn 4:24*]. Finally, they labor in word and doctrine [*cf. 1 Tim 5:17*], believing what they have read and meditated upon in the law of God, teaching what they have believed, and putting in practice in their own lives what they have taught.[10]

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***4153** [1] Cf. Ignatius of Antioch, *Letter to the Ephesians*, no. 6, 1 (Funk 1:218 / SC 10:62).

[2] Council of Trent, sess. 23, July 15, 1563, Doctrine on the Sacrament of Orders, chap. 2 (*1765); can. 4 (*1776).

[3] Cf. Innocent I, letter to Decentius: "Presbyters, although they are priests of the second rank, nevertheless do not possess the summit of the pontificate" (Presbyteri, licet secundi sint sacerdotes, pontificatus tamen apicem non habent: PL 20:554A / MaC 3:1029; *215); Cyprian, letter 61, 3 (CSEL 3/II:696).

[4] Cf. Council of Trent, sess. 23, Doctrine on the Sacrament of Orders (*1763–1778), especially can. 7 (*1777); Pius XII, apostolic constitution *Sacramentum Ordinis* (*3857–3861).

[5] Cf. Innocent I, letter to Decentius (PL 20:554A / MaC 3:1029; *215); Gregory Nazianzen, *Apologeticus de fuga* II, 22 (PG 35:432B); Pseudo-Dionysius, *De ecclesiastica hierarchia* I, 2 (PG 3:372D).

[6] Cf. Council of Trent, sess. 22, Doctrine on the Sacrifice of the Mass (*1743); Pius XII, encyclical *Mediator Dei*, November 20, 1947 (AAS 39 [1947]: 553; *3850).

[7] Cf. Council of Trent, sess. 22, September 17, 1562, Doctrine on the Sacrifice of the Mass (*1739f.): Vatican Council II, Constitution on the Sacred Liturgy *Sacrosanctum concilium*, nos. 7 and 47 (AAS 56 [1964]: 100f., 113; * 4007, 4047).

[8] Cf. Pius XII, encyclical *Mediator Dei* (AAS 39 [1947], under no. 67).

[9] Cf. Cyprian, letter 11, 3 (PL 4:242B / CSEL 3/II:497).

[10] Liturgy of priestly ordination, at the bestowal of vestments.

Presbyteri, ordinis Episcopalis providi cooperatores[1] eiusque adiutorium et organum, ad Populo Dei inserviendum vocati, unum presbyterium[2] cum suo Episcopo constituunt, diversis quidem officiis mancipatum. In singulis localibus fidelium congregationibus Episcopum, quocum fidenti et magno animo consociantur, quodammodo praesentem reddunt eiusque munera et sollicitudinem pro parte suscipiunt et cura cotidiana exercent. Qui sub auctoritate Episcopi portionem gregis dominici sibi addictam sanctificant et regunt, Ecclesiam universalem in suo loco visibilem faciunt et in aedificando toto corpore Christi [*cf. Eph 4:12*] validam opem afferunt. Ad bonum autem filiorum Dei semper intenti operam suam ad opus pastorale totius dioeceseos, immo totius Ecclesiae conferre studeant. Propter hanc in sacerdotio et missione participationem Presbyteri Episcopum vere ut patrem suum agnoscant eique reverenter oboediant. Episcopus vero Sacerdotes cooperatores suos ut filios et amicos consideret, sicut Christus discipulos suos iam non servos, sed amicos vocat [*cf. Io 15:15*]. Corpori igitur Episcoporum, ratione Ordinis et ministerii, omnes Sacerdotes, tum dioecesani tum religiosi coaptantur et bono totius Ecclesiae pro sua vocatione et gratia inserviunt.

Vi communis sacrae ordinationis et missionis Presbyteri omnes inter se intima fraternitate nectuntur, quae sponte ac libenter sese manifestet in mutuo auxilio, tam spirituali quam materiali, tam pastorali quam personali, in conventibus et communione vitae, laboris et caritatis.

Fidelium vero, quos spiritualiter baptismate et doctrina genuerunt [*cf. 1 Cor 4:15; 1 Pt 1:23*], curam tamquam patres in Christo agant. Forma facti gregis ex animo [*1 Pt 5:3*] suae communitati locali ita praesint et inserviant, ut ista digne vocari possit illo nomine, quo unus et totus Populus Dei insignitur, Ecclesiae scilicet Dei [*cf. 1 Cor 1:2; 2 Cor 1:1; et passim*]. Memores sint se sua cotidiana conversatione et sollicitudine fidelibus et infidelibus, catholicis et non catholicis, faciem ministerii vere sacerdotalis et pastoralis exhibere, omnibusque testimonium veritatis et vitae reddere debere, et ut boni pastores illos quoque quaerere [*cf. Lc 15:4–7*], qui baptizati quidem in Ecclesia catholica a praxi sacramentorum, vel imo a fide defecerunt.

Quia genus humanum hodie magis magisque in unitatem civilem, *[36]* oeconomicam et socialem coalescit, eo magis oportet ut Sacerdotes, coniuncta

Priests, prudent cooperators with the episcopal **4154**
order,[1] its aid and instrument, called to serve the people of God, constitute one priesthood[2] with their bishop although bound by a diversity of duties. Associated with their bishop in a spirit of trust and generosity, they make him present in a certain sense in the individual local congregations and take upon themselves, as far as they are able, his duties and the burden of his care and discharge them with a daily interest. And as they sanctify and govern under the bishop's authority that part of the Lord's flock entrusted to them, they make the universal Church visible in their own locality and bring an efficacious assistance to the building up of the whole body of Christ [*cf. Eph 4:12*]. Intent always upon the welfare of God's children, they must strive to lend their effort to the pastoral work of the whole diocese, and even of the entire Church. On account of this sharing in their priesthood and mission, let priests sincerely look upon the bishop as their father and reverently obey him. And let the bishop regard his priests as his coworkers and as sons and friends, just as Christ called his disciples now not servants but friends [*cf. Jn 15:15*]. All priests, both diocesan and religious, by reason of orders and ministry, fit into this body of bishops and priests and serve the good of the whole Church according to their vocation and the grace given to them.

In virtue of their common sacred ordination and mission, all priests are bound together in intimate brotherhood, which naturally and freely manifests itself in mutual aid, spiritual as well as material, pastoral as well as personal, in their meetings and in communion of life, labor, and charity.

Let them, as fathers in Christ, take care of the faithful whom they have begotten by baptism and their teaching [*cf. 1 Cor 4:15; 1 Pet 1:23*]. Becoming from the heart a pattern to the flock [*1 Pet 5:3*], let them so lead and serve their local community that it may worthily be called by that name, by which the one and entire people of God is signed, namely, the Church of God [*cf. 1 Cor 1:2; 2 Cor 1:1; and passim*]. Let them remember that by their daily life and interests they are showing the face of a truly sacerdotal and pastoral ministry to the faithful and the infidel, to Catholics and non-Catholics, and that to all they bear witness to the truth and life and, as good shepherds, go after those also [*cf. Lk 15:4–7*] who though baptized in the Catholic Church have fallen away from the use of the sacraments or even from the faith.

Because the human race today is joining more and more into a civic, economic, and social unity, it is that much the more necessary that priests, by combined effort

*4154 [1] Liturgy of priestly ordination, Preface.
[2] Cf. Ignatius of Antioch, *Letter to the Philadelphians*, no. 4 (Funk 1:266 / SC 10:122); Cornelius I, in Cyprian, letter 49, no. 2 (CSEL 3/II:610).

cura et ope sub ductu Episcoporum et Summi Pontificis, omnem rationem dispersionis elidant, ut in unitatem familiae Dei totum genus humanum adducatur.

**4155** 29. In gradu inferiori hierarchiae sistunt Diaconi, quibus "non ad sacerdotium, sed ad ministerium" manus imponuntur.[1] Gratia etenim sacramentali roborati, in diaconia liturgiae, verbi et caritatis Populo Dei, in communione cum Episcopo eiusque presbyterio, inserviunt. Diaconi est, prout ei a competenti auctoritate assignatum fuerit, solemniter baptismum administrare, Eucharistiam servare et distribuere, matrimonio Ecclesiae nomine adsistere et benedicere, Viaticum moribundis deferre, fidelibus sacram legere Scripturam, populum instruere et exhortari, fidelium cultui et orationi praesidere, sacramentalia ministrare, ritui funeris ac sepulturae praeesse. Caritatis et administrationis officiis dediti, meminerint Diaconi monti Beati Polycarpi: "Misericordes, seduli, incedentes iuxta veritatem Domini, qui omnium minister factus est."[2]

Cum vero haec munera, ad vitam Ecclesiae summopere necessaria, in disciplina Ecclesiae latinae hodie vigenti in pluribus regionibus adimpleri difficulter possint, diaconatus in futurum tamquam proprius ac permanens gradus hierarchiae restitui poterit. Ad competentes autem varii generis territoriales Episcoporum coetus, approbante ipso Summo Pontifice, spectat decernere, utrum et ubinam pro cura animarum huiusmodi Diaconos institui opportunum sit. De consensu Romani Pontificis hic Diaconatus viris maturioris aetatis etiam in matrimonio viventibus conferri poterit, necnon iuvenibus idoneis, pro quibus tamen lex coelibatus firma remanere debet. *[37]*

and aid, under the leadership of the bishops and the supreme pontiff, wipe out every kind of separateness, so that the whole human race may be brought into the unity of the family of God.

29. At a lower level of the hierarchy are deacons, upon whom hands are imposed "not unto the priesthood, but unto a ministry of service".[1] For strengthened by sacramental grace, in communion with the bishop and his group of priests, they serve in the diaconate of the liturgy, of the Word, and of charity to the people of God. It is the duty of the deacon, according as it shall have been assigned to him by competent authority, to administer baptism solemnly, to be custodian and dispenser of the Eucharist, to assist at and bless marriages in the name of the Church, to bring Viaticum to the dying, to read the Sacred Scripture to the faithful, to instruct and exhort the people, to preside over the worship and prayer of the faithful, to administer sacramentals, to officiate at funeral and burial services. Dedicated to duties of charity and of administration, let deacons be mindful of the admonition of Blessed Polycarp: "Be merciful, diligent, walking according to the truth of the Lord, who became the servant of all."[2]

Since these duties, so very necessary to the life of the Church, can be fulfilled only with difficulty in many regions in accordance with the discipline of the Latin Church as it exists today, the diaconate can in the future be restored as a proper and permanent rank of the hierarchy. It pertains to the competent territorial bodies of bishops, of one kind or another, with the approval of the supreme pontiff, to decide whether and where it is opportune for such deacons to be established for the care of souls. With the consent of the Roman pontiff, this diaconate can, in the future, be conferred upon men of more mature age, even upon those living in the married state. It may also be conferred upon suitable young men, for whom the law of celibacy must remain intact.

## Caput IV

### De laicis

## Chapter IV

### The Laity

**4156** 30. Sancta Synodus, muneribus Hierarchiae declaratis, libenter animum advertit statui illorum christifidelium qui laici nuncupantur. Quodsi omnia quae de Populo Dei dicta sunt, ad laicos, religiosos et clericos aequaliter diriguntur, laicis tamen, viris et mulieribus, ratione condicionis et missionis, quaedam particulariter pertinent,

30. Having set forth the functions of the hierarchy, the sacred council gladly turns its attention to the state of those faithful called the laity. Everything that has been said above concerning the people of God is intended for the laity, religious, and clergy alike. But there are certain things that pertain in a special way to the laity, both men

*4155 [1] *Constitutiones Ecclesiae Aegypticae* III, 2 (F.X. Funk, *Didascalia et Constitutiones Apostolorum* 2 [Paderborn, 1905], $103_{20}$); *Statuta Ecclesiae Antiquae* 37–41 (MaC 3:954/ C. Munier: CpChL 148 [1963]: 175 [= nos. 57–61].

[2] Polycarp of Smyrna, *Letter to the Philippians*, no. 5, 2: Of Christ it is said that he "became the servant of all" (ἐγένετο διάκονος πάντων: Funk 1:300 / SC 10 [1969]: 182). Cf. *Didache* 15, 1 (Funk 1:32 / SC 248:192); Ignatius of Antioch, *Letter to the Trallians*, no. 2, 3 (Funk 1:242 / SC 10:96); *Constitutiones Apostolorum* VIII, 28, 4 (F.X. Funk, *Didascalia et Constitutiones Apostolorum* 1:530 / SC 336:230).

quorum fundamenta ob specialia rerum adiuncta nostri temporis magis expendenda sunt. Pastores enim sacri probe norunt quantum laici ad bonum totius Ecclesiae conferant. Sciunt enim Pastores se a Christo non esse institutos, ut totam missionem salvificam Ecclesiae versus mundum in se solos suscipiant, sed praeclarum munus suum esse ita pascere fideles eorumque ministrationes et charismata ita recognoscere, ut cuncti suo modo ad commune opus unanimiter cooperentur. Oportet enim, ut omnes "veritatem facientes in caritate, crescamus in Illo per omnia, qui est caput Christus: ex quo totum corpus compactum et connexum per omnem iuncturam subministrationis, secundum operationem in mensuram uniuscuiusque membri, augmentum corporis facit in aedificationem sui in caritate" [*Eph 4:15s*].

and women, by reason of their condition and mission. Due to the special circumstances of our time, the foundations of this doctrine must be more thoroughly examined. For their pastors know how much the laity contribute to the welfare of the entire Church. They also know that they were not ordained by Christ to take upon themselves alone the entire salvific mission of the Church toward the world. On the contrary, they understand that it is their noble duty to shepherd the faithful and to examine their ministries and charisms, so that all according to their proper roles may cooperate in this common undertaking with one mind. For we must all "practice the truth in love, and so grow up in all things in him who is head, Christ. For from him the whole body, being closely joined and knit together through every joint of the system, according to the functioning in due measure of each single part, derives its increase to the building up of itself in love" [*Eph 4:15f.*].

31. Nomine laicorum hic intelleguntur omnes christifideles praeter membra ordinis sacri et status religiosi in Ecclesia sanciti, christifideles scilicet qui, utpote baptismate Christo concorporati, in Populum Dei constituti, et de munere Christi sacerdotali, prophetico et regali suo modo participes facti, pro parte sua missionem totius populi christiani in Ecclesia et in mundo exercent.

31. The term laity is here understood to mean all the **4157** faithful except those in holy orders and those in the state of religious life specially approved by the Church. These faithful are by baptism made one body with Christ and are constituted among the people of God; they are in their own way made sharers in the priestly, prophetical, and kingly functions of Christ; and they carry out for their own part the mission of the whole Christian people in the Church and in the world.

Laicis indoles saecularis propria et peculiaris est. Membra enim ordinis sacri, quamquam aliquando in saecularibus versari possunt, etiam saecularem professionem exercendo, ratione suae particularis vocationis praecipue et ex professo ad sacrum ministerium ordinantur, dum religiosi suo statu praeclarum et eximium testimonium reddunt, mundum transfigurari Deoque offerri non posse sine spiritu beatitudinum. Laicorum est, ex vocatione propria, res temporales gerendo et secundum Deum ordinando, regnum Dei quaerere. In saeculo vivunt, scilicet in omnibus et singulis mundi officiis et operibus et in ordinariis vitae familiaris et socialis condicionibus, quibus eorum existentia quasi contexitur. Ibi a Deo vocantur, ut suum proprium munus exercendo, spiritu evangelico ducti, fermenti instar ad mundi sanctificationem velut ab *[38]* intra conferant, sicque praeprimis testimonio vitae suae, fide, spe et caritate fulgentes, Christum aliis manifestent. Ad illos ergo peculiari modo spectat res temporales omnes, quibus arcte coniunguntur, ita illuminare et ordinare, ut secundum Christum iugiter fiant et crescant et sint in laudem Creatoris et Redemptoris.

What specifically characterizes the laity is their secular nature. It is true that those in holy orders can at times be engaged in secular activities and even have a secular profession. But they are by reason of their particular vocation especially and professedly ordained to the sacred ministry. Similarly, by their state in life, religious give splendid and striking testimony that the world cannot be transformed and offered to God without the spirit of the beatitudes. But the laity, by their very vocation, seek the kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God. They live in the world, that is, in each and in all of the secular professions and occupations. They live in the ordinary circumstances of family and social life, from which the very web of their existence is woven. They are called there by God that by exercising their proper function and led by the spirit of the gospel they may work for the sanctification of the world from within as a leaven. In this way they may make Christ known to others, especially by the testimony of a life resplendent in faith, hope, and charity. Therefore, since they are tightly bound up in all types of temporal affairs, it is their special task to order and to throw light upon these affairs in such a way that they may come into being and then continually increase according to Christ to the praise of the Creator and the Redeemer.

**4158** 32. Ecclesia sancta, ex divina institutione, mira varietate ordinatur et regitur. "Sicut enim in uno corpore multa membra habemus, omnia autem membra non eundem actum habent: ita multi unum corpus sumus in Christo, singuli autem alter alterius membra" [*Rm 12:4–5*].

Unus est ergo Populus Dei electus: "unus Dominus, una fides, unum baptisma" [*Eph 4:5*]; communis dignitas membrorum ex eorum in Christo regeneratione, communis filiorum gratia, communis ad perfectionem vocatio, una salus, una spes indivisaque caritas. Nulla igitur in Christo et in Ecclesia inaequalitas, spectata stirpe vel natione, condicione sociali vel sexu, quia "non est Iudaeus neque Graecus: non est servus neque liber: non est masculus neque femina. Omnes enim vos 'unus' estis in Christo Iesu" [*Gal 3:28; cf. Col 3:11*].

Si igitur in Ecclesia non omnes eadem via incedunt, omnes tamen ad sanctitatem vocantur et coaequalem sortiti sunt fidem in iustitia Dei [*cf. 2 Pt 1:1*]. Etsi quidam ex voluntate Christi ut doctores, mysteriorum dispensatores et pastores pro aliis constituuntur, vera tamen inter omnes viget aequalitas quoad dignitatem et actionem cunctis fidelibus communem circa aedificationem Corporis Christi. Distinctio enim quam Dominus posuit inter sacros ministros et reliquum Populum Dei, secumfert coniunctionem, cum Pastores et alii fideles inter se communi necessitudine devinciantur; Ecclesiae Pastores, exemplum Dei secuti, sibi invicem aliisque fidelibus ministrent, hi autem alacriter Pastoribus et doctoribus sociam operam praestent. Sic in varietate omnes testimonium perhibent de mirabili unitate in Corpore Christi: ipsa enim diversitas gratiarum, ministrationum et operationum filios Dei in unum colligit, quia "haec omnia operatur unus atque idem Spiritus" [*1 Cor 12:11*].

Laici igitur sicut ex divina dignatione fratrem habent Christum, qui cum sit Dominus omnium, venit tamen non ministrari sed ministrare [*cf. Mt 20:28*], ita etiam fratres habent eos, qui in sacro ministerio positi, auctoritate Christi docendo et sanctificando et regendo familiam Dei ita pascunt, ut mandatum novum caritatis ab omnibus impleatur. Quocirca pulcherrime dicit S. Augustinus: "Ubi me terret *[39]* quod vobis sum, ibi me consolatur quod vobiscum sum. Vobis enim sum episcopus, vobiscum sum christianus. Illud est nomen officii, hoc gratiae; illud periculi est, hoc salutis."[1]

32. By divine institution, the Holy Church is ordered and governed with a wonderful diversity. "For just as in one body we have many members, yet all the members have not the same function, so we, the many, are one body in Christ, but severally members one of another" [*Rom 12:4–5*].

Therefore, the chosen people of God is one: "one Lord, one faith, one baptism" [*Eph 4:5*]; sharing a common dignity as members from their regeneration in Christ, having the same filial grace and the same vocation to perfection; possessing in common one salvation, one hope, and one undivided charity. There is, therefore, in Christ and in the Church no inequality on the basis of race or nationality, social condition or sex, because "there is neither Jew nor Greek: there is neither slave nor free: there is neither male nor female. For you are all 'one' in Christ Jesus" [*Gal 3:28; cf. Col 3:11*].

If, therefore, in the Church everyone does not proceed by the same path, nevertheless all are called to sanctity and have received an equal privilege of faith through the justice of God [*cf. 2 Pet 1:1*]. And if by the will of Christ some are made teachers, pastors, and dispensers of mysteries on behalf of others, yet all share a true equality with regard to the dignity and to the activity common to all the faithful for the building up of the body of Christ. For the distinction that the Lord made between sacred ministers and the rest of the people of God bears within it a certain union, since pastors and the other faithful are bound to each other by a mutual need. Pastors of the Church, following the example of the Lord, should minister to one another and to the other faithful. These in their turn should enthusiastically lend their joint assistance to their pastors and teachers. Thus, in their diversity all bear witness to the wonderful unity in the body of Christ. This very diversity of graces, ministries, and works gathers the children of God into one, because "all these things are the work of one and the same Spirit" [*1 Cor 12:11*].

Therefore, from divine choice the laity have Christ for their brother who, though he is the Lord of all, came not to be served but to serve [*cf. Mt 20:28*]. They also have for their brothers those in the sacred ministry who by teaching, by sanctifying, and by ruling with the authority of Christ feed the family of God so that the new commandment of charity may be fulfilled by all. St. Augustine puts this very beautifully when he says: "What I am for you terrifies me; what I am with you consoles me. For you I am a bishop; but with you I am a Christian. The former is a duty; the latter a grace. The former is a danger; the latter, salvation."[1]

*4158 [1] Augustine, *Sermones* 340, 1 (PL 38:1483).

33. Laici in Populo Dei congregati et in uno Corpore Christi sub uno capite constituti, quicumque sunt, vocantur, ut tamquam viva membra ad Ecclesiae incrementum eiusque iugem sanctificationem vires suas omnes, beneficio Creatoris et gratia Redemptoris acceptas, conferant.

Apostolatus autem laicorum est participatio ipsius salvificae missionis Ecclesiae, ad quem apostolatum omnes ab ipso Domino per baptismum et confirmationem deputantur. Sacramentis autem, praesertim sacra Eucharistia, communicatur et alitur illa caritas erga Deum et homines, quae anima est totius apostolatus. Laici autem speciatim ad hoc vocantur, ut praesentem et actuosam reddant Ecclesiam in eis locis et rerum adiunctis, ubi ipsa nonnisi per eos sal terrae evadere potest.[1] Sic omnis laicus, ex ipsis donis sibi collatis, testis simul et vivum instrumentum missionis ipsius Ecclesiae exsistit "secundum mensuram donationis Christi" [*Eph 4:7*].

Praeter hunc apostolatum, qui ad omnes omnino christifideles spectat, laici insuper diversis modis ad cooperationem magis immediatam cum apostolatus Hierarchiae vocari possunt,[2] ad modum illorum virorum ac mulierum, qui Paulum apostolum in Evangelio adiuvabant, multum in Domino laborantes [*cf. Phil 4:3; Rm 16:3–23*]. Praeterea aptitudine gaudent, ut ad quaedam munera ecclesiastica, ad finem spiritualem exercenda, ab Hierarchia adsumantur.

Omnibus igitur laicis onus praeclarum incumbit adlaborandi, ut divinum salutis propositum ad universos homines omnium temporum et ubique terrarum magis magisque pertingat. Via proinde eisdem undequaque pateat, ut pro suis viribus temporumque necessitatibus opus salutare Ecclesiae naviter et ipsi participent.

34. Supremus et aeternus Sacerdos Christus Iesus, cum etiam per laicos suum testimonium suumque servitium continuare velit, eos suo Spiritu vivificat indesinenterque impellit ad omne opus bonum et perfectum. *[40]*

Illis enim, quos vitae et missioni suae intime coniungit, etiam sui muneris sacerdotalis partem tribuit ad cultum spiritualem exercendum, ut glorificetur Deus et salventur homines. Qua de causa laici, utpote Christo dicati et Spiritu Sancto uncti, mirabiliter vocantur et instruuntur, ut uberiores semper fructus Spiritus in ipsis producantur. Omnia enim eorum opera, preces et incepta apostolica, conversatio coniugalis et familiaris, labor quotidianus,

33. The laity are gathered together in the people of **4159** God and make up the one body of Christ under one head. Whoever they are they are called upon, as living members, to expend all their energy for the growth of the Church and her continuous sanctification, since this very energy is a gift of the Creator and a blessing of the Redeemer.

The lay apostolate, however, is a participation in the salvific mission of the Church herself. Through their baptism and confirmation all are commissioned to that apostolate by the Lord himself. Moreover, by the sacraments, especially Holy Eucharist, that charity toward God and man which is the soul of the apostolate is communicated and nourished. Now the laity are called in a special way to make the Church present and operative in those places and circumstances where only through them can she become the salt of the earth.[1] Thus every layman, in virtue of the very gifts bestowed upon him, is at the same time a witness and a living instrument of the mission of the Church herself "according to the measure of Christ's bestowal" [*Eph 4:7*].

Besides this apostolate that certainly pertains to all Christians, the laity can also be called in various ways to a more direct form of cooperation in the apostolate of the hierarchy.[2] This was the way certain men and women assisted Paul the apostle in the gospel, laboring much in the Lord [*cf. Phil 4:3; Rom 16:3–23*]. Further, they have the capacity to assume from the hierarchy certain ecclesiastical functions, which are to be performed for a spiritual purpose.

Upon all the laity, therefore, rests the noble duty of working to extend the divine plan of salvation to all men of each epoch and in every land. Consequently, may every opportunity be given them so that, according to their abilities and the needs of the times, they may zealously participate in the saving work of the Church.

34. The supreme and eternal Priest, Christ Jesus, since **4160** he wills to continue his witness and service also through the laity, vivifies them in this Spirit and increasingly urges them on to every good and perfect work.

For besides intimately linking them to his life and his mission, he also gives them a sharing in his priestly function of offering spiritual worship for the glory of God and the salvation of men. For this reason the laity, dedicated to Christ and anointed by the Holy Spirit, are marvelously called and wonderfully prepared so that ever more abundant fruits of the Spirit may be produced in them. For all their works, prayers, and apostolic

*4159 [1] Cf. Pius XI, encyclical *Quadragesimo anno*, May 15, 1931 (AAS 23 [1931]: 221f.); Pius XII, address *De quelle consolation*, October 14, 1951 (AAS 43 [1951]: 790f.).

[2] Cf. Pius XII, address *Six ans se sont écoulés*, October 5, 1957 (AAS 49 [1957]: 927).

animi corporisque relaxatio, si in Spiritu peragantur, imo molestiae vitae si patienter sustineantur, fiunt spirituales hostiae, acceptabiles Deo per Iesum Christum [*cf. 1 Pt 2:5*], quae in Eucharistiae celebratione, cum dominici Corporis oblatione, Patri piissime offeruntur. Sic et laici, qua adoratores ubique sancte agentes, ipsum mundum Deo consecrant.

endeavors, their ordinary married and family life, their daily occupations, their physical and mental relaxation, if carried out in the Spirit, and even the hardships of life, if patiently borne—all these become "spiritual sacrifices acceptable to God through Jesus Christ" [*cf. 1 Pet 2:5*]. Together with the offering of the Lord's body, they are most fittingly offered in the celebration of the Eucharist. Thus, as those everywhere who adore in holy activity, the laity consecrate the world itself to God.

**4161** 35. Christus, Propheta magnus, qui testimonio vitae et verbi virtute Regnum proclamavit Patris, usque ad plenam manifestationem gloriae suum munus propheticum adimplet, non solum per Hierarchiam, quae nomine et potestate Eius docet, sed etiam per laicos, quos ideo et testes constituit et sensu fidei et gratia verbi instruit [*cf. Act 2:17s; Apc 19:10*], ut virtus Evangelii in vita quotidiana, familiari et sociali eluceat. Ipsi se praebent ut filios repromissionis, si fortes in fide et spe praesens momentum redimunt [*cf. Eph 5:16; Col 4:5*] et futuram gloriam per patientiam exspectant [*cf. Rm 8:25*]. Hanc autem spem non in animi interioritate abscondant, sed conversione continua et colluctatione "adversus mundi rectores tenebrarum harum, contra spiritualia nequitiae" [*Eph 6:12*] etiam per vitae saecularis structuras exprimant.

35. Christ, the great Prophet, who proclaimed the kingdom of his Father both by the testimony of his life and the power of his words, continually fulfills his prophetic office until the complete manifestation of glory. He does this not only through the hierarchy, who teach in his name and with his authority, but also through the laity, whom he made his witnesses and to whom he gave understanding of the faith (*sensu fidei*) and an attractiveness in speech [*cf. Acts 2:17f.; Rev 19:10*], so that the power of the gospel might shine forth in their daily social and family life. They conduct themselves as children of the promise, and thus strong in faith and in hope they make the most of the present [*cf. Eph 5:16; Col 4:5*] and with patience await the glory that is to come [*cf. Rom 8:25*]. Let them not, then, hide this hope in the depths of their hearts, but even in the program of their secular life let them express it by a continual conversion and by wrestling "against the world-rulers of this darkness, against the spiritual forces of wickedness" [*Eph 6:12*].

Sicut sacramenta Novae Legis, quibus vita et apostolatus fidelium alitur, caelum novum et terram novam [*cf. Apc 21:1*] praefigurant, ita laici evadunt validi praecones fidei sperandarum rerum [*cf. Hbr 11:1*], si cum vita ex fide professionem fidei inhaesitanter coniungunt. Haec evangelizatio, nuntium Christi scilicet et testimonio vitae et verbo prolatum, notam quamdam specificam et peculiarem efficacitatem acquirit ex hoc, quod in communibus condicionibus saeculi completur.

Just as the sacraments of the New Law, by which the life and the apostolate of the faithful are nourished, prefigure a new heaven and a new earth [*cf. Rev 21:1*], so too the laity go forth as powerful proclaimers of a faith in things to be hoped for [*cf. Heb 11:1*] when they courageously join to their profession of faith a life springing from faith. This evangelization, that is, this announcing of Christ by a living testimony as well as by the spoken word, takes on a specific quality and a special force in that it is carried out in the ordinary surroundings of the world.

Quo in munere magni pretii apparet ille status vitae, qui speciali sacramento sanctificatur, scilicet vita matrimonialis et familiaris. Ibi exercitium et schola praeclara apostolatus laicorum habetur, ubi religio christiana totam vitae institutionem pervadit et in dies magis transformat. Ibi coniuges propriam habent vocationem, ut sibi invicem et filiis sint testes fidei et amoris Christi. Familia christiana tum praesentes *[41]* virtutes Regni Dei tum spem vitae beatae alta voce proclamat. Ita exemplo et testimonio suo arguit mundum de peccato et eos qui veritatem quaerunt illuminat.

In connection with the prophetic function, that state of life which is sanctified by a special sacrament is obviously of great importance, namely, married and family life. For where Christianity pervades the entire mode of family life, and gradually transforms it, one will find there both the practice and an excellent school of the lay apostolate. In such a home, husbands and wives find their proper vocation in being witnesses of the faith and love of Christ to one another and to their children. The Christian family loudly proclaims both the present virtues of the kingdom of God and the hope of a blessed life to come. Thus, by its example and its witness, it accuses the world of sin and enlightens those who seek the truth.

Proinde laici, etiam quando curis temporalibus occupantur, pretiosam actionem ad evangelizandum mundum exercere possunt et debent. Quodsi quidam eorum, deficientibus sacris ministris, vel iisdem in regimine persecutionis impeditis, quaedam officia sacra pro facultate supplent; et si plures quidem ex eis totas vires suas in opere apostolico impendunt: universos tamen oportet ad dilatationem et incrementum Regni Christi in mundo cooperari. Quapropter laici sollerter in profundiorem cognitionem veritatis revelatae incumbant, et instanter a Deo sapientiae donum impetrent.

Consequently, even when preoccupied with temporal cares, the laity can and must perform a work of great value for the evangelization of the world. For even if some of them have to fulfill their religious duties on their own, when there are no sacred ministers or in times of persecution; and even if many of them devote all their energies to apostolic work; still it remains for each one of them to cooperate in the external spread and the dynamic growth of the kingdom of Christ in the world. Therefore, let the laity devotedly strive to acquire a more profound grasp of revealed truth, and let them insistently beg of God the gift of wisdom.

36. Christus, factus oboediens usque ad mortem et propter hoc a Patre exaltatus [*cf. Phil 2:8s*], in gloriam regni sui intravit. Cui omnia subiciuntur, donec Ipse se cunctaque creata Patri subiciat, ut sit Deus omnia in omnibus [*cf. 1 Cor 15:27s*]. Quam potestatem discipulis communicavit, ut et illi in regali libertate constituantur et sui abnegatione vitaque sancta regnum peccati in seipsis devincant [*cf. Rm 6:12*], immo ut Christo etiam in aliis servientes, fratres suos ad Regem, cui servire regnare est, humilitate et patientia perducant. Dominus enim regnum suum etiam per laicos fideles dilatare cupit, regnum scilicet veritatis et vitae, regnum sanctitatis et gratiae, regnum iustitiae, amoris et pacis;[1] in quo regno ipsa creatura liberabitur a servitute corruptionis in libertatem gloriae filiorum Dei [*cf. Rm 8:21*]. Magna sane promissio, magnumque mandatum discipulis datur: "Omnia enim vestra sunt, vos autem Christi, Christus autem Dei" [*1 Cor 3:23*].

36. Christ, becoming obedient even unto death and **4162** because of this exalted by the Father [*cf. Phil 2:8f.*], entered into the glory of his kingdom. To him all things are made subject until he subjects himself and all created things to the Father that God may be all in all [*cf. 1 Cor 15:27f.*]. Now Christ has communicated this royal power to his disciples that they might be constituted in royal freedom and that by self-denial and a holy life they might conquer the reign of sin in themselves [*cf. Rom 6:12*]. Further, he has shared this power so that serving Christ in their fellow men they might by humility and patience lead their brethren to that King for whom to serve is to reign. But the Lord wishes to spread his kingdom also by means of the laity, namely, a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love, and peace.[1] In this kingdom creation itself will be delivered from its slavery to corruption into the freedom of the glory of the sons of God [*cf. Rom 8:21*]. Clearly, then, a great promise and a great trust is committed to the disciples: "All things are yours, and you are Christ's, and Christ is God's" [*1 Cor 3:23*].

Fideles igitur totius creaturae intimam naturam, valorem et ordinationem in laudem Dei agnoscere, et per opera etiam saecularia se invicem ad sanctiorem vitam adiuvare debent, ita ut mundus spiritu Christi imbuatur atque in iustitia, caritate et pace finem suum efficacius attingat. In quo officio universaliter adimplendo laici praecipuum locum obtinent. Sua igitur in profanis disciplinis competentia suaque activitate, gratia Christi intrinsecus elevata, valide conferant operam, ut bona creata secundum Creatoris ordinationem Eiusque Verbi illuminationem humano labore, arte technica, civilique cultura ad utilitatem omnium prorsus hominum excolantur, aptiusque inter illos *[42]* distribuantur, et suo modo ad universalem progressum in humana et christiana libertate conducant. Ita Christus per Ecclesiae membra totam societatem humanam suo salutari lumine magis magisque illuminabit.

The faithful, therefore, must learn the deepest meaning and the value of all creation as well as its role in the harmonious praise of God. They must assist each other to live holier lives even in their daily occupations. In this way the world may be permeated by the spirit of Christ and it may more effectively fulfill its purpose in justice, charity, and peace. The laity have the principal role in the overall fulfillment of this duty. Therefore, by their competence in secular training and by their activity, elevated from within by the grace of Christ, let them vigorously contribute their effort, so that created goods may be perfected by human labor, technical skill, and civic culture for the benefit of all men according to the design of the Creator and the light of his Word. May the goods of this world be more equitably distributed among all men, and may they in their own way be conducive to universal progress in human and Christian freedom. In this manner, through the members of the Church, will Christ progressively illumine the whole of human society with his saving light.

*4162 [1] From the Preface of the Feast of Christ the King.

Laici praeterea, collatis quoque viribus, instituta et condiciones mundi, si qua mores ad peccatum incitant, ita sanent, ut haec omnia ad iustititae normas conformentur et virtutum exercitio potius faveant quam obsint. Ita agendo culturam operaque humana valore morali imbuent. Hoc modo simul ager mundi melius pro semine verbi divini paratur, et Ecclesiae latius patent portae, quibus praeconium pacis in mundum introeat.

Moreover, let the laity also by their combined efforts remedy the customs and conditions of the world, if they are an inducement to sin, so that they all may be conformed to the norms of justice and may favor the practice of virtue rather than hinder it. By so doing they will imbue culture and human activity with genuine moral values; they will better prepare the field of the world for the seed of the Word of God; and at the same time they will open wider the doors of the Church by which the message of peace may enter the world.

Propter ipsam oeconomiam salutis, fideles discant sedulo distinguere inter iura et officia quae eis incumbunt, quatenus Ecclesiae aggregantur, et ea quae eis competunt, ut sunt humanae societatis membra. Utraque inter se harmonice consociare satagent, memores se, in quavis re temporali, christiana conscientia duci debere, cum nulla humana activitas, ne in rebus temporalibus quidem, Dei imperio subtrahi possit. Nostro autem tempore maxime oportet ut distinctio haec simul et harmonia quam clarissime in modo agendi fidelium elucescant, ut missio Ecclesiae particularibus mundi hodierni condicionibus plenius respondere valeat. Sicut enim agnoscendum est terrenam civitatem, saecularibus curis iure addictam propriis regi principiis, ita infausta doctrina, quae societatem, nulla habita religionis ratione, exstruere contendit et libertatem religiosam civium impugnat et eruit, merito reicitur.[2]

Because of the very economy of salvation, the faithful should learn how to distinguish carefully between those rights and duties that are theirs as members of the Church and those that they have as members of human society. Let them strive to reconcile the two, remembering that in every temporal affair they must be guided by a Christian conscience, since even in secular business there is no human activity which can be withdrawn from God's dominion. In our own time, however, it is most urgent that this distinction and also this harmony should shine forth more clearly than ever in the lives of the faithful, so that the mission of the Church may correspond more fully to the special conditions of the world today. For it must be admitted that the temporal sphere is governed by its own principles, since it is rightly concerned with the interests of this world. But that ominous doctrine which attempts to build a society with no regard whatever for religion, and which attacks and destroys the religious liberty of its citizens, is rightly to be rejected.[2]

**4163** 37. Laici, sicut omnes christifideles, ius habent ex spiritualibus Ecclesiae bonis, verbi Dei praesertim et sacramentorum adiumenta a sacris Pastoribus abundanter accipiendi,[1] hisque necessitates et optata sua ea libertate et fiducia, quae filios Dei et fratres in Christo decet, patefaciant. Pro scientia, competentia et praestantia quibus pollent, facultatem, immo aliquando et officium habent suam sententiam de iis quae bonum Ecclesiae respiciunt declarandi.[2] Hoc fiat, si casus ferat, per *[43]* instituta ad hoc ab Ecclesia stabilita, et semper in veracitate, fortitudine et prudentia, cum reverentia et caritate erga illos, qui ratione sacri sui muneris personam Christi gerunt.

37. The laity have the right, as do all Christians, to receive in abundance from their spiritual shepherds the spiritual goods of the Church, especially the assistance of the Word of God and of the sacraments.[1] They should openly reveal to them their needs and desires with that freedom and confidence which is fitting for children of God and brothers in Christ. They are, by reason of the knowledge, competence, or outstanding ability that they may enjoy, permitted and sometimes even obliged to express their opinion on those things that concern the good of the Church.[2] When occasions arise, let this be done through the organs erected by the Church for this purpose. Let it always be done in truth, in courage, and in prudence, with reverence and charity toward those who by reason of their sacred office represent the person of Christ.

Laici, sicut omnes christifideles, illa quae sacri Pastores, utpote Christum repraesentantes, tamquam

The laity should, as all Christians, promptly accept in Christian obedience decisions of their spiritual shepherds,

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***4162** [2] Cf. Leo XIII, encyclical *Immortale Dei*, November 1, 1885 (ASS 18 [1885]: 166–69); encyclical *Sapientiae christianae*, January 10, 1890 (ASS 22 [1889/1890]: 397–99); Pius XII, address *Alla vostra filiale*, March 23, 1958: "... the legitimate and sound lay nature of the State" (... la legittima sana laicità dello Stato: AAS 50 [1958]: 220).

***4163** [1] Cf. CIC/1917, can. 682.

[2] Cf. Pius XII, address *De quelle consolation*, October 14, 1951: "In the decisive battles, sometimes the most happy initiatives emerge from the frontline ..." (Dans les batailles décisives, c'est parfois du front que partent les plus heureuses initiatives ...: AAS 43 [1951]: 789); address *L'Importance de la press catholique*, February 17, 1950 (AAS 42 [1950]: 256).

magistri et rectores in Ecclesia statuunt, christiana oboedientia prompte amplectantur, Christi exemplum secuti, qui, sua oboedientia usque ad mortem, beatam libertatis filiorum Dei viam omnibus hominibus aperuit. Neque omittant precibus suis Praepositos suos Deo commendare, quippe qui pervigilant quasi rationem pro animabus nostris reddituri, ut cum gaudio hoc faciant et non gementes [*cf. Hbr 13:17*].

Sacri vero Pastores laicorum dignitatem et responsabilitatem in Ecclesia agnoscant et promoveant; libenter eorum prudenti consilio utantur, cum confidentia eis in servitium Ecclesiae officia committant et eis agendi libertatem et spatium relinquant, immo animum eis addant, ut etiam sua sponte opera aggrediantur. Paterno cum amore coepta, vota et desideria a laicis proposita attente in Christo considerent.[3] Iustam autem libertatem, quae omnibus in civitate terrestri competit, Pastores observanter agnoscent.

Ex hoc familiari commercio inter laicos et Pastores permulta bona Ecclesiae exspectanda sunt: ita enim in laicis roboratur propriae responsabilitas sensus, fovetur alacritas, et facilius laicorum vires Pastorum operi associantur. Hi vero, laicorum experientia adiuti, tam in rebus spiritualibus quam in temporalibus, distinctius et aptius iudicare valent, ita ut tota Ecclesia, ab omnibus membris suis roborata, suam pro mundi vita missionem efficacius compleat.

38. Unusquisque laicus debet esse coram saeculo testis resurrectionis et vitae Domini Iesu atque signum Dei vivi. Omnes insimul et unusquisque pro sua parte mundum fructibus spiritualibus alere debent [*cf. Gal 5:22*], in eumque spiritum diffundere, quo animantur illi pauperes, mites et pacifici, quos Dominus in Evangelio beatos proclamavit [*cf. Mt 5:3–9*]. Uno verbo, "quod anima est in corpore, hoc sint in mundo christiani."[1] *[44]*

## Caput V

### De universali vocatione ad sanctitatem in Ecclesia

39. Ecclesia, cuius mysterium a Sacra Synodo proponitur, indefectibiliter sancta creditur. Christus enim, Dei Filius, qui cum Patre et Spiritu "solus Sanctus" celebratur,[1] Ecclesiam tamquam sponsam suam dilexit,

since they are representatives of Christ as well as teachers and rulers in the Church. Let them follow the example of Christ, who by his obedience even unto death opened to all men the blessed way of the liberty of the children of God. Nor should they omit to pray for those placed over them, for they keep watch as having to render an account of their souls, so that they may do this with joy and not with grief [*cf. Heb 13:17*].

Let the spiritual shepherds recognize and promote the dignity as well as the responsibility of the laity in the Church. Let them willingly employ their prudent advice. Let them confidently assign duties to them in the service of the Church, allowing them freedom and room for action. Further, let them encourage lay people so that they may undertake tasks on their own initiative. Attentively in Christ, let them consider with fatherly love the projects, suggestions, and desires proposed by the laity.[3] However, let the shepherds respectfully acknowledge that just freedom which belongs to everyone in this earthly city.

A great many wonderful things are to be hoped for from this familiar dialogue between the laity and their spiritual leaders: in the laity, a strengthened sense of personal responsibility; a renewed enthusiasm; a more ready application of their talents to the projects of their spiritual leaders. The latter, on the other hand, aided by the experience of the laity, can more clearly and more incisively come to decisions regarding both spiritual and temporal matters. In this way, the whole Church, strengthened by each one of her members, may more effectively fulfill her mission for the life of the world.

38. Each individual layman must stand before the **4164** world as a witness to the Resurrection and life of the Lord Jesus and a symbol of the living God. All the laity as a community and each one according to his ability must nourish the world with spiritual fruits [*cf. Gal 5:22*]. They must diffuse in the world that spirit which animates the poor, the meek, the peacemakers—whom the Lord in the Gospel proclaimed as blessed [*cf. Mt 5:3–9*]. In a word, "Christians must be to the world what the soul is to the body."[1]

## Chapter V

### The Universal Call to Holiness in the Church

39. The Church, whose mystery is being set forth by **4165** this sacred synod, is believed to be indefectibly holy. Indeed, Christ, the Son of God, who with the Father and the Spirit is praised as "uniquely holy",[1] loved the

*4163 [3] Cf. 1 Thess 5:19; 1 Jn 4:1.

*4164 [1] *Letter to Diognetus* 6 (Funk 1:400). Cf. John Chrysostom, *Homiliae in Matthaeum* 46 (47), 2 (PG 58:478) on the leaven in the dough.

*4165 [1] *Missale Romanum*, Gloria in excelsis Deo. Cf. Lk 1:35; Mk 1:24; Lk 4:34; Jn 6:69 (ὁ ἅγιος τοῦ Θεοῦ); Acts 3:14; 4:27, 30; Heb 7:26; 1 Jn 2:20; Rev 3:7.

Seipsum tradens pro ea, ut illam sanctificaret [*cf. Eph 5:25s*], eamque Sibi ut corpus suum coniunxit atque Spiritus Sancti dono cumulavit, ad gloriam Dei. Ideo in Ecclesia omnes, sive ad Hierarchiam pertinent sive ab ea pascuntur, ad sanctitatem vocantur, iuxta illud Apostoli: "Haec est enim voluntas Dei, sanctificatio vestra" [*1 Th 4:3; cf. Eph 1:4*]. Haec autem Ecclesiae sanctitas in gratiae fructibus quos Spiritus in fidelibus producit, incessanter manifestatur et manifestari debet; multiformiter exprimitur apud singulos, qui in suo vitae ordine ad perfectionem caritatis, aedificantes alios, tendunt; proprio quodam modo apparet in praxi consiliorum, quae evangelica appellari consueverunt. Quae consiliorum praxis, Spiritu Sancto impellente, a multis christianis assumpta, sive privatim sive in conditione vel statu in Ecclesia sancitis, praeclarum in mundo fert, et ferre oportet, eiusdem sanctitatis testimonium et exemplum.

Church as his bride, delivering himself up for her. He did this that he might sanctify her [*cf. Eph 5:25f.*]. He united her to himself as his own body and brought her to perfection by the gift of the Holy Spirit for God's glory. Therefore in the Church, everyone, whether belonging to the hierarchy or being cared for by it, is called to holiness, according to the saying of the apostle: "For this is the will of God, your sanctification" [*1 Thess 4:3; cf. Eph 1:4*]. However, this holiness of the Church is unceasingly manifested, and must be manifested, in the fruits of grace that the Spirit produces in the faithful; it is expressed in many ways in individuals, who in their walk of life tend toward the perfection of charity, thus causing the edification of others; in a very special way this ⟨holiness⟩ appears in the practice of the counsels, customarily called "evangelical". This practice of the counsels, under the impulsion of the Holy Spirit, undertaken by many Christians, either privately or in a Church-approved condition or state of life, gives and must give in the world an outstanding witness and example of this same holiness.

**4166** 40. Omnis perfectionis divinus Magister et Exemplar, Dominus Iesus, sanctitatem vitae, cuius Ipse et auctor et consummator exstat, omnibus et singulis discipulis suis cuiuscumque conditionis praedicavit: "Estote ergo vos perfecti, sicut et Pater vester caelestis perfectus est" [*Mt 5:48*].[1] In omnes enim Spiritum Sanctum misit, qui eos intus moveat, ut Deum diligant ex toto corde, ex tota anima, ex tota mente et ex tota virtute sua [*cf. Mc 12:30*], et ut invicem se diligant sicut Christus eos dilexit [*cf. Io 13:34; 15:12*]. Christi asseclae a Deo non secundum opera sua, sed secundum propositum et gratiam Eius vocati atque in Iesu Domino iustificati, in fidei baptismate vere filii Dei et consortes divinae naturae, ideoque reapse sancti effecti sunt. Eos proinde oportet sanctificationem quam acceperunt, Deo dante, vivendo tenere atque perficere. Ab Apostolo monentur, ut vivant "sicut *[45]* decet sanctos" [*Eph 5:3*], et induant "sicut electi Dei, sancti et dilecti, viscera misericordiae, benignitatem, humilitatem, modestiam, patientiam" [*Col 3:12*], fructusque Spiritus habeant in sanctificationem [*cf. Gal 5:22; Rm 6:22*]. Cum vero in multis offendimus omnes [*cf. Iac 3:2*], misericordiae Dei iugitur egemus atque orare quotidie debemus: "Et dimitte nobis debita nostra" [*Mt 6:12*].[2]

40. The Lord Jesus, the divine Teacher and Model of all perfection, preached holiness of life to each and every one of his disciples of every condition. He himself stands as the author and consummator of this holiness of life: "Be you therefore perfect, even as your heavenly Father is perfect"[*Mt 5:48*].[1] Indeed, he sent the Holy Spirit upon all men that he might move them inwardly to love God with their whole heart and their whole soul, with all their mind and all their strength [*cf. Mk 12:30*] and that they might love each other as Christ loves them [*cf. Jn 13:34; 15:12*]. The followers of Christ are called by God, not because of their works, but according to his own purpose and grace. They are justified in the Lord Jesus, because in the baptism of faith they truly become sons of God and sharers in the Divine Nature. In this way they are really made holy. Then too, by God's gift, they must hold on to and complete in their lives this holiness they have received. They are warned by the apostle to live "as becomes saints" [*Eph 5:3*] and to put on "as God's chosen ones, holy and beloved, a heart of mercy, kindness, humility, meekness, patience" [*Col 3:12*] and to possess the fruit of the Spirit in holiness [*cf. Gal 5:22; Rom 6:22*]. Since truly we all offend in many things [*cf. Jas 3:2*], we all need God's mercies continually, and we all must daily pray: "Forgive us our debts" [*Mt 6:12*].[2]

Cunctis proinde perspicuum est, omnes christifideles cuiuscumque status vel ordinis ad vitae christianae

Thus it is evident to everyone that all the faithful of Christ, of whatever rank or status, are called to the

*4166 [1] Cf. Origen, *Commentariorum in epistulam in Romanos series* 7, 7 (PG 14:1122B); Pseudo-Macarius, *De oratione* 11 (PG 34:861AB); Thomas Aquinas, *Summa theologiae* II–II, q. 184, a. 3 (Editio Leonina 10:453–55).

[2] Cf. Augustine, *Retractationes* II, 18 (PL 32:637f. / A. Mutzenbecher: CpChL 57 [1984]: 104f.); Pius XII, encyclical *Mystici corporis*, June 29, 1943 (AAS 35 [1943]: 225).

plenitudinem et caritatis perfectionem vocari,[3] qua sanctitate, in societate quoque terrena, humanior vivendi modus promovetur. Ad quam perfectionem adipiscendam fideles vires secundum mensuram donationis Christi acceptas adhibeant, ut Eius vestigia sequentes Eiusque imagini conformes effecti, voluntatem Patris in omnibus obsequentes, gloriae Dei et servitio proximi toto animo sese devoveant. Ita sanctitas Populi Dei in abundantes fructus excrescet, sicut in Ecclesiae historia per tot Sanctorum vitam luculenter commonstratur....

fullness of the Christian life and to the perfection of charity;[3] by this holiness as such a more human manner of living is promoted in this earthly society. In order that the faithful may reach this perfection, they must use their strength accordingly as they have received it, as a gift from Christ. They must follow in his footsteps and conform themselves to his image, seeking the will of the Father in all things. They must devote themselves with all their being to the glory of God and the service of their neighbor. In this way, the holiness of the people of God will grow into an abundant harvest of good, as is admirably shown by the life of so many saints in Church history....

## Caput VI

### De religiosis

43. Consilia evangelica castitatis Deo dicatae, paupertatis et oboedientiae, utpote in verbis et exemplis Domini fundata et ab Apostolis et Patribus Ecclesiaeque doctoribus et pastoribus commendata, sunt donum divinum, quod Ecclesia a Domino suo accepit et gratia Eius semper conservat. Ipsa autem auctoritas Ecclesiae, duce Spiritu Sancto, ea interpretari, eorum praxim moderari et etiam stabiles inde vivendi formas constituere curavit. Quo factum est ut, quasi in arbore ex germine divinitus dato mirabiliter et multipliciter in agro Domini ramificata, variae formae vitae solitariae vel communis, variaeque familiae creverint, quae tum ad profectum sodalium, tum ad bonum totius Corporis Christi opes augent.[1] Illae enim familiae sodalibus suis adminicula conferunt stabilitatis in modo vivendi firmioris, doctrinae ad perfectionem prosequendam probatae, communionis in militia Christi fraternae, libertatis per oboedientiam roboratae, ita ut suam religiosam *[50]* professionem secure implere et fideliter custodire valeant, atque in caritatis via spiritu gaudentes progrediantur.[2]

Status huiusmodi, ratione habita divinae et hierarchicae Ecclesiae constitutionis, non est intermedius inter clericalem et laicalem conditionem, sed ex utraque parate quidam christifideles a Deo vocantur, ut in vita

## Chapter VI

### Religious

43. The evangelical counsels of chastity dedicated to **4167**
God, poverty, and obedience are based upon the words and examples of the Lord. They were further commanded by the apostles and Fathers of the Church as well as by the doctors and pastors of souls. The counsels are a divine gift, which the Church received from her Lord and which she always safeguards with the help of his grace. Church authority has the duty, under the inspiration of the Holy Spirit, to interpret these evangelical counsels, to regulate their practice, and finally to build on them stable forms of living. Thus it has come about that, as if on a tree that has grown in the field of the Lord, various forms of solidarity and community life as well as various religious families have branched out in a marvelous and multiple way from this divinely given seed. Such a multiple and miraculous growth augments both the progress of the members of these various religious families themselves and the welfare of the entire body of Christ.[1] These religious families give their members the support of a more firm stability in their way of life and a proven doctrine of acquiring perfection. They further offer their members the support of fraternal association in the militia of Christ and of liberty strengthened by obedience. Thus these religious are able to fulfill tranquilly and observe faithfully their religious profession and so spiritually rejoicing make progress on the road of charity.[2]

From the point of view of the divine and hierarchical structure of the Church, the religious state of life is not an intermediate state between the clerical and lay states. But, rather, the faithful of Christ are called by God from

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***4166** [3] Cf. Pius XI, encyclical *Rerum omnium*, January 26, 1923 (AAS 15 [1923]: 50, 59f.); encyclical *Casti connubii*, December 31, 1930 (AAS 22 [1930]: 548); Pius XII, apostolic constitution *Provida mater*, February 2, 1947 (AAS 39 [1947]: 117); address *Annus sacer*, December 8, 1950 (AAS 43 [1951]: 27f.); address *Nel darvi*, July 1, 1956 (AAS 48 [1956]: 574f.).

***4167** [1] Cf. Rosweydus, *Vitae Patrum* (Antwerp, 1628); *Apophthegmata Patrum* (PG 65); Palladius, *Historica Lausiaca* (PG 34:995–1260 / C. Butler [Cambridge, 1898; 1904]); Pius XI, apostolic constitution, *Umbratilem*, July 8, 1924 (AAS 16 [1924]: 386f.); Pius XII, address *Nous sommes heureux*, April 11, 1958 (AAS 50 [1958]: 283).

[2] Cf. Paul VI, address *Magno gaudio*, May 23, 1964 (AAS 56 [1964]: 566).

Ecclesiae peculiari dono fruantur et, suo quisque modo, eiusdem missioni salvificae prosint.[3]...

## Caput VII

### De indole eschatologica Ecclesiae peregrinantis eiusque unione cum ecclesia caelesti

**4168** 48. Ecclesia, ad quam in Christo Iesu vocamur omnes et in qua per gratiam Dei sanctitatem acquirimus, nonnisi in gloria caelesti consummabitur, quando adveniet tempus restitutionis omnium [*cf. Act 3:21*] atque cum genere humano universus quoque mundus, qui intime cum homine coniungitur et per eum ad finem suum accedit, perfecte in Christo instaurabitur [*cf. Eph 1:10; Col 1:20; 2 Pt 3:10–13*].

Christus quidem exaltatus a terra omnes traxit ad Seipsum [*cf. Io 12:32 gr.*]; resurgens ex mortuis [*cf. Rm 6:9*] Spiritum suum vivificantem in discipulos immisit et per eum Corpus suum quod est Ecclesia ut universale salutis sacramentum constituit; sedens ad dexteram Patris continuo operatur in mundo ut homines ad Ecclesiam perducat arctiusque per eam Sibi coniungat ac proprio Corpore et Sanguine illos nutriendo gloriosae vitae suae faciat esse participes. Restitutio ergo quam promissam exspectamus, iam incepit in Christo, provehitur in missione Spiritus Sancti et per Eum pergit in Ecclesia in qua per fidem de sensu quoque vitae nostrae temporalis edocemur, dum opus a Patre nobis in mundo commissum cum spe futurorum bonorum ad finem perducimus et salutem nostram operamur [*cf. Phil 2:12*].

Iam ergo fines saeculorum ad nos pervenerunt [*cf. 1 Cor 10:11*] et renovatio mundi irrevocabiliter est constituta atque in hoc saeculo reali quodam modo anticipatur: etenim Ecclesia iam in terris vera sanctitate licet imperfecta insignitur. Donec tamen fuerint novi caeli et nova terra, in quibus iustitia habitat [*cf. 2 Pt 3:13*], Ecclesia peregrinans, in suis sacramentis et institutionibus, quae ad hoc aevum pertinent, portat figuram huius saeculi quae praeterit et ipsa inter creaturas degit quae ingemiscunt et parturiunt usque adhuc et exspectant revelationem filiorum Dei [*cf. Rm 8:19–22*].

Coniuncti ergo Christo in Ecclesia et signati Spiritu Sancto "qui est *[54]* pignus hereditatis nostrae" [*Eph 1:14*], vere filii Dei nominamur et sumus [*cf. 1 Io 3:1*], sed nondum apparuimus cum Christo in gloria [*cf. Kol*

both these states of life so that they might enjoy this particular gift in the life of the Church and thus each in his own way may be of some advantage to the salvific mission of the Church.[3]...

## Chapter VII

### The Eschatological Nature of the Pilgrim Church and Her Union with the Church in Heaven

48. The Church, to which we are all called in Christ Jesus and in which we acquire sanctity through the grace of God, will attain her full perfection only in the glory of heaven, when there will come the time of the restoration of all things [*cf. Act 3:21*]. At that time the human race as well as the entire world, which is intimately related to man and attains to its end through him, will be perfectly reestablished in Christ [*cf. Eph 1:10; Col 1:20; 2 Pet 3:10–13*].

Christ, having been lifted up from the earth, has drawn all to himself [*cf. Jn 12:32, Gk.*]. Rising from the dead [*cf. Rom 6:9*], he sent his life-giving Spirit upon his disciples and through him has established his Body which is the Church as the universal sacrament of salvation. Sitting at the right hand of the Father, he is continually active in the world that he might lead men to the Church and through her join them to himself and that he might make them partakers of his glorious life by nourishing them with his own Body and Blood. Therefore, the promised restoration that we are awaiting has already begun in Christ, is carried forward in the mission of the Holy Spirit, and through him continues in the Church in which we learn the meaning of our terrestrial life through our faith, while we perform with hope in the future the work committed to us in this world by the Father and thus work out our salvation [*cf. Phil 2:12*].

Already the final age of the world has come upon us [*cf. 1 Cor 10:11*], and the renovation of the world is irrevocably decreed and is already anticipated in some kind of a real way; for the Church already on this earth is signed with a sanctity that is real although imperfect. However, until there shall be new heavens and a new earth in which justice dwells [*cf. 2 Pet 3:13*], the pilgrim Church in her sacraments and institutions, which pertain to this present time, has the appearance of this world that is passing, and she herself dwells among creatures who groan and travail in pain until now and await the revelation of the sons of God [*cf. Rom 8:19–22*].

Joined with Christ in the Church and signed with the Holy Spirit, "who is the pledge of our inheritance" [*Eph 1:14*], truly we are called and we are sons of God [*cf. 1 Jn 3:1*], but we have not yet appeared with Christ in glory

*4167 [3] Cf. CIC/1917, can. 487, 488, 4°; Pius XII, address *Annus sacer*, December 8, 1950 (AAS 43 [1951]: 27); apostolic constitution *Provida mater*, February 2, 1947 (AAS 39 [1947]: 120–24).

*3:4*], in qua similes Deo erimus, quoniam videbimus Eum sicuti est [*cf. 1 Io 3:2*]. Itaque "dum sumus in corpore, peregrinamur a Domino" [*2 Cor 5:6*] et primitias Spiritus habentes intra nos gemimus [*cf. Rm 8:23*] et cupimus esse cum Christo [*cf. Phil 1:23*]. Eadem autem caritate urgemur ut magis vivamus Ei, qui pro nobis mortuus est et resurrexit [*cf. 2 Cor 5:15*]. Contendimus ergo in omnibus placere Domino [*cf. 2 Cor 5:9*] et induimus armaturam Dei, ut possimus stare adversus insidias diaboli et resistere in die malo [*cf. Eph 6:11–13*]. Cum vero nesciamus diem neque horam, monente Domino, constanter vigilemus oportet ut, expleto unico terrestris nostrae vitae cursu [*cf. Hbr 9:27*], cum Ipso ad nuptias intrare et cum benedictis connumerari mereamur [*cf. Mt 25:31–46*], neque sicut servi mali et pigri [*cf. Mt 25:26*] iubeamur discedere in ignem aeternum [*cf. Mt 25:41*], in tenebras exteriores ubi "erit fletus et stridor dentium" [*Mt 22:13; 25:30*]. Etenim, antequam cum Christo glorioso regemus, omnes nos manifestabimur "ante tribunal Christi, ut referat unusquisque propria corporis, prout gessit sive bonum sive malum" [*2 Cor 5:10*] et in fine mundi "procedent qui bona fecerunt in resurrectionem vitae, qui vero mala egerunt in resurrectionem iudicii" [*Io 5:29; cf. Mt 25:46*]. Existimantes proinde quod "non sunt condignae passione huius temporis ad futuram gloriam quae revelabitur in nobis" [*Rm 8:18; cf. 2 Tim 2:11s*], fortes in fide exspectamus "beatam spem et adventum gloriae magni Dei et Salvatoris nostri Iesu Christi" [*Tit 2:13*], "qui reformabit corpus humilitatis nostrae configuratum corpori claritatis suae" [*Phil 3:21*] et qui veniet "glorificari in sanctis suis, et admirabilis fieri in omnibus qui crediderunt" [*2 Th 1:10*].

[*cf. Col 3:4*], in which we shall be like to God, since we shall see him as he is [*cf. 1 Jn 3:2*]. And therefore "while we are in the body, we are exiled from the Lord" [*2 Cor 5:6*], and having the first-fruits of the Spirit, we groan within ourselves [*cf. Rom 8:23*], and we desire to be with Christ [*cf. Phil 1:23*]. By that same charity, however, we are urged to live more for him, who died for us and rose again [*cf. 2 Cor 5:15*]. We strive therefore to please God in all things [*cf. 2 Cor 5:9*], and we put on the armor of God, that we may be able to stand against the wiles of the devil and resist in the evil day [*cf. Eph 6:11–13*]. Since, however, we know not the day or the hour, on our Lord's advice we must be constantly vigilant so that, having finished the course of our earthly life [*cf. Heb 9:27*], we may merit to enter into the marriage feast with him and to be numbered among the blessed [*cf. Mt 25:31–46*] and that we may not be ordered to go into eternal fire [*cf. Mt 25:41*] like the wicked and slothful servant [*cf. Mt 25:26*], into the exterior darkness where "there will be the weeping and the gnashing of teeth" [*Mt 22:13*; *25:30*]. For before we reign with Christ in glory, all of us will be made manifest "before the tribunal of Christ, so that each one may receive what he has won through the body, according to his works, whether good or evil" [*2 Cor 5:10*], and at the end of the world "they who have done good shall come forth unto resurrection of life; but those who have done evil unto resurrection of judgment" [*Jn 5:29; cf. Mt 25:46*]. Reckoning, therefore, that "the sufferings of the present time are not worthy to be compared with the glory to come that will be revealed in us" [*Rom 8:18; cf. 2 Tim 2:11f.*], strong in faith we look for the "blessed hope and the glorious coming of our great God and Savior, Jesus Christ" [*Tit 2:13*], "who will refashion the body of our lowliness, conforming it to the body of his glory" [*Phil 3:21*] and who will come "to be glorified in his saints and to be marveled at in all those who have believed" [*2 Thess 1:10*].

49. Donec ergo Dominus venerit in maiestate sua et omnes Angeli cum eo [*cf. Mt 25:31*] et, destructa morte, Illi subiecta fuerint omnia [*cf. 1 Cor 15:26s*], alii e discipulis Eius in terris peregrinantur, alii hac vita functi purificantur, alii vero glorificantur intuentes "clare ipsum Deum trinum et unum, sicuti est";[1] omnes tamen, gradu quidem modoque diverso, in eadem Dei et proximi caritate communicamus et eundem hymnum gloriae Deo nostro canimus. Universi enim *[55]* qui Christi sunt, Spiritum Eius habentes, in unam Ecclesiam coalescunt et invicem cohaerent in Ipso [*cf. Eph 4:16*]. Viatorum igitur unio cum fratribus qui in pace Christi dormierunt, minime intermittitur, immo secundum perennem Ecclesiae fidem, spiritualium bonorum communicatione

49. Until the Lord shall come in his majesty, and all **4169** the angels with him [*cf. Mt 25:31*], and, death being destroyed, all things are subject to him [*cf. 1 Cor 15:26f.*], some of his disciples are exiles on earth, some having died are being purified, and others are in glory beholding "clearly God himself triune and one, as he is";[1] but all in various ways and degrees are in communion in the same charity of God and neighbor, and all sing the same hymn of glory to our God. For all who are in Christ, having his Spirit, form one Church and cleave together in him [*cf. Eph 4:16*]. Therefore the union of the wayfarers with the brethren who have gone to sleep in the peace of Christ is not in the least weakened or interrupted but, on the contrary, according to the perpetual faith of the

***4169** [1] Council of Florence (1439), Decree for the Greeks *Laetentur caeli* (*1305).

roboratur.[2] Ex eo enim quod caelites intimius cum Christo uniuntur, totam Ecclesiam in sanctitatem firmius consolidant, cultum, quem ipsa hic in terris Deo exhibet, nobilitant ac multipliciter ad ampliorem eius aedificationem contribuunt [*cf. 1 Cor 12:12–27*].[3] Nam in patriam recepti et praesentes ad Dominum [*cf. 2 Cor 5:8*], per Ipsum, cum Ipso et in Ipso non desinunt apud Patrem pro nobis intercedere,[4] exhibentes merita quae per unum Mediatorem Dei et hominum, Christum Iesum [*cf. 1 Tim 2:5*] in terris sunt adepti, Domino in omnibus servientes et adimplentes ea quae desunt passionum Christi in carne sua pro Corpore Eius quod est Ecclesia [*cf. Col 1:24*].[5] Eorum proinde fraterna sollicitudine infirmitas nostra plurimum iuvatur.

Church, is strengthened by communication of spiritual goods.[2] For by reason of the fact that those in heaven are more closely united with Christ, they establish the whole Church more firmly in holiness, lend nobility to the worship that the Church offers to God here on earth, and in many ways contribute to her greater edification [*cf. 1 Cor 12:12–27*].[3] For after they have been received into their heavenly home and are present to the Lord [*cf. 2 Cor 5:8*], through him and with him and in him they do not cease to intercede with the Father for us,[4] showing forth the merits they won on earth through the one Mediator between God and man [*cf. 1 Tim 2:5*], serving God in all things and filling up in their flesh those things that are lacking of the sufferings of Christ for his Body which is the Church [*cf. Col 1:24*].[5] Thus by their brotherly interest our weakness is greatly strengthened.

**4170** 50. Hanc communionem totius Iesu Christi Mystici Corporis apprime agnoscens, Ecclesia viatorum inde a primaevis christianae religionis temporibus, defunctorum memoriam magna cum pietate excoluit[1] et, "quia sancta et salubris est cogitatio pro defunctis exorare ut a peccatis solvantur" [*2 Mcc 12:46*], etiam suffragia pro illis obtulit. Apostolos autem et martyres Christi, qui sui sanguinis effusione supremum fidei et caritatis testimonium dederant, in Christo arctius nobis coniunctos esse Ecclesia semper credidit, eos simul cum Beata Virgine Maria et sanctis Angelis peculiari affectu venerata est,[2] eorumque intercessionis auxilium pie imploravit. Quibus mox adnumerati sunt alii quoque qui Christi virginitatem et paupertatem pressius erant imitati[3] et *[56]* tandem ceteri quos praeclarum virtutum christianarum exercitium[4] ac divina charismata piae fidelium devotioni et imitationi commendabant.[5]

50. Fully conscious of this communion of the whole Mystical Body of Jesus Christ, the pilgrim Church from the very first ages of the Christian religion has cultivated with great piety the memory of the dead[1] and, "because it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins" [*2 Mac 12:46*], also offers suffrages for them. The Church has always believed that the apostles and Christ's martyrs who gave the supreme witness of faith and charity by the shedding of their blood are closely joined with us in Christ, and she has always venerated them with special devotion, together with the Blessed Virgin Mary and the holy angels.[2] The Church has piously implored the aid of their intercession. To these were soon added also those who had more closely imitated Christ's virginity and poverty,[3] and finally others whom the outstanding practice of the Christian virtues[4] and the divine charisms recommended to the pious devotion and imitation of the faithful.[5]

Dum enim illorum conspicimus vitam qui Christum fideliter sunt secuti, nova ratione ad futuram Civitatem inquirendam [*cf. Hbr 13:14; 11:10*] incitamur simulque tutissimam edocemur viam qua inter mundanas varietates,

When we look at the lives of those who have faithfully followed Christ, we are inspired with a new reason for seeking the City that is to come [*cf. Heb 13:14; 11:10*], and at the same time we are shown a most safe path by

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***4169** [2] In addition to more ancient documents against any form of necromancy since Alexander IV (September 27, 1258), cf. the encyclical letter of the Holy Office of August 4, 1856, on the abuse of magnetism (ASS 1 [1865]: 177f.; *2823–2825); the response of the Holy Office, April 24, 1917 (AAS 9 [1917]: 268; *3642).

[3] Cf. the synthetic exposition of this Pauline doctrine in Pius XII, encyclical *Mystici corporis* (AAS 35 [1943]: 200 and passim).

[4] Cf., among others, Augustine, *Enarrationes in psalmos* 85, no. 24 (PL 37:1099 / E. Dekkers and J. Fraipont: CpChL 39 [1956]: 1196f.); Jerome, *Liber contra Vigilantium* 6 (PL 23:344); Thomas Aquinas, *In libros sententiarum* IV, d. 45, q. 3, a. 2 (R. Busa: *Opera* 1 [1980], 658); Bonaventure, *In IV libros sententiarum* IV, d. 45, a. 3, q. 2 (Quaracchi 4 [1889], 948f.), and others.

[5] Cf. Pius XII, encyclical *Mystici corporis* (AAS 35 [1943]: 245).

***4170** [1] Cf. numerous inscriptions in the Roman catacombs.

[2] Cf. Gelasius I, decretal *De libris recipiendis* 3 (PL 59:160; *353).

[3] Cf. Methodius, *Symposion* VII, 3 (G. N. Bonwetsch: GChSch 27:74).

[4] Cf. Benedict XV, decree of approbation for the beatification and canonization of John Nepomucene Neumann (AAS 14 [1922]: 23). Numerous addresses of Pius XI on the saints: *Inviti all'eroismo* (Discorsi I–III [Rome, 1941–1942], passim); Pius XII, *Discorsi e Radiomessaggi* 10 (1949): 37–43.

[5] Cf. Pius XII, encyclical *Mediator Dei* (AAS 39 [1947]: 581).

secundum statum ac condicionem unicuique propriam, ad perfectam cum Christo unionem seu sanctitatem pervenire poterimus.[6] In vita eorum qui, humanitatis nostrae consortes, ad imaginem tamen Christi perfectius transformantur [*cf. 2 Cor 3:18*], Deus praesentiam vultumque suum hominibus vivide manifestat. In eis Ipse nos alloquitur, signumque nobis praebet Regni sui,[7] ad quod tantam habentes impositam nubem testium [*cf. Hbr 12:1*], talemque contestationem veritatis Evangelii, potenter attrahimur.

Nec tamen solius exempli titulo caelitum memoriam colimus, sed magis adhuc ut totius Ecclesiae unio in Spiritu roboretur per fraternae caritatis exercitium [*cf. Eph 4:1–6*]. Nam sicut christiana inter viatores communio propinquius nos ad Christum adducit, ita consortium cum Sanctis nos Christo coniungit, a quo tamquam a Fonte et Capite omnis gratia et ipsius Populi Dei vita promanat.[8] Summopere ergo decet ut hos Iesu Christi amicos et coheredes, fratres quoque nostros et benefactores eximios diligamus, debitas pro ipsis Deo rependamus gratias,[9] "suppliciter eos invocemus et ob beneficia impetranda a Deo per Filium eius Iesum Christum, Dominum nostrum, qui solus noster Redemptor et Salvator est, ad eorum orationes, opem auxiliumque confugiamus".[10] Omne enim genuinum amoris testimonium caelitibus a nobis exhibitum, suapte natura tendit ac terminatur ad Christum qui *[57]* est "corona Sanctorum omnium"[11] et per Ipsum ad Deum qui est mirabilis in Sanctis suis et in ipsis magnificatur.[12]

Nobilissima vero ratione unio nostra cum Ecclesia caelesti actuatur, cum, praesertim in sacra Liturgia, in qua virtus Spiritus Sancti per signa sacramentalia super nos agit, divinae maiestatis laudem socia exsultatione concelebramus,[13] et universi, in sanguine Christi ex omni tribu et lingua et populo et natione redempti [*cf. Apc 5:9*] atque in unam Ecclesiam congregati, uno cantico laudis Deum unum et trinum magnificamus. Eucharisticum ergo sacrificium celebrantes cultui Ecclesiae caelestis vel maxime iungimur communicantes et memoriam venerantes in primis gloriosae semper Virginis Mariae, sed et beati Ioseph et beatorum Apostolorum et Martyrum et omnium Sanctorum.[14]

which among the vicissitudes of this world, in keeping with the state in life and condition proper to each of us, we will be able to arrive at perfect union with Christ, that is, perfect holiness.[6] In the lives of those who, sharing in our humanity, are however more perfectly transformed into the image of Christ [*cf. 2 Cor 3:18*], God vividly manifests his presence and his face to men. He speaks to us in them and gives us a sign of his kingdom,[7] to which we are strongly drawn, having so great a cloud of witnesses over us [*cf. Heb 12:1*] and such a witness to the truth of the gospel.

Nor is it by the title of example only that we cherish the memory of those in heaven, but still more in order that the union of the whole Church may be strengthened in the Spirit by the practice of fraternal charity [*cf. Eph 4:1–6*]. For just as Christian communion among wayfarers brings us closer to Christ, so our companionship with the saints joins us to Christ, from whom as from its Fountain and Head issue every grace and the very life of the people of God.[8] It is supremely fitting, therefore, that we love those friends and coheirs of Jesus Christ, who are also our brothers and extraordinary benefactors, that we render due thanks to God for them[9] and "suppliantly invoke them and have recourse to their prayers, their power, and help in obtaining benefits from God through his Son, Jesus Christ, who is our Redeemer and Savior".[10] For every genuine testimony of love shown by us to those in heaven by its very nature tends toward and terminates in Christ, who is the "crown of all saints",[11] and, through him, in God who is wonderful in his saints and is magnified in them.[12]

Our union with the Church in heaven is put into effect in its noblest manner especially in the sacred liturgy, wherein the power of the Holy Spirit acts upon us through sacramental signs. Then, with combined rejoicing, we celebrate together the praise of the divine majesty;[13] then all those from every tribe and tongue and people and nation [*cf. Rev 5:9*] who have been redeemed by the blood of Christ and gathered together into one Church with one song of praise magnify the one and triune God. Celebrating the eucharistic sacrifice, therefore, we are most closely united to the Church in heaven in communion with and venerating the memory first of all of the glorious ever Virgin Mary, of Blessed Joseph, the blessed apostles and martyrs, and all the saints.[14]

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***4170** [6] Cf. Heb 13:7; Sir 44–50; Heb 11:3–40. Cf. also Pius XII, encyclical *Mediator Dei* (AAS 39 [1947]: 581f.).

[7] Cf. Vatican Council I, Dogmatic Constitution on the Catholic Faith *Dei Filius*, chap. 3 (*3013).

[8] Cf. Pius XII, encyclical *Mystici corporis* (AAS 35 [1943]: 216).

[9] On gratitude to the saints themselves, cf. E. Diehl, *Inscriptiones latinae christianae veteres* I (Berlin, 1925), nos. 2008, 2382, and elsewhere.

[10] Council of Trent, sess. 25, December 3, 1563, Decree on the Invocation ... of the Saints (*1821).

[11] *Brevarium Romanum*, Invitatory for the Feast of All Saints.

[12] Cf., for example, 2 Thess 1:10.

[13] Vatican Council II, Dogmatic Constitution on the Sacred Liturgy *Sacrosanctum concilium*, no. 104 (AAS 56 [1964]: 125f.).

[14] Roman Canon (I) of the Mass.

**4171** 51. Quam venerabilem maiorum nostrorum fidem circa vitale consortium cum fratribus qui in gloria caelesti sunt vel adhuc post mortem purificantur, magna cum pietate haec Sacrosancta Synodus recipit et decreta Sacrorum Conciliorum Nicaeni II,[1] Florentini[2] et Tridentini[3] rursus proponit. Simul autem pro pastorali sua sollicitudine omnes ad quos spectat hortatur, ut si qui abusus, excessus vel defectus hic illicve irrepserint, eos arcere aut corrigere satagant ac omnia ad pleniorem Christi et Dei laudem instaurent. Doceant ergo fideles authenticum Sanctorum cultum non tam in actuum exteriorum multiplicitate quam potius in intensitate amoris nostri actuosi consistere, quo, ad maius nostrum et Ecclesiae bonum, Sanctorum quaerimus "et conversatione exemplum et communione consortium et intercessione subsidium".[4] Ex altera vero parte instruant fideles nostram cum caelitibus conversationem, dummodo haec in pleniore fidei luce concipiatur, nequaquam extenuare latreuticum cultum, Deo Patri per Christum in Spiritu tributum, sed illum e contra impensius ditare.[5] *[58]*

Nam omnes qui filii Dei sumus et unam familiam in Christo constituimus [*cf. Hbr 3:6*], dum in mutua caritate et una Sanctissimae Trinitatis laude invicem communicamus, intimae Ecclesiae vocationi correspondemus et consummatae gloriae liturgiam praegustando participamus.[6] Quando enim Christus apparebit et gloriosa mortuorum resurrectio erit, claritas Dei illuminabit caelestem Civitatem et eius lucerna erit Agnus [*cf. Apc 21:24*]. Tunc tota Ecclesia sanctorum in summa caritatis beatitudine adorabit Deum et "Agnum qui occisus est" [*Apc 5:12*], una voce proclamans: "Sedenti in throno, et Agno: benedictio, et honor, et gloria, et potestas in saecula saeculorum" [*Apc 5:13s*].

51. This sacred council accepts with great devotion this venerable faith of our ancestors regarding this vital fellowship with our brethren who are in heavenly glory or who having died are still being purified; and it proposes again the decrees of the Second Council of Nicaea,[1] the Council of Florence,[2] and the Council of Trent.[3] And at the same time, in conformity with our own pastoral interests, we urge all concerned, if any abuses, excesses, or defects have crept in here or there, to do what is in their power to remove or correct them and to restore all things to a fuller praise of Christ and of God. Let them, therefore, teach the faithful that the authentic cult of the saints consists, not so much in the multiplying of external acts, but rather in the greater intensity of our love, whereby, for our own greater good and that of the whole Church, we seek from the saints "example in their way of life, fellowship in their communion, and aid by their intercession".[4] On the other hand, let them teach the faithful that our communion with those in heaven, provided that it is understood in the fuller light of faith according to its genuine nature, in no way weakens but, conversely, more thoroughly enriches the latreutic worship we give to God the Father, through Christ, in the Spirit.[5]

For all of us, who are sons of God and constitute one family in Christ [*cf. Heb 3:6*] as long as we remain in communion with one another in mutual charity and in one praise of the most holy Trinity, are corresponding with the intimate vocation of the Church and partaking in foretaste the liturgy of consummate glory.[6] For when Christ shall appear and the glorious resurrection of the dead will take place, the glory of God will light up the heavenly City and the Lamb will be the lamp thereof [*cf. Rev 21:24*]. Then the whole Church of the saints in the supreme happiness of charity will adore God and "the Lamb who was slain" [*Rev 5:12*], proclaiming with one voice: "To him who sits upon the throne, and to the Lamb, blessing and honor and glory and dominion forever and ever" [*Rev 5:13f.*].

## Caput VIII

## De Beata Maria virgine deipara in mysterio Christi et Ecclesiae

### *I. Prooemium*

**4172** 52. Benignissimus et sapientissimus Deus, mundi redemptionem complere volens, "ubi venit plenitudo

## Chapter VIII

## The Blessed Virgin Mary, Mother of God, in the Mystery of Christ and the Church

### *I. Introduction*

52. Wishing in his supreme goodness and wisdom to effect the redemption of the world, "when the fullness of

*4171 [1] Council of Nicaea II (787), sess. 7 (*600).
[2] Council of Florence (1439), Decree for the Greeks *Laetentur caeli* (*1304).
[3] Council of Trent, sess. 25, December 3, 1563, Decree on the Invocation, the Veneration, and the Relics of Saints and on Sacred Images (*1821–1824); sess. 25, Decree on Purgatory (*1820); sess. 6, January 13, 1547, Decree on Justification, can. 30 (*1580).
[4] From the Preface [of the saints] conceded to some dioceses.
[5] Cf. Peter Canisius, *Catechismus maior seu Summa Doctrinae christianae*, chap. III (ed. F. Streicher), pt. 1, 15–16, no. 44; 100–101, no. 49.
[6] Cf. Vatican Council II, Dogmatic Constitution on the Sacred Liturgy *Sacrosanctum concilium*, no. 8 (*4008).

temporis, misit Filium suum, factum ex muliere, ... ut adoptionem filiorum reciperemus" [*Gal 4:4s*]. "Qui propter nos homines et propter nostram salutem descendit de caelis et incarnatus est de Spiritu Sancto ex Maria Virgine."[1] Quod salutis divinum mysterium nobis revelatur et continuatur in Ecclesia, quam Dominus ut corpus suum constituit, et in qua fideles Christo Capiti adhaerentes atque cum omnibus sanctis Eius communicantes, memoriam etiam venerentur oportet "in primis gloriosae semper Virginis Mariae, Genitricis Dei et Domini nostri Iesu Christi".[2]

time came, God sent his Son, born of a woman,... that we might receive the adoption of sons" [*Gal 4:4f.*]. "He for us men, and for our salvation, came down from heaven and was incarnate by the Holy Spirit from the Virgin Mary."[1] This divine mystery of salvation is revealed to us and continued in the Church, which the Lord established as his body. Joined to Christ the Head and in the unity of fellowship with all his saints, the faithful must in the first place reverence the memory "of the glorious ever Virgin Mary, Mother of our God and Lord Jesus Christ".[2]

53. Virgo enim Maria, quae Angelo nuntiante Verbum Dei corde et corpore suscepit et Vitam mundo protulit, ut vera Mater Dei ac Redemptoris agnoscitur et honoratur. Intuitu meritorum Filii sui sublimiore modo redempta Eique arcto et indissolubili vinculo unita, hoc summo munere ac dignitate ditatur ut sit Genitrix Dei Filii, ideoque *[59]* praedilecta filia Patris necnon sacrarium Spiritus Sancti, quo eximiae gratiae dono omnibus aliis creaturis, caelestibus et terrestribus, longe antecellit. Simul autem cum omnibus hominibus salvandis in stirpe Adam invenitur coniuncta, immo "plane mater membrorum (Christi), ... quia cooperata est caritate ut fideles in Ecclesia nascerentur, quae illius Capitis membra sunt".[1] Quapropter etiam ut supereminens prorsusque singulare membrum Ecclesiae necnon eius in fide et caritate typus et exemplar spectatissimum salutatur eamque Catholica Ecclesia, a Spiritu Sancto edocta, filialis pietatis affectu tamquam matrem amantissimam prosequitur.

53. The Virgin Mary, who at the message of the angel received the Word of God in her heart and in her body and gave Life to the world, is acknowledged and honored as being truly the Mother of God and Mother of the Redeemer. Redeemed in an exalted manner by reason of the merits of her Son and united to him by a close and indissoluble tie, she is endowed with the high office and dignity of being the Mother of the Son of God, by which account she is also the beloved daughter of the Father and the temple of the Holy Spirit. Because of this gift of sublime grace, she far surpasses all creatures, both in heaven and on earth. At the same time, however, because she belongs to the offspring of Adam, she is one with all those who are to be saved. She is "the mother of the members of Christ ... having cooperated by charity that faithful might be born in the Church, who are members of that Head".[1] Wherefore she is hailed as a preeminent and singular member of the Church and as her type and her excellent exemplar in faith and charity. The Catholic Church, taught by the Holy Spirit, honors her with filial affection and piety as a most beloved mother. **4173**

54. Ideo Sacrosancta Synodus, doctrinam de Ecclesia, in qua divinus Redemptor salutem operatur, exponens, illustrare sedulo intendit tum munus Beatae Virginis in mysterio Incarnati Verbi et Corporis Mystici, tum hominum redemptorum officia erga Deiparam, matrem Christi et matrem hominum, maxime fidelium, quin tamen in animo habeat completam de Maria proponere doctrinam, neque quaestiones labore theologorum nondum ad plenam lucem perductas dirimere. Servantur itaque in suo iure sententiae, quae in scholis catholicis libere proponuntur de Illa, quae in Sancta Ecclesia locum occupat post Christum altissimum nobisque maxime propinquum.[1]...

54. Wherefore this holy synod, in expounding the doctrine on the Church, in which the Divine Redeemer works salvation, intends to describe with diligence both the role of the Blessed Virgin in the mystery of the incarnate Word and the Mystical Body and the duties of redeemed mankind toward the Mother of God, who is Mother of Christ and Mother of men, particularly of the faithful. It does not, however, have it in mind to give a complete doctrine on Mary, nor does it wish to decide those questions that the work of theologians has not yet fully clarified. Those opinions, therefore, may be retained in their own right that are freely propounded in Catholic schools concerning her, who occupies a place in the Church that is the highest after Christ and yet very close to us.[1]... **4174**

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***4172** [1] *Credo* in the Roman Mass: Creed of Constantinople (MaC 3:566; *150); cf. Council of Ephesus (MaC 4:1138; as well as MaC 2:665; 4:1071); Council of Chalcedon (MaC 7:111–16); Council of Constantinople II (MaC 9:375–96).

[2] Roman Canon (I) of the Mass.

***4173** [1] Augustine, *De virginitate* 6 (PL 40:399).

***4174** [1] Cf. Paul VI, address at the council, December 4, 1963 (AAS 56 [1964]: 37).

*II. De munere B. virginis in oeconomia salutis*

**4175** 59. Cum vero Deo placuerit humanae salutis sacramentum non ante solemniter manifestare quam promissum a Christo Spiritum effunderet, Apostolos videmus ante diem Pentecostes "perseverantes unanimiter in oratione cum mulieribus, et Maria Matre Iesu et fratribus eius" [*Act 1:14*]. Mariam quoque precibus suis implorantem donum Spiritus, qui in Annuntiatione ipsam iam obumbraverat. Denique Immaculata Virgo, ab omni originalis culpae labe praeservata immunis,[1] expleto terrestris vitae cursu, corpore et anima ad caelestem gloriam assumpta est,[2] ac tamquam universorum Regina a Domino exaltata, ut plenius conformaretur Filio suo, Domino dominantium [*cf. Apc 19:16*] ac peccati mortisque victori.[3]

*III. De Beata virgine et ecclesia*

**4176** 60. Unicus est Mediator noster secundum verba Apostoli: "Unus enim Deus, unus et Mediator Dei et hominum, homo Christus Iesus, qui dedit redemptionem semetipsum pro omnibus" [*1 Tim 2:5s*]. Mariae autem maternum munus erga homines hanc Christi unicam mediationem nullo modo obscurat nec minuit, sed virtutem eius ostendit. Omnis enim salutaris Beatae Virginis influxus in homines non ex aliqua rei necessitate, sed ex beneplacito divino exoritur et ex superabundantia meritorum Christi profluit, Eius mediationi innititur, ab illa omnino dependet, ex eademque totam virtutem haurit; unionem autem immediatam credentium cum Christo nullo modo impedit sed fovet. *[63]*

61. Beata Virgo, ab aeterno una cum divini Verbi incarnatione tamquam Mater Dei praedestinata, divinae Providentiae consilio, his in terris exstitit alma divini Redemptoris Mater, singulariter prae aliis generosa socia, et humilis ancilla Domini. Christum concipiens, generans, alens, in templo Patri sistens, Filioque suo in cruce morienti compatiens, operi Salvatoris singulari prorsus modo cooperata est, oboedientia, fide, spe et flagrante caritate, ad vitam animarum supernaturalem restaurandam. Quam ob causam mater nobis in ordine gratiae exstitit.

*II. The Role of the Blessed Mother in the Economy of Salvation*

59. But since it has pleased God not to manifest solemnly the mystery of the salvation of the human race before he would pour forth the Spirit promised by Christ, we see the apostles before the day of Pentecost "persevering with one mind in prayer with the women and Mary the Mother of Jesus, and with his brethren" [*Acts 1:14*] and Mary by her prayers imploring the gift of the Spirit, who had already overshadowed her in the Annunciation. Finally, the Immaculate Virgin, preserved free from all guilt of original sin,[1] on the completion of her earthly sojourn, was taken up body and soul into heavenly glory[2] and exalted by the Lord as Queen of the universe, that she might be the more fully conformed to her Son, the Lord of lords [*cf. Rev 19:16*] and the conqueror of sin and death.[3]

*III. On the Blessed Virgin and the Church*

60. There is but one Mediator, as we know from the words of the apostle, "for there is one God and one mediator of God and men, the man Christ Jesus, who gave himself as redemption for all" [*1 Tim 2:5f.*]. The maternal duty of Mary toward men in no wise obscures or diminishes this unique mediation of Christ but rather shows his power. For all the salvific influence of the Blessed Virgin on men originates, not from some inner necessity, but from the divine pleasure. It flows forth from the superabundance of the merits of Christ, rests on his mediation, depends entirely on it, and draws all its power from it. In no way does it impede, but rather does it foster the immediate union of the faithful with Christ.

61. Predestined from eternity to be the Mother of God by that decree of divine providence which also determined the Incarnation of the Word, the Blessed Virgin was in this earth the virgin Mother of the Redeemer and, above all others and in a singular way, the generous associate and humble handmaid of the Lord. She conceived, brought forth, and nourished Christ. She presented him to the Father in the temple and was united with him by compassion as he died on the Cross. In this singular way she cooperated by her obedience, faith, hope, and burning charity in the work of the Savior in giving back supernatural life to souls. Wherefore she is our mother in the order of grace.

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*4175 [1] Cf. Pius IX, bull *Ineffabilis Deus*, December 8, 1854 (Pius IX, *Acta* [Rome], 1/I:616; *2803).

[2] Cf. Pius XII, apostolic constitution *Munificentissimus Deus*, November 1, 1950 (AAS 42 [1950]: 770; *3903). Cf. John Damascene, letter *In dormitionem Dei genitricis*, homilies 2 and 3 (PG 96:721–61, especially 728B / B. Kotter: PTS 29 [*Schriften* 5]: 516–55, especially 520); Germanus of Constantinople, *In Sanctam Dei genitricis dormitionem*, sermo 1 (PG 98 [6]: 340–48); sermo 3 (PG 98 [6]: 361); Modestus of Jerusalem, *In dormitionem Sanctissimae Deiparae* (PG 86 [2]: 3277–3312).

[3] Cf. Pius XII, encyclical *Ad caeli Reginam*, October 11, 1954 (AAS 46 [1954]: 633–36; *3913–3917); cf. Andrew of Crete, *Homiliae tres in dormitionem Sanctissimae Deiparae* (PG 97:1089–1109); John Damascene, *De fide orthodoxa* IV, 14 (PG 94:1153–61 / B. Kotter: PTS 12 [*Schriften* 2]: 198–202).

62. Haec autem in gratiae oeconomia maternitas Mariae indesinenter perdurat, inde a consensu quem in Annuntiatione fideliter praebuit, quemque sub cruce incunctanter sustinuit, usque ad perpetuam omnium electorum consummationem. In caelis enim assumpta salutiferum hoc munus non deposuit, sed multiplici intercessione sua pergit in aeternae salutis donis nobis conciliandis.[1] Materna sua caritate de fratribus Filii sui adhuc peregrinantibus necnon in periculis et angustiis versantibus curat, donec ad felicem patriam perducantur. Propterea B. Virgo in Ecclesia titulis Advocatae, Auxiliatricis, Adiutricis, Mediatricis invocatur.[2] Quod tamen ita intelligitur, ut dignitati et efficacitati Christi unius Mediatoris nihil deroget, nihil superaddat.[3]

Nulla enim creatura cum Verbo incarnato ac Redemptore connumerari umquam potest; sed sicut sacerdotium Christi variis modis tum a ministris tum a fideli populo participatur, et sicut una bonitas Dei in creaturis modis diversis realiter diffunditur, ita etiam unica mediatio Redemptoris non excludit, sed suscitat variam apud creaturas participatam ex unico fonte cooperationem.

Tale autem munus subordinatum Mariae Ecclesia profiteri non dubitat, iugiter experitur et fidelium cordi commendat, ut hoc materno fulti praesidio Mediatori ac Salvatori intimius adhaereant. *[64]*

63. Beata autem Virgo divinae maternitatis dono et munere, quo cum Filio Redemptore unitur, suisque singularibus gratiis et muneribus, etiam cum Ecclesia intime coniungitur: Deipara est Ecclesiae typus, ut iam docebat S. Ambrosius, in ordine scilicet fidei, caritatis et perfectae cum Christo unionis.[4] In mysterio enim Ecclesiae, quae et ipsa iure mater vocatur et virgo, Beata Virgo Maria praecessit, eminenter et singulariter tum virginis tum matris exemplar praebens.[5] Credens enim et oboediens, ipsum Filium Patris in terris genuit, et quidem viri nescia, Spiritu Sancto obumbrata, tamquam nova Heva, non serpenti antiquo, sed Dei nuntio praestans fidem, nullo dubio adulteratam. Filium autem peperit, quem Deus posuit primogenitum in multis fratribus

62. This maternity of Mary in the order of grace began with the consent that she gave in faith at the Annunciation and that she sustained without wavering beneath the Cross and lasts until the eternal fulfillment of all the elect. Taken up to heaven, she did not lay aside this salvific duty, but by her constant intercession continued to bring us the gifts of eternal salvation.[1] By her maternal charity, she cares for the brethren of her Son, who still journey on earth surrounded by dangers and difficulties, until they are led into the happiness of their true home. Therefore the Blessed Virgin is invoked by the Church under the titles of Advocate, Auxiliatrix, Adjutrix, and Mediatrix.[2] This, however, is to be so understood that it neither takes away from nor adds anything to the dignity and efficaciousness of Christ the one Mediator.[3] **4177**

For no creature could ever be counted as equal with the incarnate Word and Redeemer. Just as the priesthood of Christ is shared in various ways both by the ministers and by the faithful, and as the one goodness of God is really communicated in different ways to his creatures, so also the unique mediation of the Redeemer does not exclude but rather gives rise to a manifold cooperation that is but a sharing in this one source.

The Church does not hesitate to profess this subordinate role of Mary. She knows it through unfailing experience of it and commends it to the hearts of the faithful, so that encouraged by this maternal help they may the more intimately adhere to the Mediator and Redeemer.

63. By reason of the gift and role of divine maternity, by which she is united with her Son, the Redeemer, and with his singular graces and functions, the Blessed Virgin is also intimately united with the Church. As St. Ambrose taught, the Mother of God is a type of the Church in the order of faith, charity, and perfect union with Christ.[4] For in the mystery of the Church, which is herself rightly called mother and virgin, the Blessed Virgin stands out in eminent and singular fashion as exemplar of both virgin and mother.[5] By her belief and obedience, not knowing man but overshadowed by the Holy Spirit, as the new Eve she brought forth on earth the very Son of the Father, showing an undefiled faith, not in the word of the ancient serpent, but in that of God's messenger. The Son whom

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***4177** [1] Cf. J. Kleutgen, revised text, *De Mysterio Verbi incarnati*, chap. 4 (MaC 53:290). Cf. Andrew of Crete, *In nativitatem Mariae*, sermo 4 (PG 97:865A); Germanus of Constantinople, *In annuntiationem Deiparae* (PG 98:321BC); *In dormitionem Deiparae* III (PG 98:361); John Damascene, *In dormitionem Beatae Virginis Mariae*, hom. 1, 8 (PG 96:712BC–713A / B. Kotter: PTS 29 [*Schriften* 5]: 492f.).

[2] Cf. Leo XIII, encyclical *Adiutricem populi*, September 5, 1895 (ASS 1895/1896): 303; Pius X, encyclical *Ad diem illum*, February 2, 1904 (*Acta* 1:154; *3370); Pius XI, encyclical *Miserentissimus*, May 8, 1928 (AAS 20 [1928]: 178); Pius XII, radio message of May 13, 1946 (AAS 38 [1946]: 266).

[3] Ambrose, letter 63 (PL 16:1218).

[4] Ambrose, *Expositio evangelii secundum Lucam* II, 7 (PL 15:1555).

[5] Cf. Peter Damian, *Sermones* 63 (PL 144:861AB); Godfrey of St. Victor, *In nativitatem Beatae Mariae* (Ms. Paris: Mazarine 1002, fol. 109r); Gerhoh of Reichersberg, *De gloria et honore Filii hominis* 10 (PL 194:1105AB).

[*cf. Rm 8:29*], fidelibus nempe, ad quos gignendos et educandos materno amore cooperatur.

4178 64. Iamvero Ecclesia, eius arcanam sanctitatem contemplans et caritatem imitans, voluntatemque Patris fideliter adimplens, per verbum Dei fideliter susceptum et ipsa fit mater: praedicatione enim ac baptismo filios, de Spiritu Sancto conceptos et ex Deo natos, ad vitam novam et immortalem generat. Et ipsa est virgo, quae fidem Sponso datam integre et pure custodit, et imitans Domini sui Matrem, virtute Spiritus Sancti, virginaliter servat integram fidem, solidam spem, sinceram caritatem.[1]

65. Dum autem Ecclesia in Beatissima Virgine ad perfectionem iam pertingit, qua sine macula et ruga existit [*cf. Eph 5:27*], christifideles adhuc nituntur, ut devincentes peccatum in sanctitate crescant; ideoque oculos suos ad Mariam attollunt, quae toti electorum communitati tamquam exemplar virtutum praefulget. Ecclesia de Ea pie recogitans Eamque in lumine Verbi hominis facti contemplans, in summum incarnationis mysterium venerabunda penitius intrat, Sponsoque suo magis magisque conformatur. Maria enim, quae, in historiam salutis intime ingressa, maxima fidei placita in se quodammodo unit et reverberat, dum praedicatur et colitur, ad Filium suum Eiusque sacrificium atque *[65]* ad amorem Patris credentes advocat. Ecclesia vero, gloriam Christi prosequens, praecelso suo Typo similior efficitur, continuo progrediens in fide, spe et caritate, ac divinam voluntatem in omnibus quaerens et obsequens. Unde etiam in opere suo apostolico Ecclesia ad Eam merito respicit, quae genuit Christum, ideo de Spiritu Sancto conceptum et de Virgine natum, ut per Ecclesiam in cordibus quoque fidelium nascatur et crescat. Quae Virgo in sua vita exemplum exstitit materni illius affectus, quo cuncti in missione apostolica Ecclesiae cooperantes ad regenerandos homines animentur oportet....

### *V. Maria, signum certae spei et solatii peregrinanti populo Dei*

4179 68. Interim autem Mater Iesu, quemadmodum in caelis corpore et anima iam glorificata, imago et initium est Ecclesiae in futuro saeculo consummandae, ita his in terris, quoadusque advenerit dies Domini [*cf. 2 Pt 3:10*], tamquam signum certae spei et solatii peregrinanti Populo Dei praelucet.

she brought forth is he whom God placed as the first-born among many brethren [*cf. Rom 8:29*], namely, the faithful, in whose birth and education she cooperates with a maternal love.

64. The Church, indeed, contemplating her hidden sanctity, imitating her charity, and faithfully fulfilling the Father's will, by receiving the Word of God in faith becomes herself a mother. By her preaching she brings forth to a new and immortal life the sons who are born to her in baptism, conceived of the Holy Spirit, and born of God. She herself is a virgin, who keeps the faith given to her by her Spouse whole and entire. Imitating the Mother of her Lord, and by the power of the Holy Spirit, she keeps with virginal purity an entire faith, a firm hope, and a sincere charity.[1]

65. But while in the most holy Virgin the Church has already reached that perfection whereby she is without spot or wrinkle, the followers of Christ still strive to increase in holiness by conquering sin [*cf. Eph 5:27*]. And so they turn their eyes to Mary, who shines forth to the whole community of the elect as the model of virtues. Piously meditating on her and contemplating her in the light of the Word made man, the Church with reverence enters more intimately into the great mystery of the Incarnation and becomes more and more like her Spouse. For Mary, who since her entry into salvation history unites in herself and reechoes the greatest teachings of the faith as she is proclaimed and venerated, calls the faithful to her Son and his sacrifice and to the love of the Father. Seeking after the glory of Christ, the Church becomes more like her exalted Type and continually progresses in faith, hope, and charity, seeking and doing the will of God in all things. Hence the Church, in her apostolic work also, justly looks to her, who, conceived of the Holy Spirit, brought forth Christ, who was born of the Virgin that through the Church he may be born and may increase in the hearts of the faithful also. The Virgin in her own life lived an example of that maternal love, by which it behooves that all should be animated who cooperate in the apostolic mission of the Church for the regeneration of men....

### *V. Mary, the Sign of Created Hope and Solace to the Pilgrim People of God*

68. In the interim, just as the Mother of Jesus, glorified in body and soul in heaven, is the image and beginning of the Church as she is to be perfected in the world to come, so too does she shine forth on earth, until the day of the Lord shall come [*cf. 2 Pet 3:10*], as a sign of sure hope and solace to the people of God during its sojourn on earth.

*4178 [1] Ambrose, *Expositio evangelii secundum Lucam* II, 7; X, 24–25 (PL 15:1555, 1810); Augustine, *In Evangelium Iohannis*, tract. 13, no. 12 (PL 35:1499 / R. Willems: CpChL 36 [1954]: 137); cf. *sermo* 191, 2, 3 (PL 38:1010) and others. Cf. also the Venerable Bede, *In Lucam expositionem* I, 2 (PL 92:330); Isaac of Stella, *Sermones* 51 (PL 194:1863A).

69. Sacrosanctae huic Synodo magnum affert gaudium et solatium, etiam inter fratres seiunctos non deesse, qui Matri Domini ac Salvatoris debitum afferunt honorem, speciatim apud Orientates, qui ad cultum Deiparae semper Virginis fervido impulso ac devoto animo concurrunt.[1] Universi christifideles supplicationes instantes ad Matrem Dei et Matrem hominum effundant, ut Ipsa, quae primitiis Ecclesiae precibus suis adstitit, nunc quoque in caelo super omnes Beatos et Angelos exaltata, in omnium Sanctorum Communione apud Filium suum intercedat, donec cunctae familiae populorum, sive quae christiano *[67]* nomine decorantur, sive quae Salvatorem suum adhuc ignorant, cum pace et concordia in unum Populum Dei feliciter congregentur, ad gloriam Sanctissimae et individuae Trinitatis.

69. It gives great joy and comfort to this holy and general synod that even among the separated brethren there are some who give due honor to the Mother of our Lord and Savior, especially among the Orientals, who with devout mind and fervent impulse give honor to the Mother of God, ever virgin.[1] The entire body of the faithful pours forth instant supplications to the Mother of God and Mother of men that she, who aided the beginnings of the Church by her prayers, may now, exalted as she is above all the angels and saints, intercede before her Son in the fellowship of all the saints, until all families of people, whether they are honored with the title of Christian or whether they still do not know the Savior, may be happily gathered together in peace and harmony into one people of God, for the glory of the Most Holy and Undivided Trinity.

## 4180–4183: Public Session 5, November 21, 1964: Decree on the Eastern Catholic Churches *Orientalium Ecclesiarum*

This decree, contested in what pertains to the Orthodox Churches, concerns the Uniate Eastern Churches. It thus treats the sixteen Churches of the oriental Rite that, since the union of the Maronites in the year 1181 and the union Council of Ferrara/Florence (1438/1439), are in full communion with the Apostolic See. Representatives of all the major Eastern Catholic Churches participated in drawing up this decree. It was based on fourteen shorter drafts as well as parts of the schema on the unity of the Church *Ut omnes unum sint* drawn up by the Commission for the Oriental Churches (cf. *4185°).

*Ed.:* AAS 57 (1965): 78–84 / COeD, 3rd ed., 902–7 / ASyn 3/VIII, 839–44 / CoDeDe 227–38.

*De spirituali ecclesiarum orientalium patrimonio servando*

5. ... [*Sancta Synodus*] sollemniter declarat, Ecclesias Orientis sicut et Occidentis iure pollere et officio teneri se secundum proprias disciplinas peculiares regendi, utpote quae veneranda antiquitate commendentur, moribus suorum fidelium magis sint congruae atque ad bonum animarum consulendum aptiores videantur.

*Preservation of the Spiritual Heritage of the Eastern Churches*

5. ... [*The sacred council*] solemnly declares that the **4180** Churches of the East, as much as those of the West, have a full right and are in duty bound to rule themselves, each in accordance with her own established disciplines, since all these are praiseworthy by reason of their venerable antiquity, more harmonious with the character of their faithful, and more suited to the promotion of the good of souls.

*De conversatione cum fratribus ecclesiarum seiunctarum*

[*84*] 26. Communicatio in sacris, quae unitatem Ecclesiae offendit aut formalem errori adhaesionem vel periculum aberrationis in fide, scandali et indifferentismi includit, lege divina prohibetur.[1] Praxis vero pastoralis demonstrat, ad fratres orientales quod spectat, varia considerari posse et debere singularum personarum adiuncta, in quibus nec unitas Ecclesiae laeditur, nec pericula vitanda adsunt, sed necessitas salutis et bonum spirituale animarum urgent. Ideo Ecclesia catholica, pro temporum, locorum et personarum adiunctis, mitiorem saepe adhibuit et adhibet rationem agendi, salutis media et testimonium caritatis inter christianos omnibus

*Relations with the Brethren of the Separated Churches*

26. Common participation in worship that harms the **4181** unity of the Church or involves formal acceptance of error or the danger of aberration in the faith, of scandal and indifferentism, is forbidden by divine law.[1] On the other hand, pastoral experience shows clearly that, as regards our Eastern brethren, there should be taken into consideration the different cases of individuals, where neither the unity of the Church is hurt nor the dangers that must be avoided are present, but where the needs of the salvation of souls and their spiritual good are impelling motives. For that reason the Catholic Church has always adopted and now adopts rather a mild policy,

*4179 1 Cf. Pius XI, encylical *Ecclesiam Dei*, November 12, 1923 (AAS 15 [1923]: 581); Pius XII, encyclical *Fulgens corona*, September 8, 1953 (AAS 45 [1953]: 590f.).

*4181 [1] This doctrine holds true also in the separated Churches.

praebens, per participationem in sacramentis aliisque in functionibus et rebus sacris.

His attentis, Sancta Synodus, "ne impedimento propter sententiae severitatem simus iis qui salvantur"[2] et ad magis fovendam unionem cum Ecclesiis Orientalibus a nobis seiunctis, sequentem agendi rationem statuit.

**4182** 27. Positis memoratis principiis, Orientalibus, qui bona fide seiuncti inveniuntur ab Ecclesia catholica, si sponte petant et rite sint dispositi, sacramenta Poenitentiae, Eucharistiae et Unctionis Infirmorum conferri possunt; imo, etiam catholicis eadem sacramenta licet petere ab iis ministris acatholicis, in quorum Ecclesia habentur valida sacramenta, quotiescumque id necessitas aut vera spiritualis utilitas suadeat, et accessus ad sacerdotem catholicum physice vel moraliter impossibilis evadat.[1]

**4183** 28. Item, positis iisdem principiis, communicatio in sacris functionibus, rebus et locis inter catholicos et fratres seiunctos orientales iusta de causa permittitur.[1]

offering to all the means of salvation and an example of charity among Christians, through participation in the sacraments and in other sacred functions and things.

With this in mind, "lest because of the harshness of our judgment we be an obstacle to those seeking salvation"[2] and in order more and more to promote union with the Eastern Churches separated from us, the sacred council lays down the following policy:

27. Without prejudice to the principles noted earlier, Eastern Christians who are in fact separated in good faith from the Catholic Church, if they ask of their own accord and have the right dispositions, may be admitted to the sacraments of penance, the Eucharist, and the anointing of the sick. Further, Catholics may ask for these same sacraments from those non-Catholic ministers whose churches possess valid sacraments, as often as necessity or a genuine spiritual benefit recommends such a course and access to a Catholic priest is physically or morally impossible.[1]

28. Further, given the same principles, common participation by Catholics with their Eastern separated brethren in sacred functions, things, and places is allowed for a just cause.[1]

## 4185–4194: Public Session 5, November 21, 1964: Decree on Ecumenism *Unitatis redintegratio*

The foundation for this decree was formed by the schema on the unity of the Church *Ut omnes unum sint*, drawn up by the Commission for the Oriental Churches. In conformity with a resolution of the council of December 1, 1962, the sketch on ecumenism worked out by the Secretariat for Promoting Christian Unity and chapter 11 of the first schema of the Constitution on the Church (*De oecumenismo*) were also joined to it. The original chapters 4 and 5 of the schema *Ut omnes unum sint* (on the relation with non-Christian religions and on religious liberty) were at first placed in an appendix of the decree, and eventually they became conciliar declarations on their own (*Nostra aetate* and *Dignitatis humanae*; cf. *4195–4199, 4240–4245). After the schema had been voted on in detail, nineteen amendments were introduced to the text by the Secretariat for Promoting Christian Unity, at the request of Paul VI, so that in the final vote a broader agreement could be reached. The decree opened the way, in Rome and Constantinople, for the simultaneous retraction of the mutual anathemas imposed by the Eastern and Western Churches in 1054 (sess. 9, December 7, 1965; cf. *4430–4435).

*Ed.:* AAS 57 (1965): 90–99 / COeD, 3rd ed., 908–15 / ASyn 3/VIII, 845–53 / CoDeDe 243–60.

### Prooemium

**4185** 1. Unitatis redintegratio inter universos Christianos promovenda unum est ex praecipuis Sacrae Oecumenicae Synodi Vaticanae Secundae propositis. Una enim atque unica a Christo Domino condita est Ecclesia, plures tamen christianae Communiones sese ut Iesu Christi veram haereditatem hominibus proponunt; discipulos quidem Domini omnes se esse profitentur at diversa sentiunt et per diversas ambulant vias, ac si Christus Ipse divisus sit.[1] Quae sane divisio et aperte voluntati Christi

### Introduction

1. The restoration of unity among all Christians is one of the principal concerns of the Sacred Ecumenical Second Vatican Council. Christ the Lord founded one Church and one Church only. However, many Christian communions present themselves to men as the true inheritors of Jesus Christ; all indeed profess to be followers of the Lord but differ in mind and go their different ways, as if Christ himself were divided.[1] Such division openly contradicts the will of Christ, scandalizes

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*4181 [2] Basil the Great, *Epistula canonica ad Amphilochium* (PG 32:669B).

*4182 [1] As a basis for this mitigation, there is considered: (1) the validity of the sacraments; (2) a good faith and disposition; (3) the necessity of eternal salvation; (4) the absence of one's own priest; (5) the exclusion of dangers to be avoided and of any formal adhesion to error.

*4183 [1] This concerns the above-mentioned extra-sacramental "communicatio in sacris". It is the council that grants this concession, while maintaining that which should be maintained.

*4185 [1] Cf. 1 Cor 1:13.

contradicit et scandalo est mundo atque sanctissimae causae praedicandi Evangelium omni creaturae affert detrimentum.

Dominus vero saeculorum, qui propositum gratiae suae erga nos peccatores sapienter et patienter prosequitur, novissime in Christianos inter se disiunctos animi compunctionem et desiderium unionis abundantius effundere incepit. Qua gratia permulti ubique homines permoti sunt atque inter fratres quoque nostros seiunctos amplior in dies motus, Spiritus Sancti fovente gratia, exortus est ad omnium Christianorum unitatem restaurandam.

Hunc autem unitatis motum, oecumenicum nuncupatum, participant qui Deum Trinum invocant atque Iesum confitentur Dominum et Salvatorem, nec modo singuli seiunctim, sed etiam in coetibus congregati, in quibus Evangelium audierunt quosque singuli Ecclesiam dicunt esse suam et Dei. Fere omnes tamen, etsi diverso modo, ad Ecclesiam Dei unam et visibilem adspirant, quae sit vere universalis *[91]* et ad universum mundum missa ut mundus ad Evangelium convertatur et sic salvus fiat ad gloriam Dei....

the world, and damages the holy cause of preaching the gospel to every creature.

But the Lord of Ages wisely and patiently follows out **4186**
the plan of grace on our behalf, sinners that we are. In recent times more than ever before, he has been rousing divided Christians to remorse over their divisions and to a longing for unity. Everywhere large numbers have felt the impulse of this grace, and among our separated brethren also there increases from day to day the movement, fostered by the grace of the Holy Spirit, for the restoration of unity among all Christians.

This movement toward unity is called "ecumenical". Those belong to it who invoke the triune God and confess Jesus as Lord and Savior, doing this not merely as individuals but also as corporate bodies. For almost everyone regards the body in which he has heard the gospel as his Church and, indeed, God's Church. All, however, though in different ways, long for the one visible Church of God, a Church truly universal and sent forth into the world that the world may be converted to the gospel and so be saved, to the glory of God....

## Caput I
### De catholicis oecumenismi principiis

2. ... *[92]* Iesus Christus per Apostolorum eorumque successorum, nempe episcoporum cum Petri successore capite, fidelem Evangelii praedicationem sacramentorumque administrationem, et per gubernationem in dilectione, Spiritu Sancto operante, populum suum crescere vult eiusque communionem perficit in unitate: in confessione unius fidei, in divini cultus communi celebratione, necnon in familiae Dei fraterna concordia....

## Chapter I
### Catholic Principles on Ecumenism

2. ... Jesus Christ, then, willed that the apostles and **4187**
their successors—the bishops with Peter's successor at their head—should preach the gospel faithfully, administer the sacraments, and rule the Church in love. It is thus, under the action of the Holy Spirit, that Christ wills his people to increase, and he perfects his people's fellowship in unity: in their confessing the one faith, celebrating divine worship in common, and keeping the fraternal harmony of the family of God....

3. In hac una et unica Dei Ecclesia iam a primordiis scissurae quaedam exortae sunt,[1] quas ut damnandas graviter vituperat Apostolus;[2] posterioribus vero saeculis ampliores natae sunt dissensiones, et *[93]* Communitates haud exiguae a plena communione Ecclesiae catholicae seiunctae sunt, quandoque non sine hominum utriusque partis culpa.

Qui autem nunc in talibus Communitatibus nascuntur et fide Christi imbuuntur, de separationis peccato argui nequeunt, eosque fraterna reverentia et dilectione amplectitur Ecclesia catholica. Hi enim qui in Christum credunt et baptismum rite receperunt, in quadam cum Ecclesia catholica communione, etsi non perfecta, constituuntur.

3. Even in the beginnings of this one and only Church **4188**
of God there arose certain rifts,[1] which the apostle strongly condemned.[2] But in subsequent centuries much more serious dissensions made their appearance, and quite large Communities came to be separated from full communion with the Catholic Church—for which, often enough, men of both sides were to blame.

The children who are born into these Communities and who grow up believing in Christ cannot be accused of the sin involved in the separation, and the Catholic Church embraces them as brothers with respect and affection. For men who believe in Christ and have been truly baptized are in a certain communion with the Catholic Church even though this communion is imperfect.

*4188 [1] Cf. 1 Cor 11:18f.; Gal 1:6–9; 1 Jn 2:18f.
[2] Cf. 1 Cor 1:11–13; 11:22.

Profecto, ob discrepantias variis modis vigentes inter eos et Ecclesiam catholicam tum in re doctrinali et quandoque etiam disciplinari tum circa structuram Ecclesiae, plenae ecclesiasticae communioni opponuntur impedimenta non pauca, quandoque graviora, ad quae superanda tendit motus oecumenicus. Nihilominus, iustificati ex fide in baptismate, Christo incorporantur,[3] ideoque christiano nomine iure decorantur et a filiis Ecclesiae catholicae ut fratres in Domino merito agnoscuntur.[4]

The differences that exist in varying degrees between them and the Catholic Church—whether in doctrine and sometimes in discipline or concerning the structure of the Church—do indeed create many obstacles, sometimes serious ones, to full ecclesiastical communion. The ecumenical movement is striving to overcome these obstacles. But even in spite of them, it remains true that all who have been justified by faith in baptism are incorporated into Christ[3] and have a right to be called Christian and so are correctly accepted as brothers by the children of the Catholic Church.[4]

**4189** Insuper ex elementis seu bonis, quibus simul sumptis ipsa Ecclesia aedificatur et vivificatur, quaedam immo plurima et eximia exstare possunt extra visibilia Ecclesiae catholicae saepta: Verbum Dei scriptum, vita gratiae, fides, spes et caritas, aliaque interiora Spiritus Sancti dona ac visibilia elementa: haec omnia, quae a Christo proveniunt et ad Ipsum conducunt, ad unicam Christi Ecclesiam iure pertinent.

Moreover, some and even very many of the significant elements and endowments that together go to build up and give life to the Church herself can exist outside the visible boundaries of the Catholic Church: the written Word of God; the life of grace; faith, hope, and charity, with the other interior gifts of the Holy Spirit, and visible elements, too. All of these, which come from Christ and lead back to Christ, belong by right to the one Church of Christ.

Non paucae etiam christianae religionis actiones sacrae apud fratres a nobis seiunctos peraguntur, quae variis modis secundum diversam condicionem uniuscuiusque Ecclesiae vel Communitatis procul dubio vitam gratiae reapse generare possunt atque aptae dicendae sunt quae ingressum in salutis communionem pandant.

Proinde ipsae Ecclesiae[1] et Communitates seiunctae, etsi defectus illas pati credimus, nequaquam in mysterio salutis significatione et pondere exutae sunt. Iis enim Spiritus Christi uti non renuit tamquam salutis mediis, quorum virtus derivatur ab ipsa plenitudine gratiae et veritatis quae Ecclesiae catholicae concredita est.

The brethren divided from us also use many liturgical actions of the Christian religion. These most certainly can truly engender a life of grace in ways that vary according to the condition of each Church or Community. These liturgical actions must be regarded as capable of giving access to the community of salvation.

It follows that the separated Churches[1] and Communities as such, though we believe them to be deficient in some respects, have been by no means deprived of significance and importance in the mystery of salvation. For the Spirit of Christ has not refrained from using them as means of salvation that derive their efficacy from the very fullness of grace and truth entrusted to the Catholic Church.

**4190** Attamen fratres a nobis seiuncti, sive singuli sive Communitates et Ecclesiae eorum, unitate illa non fruuntur, quam Iesus Christus iis *[94]* omnibus dilargiri voluit quos in unum corpus et in novitatem vitae regeneravit et convivificavit, quamque Sacrae Scripturae et veneranda Ecclesiae Traditio profitentur. Per solam enim catholicam Christi Ecclesiam, quae generale auxilium salutis est, omnis salutarium mediorum plenitudo attingi potest. Uni nempe Collegio apostolico cui Petrus praeest credimus Dominum commisisse omnia bona Foederis Novi, ad constituendum unum Christi corpus in terris, cui plene incorporentur oportet

Nevertheless, our separated brethren, whether considered as individuals or as Communities and Churches, are not blessed with that unity which Jesus Christ wished to bestow on all those who through him were born again into one body and with him quickened to newness of life—that unity which the Holy Scriptures and the ancient tradition of the Church proclaim. For it is only through Christ's Catholic Church, which is "the all-embracing means of salvation", that the fullness of the means of salvation can be attained. We believe that our Lord entrusted all the blessings of the New Covenant to the apostolic college alone, of which Peter is the head,

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*4188 [3] Cf. Council of Florence, sess. 8, November 22, 1439, Decree for the Armenians *Exsultate Deo* (MaC 31:1055A; *1314–1316).

[4] Cf. Augustine, *Enarrationes in Psalmos* 32, II, 29 (PL 36:299 / E. Dekkers and J. Fraipont: CpChL 38 [1956]: 272).

*4189 [1] Lateran Council IV (1215), Constitution IV (MaC 22:990 / COeD, 2nd ed., 211f.; COeD, 3rd ed., 235f.); Council of Lyon II (1274), Profession of Faith of Michael Paleologus (MaC 24:71E); Council of Florence, sess. 6, July 6, 1439, Decree for the Greeks *Laetentur caeli* (COeD, 2nd ed., 500–504; COeD, 3rd ed., 524–27 / MaC 31:1026E; cf. *1300–1308).

omnes, qui ad populum Dei iam aliquo modo pertinent. Qui populus, durante sua terrestri peregrinatione, quamvis in membris suis peccato obnoxius remaneat, in Christo crescit et a Deo, secundum Eius arcana consilia, suaviter ducitur, usquedum ad totam aeternae gloriae plenitudinem in caelesti Ierusalem laetus perveniat.

in order to establish the one body of Christ on earth to which all should be fully incorporated who belong in any way to the people of God. This people of God, though still in its members liable to sin, is ever growing in Christ during its pilgrimage on earth and is guided by God's gentle wisdom, according to his hidden designs, until it shall happily arrive at the fullness of eternal glory in the heavenly Jerusalem.

## Caput II
## De oecumenismi exercitio

*[96]* 5. Ad totam Ecclesiam sollicitudo unionis instaurandae spectat, tam ad fideles quam ad pastores et unumquemque secundum propriam virtutem afficit, sive in vita christiana quotidiana sive in theologicis et historicis investigationibus. Haec cura fraternam coniunctionem inter omnes Christianos existentem iam quodammodo manifestat, atque ad plenam perfectamque unitatem secundum Dei benevolentiam conducit....

*[99]* 11. Modus ac ratio fidem catholicam exprimendi nullatenus obstaculum fieri debet dialogo cum fratribus. Integra doctrina lucide exponatur omnino oportet. Nil ab oecumenismo tam alienum est quam ille falsus irenismus, quo puritas doctrinae catholicae detrimentum patitur et eius sensus genuinus et certus obscuratur.

Simul fides catholica et profundius et rectius explicanda est, modo et sermone qui etiam a fratribus seiunctis possit vere comprehendi.

Insuper in dialogo oecumenico theologi catholici, doctrinae Ecclesiae inhaerentes, una cum fratribus seiunctis investigationem peragentes de divinis mysteriis, cum veritatis amore, caritate et humilitate progredi debent. In comparandis doctrinis meminerint existere ordinem seu "hierarchiam" veritatum doctrinae catholicae, cum diversus sit earum nexus cum fundamento fidei christianae. Sic via sternetur qua per fraternam hanc aemulationem omnes incitentur ad profundiorem cognitionem et clariorem manifestationem investigabilium divitiarum Christi.[1]

## Chapter II
## The Practice of Ecumenism

5. The attainment of union is the concern of the whole **4191**
Church, faithful and shepherds alike. This concern extends to everyone, according to his talent, whether it be exercised in his daily Christian life or in his theological and historical research. This concern itself reveals already to some extent the bond of brotherhood between all Christians, and it helps toward that full and perfect unity which God in his kindness wills....

11. The way and method in which the Catholic **4192**
faith is expressed should never become an obstacle to dialogue with our brethren. It is, of course, essential that the doctrine should be clearly presented in its entirety. Nothing is so foreign to the spirit of ecumenism as a false irenicism, in which the purity of Catholic doctrine suffers loss and its genuine and certain meaning is clouded.

At the same time, the Catholic faith must be explained more profoundly and precisely, in such a way and in such terms as our separated brethren can also really understand.

Moreover, in ecumenical dialogue, Catholic theologians standing fast by the teaching of the Church and investigating the divine mysteries with the separated brethren must proceed with love for the truth, with charity, and with humility. When comparing doctrines with one another, they should remember that in Catholic doctrine there exists a "hierarchy" of truths, since they vary in their relation to the foundation of the Christian faith. Thus the way will be opened by which through fraternal rivalry all will be stirred to a deeper understanding and a clearer presentation of the unfathomable riches of Christ.[1]

## Caput III
## De Ecclesiis et de Communitatibus ecclesialibus a Sede Apostolica Romana seiunctis

### *I. De Ecclesiarum Orientalium peculiari consideratione*

14. Ecclesiae Orientis et Occidentis per non pauca saecula suam propriam viam, fraterna tamen communione fidei et vitae sacramentalis coniunctae,

## Chapter III
## Churches and Ecclesial Communities Separated from the Roman Apostolic See

### *I. The Special Consideration of the Eastern Churches*

14. For many centuries the Church of the East and that **4193**
of the West each followed their separate ways though linked in a brotherly union of faith and sacramental life;

*4192 [1] Cf. Eph 3:8.

secutae sunt, Sede Romana moderante communi consensu, si dissensiones circa fidem vel disciplinam inter eas orirentur....

15. ... Cum autem illae Ecclesiae, quamvis seiunctae, vera sacramenta habeant, praecipue vero, vi successionis apostolicae, Sacerdotium et Eucharistiam, quibus arctissima necessitudine adhuc nobiscum coniunguntur, quaedam communicatio in sacris, datis opportunis circumstantiis et approbante auctoritate ecclesiastica, non solum possibilis est sed etiam suadetur....

16. Praeterea a primis iam temporibus Ecclesiae Orientis disciplinas proprias a Sanctis Patribus atque Synodis, etiam Oecumenicis, sancitas sequebantur. Cum autem unitati Ecclesiae minime obstet, immo decorem eius augeat et ad missionem eius implendam non parum conferat quaedam morum consuetudinumque diversitas, uti supra memoratur, Sacra Synodus, ad omne dubium tollendum, declarat Ecclesias Orientis, memores necessariae unitatis totius Ecclesiae, facultatem habere se secundum proprias disciplinas regendi, utpote indoli suorum fidelium magis congruas atque bono animorum consulendo aptiores. Perfecta huius traditionalis principii observantia, non semper quidem servata, ad ea pertinet quae ad unionem restaurandam tamquam praevia condicio omnino requiruntur.

the Roman See by common consent acted as guide when disagreements arose between them over matters of faith or discipline....

15. ... These Churches, although separated from us, yet possess true sacraments and above all, by apostolic succession, the priesthood and the Eucharist, whereby they are linked with us in closest intimacy. Therefore some worship in common, given suitable circumstances and the approval of Church authority, is not only possible but to be encouraged....

16. Already from the earliest times the Eastern Churches followed their own forms of ecclesiastical law and custom, which were sanctioned by the approval of the Fathers of the Church, of synods, and even of ecumenical councils. Far from being an obstacle to the Church's unity, a certain diversity of customs and observances only adds to her splendor and is of great help in carrying out her mission, as has already been stated. To remove, then, all shadow of doubt, this holy council declares that the Churches of the East, while remembering the necessary unity of the whole Church, have the power to govern themselves according to the disciplines proper to them, since these are better suited to the character of their faithful and more for the good of their souls. The perfect observance of this traditional principle, not always indeed carried out in practice, is one of the essential prerequisites for any restoration of unity.

**4194** 17. Quae supra de legitima diversitate dicta sunt, eadem placet etiam de diversa theologica doctrinarum enuntiatione declarare....

Haec Sancta Synodus, gratias agens Deo quod multi orientales Ecclesiae catholicae filii, qui hoc patrimonium custodiunt et illud purius pleniusque vivere cupiunt, iam cum fratribus traditionem occidentalem colentibus in plena communione vivunt, declarat, totum hoc patrimonium spirituale ac liturgicum, disciplinare ac theologicum in diversis suis traditionibus ad plenam catholicitatem et apostolicitatem Ecclesiae pertinere.

18. His omnibus bene perspectis, haec Sacrosancta Synodus renovat id quod a Sacris praeteritis Conciliis nec non a Romanis Pontificibus declaratum est, nempe ad communionem et unitatem restaurandam vel servandam opus esse "nihil ultra imponere ... oneris quam ... necessaria" *[Act 15,28]*. Vehementer etiam exoptat ut ad eam paulatim consequendam omnes conatus exinde intendant in variis institutis et formis vitae Ecclesiae....

17. What has just been said about the lawful variety that can exist in the Church must also be taken to apply to the differences in theological expression of doctrine....

All this heritage of spirituality and liturgy, of discipline and theology, in its various traditions, this holy synod declares to belong to the full Catholic and apostolic character of the Church. We thank God that many Eastern children of the Catholic Church, who preserve this heritage and wish to express it more faithfully and completely in their lives, are already living in full communion with their brethren who follow the tradition of the West.

18. After taking all these factors into consideration, this sacred council repeats the declaration of previous councils and Roman pontiffs that for the restoration or the maintenance of unity and communion it is necessary "to impose no burden beyond what is essential" [*Acts 15:28*]. It is the council's urgent desire that, in the various organizations and living activities of the Church, every effort should be made toward the gradual realization of this unity....

### 4195–4199: Public Session 7, October 28, 1965: Declaration on the Relation of the Church to Non-Christian Religions *Nostra aetate*

The council originally had intended a particular document on the relation of the Church with the Jews. Through the direct initiative of John XXIII, the first schema had been drafted by the Secretariat for Christian Unity under Cardinal A. Bea and was presented

to the central commission in June 1962. However, it had to be withdrawn because of the massive protests of the Arab world. After its insertion into chapter 4 of the schema of the Decree on Ecumenism failed, the draft, together with a text on religious liberty, was transferred to an appendix as "Declaratio altera". Out of this, in November 1964, emerged the fourth and definitive version, in which the Church not only recognized the Jewish path to salvation but also the experiences, values, and truths in the non-Christian religions.

*Ed.:* AAS 58 (1966): 740–44/ COeD, 3rd ed., 968–71 / ASyn 4/V, 616–19 / CoDeDe 411–18.

1. Nostra aetate, in qua genus humanum in dies arctius unitur et necessitudines inter varios populos augentur, Ecclesia attentius considerat quae sit sua habitudo ad religiones non-christianas. In suo munere unitatem et caritatem inter homines, immo et inter gentes, fovendi, ea imprimis hic considerat quae hominibus sunt communia et ad mutuum consortium ducunt.

Una enim communitas sunt omnes gentes, unam habent originem, cum Deus omne genus hominum inhabitare fecerit super universam faciem terrae,[1] unum etiam habent finem ultimum, Deum, cuius providentia ac bonitatis testimonium et consilia salutis ad omnes se extendunt,[2] donec uniantur electi in Civitate Sancta, quam claritas Dei illuminabit, ubi gentes ambulabunt in lumine eius.[3]...

2. Iam ab antiquo usque ad tempus hodiernum apud diversas gentes invenitur quaedam perceptio illius arcanae virtutis, quae cursui rerum et eventibus vitae humanae praesens est, immo aliquando agnitio *[741]* Summi Numinis vel etiam Patris. Quae perceptio atque agnitio vitam earum intimo sensu religioso penetrant. Religiones vero cum progressu culturae connexae subtilioribus notionibus et lingua magis exculta ad easdem quaestiones respondere satagunt. Ita in Hinduismo homines mysterium divinum scrutantur et exprimunt inexhausta fecunditate mythorum et acutis conatibus philosophiae, atque liberationem quaerunt ab angustiis nostrae condicionis vel per formas vitae asceticae vel per profundam meditationem vel per refugium ad Deum cum amore et confidentia. In Buddhismo secundum varias eius formas radicalis insufficientia mundi huius mutabilis agnoscitur et via docetur qua homines, animo devoto et confidente, sive statum perfectae liberationis acquirere, sive, vel propriis conatibus vel superiore auxilio innixi, ad summam illuminationem pertingere valeant. Sic ceterae quoque religiones, quae per totum mundum inveniuntur, inquietudini cordis hominum variis modis occurrere nituntur proponendo vias, doctrinas scilicet ac praecepta vitae, necnon ritus sacros.

Ecclesia catholica nihil eorum, quae in his religionibus vera et sancta sunt, reicit. Sincera cum observantia

1. In our time, when day by day mankind is being **4195** drawn closer together and the ties between different peoples are becoming stronger, the Church examines more closely her relationship to non-Christian religions. In her task of promoting unity and love among men, indeed among nations, she considers above all in this declaration what men have in common and what draws them to fellowship.

One is the community of all peoples, one their origin, for God made the whole human race to live over the face of the earth.[1] One also is their final goal, God. His providence, his manifestations of goodness, his saving design extend to all men,[2] until that time when the elect will be united in the Holy City, the city ablaze with the glory of God, where the nations will walk in his light.[3]...

2. From ancient times down to the present, there is **4196** found among various peoples a certain perception of that hidden power which hovers over the course of things and over the events of human history; at times some indeed have come to the recognition of a Supreme Being or even of a Father. This perception and recognition penetrate their lives with a profound religious sense. Religions, however, that are bound up with an advanced culture have struggled to answer the same questions by means of more refined concepts and a more developed language. Thus in Hinduism, men contemplate the divine mystery and express it through an inexhaustible abundance of myths and through searching philosophical inquiry. They seek freedom from the anguish of our human condition either through ascetical practices or profound meditation or a flight to God with love and trust. Again, Buddhism, in its various forms, realizes the radical insufficiency of this changeable world; it teaches a way by which men, in a devout and confident spirit, may be able either to acquire the state of perfect liberation or attain, by their own efforts or through higher help, supreme illumination. Likewise, other religions found everywhere try to counter the restlessness of the human heart, each in its own manner, by proposing "ways", comprising teachings, rules of life, and sacred rites.

The Catholic Church rejects nothing that is true and holy in these religions. She regards with sincere reverence

*4195 [1] Cf. Acts 17:26.
[2] Cf. Wis 8:1; Acts 14:17; Rom 2:6f.; 1 Tim 2:4.
[3] Cf. Rev 21:23f.

considerat illos modos agendi et vivendi, illa praecepta et doctrinas, quae, quamvis ab iis quae ipsa tenet et proponit in multis discrepent, haud raro referunt tamen radium illius Veritatis, quae illuminat omnes homines. Annuntiat vero et annuntiare tenetur indesinenter Christum, qui est "via, veritas et vita" [*Io 14:6*], in quo homines plenitudinem vitae religiosae inveniunt, in quo Deus omnia Sibi reconciliavit.[1]

Filios suos igitur hortatur, ut cum prudentia et caritate per colloquia et collaborationem cum asseclis aliarum religionum, fidem et vitam christianam testantes, illa bona spiritualia et moralia necnon illos valores socioculturales, quae apud eos inveniuntur, agnoscant, servent et promoveant.

those ways of conduct and of life, those precepts and teachings that, though differing in many aspects from the ones she holds and sets forth, nonetheless often reflect a ray of that Truth which enlightens all men. Indeed, she proclaims, and ever must proclaim, Christ "the way, the truth, and the life" [*Jn 14:6*], in whom men may find the fullness of religious life, in whom God has reconciled all things to himself.[1]

The Church, therefore, exhorts her sons, that through dialogue and collaboration with the followers of other religions, carried out with prudence and love and in witness to the Christian faith and life, they recognize, preserve, and promote the good things, spiritual and moral, as well as the socio-cultural values found among these men.

**4197** 3. Ecclesia cum aestimatione quoque Muslimos respicit qui unicum Deum adorant, viventem et subsistentem, misericordem et omnipotentem, Creatorem caeli et terrae,[1] homines allocutum, cuius occultis etiam decretis toto animo se submittere student, sicut Deo se submisit Abraham ad quem fides islamica libenter sese refert. Iesum, quem quidem ut Deum non agnoscunt, ut prophetam tamen venerantur, *[742]* matremque eius virginalem honorant Mariam et aliquando eam devote etiam invocant. Diem insuper iudicii expectant cum Deus omnes homines resuscitatos remunerabit. Exinde vitam moralem aestimant et Deum maxime in oratione, eleemosynis et ieiunio colunt.

Quodsi in decursu saeculorum inter Christianos et Muslimos non paucae dissensiones et inimicitiae exortae sint, Sacrosancta Synodus omnes exhortatur, ut, praeterita obliviscentes, se ad comprehensionem mutuam sincere exerceant et pro omnibus hominibus iustitiam socialem, bona moralia necnon pacem et libertatem communiter tueantur et promoveant.

3. The Church regards with esteem also the Muslims. They adore the one God, living and subsisting in himself; merciful and all-powerful, the Creator of heaven and earth,[1] who has spoken to men; they take pains to submit wholeheartedly to even his inscrutable decrees, just as Abraham, with whom the faith of Islam takes pleasure in linking itself, submitted to God. Though they do not acknowledge Jesus as God, they revere him as a prophet. They also honor Mary, his virgin Mother; at times they even call on her with devotion. In addition, they await the day of judgment when God will render their deserts to all those who have been raised up from the dead. Finally, they value the moral life and worship God especially through prayer, almsgiving, and fasting.

Since in the course of centuries not a few quarrels and hostilities have arisen between Christians and Muslims, this sacred synod urges all to forget the past and to work sincerely for mutual understanding and to preserve as well as to promote together for the benefit of all mankind social justice and moral welfare, as well as peace and freedom.

**4198** 4. Mysterium Ecclesiae perscrutans, Sacra haec Synodus meminit vinculi, quo populus Novi Testamenti cum stirpe Abrahae spiritualiter coniunctus est.

Ecclesia enim Christi agnoscit fidei et electionis suae initia iam apud Patriarchas, Moysen et Prophetas, iuxta salutare Dei mysterium, inveniri. Confitetur omnes Christifideles, Abrahae filios secundum fidem,[1] in eiusdem Patriarchae vocatione includi et salutem Ecclesiae in populi electi exitu de terra servitutis mystice praesignari. Quare nequit Ecclesia oblivisci se per populum illum, quocum Deus ex ineffabili misericordia sua Antiquum Foedus inire dignatus est, revelationem

4. As the sacred synod searches into the mystery of the Church, it remembers the bond that spiritually ties the people of the New Covenant to Abraham's stock.

Thus the Church of Christ acknowledges that, according to God's saving design, the beginnings of her faith and her election are found already among the patriarchs, Moses, and the prophets. She professes that all who believe in Christ—Abraham's sons according to faith[1]—are included in the same patriarch's call and, likewise, that the salvation of the Church is mysteriously foreshadowed by the chosen people's exodus from the land of bondage. The Church, therefore, cannot forget

*4196 [1] Cf. 2 Cor 5:18f.

*4197 [1] Cf. Gregory VII, *Letters* III, 21, to Anazir (Al-Nâşir), King of Mauretania (E. Caspar: MGH, *Epistulae selectae* 2 [1920], I, $288_{11-15}$ / PL 148:451A).

*4198 [1] Cf. Gal 3:7.

Veteris Testamenti accepisse et nutriri radice bonae olivae, in quam inserti sunt rami oleastri Gentium.[2] Credit enim Ecclesia Christum, Pacem nostram, per crucem Iudaeos et Gentes reconciliasse et utraque in Semetipso fecisse unum.[3]...

Teste Sacra Scriptura, Ierusalem tempus visitationis suae non cognovit[4] atque Iudaei magna parte Evangelium non acceperunt, immo non pauci diffusioni eius se opposuerunt.[5] Nihilominus, secundum *[743]* Apostolum, Iudaei Deo, cuius dona et vocatio sine paenitentia sunt, adhuc carissimi manent propter Patres.[6] Una cum Prophetis eodemque Apostolo Ecclesia diem Deo soli notum expectat, quo populi omnes una voce Dominum invocabunt et "servient ei humero uno" [*So 3:9*].[7]...

Etsi auctoritates Iudaeorum cum suis asseclis mortem Christi urserunt,[8] tamen ea quae in passione Eius perpetrata sunt nec omnibus indistincte Iudaeis tunc viventibus, nec Iudaeis hodiernis imputari possunt. Licet autem Ecclesia sit novus populus Dei, Iudaei tamen neque ut a Deo reprobati neque ut maledicti exhibeantur, quasi hoc ex Sacris Litteris sequatur....

Praeterea, Ecclesia, quae omnes persecutiones in quosvis homines reprobat, memor communis cum Iudaeis patrimonii, nec rationibus politicis sed religiosa caritate evangelica impulsa, odia, persecutiones, antisemitismi manifestationes, quovis tempore et a quibusvis in Iudaeos habita, deplorat....

5. Nequimus vero Deum omnium Patrem invocare, si erga quosdam homines, ad imaginem Dei creatos, fraterne nos gerere renuimus. Habitudo hominis ad Deum Patrem et habitudo hominis ad homines fratres adeo connectuntur, ut Scriptura dicat: "qui non diligit, non novit Deum" [*1 Io 4:8*].

Fundamentum ergo tollitur omni theoriae vel praxi quae inter hominem et hominem, inter gentem et gentem, discrimen quoad humanam dignitatem et iura exinde dimanantia inducit. *[744]*

Ecclesia igitur quamvis hominum discriminationem aut vexationem stirpis vel coloris, condicionis vel religionis causa factam tamquam a Christi mente alienam reprobat....

that she received the revelation of the Old Testament through the people with whom God in his inexpressible mercy concluded the Ancient Covenant. Nor can she forget that she draws sustenance from the root of that well-cultivated olive tree onto which have been grafted the wild shoots, the Gentiles.[2] Indeed, the Church believes that by his Cross Christ, our Peace, reconciled Jews and Gentiles, making both one in himself.[3] ...

As Holy Scripture testifies, Jerusalem did not recognize the time of her visitation,[4] nor did the Jews in large number accept the gospel; indeed, not a few opposed its spreading.[5] Nevertheless, God holds the Jews most dear for the sake of their Fathers; he does not repent of the gifts he makes or of the calls he issues—such is the witness of the apostle.[6] In company with the prophets and the same apostle, the Church awaits that day, known to God alone, on which all peoples will address the Lord in a single voice and "serve him shoulder to shoulder" (Zeph 3:9).[7] ...

True, the Jewish authorities and those who followed their lead pressed for the death of Christ;[8] still, what happened in his Passion cannot be charged against all the Jews, without distinction, then alive, or against the Jews of today. Although the Church is the new people of God, the Jews should not be presented as rejected or accursed by God, as if this followed from the Holy Scriptures....

Furthermore, in her rejection of every persecution against any man, the Church, mindful of the patrimony she shares with the Jews and moved not by political reasons but by the gospel's spiritual love, decries hatred, persecutions, and displays of anti-Semitism directed against Jews at any time and by anyone....

5. We cannot truly call on God, the Father of all, if we refuse to treat in a brotherly way any man, created as he is in the image of God. Man's relation to God the Father and his relation to men his brothers are so linked together that Scripture says: "He who does not love does not know God" [*1 Jn 4:8*]. **4199**

No foundation, therefore, remains for any theory or practice that leads to discrimination between man and man or people and people, so far as their human dignity and the rights flowing from it are concerned.

The Church reproves, as foreign to the mind of Christ, any discrimination against men or harassment of them because of their race, color, condition of life, or religion....

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***4198** [2] Cf. Rom 11:17–24.
[3] Cf. Eph 2:14–16.
[4] Cf. Lk 19:44.
[5] Cf. Rom 11:28.
[6] Cf. Rom 11:28f.; Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 16 (AAS 57 [1965]: 20; cf. *4140).
[7] Cf. Is 66:23; Ps 66:4; Rom 11:11–32.
[8] Cf. Jn 19:6.

## 4201–4235: Public Session 8, November 18, 1965: Dogmatic Constitution on Divine Revelation, *Dei Verbum*

Three spheres of problems led to the Constitution on Divine Revelation: the clarification of the understanding of tradition and the sufficiency of Scripture, the new formulation of the concept of inspiration made necessary by the historical-critical method, and the reception of the preconciliar biblical movement. The schema *De fontibus revelationis*, which was presented by the preparatory theological commission and amounted essentially to a canonization of Roman Scholastic theology, met with strong opposition from the council Fathers. By means of a vote on November 14, 1962, which was disputed as to its form, a majority emerged against the continuation of the discussion, but it fell short of the two-thirds majority needed for a rejection. Thereupon, Pope John XXIII removed the text from the agenda and appointed a new "mixed commission", which was to develop a schema *De divina revelatione*. This commission drew up the new text in the spring of 1963. A revised version, which evolved from the suggested changes, was presented to the council in late September 1964. The result of the discussions was another version that was once more the subject of deliberation.

*Ed.:* AAS 58 (1966): 817–30 / COeD, 3rd ed., 971–81 / ASyn 4/VI, 597–608 / CoDeDe 423–46.

### Prooemium

**4201** 1. Dei verbum religiose audiens et fidenter proclamans, Sacrosancta Synodus verbis S. Ioannis obsequitur dicentis: "Adnuntiamus vobis vitam aeternam, quae erat apud Patrem et apparuit nobis: quod vidimus et audivimus adnuntiamus vobis, ut et vos societatem habeatis nobiscum, et societas nostra sit cum Patre et cum Filio eius Iesu Christo" [*1 Io 1:2s*]. Propterea, Conciliorum Tridentini et Vaticani I inhaerens vestigiis, genuinam de divina revelatione ac de eius transmissione doctrinam proponere intendit, ut salutis praeconio mundus universus audiendo credat, credendo speret, sperando amet.[1] *[818]*

### Preface

1. Hearing the Word of God with reverence and proclaiming it with faith, the sacred synod takes its direction from these words of St. John: "We announce to you the eternal life which dwelt with the Father and was made visible to us. What we have seen and heard we announce to you, so that you may have fellowship with us and our common fellowship be with the Father and his Son Jesus Christ" [*1 Jn 1:2–3*]. Therefore, following in the footsteps of the Council of Trent and of the First Vatican Council, this present council wishes to set forth authentic doctrine on divine revelation and how it is handed on, so that by hearing the message of salvation the whole world may believe, by believing it may hope, and by hoping it may love.[1]

### Caput I
### De ipsa revelatione

### Chapter I
### Revelation Itself

**4202** 2. Placuit Deo in sua bonitate et sapientia Seipsum revelare et notum facere sacramentum voluntatis suae [*cf. Eph 1:9*], quo homines per Christum, Verbum carnem factum, in Spiritu Sancto accessum habent ad Patrem et divinae naturae consortes efficiuntur [*cf. Eph 2:18; 2 Pt 1:4*]. Hac itaque revelatione Deus invisibilis [*cf. Col 1:15; 1 Tim 1:17*] ex abundantia caritatis suae homines tamquam amicos alloquitur [*cf. Ex 33:11; Io 15:14s*] et cum eis conversatur [*cf. Bar 3:38*], ut eos ad societatem Secum invitet in eamque suscipiat.

Haec revelationis oeconomia fit gestis verbisque intrinsece inter se connexis, ita ut opera, in historia salutis a Deo patrata, doctrinam et res verbis significatas manifestent ac corroborent, verba autem opera proclament et mysterium in eis contentum elucident. Intima autem per hanc revelationem tam de Deo quam de hominis salute veritas nobis in Christo illucescit, qui mediator simul et plenitudo totius revelationis exsistit.[1]

2. In his goodness and wisdom, God chose to reveal himself and to make known to us the hidden purpose of his will [*cf. Eph 1:9*] by which through Christ, the Word made flesh, man might in the Holy Spirit have access to the Father and come to share in the Divine Nature [*cf. Eph 2:18; 2 Pet 1:4*]. Through this revelation, therefore, the invisible God [*cf. Col 1:15; 1 Tim 1:17*] out of the abundance of his love speaks to men as friends [*cf. Ex 33:11; Jn 15:14–15*] and lives among them [*cf. Bar 3:38*], so that he may invite and take them into fellowship with himself.

This plan of revelation is realized by deeds and words having an inner unity: the deeds wrought by God in the history of salvation manifest and confirm the teaching and realities signified by the words, while the words proclaim the deeds and clarify the mystery contained in them. By this revelation, then, the deepest truth about God and the salvation of man shines out for our sake in Christ, who is both the mediator and the fullness of all revelation.[1]

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*4201 [1] Cf. Augustine, *De catechizandis rudibus* 4, no. 8 (PL 40:316 / J. B. Bauer: CpChL 46 [1969]: 129).
*4202 [1] Cf. Mt 11:27; Jn 1:14, 17; 14:6; 17:1–3; 2 Cor 3:16; 4:6; Eph 1:3–14.

3. Deus, per Verbum omnia creans [*cf. Io 1:3*] et conservans, in rebus creatis perenne sui testimonium hominibus praebet [*cf. Rm 1:19s*] et, viam salutis supernae aperire intendens, insuper protoparentibus inde ab initio Semetipsum manifestavit. Post eorum autem lapsum eos, redemptione promissa, in spem salutis erexit [*cf. Gn 3:15*] et sine intermissione generis humani curam egit, ut omnibus qui secundum patientiam boni operis salutem quaerunt, vitam aeternam daret [*cf. Rm 2:6s*].

Suo autem tempore Abraham vocavit, ut faceret eum in gentem magnam [*cf. Gn 12:2s*], quam post Patriarchas per Moysen et Prophetas erudivit ad Se solum Deum vivum et verum, providum Patrem et iudicem iustum agnoscendum, et ad promissum Salvatorem expectandum, atque ita per saecula viam Evangelio praeparavit.

4. Postquam vero multifariam multisque modis Deus locutus est in Prophetis, "novissime diebus istis locutus est nobis in Filio" [*Hbr 1:1s*]. Misit enim Filium suum, aeternum scilicet Verbum, qui omnes *[819]* homines illuminat, ut inter homines habitaret iisque intima Dei enarraret [*cf. Io 1:1–18*]. Iesus Christus ergo, Verbum caro factum, "homo ad homines" missus,[1] "verba Dei loquitur" [*Io 3:34*], et opus salutare consummat quod dedit ei Pater faciendum [*cf. Io 5:36; 17:4*].

Quapropter Ipse, quem qui videt, videt et Patrem [*cf. Io 14:9*], tota Sui ipsius praesentia ac manifestatione, verbis et operibus, signis et miraculis, praesertim autem morte sua et gloriosa ex mortuis resurrectione, misso tandem Spiritu veritatis, revelationem complendo perficit ac testimonio divino confirmat, Deum nempe nobiscum esse ad nos ex peccati mortisque tenebris liberandos et in aeternam vitam resuscitandos.

Oeconomia ergo christiana, utpote foedus novum et definitivum, numquam praeteribit, et nulla iam nova revelatio publica expectanda est ante gloriosam manifestationem Domini nostri Iesu Christi [*cf. 1 Tim 6:14; Tit 2:13*].

5. Deo revelanti praestanda est *oboeditio fidei* [*cf. Rm 16:26; coll. Rm 1:5; 2 Cor 10:5s*], qua homo se totum libere Deo committit "plenum revelanti Deo intellectus et voluntatis obsequium" praestando[1] et voluntarie revelationi ab Eo datae assentiendo.

3. God, who through the Word creates all things [*cf. Jn 1:3*] and keeps them in existence, gives men an enduring witness to himself in created realities [*cf. Rom 1:19–20*]. Planning to make known the way of heavenly salvation, he went farther and from the start manifested himself to our first parents. Then after their fall, his promise of redemption aroused in them the hope of being saved [*cf. Gen 3:15*], and from that time on he ceaselessly kept the human race in his care, in order to give eternal life to those who perseveringly do good in search of salvation [*cf. Rom 2:6–7*]. **4203**

Then, at the time he had appointed, he called Abraham in order to make of him a great nation [*cf. Gen 12:2f.*]. Through the patriarchs, and after them through Moses and the prophets, he taught this people to acknowledge himself the one living and true God, provident father and just judge, and to wait for the Savior promised by him and in this manner prepared the way for the gospel down through the centuries.

4. Then, after speaking in many and varied ways through the prophets, "now at last in these days God has spoken to us in his Son" [*Heb 1:1–2*]. For he sent his Son, the eternal Word, who enlightens all men, so that he might dwell among men and tell them of the innermost being of God [*cf. Jn 1:1–18*]. Jesus Christ, therefore, the Word made flesh, was sent as "a man to men".[1] He "speaks the words of God" [*Jn 3:34*] and completes the work of salvation that his Father gave him to do [*cf. Jn 5:36; 17:4*]. **4204**

To see Jesus is to see his Father [*Jn 14:9*]. For this reason Jesus perfected revelation by fulfilling it through his whole work of making himself present and manifesting himself: through his words and deeds, his signs and wonders, but especially through his death and glorious Resurrection from the dead and final sending of the Spirit of truth. Moreover he confirmed with divine testimony what revelation proclaimed, that God is with us to free us from the darkness of sin and death and to raise us up to life eternal.

The Christian dispensation, therefore, as the new and definitive covenant, will never pass away, and we now await no further new public revelation before the glorious manifestation of our Lord Jesus Christ [*cf. 1 Tim 6: 14; Tit 2:13*].

5. "The obedience of faith" [*Rom 16:26; cf. 1:5; 2 Cor 10:5–6*] "is to be given to God who reveals, an obedience by which man commits his whole self freely to God, offering the full submission of intellect and will to God who reveals"[1] and freely assenting to the truth revealed by him. **4205**

*4204 [1] Cf. *Letter to Diognetus* VII, 4 (Funk 1:403 / SC 33:68–70).
*4205 [1] Vatican Council I, Dogmatic Constitution on the Catholic Faith *Dei Filius*, chap. 3 (*3008).

Quae fides ut praebeatur, opus est praeveniente et adiuvante gratia Dei et internis Spiritus Sancti auxiliis, qui cor moveat et in Deum convertat, mentis oculos aperiat, et det "omnibus suavitatem in consentiendo et credendo veritati".[2] Quo vero profundior usque evadat revelationis intelligentia, idem Spiritus Sanctus fidem iugiter per dona sua perficit.

To make this act of faith, the grace of God and the interior help of the Holy Spirit must precede and assist, moving the heart and turning it to God, opening the eyes of the mind and giving "joy and ease to everyone in assenting to the truth and believing it".[2] To bring about an ever deeper understanding of revelation, the same Holy Spirit constantly brings faith to completion by his gifts.

**4206** 6. Divina revelatione Deus Seipsum atque aeterna voluntatis suae decreta circa hominum salutem manifestare ac communicare voluit, "ad participanda scilicet bona divina, quae humanae mentis intelligentiam omnino superant".[1]

Confitetur Sacra Synodus, "Deum, rerum omnium principium et finem, naturali humanae rationis lumine e rebus creatis certo cognosci posse" [*cf. Rm 1:20*]; eius vero revelationi tribuendum esse docet, *[820]* "ut ea, quae in rebus divinis humanae rationi per se impervia non sunt, in praesenti quoque generis humani conditione ab omnibus expedite, firma certitudine et nullo admixto errore cognosci possint".[2]

6. Through divine revelation, God chose to show forth and communicate himself and the eternal decisions of his will regarding the salvation of men. That is to say, he chose to share with them those divine treasures that totally transcend the understanding of the human mind.[1]

As a sacred synod has affirmed, God, the beginning and end of all things, can be known with certainty from created reality by the light of human reason [*cf. Rom 1:20*]; but it teaches that it is through his revelation that those religious truths which are by their nature accessible to human reason can be known by all men with ease, with solid certitude, and with no trace of error, even in this present state of the human race.[2]

## Caput II
## De divinae revelationis transmissione

## Chapter II
## Handing on Divine Revelation

**4207** 7. Quae Deus ad salutem cunctarum gentium revelaverat, eadem benignissime disposuit ut in aevum integra permanerent omnibusque generationibus transmitterentur. Ideo Christus Dominus, in quo summi Dei tota revelatio consummatur [*cf. 2 Cor 1:20; 3:16—4:6*], mandatum dedit Apostolis ut Evangelium, quod promissum ante per Prophetas Ipse adimplevit et proprio ore promulgavit, tamquam fontem omnis et salutaris veritatis et morum disciplinae omnibus praedicarent,[1] eis dona divina communicantes.

Quod quidem fideliter factum est, tum ab Apostolis, qui in praedicatione orali, exemplis et institutionibus ea tradiderunt quae sive ex ore, conversatione et operibus Christi acceperant, sive a Spiritu Sancto suggerente didicerant, tum ab illis Apostolis virisque apostolicis, qui, sub inspiratione eiusdem Spiritus Sancti, nuntium salutis scriptis mandaverunt.[2]

7. In his gracious goodness, God has seen to it that what he had revealed for the salvation of all nations would abide perpetually in its full integrity and be handed on to all generations. Therefore Christ the Lord, in whom the full revelation of the supreme God is brought to completion [*cf. Cor 1:20; 3:13—4:6*], commissioned the apostles to preach to all men that gospel which is the source of all saving truth and moral teaching[1] and to impart to them heavenly gifts. This gospel had been promised in former times through the prophets, and Christ himself had fulfilled it and promulgated it with his lips.

This commission was faithfully fulfilled by the apostles, who, by their oral preaching, by example, and by observances, handed on what they had received from the lips of Christ, from living with him, and from what he did or what they had learned through the prompting of the Holy Spirit. The commission was fulfilled, too, by those apostles and apostolic men who under the inspiration of the same Holy Spirit committed the message of salvation to writing.[2]

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***4205** [2] Synod of Orange II, can. 7 (*377); Vatican Council I, Dogmatic Constitution on the Catholic Faith *Dei Filius*, chap. 3 (*3010).

***4206** [1] Vatican Council I, Dogmatic Constitution on the Catholic Faith *Dei Filius*, chap. 2 (*3005).

[2] Ibid. (*3004f.).

***4207** [1] Cf. Mt 28:19f.; Mk 16:15; Council of Trent, sess. 4, April 8, 1546, Decree on the Canonical Scriptures (*1501).

[2] Cf. Council of Trent, sess. 4, April 8, 1546, Decree on the Canonical Scriptures (*1501); Vatican Council I, Dogmatic Constitution on the Catholic Faith *Dei Filius*, chap. 2 (*3006).

Ut autem Evangelium integrum et vivum iugiter in Ecclesia servaretur, Apostoli successores reliquerunt Episcopos, ipsis "suum ipsorum locum magisterii tradentes".[1] Haec igitur Sacra Traditio et Sacra utriusque Testamenti Scriptura veluti speculum sunt in quo Ecclesia in terris peregrinans contemplatur Deum, a quo omnia accipit, usquedum ad Eum videndum facie ad faciem sicuti est perducatur [*cf. 1 Io 3:2*].

But in order to keep the gospel forever whole and alive within the Church, the apostles left bishops as their successors, "handing over" to them "the authority to teach in their own place".[1] This sacred tradition, therefore, and Sacred Scripture of both the Old and New Testaments are like a mirror in which the pilgrim Church on earth looks at God, from whom she has received everything, until she is brought finally to see him as he is, face to face [*cf. 1 Jn 3:2*]. **4208**

8. Itaque praedicatio apostolica, quae in inspiratis libris speciali modo exprimitur, continua successione usque ad consummationem temporum conservari debebat.

Unde Apostoli, tradentes quod et ipsi acceperunt, fideles monent ut teneant traditiones quas sive per sermonem sive per epistulam didicerint [*cf. 2 Th 2:15*], utque pro semel sibi tradita fide decertent *[821]* [*cf. Iud 3*].[1] Quod vero ab Apostolis traditum est, ea omnia complectitur quae ad Populi Dei vitam sancte ducendam fidemque augendam conferunt, sicque Ecclesia, in sua doctrina, vita et cultu, perpetuat cunctisque generationibus transmittit omne quod ipsa est, omne quod credit.

8. And so the apostolic preaching, which is expressed in a special way in the inspired books, was to be preserved by an unending succession of preachers until the end of time. **4209**

Therefore the apostles, handing on what they themselves had received, warn the faithful to hold fast to the traditions they have learned either by word of mouth or by letter [*cf. 2 Thess 2:15*] and to fight in defense of the faith handed on once and for all [*cf. Jude 1:3*].[1] Now what was handed on by the apostles includes everything that contributes toward the holiness of life and increase in faith of the people of God; and so the Church, in her teaching, life, and worship, perpetuates and hands on to all generations all that she herself is, all that she believes.

Haec quae est ab Apostolis Traditio sub assistentia Spiritus Sancti in Ecclesia proficit:[1] crescit enim tam rerum quam verborum traditorum perceptio, tum ex contemplatione et studio credentium qui ea conferunt in corde suo [*cf. Lc 2:19, 51*], tum ex intima spiritualium rerum quam experiuntur intelligentia, tum ex praeconio eorum qui cum episcopatus successione charisma veritatis certum acceperunt. Ecclesia scilicet, volventibus saeculis, ad plenitudinem divinae veritatis iugiter tendit, donec in ipsa consummentur verba Dei.

This tradition that comes from the apostles develops in the Church with the help of the Holy Spirit.[1] For there is a growth in the understanding of the realities and the words that have been handed down. This happens through the contemplation and study made by believers, who treasure these things in their hearts [*cf. Lk 2:19, 51*], through a penetrating understanding of the spiritual realities they experience, and through the preaching of those who have received through episcopal succession the sure gift of truth. For as the centuries succeed one another, the Church constantly moves forward toward the fullness of divine truth until the words of God reach their complete fulfillment in her. **4210**

Sanctorum Patrum dicta huius Traditionis vivificam testificantur praesentiam, cuius divitiae in praxim vitamque credentis et orantis Ecclesiae transfunduntur. Per eandem Traditionem integer Sacrorum Librorum canon Ecclesiae innotescit, ipsaeque Sacrae Litterae in ea penitius intelliguntur et indesinenter actuosae redduntur; sicque Deus, qui olim locutus est, sine intermissione cum dilecti Filii sui Sponsa colloquitur, et Spiritus Sanctus, per quem viva vox Evangelii in Ecclesia, et per ipsam in mundo resonat, credentes in omnem veritatem inducit, verbumque Christi in eis abundanter inhabitare facit [*cf. Col 3:16*].

The words of the holy Fathers witness to the presence of this living tradition, whose wealth is poured into the practice and life of the believing and praying Church. Through the same tradition the Church's full canon of the sacred books is known, and the sacred writings themselves are more profoundly understood and unceasingly made active in her; and thus God, who spoke of old, uninterruptedly converses with the Bride of his beloved Son; and the Holy Spirit, through whom the living voice of the gospel resounds in the Church and, through her, in the world, leads unto all truth those who believe and makes the word of Christ dwell abundantly in them [*cf. Col 3:16*]. **4211**

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***4208** [1] Irenaeus of Lyon, *Adversus haereses* III, 3, no. 1 (PG 7:848 / W. W. Harvey [Cambridge, 1857] 2, 9 / SC 211:30).

***4209** [1] Cf. Council of Nicaea II (*602); Council of Constantinople IV, sess. 10, can. 1 (*650–652).

***4210** [1] Cf. Vatican Council I, Dogmatic Constitution on the Catholic Faith *Dei Filius*, chap. 4 (*3020).

**4212** 9. Sacra Traditio ergo et Sacra Scriptura arcte inter se connectuntur atque communicant. Nam ambae, ex eadem divina scaturigine promanantes, in unum quodammodo coalescunt et in eundem finem tendunt. Etenim Sacra Scriptura est locutio Dei quatenus divino afflante Spiritu scripto consignatur; Sacra autem Traditio verbum Dei, a Christo Domino et a Spiritu Sancto Apostolis concreditum, successoribus eorum integre transmittit, ut illud, praelucente Spiritu veritatis, praeconio suo fideliter servent, exponant atque diffundant; quo fit ut Ecclesia certitudinem suam de omnibus revelatis non per solam Sacram Scripturam hauriat. Quapropter utraque pari pietatis affectu ac reverentia suscipienda et veneranda est.[1] *[822]*

9. Hence there exists a close connection and communication between sacred tradition and Sacred Scripture. For both of them, flowing from the same divine wellspring, in a certain way merge into a unity and tend toward the same end. For Sacred Scripture is the Word of God inasmuch as it is consigned to writing under the inspiration of the divine Spirit, while sacred tradition takes the Word of God entrusted by Christ the Lord and the Holy Spirit to the apostles and hands it on to their successors in its full purity, so that led by the light of the Spirit of truth, they may in proclaiming it preserve this Word of God faithfully, explain it, and make it more widely known. Consequently, it is not from Sacred Scripture alone that the Church draws her certainty about everything that has been revealed. Therefore both sacred tradition and Sacred Scripture are to be accepted and venerated with the same sense of loyalty and reverence.[1]

**4213** 10. Sacra Traditio et Sacra Scriptura unum verbi Dei sacrum depositum constituunt Ecclesiae commissum, cui inhaerens tota plebs sancta Pastoribus suis adunata in doctrina Apostolorum et communione, fractione panis et orationibus iugiter perseverat [*cf. Act 2:42 gr.*], ita ut in tradita fide tenenda, exercenda profitendaque singularis fiat Antistitum et fidelium conspiratio.[1]

10. Sacred tradition and Sacred Scripture form one sacred deposit of the Word of God, committed to the Church. Holding fast to this deposit, the entire holy people united with their shepherds remain always steadfast in the teaching of the apostles, in the common life, in the breaking of the bread, and in prayers [*cf. Acts 2:42, Gk.*], so that holding to, practicing, and professing the heritage of the faith, it becomes on the part of the bishops and faithful a single common effort.[1]

**4214** Munus autem authentice interpretandi verbum Dei scriptum vel traditum[1] soli vivo Ecclesiae Magisterio concreditum est,[2] cuius auctoritas in nomine Iesu Christi exercetur. Quod quidem Magisterium non supra verbum Dei est, sed eidem ministrat, docens nonnisi quod traditum est, quatenus illud, ex divino mandato et Spiritu Sancto assistente, pie audit, sancte custodit et fideliter exponit, ac ea omnia ex hoc uno fidei deposito haurit quae tamquam divinitus revelata credenda proponit.

But the task of authentically interpreting the Word of God, whether written or handed on,[1] has been entrusted exclusively to the living teaching office of the Church,[2] whose authority is exercised in the name of Jesus Christ. This teaching office is not above the Word of God, but serves it, teaching only what has been handed on, listening to it devoutly, guarding it scrupulously, and explaining it faithfully in accord with a divine commission and with the help of the Holy Spirit. It draws from this one deposit of faith everything that it presents for belief as divinely revealed.

Patet igitur Sacram Traditionem, Sacram Scripturam et Ecclesiae Magisterium, iuxta sapientissimum Dei consilium, ita inter se connecti et consociari, ut unum sine aliis non consistat, omniaque simul, singula suo modo sub actione unius Spiritus Sancti, ad animarum salutem efficaciter conferant.

It is clear, therefore, that sacred tradition, Sacred Scripture, and the teaching authority of the Church, in accord with God's most wise design, are so linked and joined together that one cannot stand without the others and that all together and each in its own way under the action of the one Holy Spirit contribute effectively to the salvation of souls.

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***4212** [1] Cf. Council of Trent, Decree on the Canonical Scriptures (*1501).

***4213** [1] Cf. Pius XII, apostolic constitution *Munificentissimus Deus*, November 1, 1950 (AAS 42 [1950]: 756); cf. Cyprian, letter 66, 8: "The Church, the people united to the priest and the flock adhering to its shepherd" (Ecclesia plebs Sacerdoti adunata et Pastori suo grex adhaerens: CSEL 3/II:733).

***4214** [1] Cf. Vatican Council I, Dogmatic Constitution on the Catholic Faith *Dei Filius*, chap. 3 (*3011).

[2] Cf. Pius XII, encyclical *Humani generis*, August 12, 1950 (AAS 42 [1950]: 568f.; *3886).

## Caput III
### De sacrae scripturae divina inspiratione et de eius interpretatione

11. Divinitus revelata, quae in Sacra Scriptura litteris continentur et prostant, Spiritu Sancto afflante consignata sunt. Libros enim integros tam Veteris quam Novi Testamenti, cum omnibus eorum partibus, sancta Mater Ecclesia ex apostolica fide pro sacris et canonicis habet, propterea quod, Spiritu Sancto inspirante conscripti [*cf. Io 20:31; 2 Tim 3:16; 2 Pt 1:19–21; 3:15s*], Deum habent auctorem, atque ut *[823]* tales ipsi Ecclesiae traditi sunt.[1] In sacris vero libris conficiendis Deus homines elegit, quos facultatibus ac viribus suis utentes adhibuit,[2] ut Ipso in illis et per illos agente,[3] ea omnia eaque sola, quae Ipse vellet, ut veri auctores scripto traderent.[4]

Cum ergo omne id, quod auctores inspirati seu hagiographi asserunt, retineri debeat assertum a Spiritu Sancto, inde Scripturae libri veritatem, quam Deus nostrae salutis causa Litteris Sacris consignari voluit, firmiter, fideliter et sine errore docere profitendi sunt.[1] Itaque "omnis Scriptura divinitus inspirata et utilis ad docendum, ad arguendum, ad corripiendum, ad erudiendum in iustitia: ut perfectus sit homo Dei, ad omne opus bonum instructus" [*2 Tim 3:16s gr.*].

12. Cum autem Deus in Sacra Scriptura per homines more hominum locutus sit,[1] interpres Sacrae Scripturae, ut perspiciat, quid Ipse nobiscum communicare voluerit, attente investigare debet, quid hagiographi reapse significare intenderint et eorum verbis manifestare Deo placuerit.

Ad hagiographorum intentionem eruendam inter alia etiam *genera litteraria* respicienda sunt.

Aliter enim atque aliter veritas in textibus vario modo historicis, vel propheticis, vel poeticis, vel in aliis dicendi generibus proponitur et exprimitur.

## Chapter III
### Sacred Scripture, Its Inspiration and Divine Interpretation

11. Those divinely revealed realities that are contained **4215**
and presented in Sacred Scripture have been committed to writing under the inspiration of the Holy Spirit. For Holy Mother Church, relying on the belief of the apostles [*cf. Jn 20:31; 2 Tim 3:16; 2 Pet 1:19–20, 3:15–16*], holds that the books of both the Old and New Testaments in their entirety, with all their parts, are sacred and canonical because written under the inspiration of the Holy Spirit, have God as their author, and have been handed on as such to the Church herself.[1] In composing the sacred books, God chose men, and while employed by him[2] they made use of their powers and abilities, so that with him acting in them and through them,[3] they, as true authors, consigned to writing everything and only those things that he wanted.[4]

Therefore, since everything asserted by the inspired **4216**
authors or sacred writers must be held to be asserted by the Holy Spirit, it follows that the books of Scripture must be acknowledged as teaching solidly, faithfully, and without error that truth which God, for the sake of our salvation, wanted put into sacred writings.[1] Therefore "all Scripture is divinely inspired and has its use for teaching the truth and refuting error, for reformation of manners and discipline in right living, so that the man who belongs to God may be efficient and equipped for good work of every kind" [*2 Tim 3:16–17, Gk.*].

12. However, since God speaks in Sacred Scripture **4217**
through men in human fashion,[1] the interpreter of Sacred Scripture, in order to see clearly what God wanted to communicate to us, should carefully investigate what meaning the sacred writers really intended and what God wanted to manifest by means of their words.

To search out the intention of the sacred writers, attention should be given, among other things, to "literary forms".

For truth is set forth and expressed differently in texts that are variously historical, prophetic, poetic, or of other forms of discourse.

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***4215** [1] Cf. Vatican Council I, Dogmatic Constitution on the Catholic Faith *Dei Filius*, chap. 2 (*3006); Pontifical Biblical Commission, decree of June 18, 1915 (EnchB no. 420; *3629); Holy Office, letter of December 22, 1923 (EnchB no. 499).

[2] Cf. Pius XII, encyclical *Divino afflante spiritu*, September 30, 1943 (AAS 35 [1943]: 314 / EnchB no. 556).

[3] "In" and "through" man: cf. Heb 1:1; 4:7 ("in"); 2 Sam 23:2; Mt 1:22 and passim ("through"); Vatican Council I, schema on Catholic doctrine, n. 9 (CollLac VII, 522).

[4] Leo XIII, encyclical *Providentissimus Deus*, November 18, 1893 (ASS 26 [1893/1894]: 288f. / EnchB no. 125; *3293).

***4216** [1] Cf. Augustine, *De Genesi ad litteram* II, 9, no. 20 (PL 34:270f. / CSEL 28/I:46f.): letter 82, 3 (PL 33:277 / CSEL 34/II:354); Thomas Aquinas, *De veritate*, q. 12, a. 2, resp. (Editio Leonina 22/II:371b–372b); Council of Trent, Decree on the Canonical Scriptures (*1501); Leo XIII, encyclical *Providentissimus Deus* (ASS 26 [1893/1894]: 286f., 288, 289 / EnchB nos. 121, 124, 126f.); Pius XII, encyclical *Divino afflante spiritu* (AAS 35 [1943]: 299f. / EnchB no. 539).

***4217** [1] Cf. Augustine, *De civitate Dei* XVII, 6, 2 (PL 41:537 / CSEL 40/II:228 / B. Dombart and A. Kalb: CpChL 48 [1955]: 567).

**4218** Oportet porro ut interpres sensum inquirat, quem in determinatis adiunctis hagiographus, pro sui temporis et suae culturae condicione, ope generum litterariorum illo tempore adhibitorum exprimere *[824]* intenderit et expresserit.[1]

Ad recte enim intelligendum id quod sacer auctor scripto asserere voluerit, rite attendendum est tum ad suetos illos nativos sentiendi, dicendi, narrandive modos, qui temporibus hagiographi vigebant, tum ad illos qui illo aevo in mutuo hominum commercio passim adhiberi solebant.[2]

**4219** Sed, cum Sacra Scriptura eodem Spiritu quo scripta est etiam legenda et interpretanda sit,[1] ad recte sacrorum textuum sensum eruendum, non minus diligenter respiciendum est ad contentum et unitatem totius Scripturae, ratione habita vivae totius Ecclesiae Traditionis et analogiae fidei.

Exegetarum autem est secundum has regulas adlaborare ad Sacrae Scripturae sensum penitius intelligendum et exponendum, ut quasi praeparato studio, iudicium Ecclesiae maturetur. Cuncta enim haec, de ratione interpretandi Scripturam, Ecclesiae iudicio ultime subsunt, quae verbi Dei servandi et interpretandi divino fungitur mandato et ministerio.[2]

**4220** 13. In Sacra Scriptura ergo manifestatur, salva semper Dei veritate et sanctitate, aeternae Sapientiae admirabilis *condescensio,* "ut discamus ineffabilem Dei benignitatem, et quanta sermonis attemperatione usus sit, nostrae naturae providentiam et curam habens".[1] Dei enim verba, humanis linguis expressa, humano sermoni assimilia facta sunt, sicut olim Aeterni Patris Verbum, humanae infirmitatis assumpta carne, hominibus simile factum est.

The interpreter must investigate what meaning the sacred writer intended to express and actually expressed in particular circumstances by using contemporary literary forms in accordance with the situation of his own time and culture.[1]

For the correct understanding of what the sacred author wanted to assert, due attention must be paid to the customary and characteristic styles of feeling, speaking, and narrating that prevailed at the time of the sacred writer and to the patterns men normally employed at that period in their everyday dealings with one another.[2]

But, since Holy Scripture must be read and interpreted in the sacred spirit in which it was written,[1] no less serious attention must be given to the content and unity of the whole of Scripture if the meaning of the sacred texts is to be correctly worked out. The living tradition of the whole Church must be taken into account along with the harmony that exists between elements of the faith.

It is the task of exegetes to work according to these rules toward a better understanding and explanation of the meaning of Sacred Scripture, so that through preparatory study the judgment of the Church may mature. For all of what has been said about the way of interpreting Scripture is subject finally to the judgment of the Church, which carries out the divine commission and ministry of guarding and interpreting the Word of God.[2]

13. In Sacred Scripture, therefore, while the truth and holiness of God always remain intact, the marvelous "condescension" of eternal wisdom is clearly shown, "that we may learn the gentle kindness of God, which words cannot express, and how far he has gone in adapting his language with thoughtful concern for our weak human nature".[1] For the words of God, expressed in human language, have been made like human discourse, just as the Word of the eternal Father, when he took to himself the flesh of human weakness, was in every way made like men.

## Caput IV
## De vetere testamento

**4221** 14. Amantissimus Deus totius humani generis salutem sollicite intendens et praeparans, singulari dispensatione populum sibi elegit, cui promissiones concrederet. Foedere enim cum Abraham [*cf. Gn 15:18*] et cum

## Chapter IV
## The Old Testament

14. In carefully planning and preparing the salvation of the whole human race, the God of infinite love, by a special dispensation, chose for himself a people to whom he would entrust his promises. First he entered into a

*4218 [1] Cf. Augustine, *De doctrina christiana* III, 18, no. 26 (PL 34:75f. / CSEL 80:95 / J. Martin: CpChL 32 [1962]: 93).
[2] Cf. Pius XII, encyclical *Divino afflante spiritu* (AAS 35 [1943]: 314–18 / EnchB nos. 557–62; *3829f.).
*4219 [1] Cf. Benedict XV, encyclical *Spiritus Paraclitus*, September 15, 1920 (AAS 12 [1920]: 402 / EnchB no. 469); Jerome, *In Gal* 5, 19–21 (PL 26:417A).
[2] Cf. Vatican Council I, Dogmatic Constitution on the Catholic Faith *Dei Filius*, chap. 2 (*3007).
*4220 [1] John Chrysostom, *In Gen* 3, 8 (hom. 17, 1): "condescension" (συγκατάβασις: PG 53:134).

plebe Israel per Moysen [*cf. Ex 24:8*] inito, populo sibi acquisito [*825*] ita Se tamquam unicum Deum verum et vivum verbis ac gestis revelavit, ut Israel, quae divinae essent cum hominibus viae experiretur, easque, ipso Deo per os Prophetarum loquente, penitius et clarius in dies intelligeret atque latius in gentes exhiberet [*cf. Ps 21:28s; 95:1–3; Is 2:1–4; Ier 3:17*]. Oeconomia autem salutis ab auctoribus sacris praenuntiata, enarrata atque explicata, ut verum Dei verbum in libris Veteris Testamenti exstat; quapropter hi libri divinitus inspirati perennem valorem servant: "Quaecumque enim scripta sunt, ad nostram doctrinam scripta sunt, ut per patientiam et consolationem Scripturarum spem habeamus" [*Rm 15:4*].

covenant with Abraham [*cf. Gen 15:18*] and, through Moses, with the people of Israel [*cf. Ex 24:8*]. To this people that he had acquired for himself, he so manifested himself through words and deeds as the one true and living God that Israel came to know by experience the ways of God with men. Then too, when God himself spoke to them through the mouth of the prophets, Israel daily gained a deeper and clearer understanding of his ways and made them more widely known among the nations [*cf. Ps 22:28–29; 96:1–3; Is 2:1–4; Jer 3:17*]. The plan of salvation foretold by the sacred authors, recounted, and explained by them is found as the true Word of God in the books of the Old Testament: these books, therefore, written under divine inspiration, remain permanently valuable. "For all that was written for our instruction, so that by steadfastness and the encouragement of the Scriptures we might have hope" [*Rom 15:4*].

15. Veteris Testamenti oeconomia ad hoc potissimum disposita erat, ut Christi universorum redemptoris Regnique Messianici adventum praepararet, prophetice nuntiaret [*cf. Lc 24:44; Io 5:39; 1 Pt 1:10*] et variis typis significaret [*cf. 1 Cor 10:11*].

15. The principal purpose to which the plan of the Old **4222** Covenant was directed was to prepare for the coming of Christ, the Redeemer of all, and of the messianic kingdom, to announce this coming by prophecy [*cf. Lk 24:44; Jn 5:39; 1 Pet 1:10*], and to indicate its meaning through various types [*cf. 1 Cor 10:11*].

Veteris autem Testamenti libri, pro condicione humani generis ante tempora instauratae a Christo salutis, Dei et hominis cognitionem ac modos quibus Deus iustus et misericors cum hominibus agit, omnibus manifestant. Qui libri, quamvis etiam imperfecta et temporaria contineant, veram tamen paedagogiam divinam demonstrant.[1] Unde iidem libri, qui vivum sensum Dei exprimunt, in quibus sublimes de Deo doctrinae ac salutaris de vita hominis sapientia mirabilesque precum thesauri reconduntur, in quibus tandem latet mysterium salutis nostrae, a Christifidelibus devote accipiendi sunt.

Now the books of the Old Testament, in accordance with the state of mankind before the time of salvation established by Christ, reveal to all men the knowledge of God and of man and the ways in which God, just and merciful, deals with men. These books, though they also contain some things that are incomplete and temporary, nevertheless show us true divine pedagogy.[1] These same books, then, give expression to a lively sense of God, contain a store of sublime teachings about God, sound wisdom about human life, and a wonderful treasury of prayers, and in them the mystery of our salvation is present in a hidden way. Christians should receive them with reverence.

16. Deus igitur librorum utriusque Testamenti inspirator et auctor, ita sapienter disposuit, ut Novum in Vetere lateret et in Novo Vetus pateret.[1] Nam, etsi Christus in sanguine suo Novum Foedus condidit [*cf. Lc 22:20; 1 Cor 11:25*], libri tamen Veteris Testamenti integri in praeconio evangelico assumpti,[2] in Novo Testamento significationem suam completam acquirunt et ostendunt [*cf. Mt 5:17; Lc 24:27; Rm 16:25s; 2 Cor 3:14–16*], illudque vicissim illuminant et explicant. *[826]*

16. God, the inspirer and author of both Testaments, **4223** wisely arranged that the New Testament be hidden in the Old and the Old be made manifest in the New.[1] For, though Christ established the New Covenant in his blood [*cf. Lk 22:20; 1 Cor 11:25*], still the books of the Old Testament with all their parts, caught up into the proclamation of the gospel,[2] acquire and show forth their full meaning in the New Testament [*cf. Mt 5:17; Lk 24:27; Rom 16:25–26; 2 Cor 14:16*] and in turn shed light on it and explain it.

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***4222** [1] Cf. Pius XI, encyclical *Mit brennender Sorge*, March 14, 1937 (AAS 29 [1937]: 151).

***4223** [1] Cf. Augustine, *Quaestiones in Heptateuchum* 2, q. 73 (PL 34:623 / J. Fraipont: CpChL 33 [1958]: 106).

[2] Cf. Irenaeus of Lyon, *Adversus haereses* III, 21, no. 3 (PG 7:950 / W.W. Harvey [Cambridge, 1857] 2:115 [= 25, no.1] / SC 211:406–8); Cyril of Jerusalem, *Catecheses* 4, 35 (PG 33:497); Theodore of Mopsuestia, *In Soph* 1, 4–6 (PG 66:452D– 453A).

## Caput V
## De novo testamento

**4224** 17. Verbum Dei, quod virtus Dei est in salutem omni credenti [*cf. Rm 1:16*], in scriptis Novi Testamenti praecellenti modo praesentatur et vim suam exhibet. Ubi enim venit plenitudo temporis [*cf. Gal 4:4*], Verbum caro factum est et habitavit in nobis plenum gratiae et veritatis [*cf. Io 1:14*]. Christus Regnum Dei in terris instauravit, factis et verbis Patrem suum ac Seipsum manifestavit, atque morte, resurrectione et gloriosa ascensione missioneque Spiritus Sancti opus suum complevit. Exaltatus a terra omnes ad Seipsum trahit [*cf. Io 12:32 gr.*], Ipse qui solus verba vitae aeternae habet [*cf. Io 6:68*].

Hoc autem mysterium aliis generationibus non est patefactum, sicut nunc revelatum est sanctis Apostolis Eius et Prophetis in Spiritu Sancto [*cf. Eph 3:4–6 gr.*], ut Evangelium praedicarent, fidem in Iesum Christum ac Dominum excitarent et Ecclesiam congregarent. Quarum rerum scripta Novi Testamenti exstant testimonium perenne atque divinum.

**4225** 18. Neminem fugit inter omnes, etiam Novi Testamenti Scripturas, Evangelia merito excellere, quippe quae praecipuum testimonium sint de Verbi Incarnati, Salvatoris nostri, vita atque doctrina.

Quattuor Evangelia originem apostolicam habere Ecclesia semper et ubique tenuit ac tenet. Quae enim Apostoli ex mandato Christi praedicaverunt, postea divino afflante Spiritu, in scriptis, ipsi et apostolici viri nobis tradiderunt, fidei fundamentum, quadriforme nempe Evangelium, secundum Matthaeum, Marcum, Lucam et Ioannem.[1]

**4226** 19. Sancta Mater Ecclesia firmiter et constantissime tenuit ac tenet quattuor recensita Evangelia, quorum historicitatem incunctanter affirmat, fideliter tradere quae Iesus Dei Filius, vitam inter homines degens, ad aeternam eorum salutem reapse fecit et docuit, usque in diem qua assumptus est [*cf. Act 1:1s*].

Apostoli quidem post ascensionem Domini, illa quae Ipse dixerat et fecerat, auditoribus ea pleniore intelligentia tradiderunt, qua ipsi, eventibus gloriosis Christi instructi et lumine *[827]* Spiritus veritatis[1] edocti, fruebantur.[2]

## Chapter V
## The New Testament

17. The Word God, which is the power of God for the salvation of all who believe [*cf. Rom 1:16*], is set forth and shows its power in a most excellent way in the writings of the New Testament. For when the fullness of time arrived [*cf. Gal 4:4*], the Word was made flesh and dwelt among us in his fullness of grace and truth [*cf. Jn 1:14*]. Christ established the kingdom of God on earth, manifested his Father and himself by deeds and words, and completed his work by his death, Resurrection, and glorious Ascension and by the sending of the Holy Spirit. Having been lifted up from the earth, he draws all men to himself [*cf. Jn 12:32, Gk.*], he who alone has the words of eternal life [*cf. Jn 6:68*].

This mystery had not been manifested to other generations as it was now revealed to his holy apostles and prophets in the Holy Spirit [*cf. Eph 3:4–6, Gk.*], so that they might preach the gospel, stir up faith in Jesus, Christ and Lord, and gather together the Church. Now the writings of the New Testament stand as a perpetual and divine witness to these realities.

18. It is common knowledge that among all the Scriptures, even those of the New Testament, the Gospels have a special preeminence, and rightly so, for they are the principal witness for the life and teaching of the incarnate Word, our Savior.

The Church has always and everywhere held and continues to hold that the four Gospels are of apostolic origin. For what the apostles preached in fulfillment of the commission of Christ, afterward they themselves and apostolic men, under the inspiration of the divine Spirit, handed on to us in writing: the foundation of faith, namely, the fourfold Gospel, according to Matthew, Mark, Luke, and John.[1]

19. Holy Mother Church has firmly and with absolute constancy held, and continues to hold, that the four Gospels just named, whose historical character the Church unhesitatingly asserts, faithfully hand on what Jesus Christ, while living among men, really did and taught for their eternal salvation until the day he was taken up into heaven [*cf. Acts 1:1f.*].

Indeed, after the Ascension of the Lord, the apostles handed on to their hearers what he had said and done. This they did with that clearer understanding which they enjoyed[1] after they had been instructed by the glorious events of Christ's life and taught by the light of the Spirit of truth.[2]

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*4225 [1] Cf. Irenaeus of Lyon, *Adversus haereses* III, 11, no. 8 (PG 7:885 / W. W. Harvey [Cambridge, 1857], 47–50 / SC 211:160–70).

*4226 [1] Cf. Jn 2:22; 12:16; cf. 14:26; 16:12f.; 7:39.

[2] Cf. Jn 14:26; 16:13.

Auctores autem sacri quattuor Evangelia conscripserunt, quaedam e multis aut ore aut iam scripto traditis seligentes, quaedam in synthesim redigentes, vel statui ecclesiarum attendendo explanantes, formam denique praeconii retinentes, ita semper ut vera et sincera de Iesu nobiscum communicarent.[3] Illa enim intentione scripserunt, sive ex sua propria memoria et recordatione, sive ex testimonio illorum "qui ab initio ipsi viderunt et ministri fuerunt sermonis", ut cognoscamus eorum verborum de quibus eruditi sumus, "veritatem" [*cf. Lc 1:2–4*].

The sacred authors wrote the four Gospels, selecting some things from the many that had been handed on by word of mouth or in writing, reducing some of them to a synthesis, explaining some things in view of the situation of their churches, and preserving the form of proclamation but always in such fashion that they told us the honest truth about Jesus.[3] For their intention in writing was that either from their own memory and recollections or from the witness of those who "themselves from the beginning were eyewitnesses and ministers of the Word" we might know "the truth" concerning those matters about which we have been instructed [*cf. Lk 1:2–4*].

20. Novi Testamenti canon praeter quattuor Evangelia etiam epistulas sancti Pauli aliaque scripta apostolica Spiritu Sancto inspirante exarata continet, quibus, ex sapienti Dei consilio, ea quae sunt de Christo Domino confirmantur, genuina Eius doctrina magis magisque declaratur, salutifera virtus divini operis Christi praedicatur, Ecclesiae initia ac admirabilis diffusio narrantur eiusque consummatio gloriosa praenuntiatur.

Apostolis enim suis Dominus Iesus sicut promiserat affuit [*cf. Mt 28:20*] et iis Paraclitum Spiritum misit, qui eos in plenitudinem veritatis induceret [*cf. Io 16:13*].

20. Besides the four Gospels, the canon of the New **4227** Testament also contains the epistles of St. Paul and other apostolic writings, composed under the inspiration of the Holy Spirit, by which, according to the wise plan of God, those matters that concern Christ the Lord are confirmed, his true teaching is more and more fully stated, the saving power of the divine work of Christ is preached, the story is told of the beginnings of the Church and her marvelous growth, and her glorious fulfillment is foretold.

For the Lord Jesus was with his apostles as he had promised [*cf. Mt 28:20*] and sent them the advocate Spirit who would lead them into the fullness of truth [*cf. Jn 16:13*].

## Caput VI
## De sacra scriptura in vita Ecclesiae

21. Divinas Scripturas sicut et ipsum Corpus dominicum semper venerata est Ecclesia, cum, maxime in sacra Liturgia, non desinat ex mensa tam verbi Dei quam Corporis Christi panem vitae sumere atque fidelibus porrigere. Eas una cum Sacra Traditione semper ut supremam fidei suae regulam habuit et habet, cum a Deo inspiratae et semel pro semper litteris consignatae, verbum ipsius Dei immutabiliter impertiant, atque in verbis Prophetarum Apostolorumque vocem Spiritus Sancti personare faciant.

Omnis ergo praedicatio ecclesiastica sicut ipsa religio christiana Sacra Scriptura nutriatur et regatur oportet. In sacris enim libris Pater qui in caelis est filiis suis peramanter occurrit et cum eis *[828]* sermonem confert; tanta autem verbo Dei vis ac virtus inest, ut Ecclesiae sustentaculum ac vigor, et Ecclesiae filiis fidei robur, animae cibus, vitae spiritualis fons purus et perennis exstet. Unde de Sacra Scriptura excellenter valent dicta: "Vivus est enim sermo Dei et efficax" [*Hbr 4:12*], "qui potens est aedificare et dare hereditatem in sanctificatis omnibus" [*Act 20:32; cf. 1 Th 2:13*].

## Chapter VI
## Sacred Scripture in the Life of the Church

21. The Church has always venerated the divine **4228** Scriptures just as she venerates the body of the Lord, since, especially in the sacred liturgy, she unceasingly receives and offers to the faithful the bread of life from the table both of God's Word and of Christ's Body. She has always maintained them, and continues to do so, together with sacred tradition, as the supreme rule of faith, since, as inspired by God and committed once and for all to writing, they impart the Word of God himself without change and make the voice of the Holy Spirit resound in the words of the prophets and apostles.

Therefore, like the Christian religion itself, all the preaching of the Church must be nourished and regulated by Sacred Scripture. For in the sacred books, the Father who is in heaven meets his children with great love and speaks with them; and the force and power in the Word of God is so great that it stands as the support and energy of the Church, the strength of faith for her sons, the food of the soul, the pure and everlasting source of spiritual life. Consequently, these words are perfectly applicable to Sacred Scripture: "For the word of God is living and active" [*Heb 4:12*], and "it has power to build you up and give you your heritage among all those who are sanctified" [*Acts 20:32; cf. 1 Thess 2:13*].

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***4226** [3] Cf. Pontifical Biblical Commission, instruction *Sancta Mater Ecclesia* (AAS 56 [1964]: 715; *4405f.).

**4229** 22. Christifidelibus aditus ad Sacram Scripturam late pateat oportet. Qua de causa Ecclesia inde ab initiis graecam illam antiquissimam Veteris Testamenti versionem a LXX viris nuncupatam ut suam suscepit; alias vero versiones orientales et versiones latinas, praecipue illam quam Vulgatam vocant, semper in honore habet.

Cum autem verbum Dei omnibus temporibus praesto esse debeat, Ecclesia materna sollicitudine curat, ut aptae ac rectae exarentur in varias linguas versiones, praesertim ex primigeniis Sacrorum Librorum textibus. Quae si, data opportunitate et annuente Ecclesiae auctoritate, conficiantur communi etiam cum fratribus seiunctis nisu, ab omnibus christianis adhiberi poterunt.

22. Easy access to Sacred Scripture should be provided for all the Christian faithful. That is why the Church from the very beginning accepted as her own that very ancient Greek translation of the Old Testament which is called the Septuagint; and she has always given a place of honor to other Eastern translations and Latin ones, especially the Latin translation known as the Vulgate.

But since the Word of God should be accessible at all times, the Church by her authority and with maternal concern sees to it that suitable and correct translations are made into different languages, especially from the original texts of the sacred books. And should the opportunity arise and the Church authorities approve, if these translations are produced in cooperation with the separated brethren as well, all Christians will be able to use them.

**4230** 23. Verbi incarnati Sponsa, Ecclesia nempe, a Sancto Spiritu edocta, ad profundiorem in dies Scripturarum Sacrarum intelligentiam assequendam accedere satagit, ut filios suos divinis eloquiis indesinenter pascat; quapropter etiam studium sanctorum Patrum tum Orientis tum Occidentis et sacrarum Liturgiarum rite fovet.

Exegetae autem catholici, aliique Sacrae Theologiae cultores, collatis sedulo viribus, operam dent oportet, ut sub vigilantia Sacri Magisterii, aptis subsidiis divinas Litteras ita investigent et proponant, ut quam plurimi divini verbi administri possint plebi Dei Scripturarum pabulum fructuose suppeditare, quod mentem illuminet, firmet voluntates, hominum corda ad Dei amorem accendat.[1] Sacra Synodus Ecclesiae filiis, biblicarum rerum cultoribus, animum addit, ut opus feliciter susceptum, renovatis in dies viribus, omni studio secundum sensum Ecclesiae exsequi pergant.[2]

23. The Bride of the incarnate Word, the Church taught by the Holy Spirit, is concerned to move ahead toward a deeper understanding of the Sacred Scriptures so that she may increasingly feed her sons with the divine words. Therefore, she also encourages the study of the holy Fathers of both East and West and of sacred liturgies.

Catholic exegetes, then, and other students of sacred theology, working diligently together and using appropriate means, should devote their energies, under the watchful care of the sacred teaching office of the Church, to an exploration and exposition of the divine writings. This should be so done that as many ministers of the divine Word as possible will be able effectively to provide the nourishment of the Scriptures for the people of God, to enlighten their minds, strengthen their wills, and set men's hearts on fire with the love of God.[1] The sacred synod encourages the sons of the Church and biblical scholars to continue energetically, following the mind of the Church, with the work they have so well begun, with a constant renewal of vigor.[2]

**4231** 24. Sacra Theologia in verbo Dei scripto, una cum Sacra Traditione, tamquam in perenni fundamento innititur, in eoque ipsa firmissime *[829]* roboratur semperque iuvenescit, omnem veritatem in mysterio Christi conditam sub lumine fidei perscrutando. Sacrae autem Scripturae verbum Dei continent et, quia inspiratae, vere verbum Dei sunt; ideoque Sacrae Paginae studium sit veluti anima Sacrae Theologiae.[1]

24. Sacred theology rests on the written Word of God, together with sacred tradition, as its primary and perpetual foundation. By scrutinizing in the light of faith all truth stored up in the mystery of Christ, theology is most powerfully strengthened and constantly rejuvenated by that Word. For the Sacred Scriptures contain the Word of God and, since they are inspired, really are the Word of God; and so the study of the sacred page is, as it were, the soul of sacred theology.[1]

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*4230 [1] Cf. Pius XII, encyclical *Divino afflante spiritu*, September 30, 1943 (AAS 35 [1943]: 310, 311f., 321f. / EnchB nos. 551, 553, 567); Pontifical Biblical Commission, Instruction on Proper Teaching of Sacred Scripture in Seminaries and Religious Colleges, May 13, 1950 (AAS 42 [1950]: 495–505).

[2] Cf. Pius XII, encyclical *Divino afflante spiritu* (AAS 35 [1943]: 324f. / EnchB no. 569).

*4231 [1] Cf. Leo XIII, encyclical *Providentissimus Deus*, November 18, 1893 (ASS 26 [1893/1894]: 283 / EnchB no. 114); Benedict XV, encyclical *Spiritus Paraclitus*, September 15, 1920 (AAS 12 [1920]: 409 / EnchB no. 483).

Eodem autem Scripturae verbo etiam ministerium verbi, pastoralis nempe praedicatio, catechesis omnisque instructio christiana, in qua homilia liturgica eximium locum habeat oportet, salubriter nutritur sancteque virescit.

By the same word of Scripture the ministry of the Word also, that is, pastoral preaching, catechetics, and all Christian instruction, in which the liturgical homily must hold the foremost place, is nourished in a healthy way and flourishes in a holy way.

25. Quapropter clericos omnes, imprimis Christi sacerdotes ceterosque qui ut diaconi vel catechistae ministerio verbi legitime instant, assidua lectione sacra atque exquisito studio in Scripturis haerere necesse est, ne quis eorum fiat "verbi Dei inanis forinsecus praedicator, qui non est intus auditor",[1] dum verbi divini amplissimas divitias, speciatim in sacra Liturgia, cum fidelibus sibi commissis communicare debet.

25. Therefore, all the clergy must hold fast to the **4232** Sacred Scriptures through diligent sacred reading and careful study, especially the priests of Christ and others, such as deacons and catechists, who are legitimately active in the ministry of the Word. This is to be done so that none of them will become "an empty preacher of the Word of God outwardly, who is not a listener to it inwardly",[1] since they must share the abundant wealth of the divine Word with the faithful committed to them, especially in the sacred liturgy.

Pariter Sancta Synodus christifideles omnes, praesertim sodales religiosos, vehementer peculiariterque exhortatur, ut frequenti divinarum Scripturarum lectione "eminentem scientiam Iesu Christi" [*Phil 3:8*] ediscant. "Ignoratio enim Scripturarum ignoratio Christi est."[2] Libenter igitur ad sacrum textum ipsum accedant, sive per sacram Liturgiam divinis eloquiis confertam, sive per piam lectionem, sive per institutiones ad id aptas aliaque subsidia, quae approbantibus et curantibus Pastoribus Ecclesiae ubique nostro tempore laudabiliter diffunduntur. Meminerint autem orationem concomitari debere Sacrae Scripturae lectionem, ut fiat colloquium inter Deum et hominem; nam "illum alloquimur, cum oramus; illum audimus, cum divina legimus oracula."[3]

The sacred synod also earnestly and especially urges all the Christian faithful, especially religious, to learn by frequent reading of the divine Scriptures the "excellent knowledge of Jesus Christ" [*Phil 3:8*]. "For ignorance of the Scriptures is ignorance of Christ."[2] Therefore, they should gladly put themselves in touch with the sacred text itself, whether it be through the liturgy, rich in the divine Word, through devotional reading, or through instructions suitable for the purpose and other aids that, in our time, with approval and active support of the shepherds of the Church, are commendably spread everywhere. And let them remember that prayer should accompany the reading of Sacred Scripture, so that God and man may talk together; for "we speak to him when we pray; we hear him when we read the divine saying."[3]

Sacris autem Antistitibus, "apud quos est apostolica doctrina",[1] fideles sibi commissos ad rectum divinorum librorum usum, praesertim Novi Testamenti et imprimis Evangeliorum, opportune instituere competit per sacrorum textuum versiones, quae necessariis et vere sufficientibus *[830]* explicationibus instructae sint, ut tuto ac utiliter Ecclesiae filii cum Scripturis Sacris conversentur earumque spiritu imbuantur.

It devolves on sacred bishops "who have the apostolic **4233** teaching"[1] to give the faithful entrusted to them suitable instruction in the right use of the divine books, especially the New Testament and above all the Gospels. This can be done through translations of the sacred texts that are to be provided with the necessary and really adequate explanations so that the children of the Church may safely and profitably become conversant with the Sacred Scriptures and be penetrated with their spirit.

Insuper editiones Sacrae Scripturae, aptis instructae adnotationibus, ad usum etiam non-christianorum eorundemque conditionibus accommodatae, conficiantur, quas quoquomodo sive animarum Pastores sive Christiani cuiuscumque status spargere sapienter curent.

Furthermore, editions of the Sacred Scriptures, **4234** provided with suitable footnotes, should be prepared also for the use of non-Christians and adapted to their situation. Both pastors of souls and Christians generally should see to the wise distribution of these in one way or another.

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*4232 [1] Augustine, *Sermones*, 179, 1 (PL 38:966).

[2] Jerome, *Commentarii in Esaiam*, foreword (PL 24:17 / M. Adriaen: CpChL 73 [1963]: 1): cf. Benedict XV, encyclical *Spiritus Paraclitus* (AAS 12 [1920]: 404–7 / EnchB nos. 475–80); Pius XII, encyclical *Divino afflante spiritu* (AAS 35 [1943]: 303f. / EnchB no. 544).

[3] Ambrose, *De officiis ministrorum* I, 20, no. 88 (PL 16:50).

*4233 [1] Irenaeus of Lyon, *Adversus haereses* IV, 32, no. 1 (PG 7:1071 / W. W. Harvey [Cambridge, 1857], 2:255 [= 49, no. 2] / SC 100/ II:798).

**4235** 26. Ita ergo lectione et studio Sacrorum Librorum "sermo Dei currat et clarificetur" [*2 Th 3:1*], thesaurusque revelationis, Ecclesiae concreditus, magis magisque corda hominum impleat. Sicut ex assidua frequentatione mysterii Eucharistici Ecclesiae vita incrementum suscipit, ita novum spiritualis vitae impulsum sperare licet ex adaucta veneratione verbi Dei, quod "manet in aeternum" [*Is 40:8; cf. 1 Pt 1:23–25*].

26. In this way, therefore, through the reading and study of the sacred books, "the Word of God may spread rapidly and be glorified" [*2 Thess 3:1*] and the treasure of revelation, entrusted to the Church, may more and more fill the hearts of men. Just as the life of the Church is strengthened through more frequent celebration of the eucharistic mystery, similarly we may hope for a new stimulus for the life of the Spirit from a growing reverence for the Word of God, which "lasts forever" [*Is 40:8; cf. 1 Pet 1:23–25*].

## 4240–4245: Public Session 9, December 7, 1965: Declaration on Religious Liberty *Dignitatis humanae*

The object of the declaration is "the right of the person and the community to social and civil liberty in matters of religion" (ius personae et communitatum ad libertatem socialem et civilem in re religiosa [subtitle]), not the question of the truth of the Christian religion, the relation of the individual with God, or liberty in the Church. Initially drafted by the Secretariat for Promoting Christian Unity as chapter 5 of the schema on ecumenism, the text was at first placed as a "Declaratio prior" (cf. *4185°) in an appendix before it was separated and, after six successive revisions, became a declaration on its own.

*Ed.:* AAS 58 (1966): 930–36 / COeD, 3rd ed., 1002–7 / ASyn 4/VII, 664–68 / CoDeDe 513–24.

### *I. Libertatis religiosae ratio generalis*

**4240** 2. Haec Vaticana Synodus declarat personam humanam ius habere ad libertatem religiosam. Huiusmodi libertas in eo consistit, quod omnes homines debent immunes esse a coërcitione ex parte sive singulorum sive coetuum socialium et cuiusvis potestatis humanae, et ita quidem ut in re religiosa neque aliquis cogatur ad agendum contra suam conscientiam neque impediatur, quominus iuxta suam conscientiam agat privatim et publice, vel solus vel aliis consociatus, intra debitos limites.

Insuper declarat ius ad libertatem religiosam esse revera fundatum in ipsa dignitate *[931]* personae humanae, qualis et verbo Dei revelato et ipsa ratione cognoscitur.[1] Hoc ius personae humanae ad libertatem religiosam in iuridica societatis ordinatione ita est agnoscendum, ut ius civile evadat.

**4241** Secundum dignitatem suam homines cuncti, quia personae sunt, ratione scilicet et libera voluntate praediti ideoque personali responsabilitate aucti, sua ipsorum natura impelluntur necnon morali tenentur obligatione ad veritatem quaerendam, illam imprimis quae religionem spectat. Tenentur quoque veritati cognitae adhaerere atque totam vitam suam iuxta exigentias veritatis ordinare.

Huic autem obligationi satisfacere homines, modo suae propriae naturae consentaneo, non possunt nisi libertate psychologica simul atque immunitate a coërcitione externa fruantur. Non ergo in subiectiva

### *I. The General Principle of Religious Freedom*

2. This Vatican Council declares that the human person has a right to religious freedom. This freedom means that all men are to be immune from coercion on the part of individuals or of social groups and of any human power, in such wise that no one is to be forced to act in a manner contrary to his own beliefs, whether privately or publicly, whether alone or in association with others, within due limits.

The council further declares that the right to religious freedom has its foundation in the very dignity of the human person as this dignity is known through the revealed Word of God and by reason itself.[1] This right of the human person to religious freedom is to be recognized in the constitutional law whereby society is governed, and thus it is to become a civil right.

It is in accordance with their dignity as persons—that is, beings endowed with reason and free will and therefore privileged to bear personal responsibility—that all men should be at once impelled by nature and also bound by a moral obligation to seek the truth, especially religious truth. They are also bound to adhere to the truth, once it is known, and to order their whole lives in accord with the demands of truth

However, men cannot discharge these obligations in a manner in keeping with their own nature unless they enjoy immunity from external coercion as well as psychological freedom. Therefore, the right to religious freedom has

*4240 [1] Cf. John XXIII, encyclical *Pacem in terris*, April 11, 1963 (AAS 55 [1963]: 260f.; *3961); Pius XII, radio message, December 24, 1942 (AAS 35 [1943]: 19); Pius XI, encyclical *Mit brennender Sorge*, March 14, 1937 (AAS 29 [1937]: 160); Leo XIII, encyclical *Libertas praestantissimum*, June 20, 1888 (Leo XIII, *Acta* [Rome] 8:237f.).

personae dispositione, sed in ipsa eius natura ius ad libertatem religiosam fundatur. Quamobrem ius ad hanc immunitatem perseverat etiam in iis qui obligationi quaerendi veritatem eique adhaerendi non satisfaciunt; eiusque exercitium impediri nequit dummodo iustus ordo publicus servetur.

its foundation, not in the subjective disposition of the person, but in his very nature. In consequence, the right to this immunity continues to exist even in those who do not live up to their obligation of seeking the truth and adhering to it, and the exercise of this right is not to be impeded, provided that just public order be observed.

3. Quae clarius adhuc patent consideranti supremam humanae vitae normam esse ipsam legem divinam, aeternam, obiectivam atque universalem, qua Deus consilio sapientiae et dilectionis suae mundum universum viasque communitatis humanae ordinat, dirigit, gubernat. Huius suae legis Deus hominem participem reddit, ita ut homo, providentia divina suaviter disponente, veritatem incommutabilem magis magisque agnoscere possit.[1] Quapropter unusquisque officium ideoque et ius habet veritatem in re religiosa quaerendi ut sibi, mediis adhibitis idoneis, recta et vera conscientiae iudicia prudenter efformet....

3. Further light is shed on the subject if one considers **4242** that the highest norm of human life is the divine law—eternal, objective, and universal—whereby God orders, directs, and governs the entire universe and all the ways of the human community by a plan conceived in wisdom and love. Man has been made by God to participate in this law, with the result that, under the gentle disposition of divine providence, he can come to perceive ever more fully the truth that is unchanging.[1] Wherefore every man has the duty, and therefore the right, to seek the truth in matters religious in order that he may with prudence form for himself right and true judgments of conscience, under use of all suitable means....

*[932]* 4. Libertas seu immunitas a coërcitione in re religiosa, quae singulis personis competit, etiam ipsis in communi agentibus agnoscenda est. Communitates enim religiosae a sociali natura tum hominis tum ipsius religionis requiruntur.

His igitur communitatibus, dummodo iustae exigentiae ordinis publici non violentur, iure debetur immunitas, ut secundum proprias normas sese regant, Numen supremum cultu publico honorent, membra sua in vita religiosa exercenda adiuvent et doctrina sustentent atque eas institutiones promoveant, in quibus membra cooperentur ad vitam propriam secundum sua principia religiosa ordinandam....

4. The freedom or immunity from coercion in matters **4243** religious that is the endowment of persons as individuals is also to be recognized as their right when they act in community. Religious communities are a requirement of the social nature both of man and of religion itself.

Provided the just demands of public order are observed, religious communities rightfully claim freedom in order that they may govern themselves according to their own norms, honor the Supreme Being in public worship, assist their members in the practice of the religious life, strengthen them by instruction, and promote institutions in which they may join together for the purpose of ordering their own lives in accordance with their religious principles....

### *II. Libertas religiosa sub luce Revelationis*

### *II. Religious Freedom in the Light of Revelation*

*[935]* 9. Quae de iure hominis ad libertatem religiosam declarat haec Vaticana Synodus, fundamentum habent in dignitate personae, cuius exigentiae rationi humanae plenius innotuerunt per saeculorum experientiam. Immo haec doctrina de libertate radices habet in divina Revelatione, quapropter eo magis a Christianis sancte servanda est....

9. The declaration of this Vatican Council on the **4244** right of man to religious freedom has its foundation in the dignity of the person, whose exigencies have come to be more fully known to human reason through centuries of experience. What is more, this doctrine of freedom has roots in divine revelation, and for this reason Christians are bound to respect it all the more conscientiously....

*[936]* 10. Caput est ex praecipuis doctrinae catholicae, in verbo Dei contentum et a Patribus constanter praedicatum,[1] hominem debere Deo voluntarie respondere credendo; invitum proinde neminem esse cogendum ad

10. It is one of the major tenets of Catholic doctrine **4245** that man's response to God in faith must be free: no one, therefore, is to be forced to embrace the Christian faith against his own will.[1] This doctrine is contained in the

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***4242** [1] Cf. Thomas Aquinas, *Summa theologiae* I–II, q. 91, a. 1; q. 93, a. 1–2 (Editio Leonina 7:153, 162f.).

***4245** [1] Cf. CIC/1917, can. 1351; Pius XII, address to the prelate auditors and other officials and administrators of the tribunal of the Sacred Roman Rota, October 6, 1946 (AAS 38 [1946]: 394); encyclical *Mystici corporis*, June 29, 1943 (AAS 35 [1943]: 243; *3822).

amplectendam fidem.[2] Etenim actus fidei ipsa sua natura voluntarius est, cum homo, a Christo Salvatore redemptus et in adoptionem filiorum per Iesum Christum vocatus,[3] Deo Sese revelanti adhaerere non possit, nisi Patre eum trahente[4] rationabile liberumque Deo praestiterit fidei obsequium.

Indoli ergo fidei plene consonum est ut, in re religiosa, quodvis genus coërcitionis ex parte hominum excludatur. Ac proinde ratio libertatis religiosae haud parum confert ad illum rerum statum fovendum, in quo homines expedite possint invitari ad fidem christianam, illam sponte amplecti atque eam in tota vitae ratione actuose confiteri.

Word of God, and it was constantly proclaimed by the Fathers of the Church.[2] The act of faith is of its very nature a free act. Man, redeemed by Christ the Savior and through Christ Jesus called to be God's adopted son,[3] cannot give his adherence to God revealing himself unless, under the drawing of the Father,[4] he offers to God the reasonable and free submission of faith.

It is therefore completely in accord with the nature of faith that in matters religious every manner of coercion on the part of men should be excluded. In consequence, the principle of religious freedom makes no small contribution to the creation of an environment in which men can without hindrance be invited to the Christian faith, embrace it of their own free will, and profess it effectively in their whole manner of life.

## 4301–4345: Public Session 9, December 7, 1965: Pastoral Constitution on the Church in the Modern World *Gaudium et spes*

One of the fundamental concerns of John XXIII was the opening of the Church to the world (cf. the apostolic constitution of convocation *Humanae salutis*, December 25, 1961: AAS 54 [1962]: 7–10). In a discourse on September 11, 1962, the pope made the distinction between the concerns of the Church *ad intra* and *ad extra* (*Civiltà Cattolica* III [1962]: 522f.). This distinction, following the intervention of Cardinal Suenens (Mechelen) on December 4, 1963, would determine the constitution's basic structure. The constitution is called "pastoral" "because, while supported by doctrinal principles, it intends to express the relation of the Church to the world and to men of today" (Pastoralis autem dicitur Constitutio ex eo quod, principiis doctrinalibus innixa, habitudinem Ecclesiae ad mundum et ad homines hodiernos exprimere intendit [explanatory note added to the title]). The constitution is the result of a total of eight textual drafts. The titles of the numbered sections are a part of the conciliar text in accordance with a vote on that point.

*Ed.:* AAS 58 (1966): 1025–1115 / COeD, 3rd ed., 1069–99 / ASyn 4/VIII, 733–64 / CoDeDe 681–751.

### Prooemium

**4301** 1. *(De intima coniunctione Ecclesiae cum tota familia gentium.)* Gaudium et spes, luctus et angor hominum huius temporis, pauperum praesertim et quorumvis afflictorum, gaudium sunt et spes, luctus et angor etiam Christi discipulorum, nihilque vere humanum invenitur, *[1026]* quod in corde eorum non resonet. Ipsorum enim communitas ex hominibus coalescit, qui, in Christo coadunati, a Spiritu Sancto diriguntur in sua ad Regnum Patris peregrinatione et nuntium salutis omnibus proponendum acceperunt. Quapropter ipsa cum genere humano eiusque historia se revera intime coniunctam experitur.

### Preface

1. *(The solidarity of the Church with the entire human family.)* The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts. For theirs is a community composed of men. United in Christ, they are led by the Holy Spirit in their journey to the kingdom of their Father, and they have welcomed the news of salvation, which is meant for every man. That is why this community realizes that it is truly linked with mankind and its history by the deepest of bonds.

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***4245** [2] Cf. Lactantius, *De divinis institutionibus* V, 19 (CSEL 19:463f., 465 / PL 6:614, 616 [= V, 20]); Ambrose, letter 21, to Emperor Valentinian (PL 16:1005); Augustine, *Contra litteras Petiliani* II, 83 (CSEL 52:112 / PL 43:315); cf. *Decretales*, cs. 23, q. 5, c. 33 (Frdb 1:939); Augustine, letter 23 (PL 33:98); letter 34 (PL 33:132); letter 35 (PL 33:135). Gregory I the Great, letter to Bishops Virgilius and Theodore of Marseille: *Registrum epistolarum* I, 45 (PL 77:510f. [= I, 47] / MGH Epistulae I, 72 / D. Norberg: CpChL 140 [1982]: 59); letter to Bishop John of Constantinople: *Registrum epistolarum* III, 52 (PL 77:649 [= III, 53] / MGH Epistulae I, 210 / CpChL 140:197–99); cf. *Decretales*, dist. XLV, c. 1 (Frdb 1:160; Synod of Toledo IV, chap. 57 (MaC 10:633); cf. *Decretales*, dist. XLV, c. 5 (Frdb 1:161f.); Clement III, bull *Sicut Iudaei*: Gregory IX, *Decretales*, l. V, tit. VI, c. 9 (Frdb 2:774): Innocent III, letter to the archbishop of Arles: *Decretales*, l. III, tit. XLII, c. 3 (Frdb 2:646; *781).

[3] Cf. Eph 1:5.

[4] Cf. Jn 6:44.

2. *(Ad quosnam Concilium sermonem dirigat.)* Ideo Concilium Vaticanum Secundum, mysterio Ecclesiae penitius investigato, iam non ad solos Ecclesiae filios omnesque Christi nomen invocantes, sed ad universos homines incunctanter sermonem convertit, omnibus exponere cupiens quomodo Ecclesiae praesentiam ac navitatem in mundo hodierno concipiat.

Mundum igitur hominum prae oculis habet seu universam familiam humanam cum universitate rerum inter quas vivit; mundum, theatrum historiae generis humani, eiusque industria, cladibus ac victoriis signatum; mundum, quem christifideles credunt ex amore Creatoris conditum et conservatum, sub peccati quidem servitute positum, sed a Christo crucifixo et resurgente, fracta potestate Maligni, liberatum, ut secundum propositum Dei transformetur et ad consummationem perveniat.

3. *(De ministerio homini praebendo.)* Nostris autem diebus, genus humanum, de propriis inventis propriaque potentia admiratione commotum, saepe tamen anxias agitat quaestiones de hodierna mundi evolutione, de loco et munere hominis in orbe universo, de sui individualis et collectivi conaminis sensu, denique de ultimo rerum hominumque fine.

Quapropter Concilium, fidem universi populi Dei, a Christo congregati, testificans et exponens, ipsius coniunctionem, observantiam ac dilectionem erga totam hominum familiam, cui inseritur, eloquentius demonstrare non valet quam instituendo cum ea de variis illis problematibus colloquium, lumen afferendo ex Evangelio depromptum, atque humano generi salutares vires suppeditando, quas ipsa Ecclesia, Spiritu Sancto ducente, a Fundatore suo accipit. Hominis enim persona salvanda est humanaque societas instauranda. Homo igitur, et quidem unus ac totus, cum corpore et anima, corde et conscientia, mente et voluntate, totius nostrae explanationis cardo erit.

Ideo Sacra Synodus, altissimam vocationem hominis profitens et *[1027]* divinum quoddam semen in eo insertum asseverans, generi humano sinceram cooperationem Ecclesiae offert ad instituendam eam omnium fraternitatem quae huic vocationi respondeat. Nulla ambitione terrestri movetur Ecclesia, sed unum tantum intendit: nempe, Spiritus Paracliti ductu, opus ipsius continuare Christi, qui in mundum venit ut testimonium perhiberet veritati,[1] ut salvaret, non ut iudicaret, ut ministraret, non ut sibi ministraretur.[2]

2. (*Those addressed by the council.*) Hence this **4302**
Second Vatican Council, having probed more profoundly into the mystery of the Church, now addresses itself without hesitation, not only to the sons of the Church and to all who invoke the name of Christ, but to the whole of humanity. For the council yearns to explain to everyone how it conceives of the presence and activity of the Church in the world of today.

Therefore, the council focuses its attention on the world of men, the whole human family along with the sum of those realities in the midst of which it lives; that world which is the theater of man's history and the heir of his energies, his tragedies, and his triumphs; that world which the Christian sees as created and sustained by its Maker's love, fallen indeed into the bondage of sin, yet emancipated now by Christ, who was crucified and rose again to break the stranglehold of the Evil One, so that the world might be fashioned anew according to God's design and reach its fulfillment.

3. (*At the service of mankind.*) Though mankind **4303**
is stricken with wonder at its own discoveries and its power, it often raises anxious questions about the current trend of the world, about the place and role of man in the universe, about the meaning of its individual and collective strivings, and about the ultimate destiny of reality and of humanity.

Hence, giving witness and voice to the faith of the whole people of God gathered together by Christ, this council can provide no more eloquent proof of its solidarity with, as well as its respect and love for, the entire human family with which it is bound up than by engaging with it in conversation about these various problems. The council brings to mankind the light kindled from the gospel and puts at its disposal those saving resources that the Church herself, under the guidance of the Holy Spirit, receives from her Founder. For the human person deserves to be preserved; human society deserves to be renewed. Hence the focal point of our total presentation will be man himself, whole and entire, body and soul, heart and conscience, mind and will.

Therefore, this sacred synod, proclaiming the noble destiny of man and championing the Godlike seed that has been sown in him, offers to mankind the honest assistance of the Church in fostering that brotherhood of all men which corresponds to this destiny of theirs. Inspired by no earthly ambition, the Church seeks but a solitary goal: to carry forward the work of Christ under the lead of the Paraclete Spirit. And Christ entered this world to give witness to the truth,[1] to rescue and not to sit in judgment, to serve and not to be served.[2]

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***4303** [1] Cf. Jn 18:37.
[2] Cf. Jn 3:17; Mt 20:28; Mk 10:45.

*Expositio introductiva*
*De hominis condicione in mundo hodierno*

4304 4. *(De spe et angore.)* Ad tale munus exsequendum, per omne tempus Ecclesiae officium incumbit signa temporum perscrutandi et sub Evangelii luce interpretandi; ita ut, modo unicuique generationi accommodato ad perennes hominum interrogationes de sensu vitae praesentis et futurae deque earum mutua relatione respondere possit. Oportet itaque ut mundus in quo vivimus necnon eius exspectationes, appetitiones et indoles saepe dramatica cognoscantur et intelligantur. Quaedam autem principaliores mundi hodierni notae sequenti modo delineari possunt.

Hodie genus humanum in nova historiae suae aetate versatur in qua profundae et celeres mutationes ad universum orbem gradatim extenduntur. Ab hominis intelligentia et creativa industria excitatae, in ipsum hominem recidunt, in eius iudicia et desideria individualia et collectiva, in eius modum cogitandi et agendi tum circa res tum circa homines. Ita iam de vera sociali et culturali transformatione loqui possumus, quae etiam in vitam religiosam redundat.

Ut in quavis accretionis crisi contingit, haec transformatio non leves secumfert difficultates. Ita, dum homo potentiam suam tam late extendit, eam tamen non semper ad suum servitium redigere valet. Proprii animi intimiora altius penetrare satagens, saepe de seipso magis incertus apparet. Leges vitae socialis pedetemptim clarius detegens, de directione ei imprimenda anceps haeret.

Numquam genus humanum tantis divitiis, facultatibus et potentia *[1028]* oeconomica abundavit, et tamen adhuc ingens pars incolarum orbis fame et egestate torquetur atque innumeri litterarum ignorantia plane laborant. Numquam homines tam acutum ut hodie sensum libertatis habuerunt, dum nova interea genera socialis et psychicae servitutis exsurgunt.

Dum mundus suam unitatem necnon singulorum ab invicem dependentiam in necessaria solidarietate tam vivide persentit, viribus tamen inter se pugnantibus gravissime in opposita distrahitur; etenim acres dissensiones politicae, sociales, oeconomicae, *raciales* et ideologicae adhuc perseverant, nec periculum deest belli omnia usque ad ima destructuri.

Dum idearum communicatio augetur, verba ipsa quibus magni momenti conceptus exprimuntur sensus sat diversos in distinctis ideologiis induunt. Tandem sedulo perfectior quaeritur temporalis ordinatio, quin spirituale incrementum pariter progrediatur.

*Introductory Statement*
*The Situation of Men in the Modern World*

4. (*Hope and anguish.*) To carry out such a task, the Church has always had the duty of scrutinizing the signs of the times and of interpreting them in the light of the gospel. Thus, in language intelligible to each generation, she can respond to the perennial questions that men ask about this present life and the life to come and about the relationship of the one to the other. We must therefore recognize and understand the world in which we live, its explanations, its longings, and its often dramatic characteristics. Some of the main features of the modern world can be sketched as follows.

Today, the human race is involved in a new stage of history. Profound and rapid changes are spreading by degrees around the whole world. Triggered by the intelligence and creative energies of man, these changes recoil upon him, upon his decisions and desires, both individual and collective, and upon his manner of thinking and acting with respect to things and to people. Hence we can already speak of a true cultural and social transformation, one that has repercussions on man's religious life as well.

As happens in any crisis of growth, this transformation has brought serious difficulties in its wake. Thus while man extends his power in every direction, he does not always succeed in subjecting it to his own welfare. Striving to probe more profoundly into the deeper recesses of his own mind, he frequently appears more unsure of himself. Gradually and more precisely he lays bare the laws of society, only to be paralyzed by uncertainty about the direction to give it.

Never has the human race enjoyed such an abundance of wealth, resources, and economic power, and yet a huge proportion of the world's citizens are still tormented by hunger and poverty, while countless numbers suffer from total illiteracy. Never before has man had so keen an understanding of freedom, yet at the same time new forms of social and psychological slavery make their appearance.

Although the world of today has a very vivid awareness of its unity and of how one man depends on another in needful solidarity, it is most grievously turned into opposing camps by conflicting forces. For political, social, economic, *racial*, and ideological disputes still continue bitterly and, with them, the peril of a war that would reduce everything to ashes.

True, there is a growing exchange of ideas, but the very words by which key concepts are expressed take on quite different meanings in diverse ideological systems. Finally, man painstakingly searches for a better world, without a corresponding spiritual advancement.

Tot implexis condicionibus affecti, plurimi coaevi nostri impediuntur quominus valores perennes vere dignoscant et simul cum noviter inventis rite componant; exinde, inter spem et angorem agitati, de praesenti rerum cursu sese interrogantes, inquietudine premuntur. Qui rerum cursus homines ad respondendum provocat, immo et constringit.

Influenced by such a variety of complexities, many of our contemporaries are kept from accurately identifying permanent values and adjusting them properly to fresh discoveries. As a result, buffeted between hope and anxiety and pressing one another with questions about the present course of events, they are burdened down with uneasiness. This same course of events leads men to look for answers; indeed, it forces them to do so.

5. *(De profunde mutatis condicionibus.)* Hodierna animorum commotio et in vitae condicionibus immutatio cum ampliori rerum transmutatione connectuntur, qua efficitur ut in mentibus efformandis scientiae mathematicae et naturales vel de ipso homine tractantes, in ordine vero agendi technicae artes ex illis scientiis profluentes, crescens pondus acquirant. Haec mens scientifica rationem culturalem modosque cogitandi aliter quam antea fingit. Technicae artes eo progrediuntur ut faciem terrae transforment et iam spatium ultraterrestre subigere conentur.

Super tempora quoque humanus intellectus dominium suum quodammodo dilatat: in praeteritum ope cognitionis historicae, in futurum arte prospectiva et planificatione. Progredientes scientiae biologicae, psychologicae et sociales non solum homini ad meliorem sui cognitionem opem ferunt, sed ipsum etiam adiuvant ut, technicis methodis adhibitis, in vitam societatum directe influxum exerceat. Insimul genus humanum de proprio demographico incremento iam praevidendo et ordinando magis magisque cogitat. *[1029]*

Ipsa historia tam rapido cursu acceleratur ut singuli eam vix prosequi valeant. Consortionis humanae sors una efficitur et non amplius inter varias velut historias dispergitur. Ita genus humanum a notione magis statica ordinis rerum ad notionem magis dynamicam atque evolutivam transit, unde quam maxima nascitur problematum nova complexio, quae ad novas analyses et syntheses provocat.

5. (*The profound changes of conditions.*) Today's **4305** spiritual agitation and the changing conditions of life are part of a broader and deeper revolution. As a result of the latter, intellectual formation is ever increasingly based on the mathematical and natural sciences and on those dealing with man himself, while in the practical order the technology that stems from these sciences takes on mounting importance. This scientific spirit has a new kind of impact on the cultural sphere and on modes of thought. Technology is now transforming the face of the earth and is already trying to master outer space.

To a certain extent, the human intellect is also broadening its dominion over time: over the past, by means of historical knowledge; over the future, by the art of projecting and by planning. Advances in biology, psychology, and the social sciences not only bring men hope of improved self-knowledge; in conjunction with technical methods, they are helping men exert direct influence on the life of social groups. At the same time, the human race is giving steadily increasing thought to forecasting and regulating its own population growth.

History itself speeds along on so rapid a course that an individual person can scarcely keep abreast of it. The destiny of the human community has become all of a piece, where once the various groups of men had a kind of private history of their own. Thus, the human race has passed from a rather static concept of reality to a more dynamic, evolutionary one. In consequence, there has arisen a new series of problems, a series as numerous as can be, calling for efforts of analysis and synthesis.

6. *(Mutationes in ordine sociali.)* Eo ipso communitates locales traditionales, uti sunt familiae patriarchales, "clans", tribus, pagi, varii coetus et consortionis socialis necessitudines, pleniores in dies immutationes experiuntur.

Typus industrialis societatis paulatim diffunditur, quasdam nationes ad oeconomicam opulentiam adducens, et notiones et condiciones vitae socialis a saeculis constitutas penitus transformans. Similiter vitae urbanae cultus ac studium augentur sive per urbium earumque incolarum augmentum, sive per motum quo vita urbana ad ruricolas dilatatur.

Nova et aptiora communicationis socialis instrumenta ad eventus cognoscendos et ad modos cogitandi et

6. (*Changes in the social order.*) By this very **4306** circumstance, the traditional local communities, such as families, clans, tribes, villages, various groups and associations stemming from social contacts, experience more thorough changes every day.

The industrial type of society is gradually being spread, leading some nations to economic affluence and radically transforming ideas and social conditions established for centuries. Likewise, the cult and pursuit of city living has grown, either because of a multiplication of cities and their inhabitants or by a transplantation of city life to rural settings.

New and more efficient media of social communication are contributing to the knowledge of events; by setting

sentiendi quam citissime latissimeque diffundendos conferunt, plures connexas repercussiones excitando.

Nec parvipendendum est quot homines, ex variis causis, ad migrandum inducti, vitae suae rationem immutent.

Sic necessitudines hominis cum similibus suis indesinenter multiplicantur ac simul ipsa *socializatio* novas necessitudines inducit, quin tamen congruentem personae maturationem et relationes vere personales *(personalizationem)* semper promoveat.

Huiusmodi quidem evolutio clarius apparet in nationibus quae commodis progressus oeconomici et technici iam gaudent, sed populos quoque movet adhuc ad progressionem nitentes qui, pro suis regionibus, beneficia industrializationis et urbanizationis obtinere cupiunt. Qui populi, praesertim antiquioribus traditionibus addicti, simul motum experiuntur ad maturius magisque personale libertatis exercitium.

off chain reactions, they are giving the swiftest and widest possible circulation to styles of thought and feeling.

It is also noteworthy how many men are being induced to migrate on various counts and are thereby changing their manner of life.

Thus a man's ties with his fellows are constantly being multiplied, and at the same time *socialization* brings further ties, without, however, always promoting appropriate personal development and truly personal relationships (*personalization*).

This kind of evolution can be seen more clearly in those nations that already enjoy the conveniences of economic and technological progress, though it is also astir among peoples still striving for such progress and eager to secure for themselves the advantages of an industrialized and urbanized society. These peoples, especially those among them who are attached to older traditions, are simultaneously undergoing a movement toward more mature and personal exercise of liberty.

**4307** 7. *(Mutationes psychologicae, morales et religiosae.)* Mutatio mentis et structurarum bona recepta frequenter in controversiam vocat, *[1030]* maxime apud iuvenes qui non semel impatientes, immo angore rebelles fiunt, et conscii de proprio momento in vita sociali, citius in eadem partes habere cupiunt. Exinde non raro parentes et educatores in muneribus suis adimplendis in dies maiores difficultates experiuntur.

Instituta vero, leges atque modi cogitandi et sentiendi a maioribus tradita non semper statui rerum hodierno bene aptari videntur; inde gravis perturbatio in modo et in ipsis agendi normis.

Ipsam denique vitam religiosam novae condiciones afficiunt. Ex una parte acrior diiudicandi facultas eam a magico mundi conceptu et a superstitionibus adhuc vagantibus purificat atque magis personalem et actuosam adhaesionem fidei in dies exigit; quo fit ut non pauci ad vividiorem Dei sensum accedant.

Ex altera vero parte crebriores turbae a religione practice discedunt. Secus ac transactis temporibus, Deum religionemve negare, aut ab iisdem abstrahere, non amplius quid insolitum et individuale sunt: hodie enim non raro quasi exigentia progressus scientifici vel cuiusdam novi humanismi exhibentur. Haec omnia in pluribus regionibus non tantum in philosophorum placitis exprimuntur, sed latissime litteras, artes, scientiarum humanarum et historiae interpretationem, ipsasque leges civiles afficiunt ita ut exinde multi perturbentur.

7. (*Psychological, moral, and religious changes.*) A change in attitudes and in human structures frequently calls accepted values into question, especially among young people, who have grown impatient on more than one occasion and, indeed, become rebels in their distress. Aware of their own influence in the life of society, they want a part in it sooner. This frequently causes parents and educators to experience greater difficulties day by day in discharging their tasks.

The institutions, laws, and modes of thinking and feeling as handed down from previous generations do not always seem to be well adapted to the contemporary state of affairs; hence arises an upheaval in the manner and even the norms of behavior.

Finally, these new conditions have their impact on religion. On the one hand, a more critical ability to distinguish religion from a magical view of the world and from the superstitions that still circulate purifies it and exacts day by day a more personal and explicit adherence to faith. As a result, many persons are achieving a more vivid sense of God.

On the other hand, growing numbers of people are abandoning religion in practice. Unlike former days, the denial of God or of religion, or the abandonment of them, is no longer an unusual and individual occurrence. For today it is not rare for such things to be presented as requirements of scientific progress or of a certain new humanism. In numerous places these views are not only voiced in the teachings of philosophers, but on every side they influence literature, the arts, the interpretation of the humanities and of history, and civil laws themselves. As a consequence, many people are shaken.

8. *(De inaequilibriis in mundo hodierno.)* Tam rapida rerum mutatio inordinate saepe progrediens, immo et ipsa discrepantiarum in mundo vigentium acrior conscientia, contradictiones et inaequilibria gignunt vel augent.

In ipsa persona frequentius oritur inaequilibrium inter modernum intellectum practicum et theoreticam cogitandi rationem, quae summam cognitionum suarum neque sibi subigere neque in syntheses apte ordinare valet.

Oritur pariter inaequilibrium inter sollicitudinem efficientiae practicae et exigentias conscientiae moralis, necnon multoties inter condiciones vitae collectivas et requisita cogitationis personalis, immo et contemplationis.

Oritur tandem inaequilibrium inter activitatis humanae specializationem et universalem rerum visionem.

In familia autem discrepantiae oriuntur, sive ex prementibus condicionibus demographicis, oeconomicis et socialibus, sive ex difficultatibus inter generationes quae sibi subsequuntur exsurgentibus, sive ex novis necessitudinibus socialibus inter viros ac mulieres. *[1031]*

Magnae oriuntur etiam discrepantiae inter stirpes, immo inter varii generis societatis ordines; inter nationes opulentas et minus valentes egentesque; denique, inter instituta internationalia, ex pacis desiderio populorum exorta, et ambitionem propriae ideologiae disseminandae nec non cupiditates collectivas in nationibus aliisve coetibus exsistentes.

Inde mutuae diffidentiae et inimicitiae, conflictationes et aerumnae, quarum ipse homo simul causa est et victima.

9. *(De appetitionibus universalioribus generis humani.)* Interea crescit persuasio genus humanum non tantum imperium suum super res creatas in dies magis roborare posse ac debere; sed insuper eius esse ordinem politicum, socialem et oeconomicum statuere qui in dies melius homini inserviat et singulos ac coetus adiuvet ad dignitatem sibi propriam affirmandam et excolendam.

Hinc plurimi acerrime exigunt illa bona quibus, per iniustitiam vel non aequam distributionem, orbatos se esse vivida conscientia iudicant. Nationes in via progressus sicut illae recenter sui iuris factae, bona civilizationis hodiernae non tantum in campo politico sed etiam oeconomico participare et libere partibus suis in mundo fungi cupiunt, dum tamen in dies augetur earumdem distantia simul ac persaepe dependentia etiam oeconomica ab aliis ditioribus nationibus citius progredientibus. Populi fame pressi populos opulentiores interpellant. Mulieres sibi vindicant, ubi eam nondum

8. *(Inequalities in the world today.)* This development coming so rapidly and often in a disorderly fashion, combined with keener awareness itself of the inequalities in the world, beget or intensify contradictions and imbalances. **4308**

Within the individual person there develops rather frequently an imbalance between an intellect that is modern in practical matters and a theoretical system of thought that can neither master the sum total of its ideas nor arrange them adequately into a synthesis.

Likewise, an imbalance arises between a concern for practicality and efficiency and the demands of moral conscience; also very often between the conditions of collective existence and the requisites of personal thought, and even of contemplation.

At length there develops an imbalance between specialized human activity and a comprehensive view of reality.

As for the family, discord results from population, economic, and social pressures or from difficulties that arise between succeeding generations or from new social relationships between men and women.

Differences crop up, too, between races and between various kinds of social orders; between wealthy nations and those that are less influential or are needy; finally, between international institutions born of the popular desire for peace and the ambition to propagate one's own ideology, as well as collective greed existing in nations or other groups.

What results is mutual distrust, enmities, conflicts, and hardships. Of such is man at once the cause and the victim.

9. *(The more universal aspirations of mankind.)* **4309** Meanwhile, the conviction grows not only that humanity can and should increasingly consolidate its control over creation, but, even more, that it devolves on humanity to establish a political, social, and economic order that will growingly serve man and help individuals as well as groups to affirm and develop the dignity proper to them.

As a result, many persons are quite aggressively demanding those benefits of which with vivid awareness they judge themselves to be deprived either through injustice or unequal distribution. Nations on the road to progress, like those recently made independent, desire to participate in the goods of modern civilization, not only in the political field but also economically, and to play their part freely on the world scene. Still, they continually fall behind while very often their economic and other dependence on wealthier nations advances more rapidly. People hounded by hunger call upon those

sunt consecutae, paritatem de iure et de facto cum viris. Opifices et ruricolae non solum victui necessaria comparare, sed laborando dotes suae personae excolere, immo in ordinanda vita oeconomica, sociali, politica et culturali suas partes agere volunt. Nunc primum in historia humana universi populi iam persuasum sibi habent culturae beneficia reapse ad cunctos extendi posse ac debere.

Sub omnibus autem istis exigentiis latet profundior et universalior appetitio: personae scilicet atque coetus plenam atque liberam vitam, homine dignam, sitiunt, omnia quae hodiernus mundus eis tam abundanter praebere potest proprio servitio subicientes. Nationes praeterea in dies fortius enituntur ut universalem quandam communitatem assequantur. *[1032]*

Quae cum ita sint, mundus hodiernus simul potentem ac debilem se exhibet, capacem optima vel pessima patrandi, dum ipsi ad libertatem aut servitutem, ad progressum aut regressum, ad fraternitatem aut odium prostat via. Praeterea, homo conscius fit ipsius esse recte dirigere vires, quas ipse suscitavit et quae eum opprimere aut ei servire possunt. Unde seipsum interrogat.

**4310** 10. *(De profundioribus interrogationibus generis humani.)* Revera inaequilibria quibus laborat mundus hodiernus cum inaequilibrio illo fundamentaliori connectuntur, quod in hominis corde radicatur. In ipso enim homine plura elementa sibi invicem oppugnant. Dum enim una ex parte, utpote creatura, multipliciter sese limitatum experitur, ex altera vero in desideriis suis illimitatum et ad superiorem vitam vocatum se sentit. Multis sollicitationibus attractus, iugiter inter eas seligere et quibusdam renuntiare cogitur. Immo, infirmus ac peccator, non raro illud quod non vult facit et illud quod facere vellet non facit.[1] Unde in seipso divisionem patitur, ex qua etiam tot ac tantae discordiae in societate oriuntur.

Plurimi sane, quorum vita materialismo practico inficitur, a clara huiusmodi dramatici status perceptione avertuntur, vel autem, miseria oppressi, impediuntur quominus illum considerent. Multi in interpretatione rerum multifarie proposita quietem se invenire existimant. Quidam vero a solo conatu humano veram plenamque generis humani liberationem exspectant, sibique persuasum habent futurum regnum hominis super terram omnia vota cordis eius expleturum esse. Nec desunt qui, de sensu vitae desperantes, audaciam laudant eorum qui, exsistentiam humanam omnis significationis propriae expertem existimantes, ei totam significationem ex solo proprio ingenio conferre nituntur.

better off. Where they have not yet won it, women claim for themselves an equity with men before the law and in fact. Laborers and farmers seek not only to provide for the necessities of life, but to develop the gifts of their personality by their labors and, indeed, to take part in regulating economic, social, political, and cultural life. Now, for the first time in human history all people are convinced that the benefits of culture ought to be and actually can be extended to everyone.

Still, beneath all these demands lies a deeper and more widespread longing: persons and societies thirst for a full and free life worthy of man; one in which they can subject to their own welfare all that the modern world can offer them so abundantly. In addition, nations try harder every day to bring about a kind of universal community.

Since all these things are so, the modern world shows itself at once powerful and weak, capable of the noblest deeds or the foulest; before it lies the path to freedom or to slavery, to progress or retreat, to brotherhood or hatred. Moreover, man is becoming aware that it is his responsibility to guide aright the forces that he has unleashed and that can enslave him or minister to him. That is why he is putting questions to himself.

10. *(The deeper questions of mankind.)* The truth is that the imbalances under which the modern world labors are linked with that more basic imbalance that is rooted in the heart of man. For in man himself many elements wrestle with one another. Thus, on the one hand, as a creature he experiences his limitations in a multitude of ways; on the other, he feels himself to be boundless in his desires and summoned to a higher life. Pulled by manifold attractions, he is constantly forced to choose among them and renounce some. Indeed, as a weak and sinful being, he often does what he would not and fails to do what he would.[1] Hence he suffers from internal divisions, and from these flow so many and such great discords in society.

No doubt many whose lives are infected with a practical materialism are blinded against any sharp insight into this kind of dramatic situation; or else, weighed down by unhappiness, they are prevented from giving the matter any thought. Thinking they have found serenity in an interpretation of reality everywhere proposed these days, many look forward to a genuine and total emancipation of humanity wrought solely by human effort; they are convinced that the future rule of man over the earth will satisfy every desire of his heart. Nor are there lacking men who despair of any meaning to life and praise the boldness of those who think that human existence is devoid of any inherent significance and strive to confer a total meaning on it by their own ingenuity alone.

*4310 [1] Cf. Rom 7:14–25.

Attamen, coram hodierna mundi evolutione, in dies numerosiores fiunt qui quaestiones maxime fundamentales vel ponunt vel nova acuitate persentiunt: quid est homo? Quinam est sensus doloris, mali, mortis, quae, quamquam tantus progressus factus est, subsistere pergunt? Ad quid victoriae illae tanto pretio acquisitae? Quid societati homo afferre, quid ab ea exspectare potest? Quid post vitam hanc terrestrem subsequetur? *[1033]*

Credit autem Ecclesia Christum, pro omnibus mortuum et resuscitatum,[2] homini lucem et vires per Spiritum suum praebere ut ille summae suae vocationi respondere possit; nec aliud nomen sub caelo datum esse hominibus, in quo oporteat eos salvos fieri.[3] Similiter credit clavem, centrum et finem totius humanae historiae in Domino ac Magistro suo inveniri. Affirmat insuper Ecclesia omnibus mutationibus multa subesse quae non mutantur, quaeque fundamentum suum ultimum in Christo habent, qui est heri, hodie, Ipse et in saecula.[4]

Sub lumine ergo Christi, Imaginis Dei invisibilis, Primogeniti omnis creaturae,[5] Concilium, ad mysterium hominis illustrandum atque ad cooperandum in solutionem praecipuarum quaestionum nostri temporis inveniendam, omnes alloqui intendit.

*Pars I*
*De Ecclesia et vocatione hominis*

11. *(Impulsionibus Spiritus respondendum.)* Populus Dei, fide motus, qua credit se a Spiritu Domini duci qui replet orbem terrarum, in eventibus, exigentiis atque optatis, quorum una cum ceteris nostrae aetatis hominibus partem habet, quaenam in illis sint vera signa praesentiae vel consilii Dei, discernere satagit. Fides enim omnia novo lumine illustrat et divinum propositum de integra hominis vocatione manifestat, ideoque ad solutiones plene humanas mentem dirigit.

Concilium imprimis illos valores, qui hodie maxime aestimantur, sub hoc lumine diiudicare et ad fontem suum divinum referre intendit. Hi enim valores, prout ex hominis ingenio eidem divinitus collato procedunt, valde boni sunt; sed ex corruptione humani cordis a sua debita ordinatione non raro detorquentur, ita ut purificatione indigeant.

Quid Ecclesia de homine sentit? Quaenam ad societatem hodiernam aedificandam commendanda videntur? Quaenam est significatio ultima humanae

Nevertheless, in the face of the modern development of the world, the number constantly swells of the people who raise the most basic questions or recognize them with a new sharpness: What is man? What is this sense of sorrow, of evil, of death, that continues to exist despite so much progress? What purpose have these victories purchased at so high a cost? What can man offer to society; what can he expect from it? What follows this earthly life?

The Church firmly believes that Christ, who died and was raised up for all,[2] can through his Spirit offer man the light and the strength to measure up to his supreme destiny. Nor has any other name under heaven been given to men by which they may be saved.[3] She likewise holds that in her most benign Lord and Master can be found the key, the focal point, and the goal of man as well as of all human history. The Church also maintains that beneath all changes there are many realities that do not change and that have their ultimate foundation in Christ, who is the same yesterday and today, yes, and forever.[4]

Hence under the light of Christ, the image of the unseen God, the firstborn of every creature,[5] the council wishes to speak to all men in order to shed light on the mystery of man and to cooperate in finding the solution to the outstanding problems of our time.

*Part I*
*The Church and Man's Calling*

11. (*Responding to the Promptings of the Spirit.*) The **4311** people of God believes that it is led by the Lord's Spirit, who fills the earth. Motivated by this faith, it labors to decipher authentic signs of God's presence and purpose in the happenings, needs, and desires in which this people has a part along with other men of our age. For faith throws a new light on everything, manifests God's design for man's total vocation, and thus directs the mind to solutions that are fully human.

This council, first of all, wishes to assess in this light those values that are most highly prized today and to relate them to their divine source. Insofar as they stem from endowments conferred by God on man, these values are exceedingly good. Yet they are often wrenched from their rightful function by the taint in man's heart and, hence, stand in need of purification.

What does the Church think of man? What needs to be recommended for the upbuilding of contemporary society? What is the ultimate significance of human

*4310 [2] Cf. 2 Cor 5:15.
[3] Cf. Acts 4:12.
[4] Cf. Heb 13:8.
[5] Cf. Col 1:15.

navitatis in universo mundo? Ad has quaestiones responsio *[1034]* exspectatur. Exinde luculentius apparebit populum Dei et genus humanum, cui ille inseritur, servitium sibi mutuo praestare, ita ut Ecclesiae missio religiosam et ex hoc ipso summe humanam se exhibeat.

activity throughout the world? People are waiting for an answer to these questions. From the answers it will be increasingly clear that the people of God and the human race in whose midst it lives render service to each other. Thus the mission of the Church will show its religious and, by that very fact, its supremely human character.

## Caput I
## De humanae personae dignitate

## Chapter I
## The Dignity of the Human Person

**4312** 12. *(De homine ad imaginem Dei.)* Secundum credentium et non credentium fere concordem sententiam, omnia quae in terra sunt ad hominem, tamquam ad centrum suum et culmen, ordinanda sunt.

Quid est autem homo? Multas opiniones de seipso protulit et profert, varias et etiam contrarias, quibus saepe vel se tamquam absolutam regulam exaltat vel usque ad desperationem deprimit, exinde anceps et anxius. Quas quidem difficultates Ecclesia persentiens, a Deo revelante instructa eisdem responsum afferre potest, quo vera hominis condicio delineetur, explanentur eius infirmitates, simulque eius dignitas et vocatio recte agnosci possint.

Sacrae enim Litterae docent hominem "ad imaginem Dei" creatum esse, capacem suum Creatorem cognoscendi et amandi, ab eo tamquam dominum super omnes creaturas terrenas constitutum,[1] ut eas regeret, eisque uteretur, glorificans Deum.[2] "Quid est homo quod memor es eius? aut filius hominis, quoniam visitas eum? Minuisti eum paulo minus ab angelis, gloria et honore coronasti eum, et constituisti eum super opera manuum tuarum. Omnia subiecisti sub pedibus eius" [*Ps 8:5–7*].

At Deus non creavit hominem solum: nam inde a primordiis "masculum et feminam creavit eos" [*Gn 1:27*], quorum consociatio primam formam efficit communionis personarum. Homo etenim ex intima sua natura ens sociale est, atque sine relationibus cum aliis nec vivere nec suas dotes expandere potest.

Deus igitur, sicut iterum in sacra Pagina legimus, vidit "cuncta quae fecerat, ut erant valde bona" [*Gn 1:31*].

12. (*Man as the image of God.*) According to the almost unanimous opinion of believers and unbelievers alike, all things on earth should be related to man as their center and crown.

But what is man? About himself he has expressed, and continues to express, many divergent and even contradictory opinions. In these he often exalts himself as the absolute measure of all things or debases himself to the point of despair. The result is doubt and anxiety. The Church certainly understands these problems. Instructed by God's revelation, she can offer solutions to them, so that man's true situation can be portrayed and his defects explained, while at the same time his dignity and destiny are justly acknowledged.

For Sacred Scripture teaches that man was created "in the image of God", is capable of knowing and loving his Creator, and was appointed by him as master of all earthly creatures,[1] that he might subdue them and use them to God's glory.[2] "What is man that you should care for him? You have made him little less than the angels, and crowned him with glory and honor. You have given him rule over the works of your hands, putting all things under his feet" [*Ps 8:5–7*].

But God did not create man as a solitary, for from the beginning "male and female he created them" [*Gen 1:27*]. Their companionship produces the primary form of interpersonal communion. For by his innermost nature man is a social being, and unless he relates himself to others he can neither live nor develop his potential.

Therefore, as we read elsewhere in Holy Scripture, God saw "all that he had made, and it was very good" [*Gen 1:31*].

**4313** 13. *(De peccato.)* In iustitia a Deo constitutus, homo tamen, suadente Maligno, inde ab exordio historiae, libertate sua abusus est, seipsum *[1035]* contra Deum erigens et finem suum extra Deum attingere cupiens. Cum cognovissent Deum, non sicut Deum glorificaverunt, sed obscuratum est insipiens cor eorum et servierunt creaturae potius quam Creatori.[1] Quod Revelatione divina

13. (*Sin.*) Although he was made by God in a state of holiness, from the very onset of his history man abused his liberty, at the urging of the Evil One. Man set himself against God and sought to attain his goal apart from God. Although they knew God, they did not glorify him as God, but their senseless minds were darkened, and they served the creature rather than the Creator.[1] What divine

*4312 [1] Cf. Gen 1:26; Wis 2:23.
[2] Cf. Sir 17:3–10.
*4313 [1] Cf. Rom 1:21–25.

nobis innotescit, cum ipsa experientia concordat. Nam homo, cor suum inspiciens, etiam ad malum inclinatum se comperit et in multiplicibus malis demersum, quae a bono suo Creatore provenire non possunt. Deum tamquam principium suum saepe agnoscere renuens, etiam debitum ordinem ad finem suum ultimum, simul ac totam suam sive erga seipsum sive erga alios homines et omnes res creatas ordinationem disrupit.

Ideo in seipso divisus est homo. Quapropter tota vita hominum, sive singularis sive collectiva, ut luctationem et quidem dramaticam se exhibet inter bonum et malum, inter lucem et tenebras. Immo incapacem se invenit homo per seipsum mali impugnationes efficaciter debellandi, ita ut unusquisque se quasi catenis vinctum sentiat. At ipse Dominus venit ut hominem liberaret et confortaret, eum interius renovans ac principem huius mundi [*cf. Io 12:31*] foras eiiciens qui eum in servitute peccati retinebat.[2] Peccatum autem minuit ipsum hominem, a plenitudine consequenda eum repellens.

In lumine huius Revelationis simul sublimis vocatio et profunda miseria, quas homines experiuntur, rationem suam ultimam inveniunt.

14. *(De hominis constitutione.)* Corpore et anima unus, homo per ipsam suam corporalem condicionem elementa mundi materialis in se colligit, ita ut, per ipsum, fastigium suum attingant et ad liberam Creatoris laudem vocem attollant.[1] Vitam ergo corporalem homini despicere non licet, sed e contra ipse corpus suum, utpote a Deo creatum et ultima die resuscitandum, bonum et honore dignum habere tenetur. Peccato tamen vulneratus, corporis rebelliones experitur. Ipsa igitur dignitas hominis postulat ut Deum glorificet in corpore suo,[2] neve illud pravis cordis sui inclinationibus inservire sinat. *[1036]*

Homo vero non fallitur, cum se rebus corporalibus superiorem agnoscit, et non tantum ut particulam naturae aut anonymum elementum civitatis humanae seipsum considerat. Interioritate enim sua universitatem rerum excedit: ad hanc profundam interioritatem redit, quando convertitur ad cor, ubi Deus eum exspectat, qui corda scrutatur,[3] et ubi ipse sub oculis Dei de propria sorte decernit. Itaque, animam spiritualem et immortalem in seipso agnoscens, non fallaci figmento illuditur, a phisicis tantum et socialibus condicionibus fluente, sed e contra ipsam profundam rei veritatem attingit.

revelation makes known to us agrees with experience. Examining his heart, man finds that he has inclinations toward evil, too, and is engulfed by manifold ills that cannot come from his good Creator. Often refusing to acknowledge God as his beginning, man has disrupted also his proper relationship to his own ultimate goal as well as his whole relationship toward himself and others and all created things.

Therefore man is split within himself. As a result, all of human life, whether individual or collective, shows itself to be a dramatic struggle between good and evil, between light and darkness. Indeed, man finds that by himself he is incapable of battling the assaults of evil successfully, so that everyone feels as though he is bound by chains. But the Lord himself came to free and strengthen man, renewing him inwardly and casting out that "prince of this world" [*Jn 12:31*] who held him in the bondage of sin.[2] For sin has diminished man, blocking his path to fulfillment.

The call to grandeur and the depths of misery, both of which are a part of human experience, find their ultimate and simultaneous explanation in the light of this revelation.

14. (*The essential nature of man.*) Though made **4314**
of body and soul, man is one. Through his bodily composition he gathers to himself the elements of the material world; thus they reach their crown through him and, through him, raise their voice in free praise of the Creator.[1] For this reason man is not allowed to despise his bodily life; rather he is obliged to regard his body as good and honorable since God has created it and will raise it up on the last day. Nevertheless, wounded by sin, man experiences rebellious stirrings in his body. But the very dignity of man postulates that man glorify God in his body[2] and forbid it to serve the evil inclinations of his heart.

Now, man is not wrong when he regards himself as superior to bodily concerns and as more than a speck of nature or a nameless constituent of the city of man. For by his interior qualities he outstrips the whole sum of mere things. He plunges into the depths of reality whenever he enters into his own heart; God, who probes the heart,[3] awaits him there; there he discerns his proper destiny beneath the eyes of God. Thus, when he recognizes in himself a spiritual and immortal soul, he is not being mocked by a fantasy born only of physical or social influences, but is rather laying hold of the deep truth of the matter.

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***4313** [2] Cf. Jn 8:34.

***4314** [1] Cf. Dan 3:57–90.

[2] Cf. 1 Cor 6:13–20.

[3] Cf. 1 Sam 16:7; Jer 17:10.

**4315** 15. *(De dignitate intellectus, de veritate et de sapientia.)* Recte iudicat homo, divinae mentis lumen participans, se intellectu suo universitatem rerum superare. Ingenium suum per saecula impigre exercendo ipse in scientiis empiricis, artibus technicis et liberalibus sane profecit. Nostris autem temporibus in mundo materiali praesertim investigando et sibi subiiciendo egregios obtinuit successus. Semper tamen profundiorem veritatem quaesivit et invenit. Intelligentia enim non ad sola phaenomena coarctatur, sed realitatem intelligibilem cum vera certitudine adipisci valet, etiamsi, ex sequela peccati, ex parte obscuratur et debilitatur.

Humanae tandem personae intellectualis natura per sapientiam perficitur et perficienda est, quae mentem hominis ad vera bonaque inquirenda ac diligenda suaviter attrahit, et qua imbutus homo per visibilia ad invisibilia adducitur.

Aetas autem nostra, magis quam saecula anteacta, tali sapientia indiget ut humaniora fiant quaecumque nova ab homine deteguntur. Periclitatur enim sors futura mundi nisi sapientiores suscitentur homines. Insuper notandum est plures nationes, bonis quidem oeconomicis pauperiores, sapientia vero ditiores, ceteris eximium emolumentum praestare posse.

Spiritus Sancti dono, homo ad mysterium consilii divini contemplandum et sapiendum fide accedit.[1] *[1037]*

15. *(The dignity of the intellect, of truth, and of wisdom.)* Man judges rightly that by his intellect he surpasses the material universe, for he shares in the light of the divine mind. By relentlessly employing his talents through the ages, he has indeed made progress in the practical sciences and in technology and the liberal arts. In our times he has won superlative victories, especially in his probing of the material world and in subjecting it to himself. Still he has always searched for more penetrating truths and finds them. For his intelligence is not confined to observable data alone but can with genuine certitude attain to reality itself as knowable, though in consequence of sin that certitude is partly obscured and weakened.

The intellectual nature of the human person is perfected by wisdom and needs to be, for wisdom gently attracts the mind of man to a quest and a love for what is true and good. Steeped in wisdom, man passes through visible realities to those that are unseen.

Our era needs such wisdom more than bygone ages if the discoveries made by man are to be further humanized. For the future of the world stands in peril unless wiser men are forthcoming. It should also be pointed out that many nations, poorer in economic goods, are quite rich in wisdom and can offer noteworthy advantages to others.

It is, finally, through the gift of the Holy Spirit that man comes by faith to the contemplation and appreciation of the divine plan.[1]

**4316** 16. *(De dignitate conscientiae moralis.)* In imo conscientiae legem homo detegit, quam ipse sibi non dat, sed cui obedire debet, et cuius vox, semper ad bonum amandum et faciendum ac malum vitandum eum advocans, ubi oportet auribus cordis sonat: fac hoc, illud devita. Nam homo legem in corde suo a Deo inscriptam habet, cui parere ipsa dignitas eius est et secundum quam ipse iudicabitur.[1] Conscientia est nucleus secretissimus atque sacrarium hominis, in quo solus est cum Deo, cuius vox resonat in intimo eius.[2]

Conscientia modo mirabili illa lex innotescit, quae in Dei et proximi dilectione adimpletur.[3] Fidelitate erga conscientiam christiani cum ceteris hominibus coniunguntur ad veritatem inquirendam et tot problemata moralia, quae tam in vita singulorum quam in sociali consortione exsurgunt, in veritate solvenda.

Quo magis ergo conscientia recta praevalet, eo magis personae et coetus a caeco arbitrio recedunt et normis obiectivis moralitatis conformari satagunt. Non raro tamen evenit ex ignorantia invincibili conscientiam errare, quin inde suam dignitatem amittat. Quod autem

16. *(The dignity of moral conscience.)* In the depths of his conscience, man detects a law that he does not impose upon himself but that holds him to obedience. Always summoning him to love good and avoid evil, the voice of conscience when necessary speaks to his heart: Do this, shun that. For man has in his heart a law written by God; to obey it is the very dignity of man; according to it he will be judged.[1] Conscience is the most secret core and sanctuary of a man. There he is alone with God, whose voice echoes in his depths.[2]

In a wonderful manner conscience reveals that law which is fulfilled by love of God and neighbor.[3] In fidelity to conscience, Christians are joined with the rest of men in the search for truth and for the genuine solution to the numerous moral problems that arise in the life of individuals from social relationships.

Hence, the more a right conscience holds sway, the more persons and groups turn aside from blind choice and strive to be guided by the objective norms of morality. Conscience frequently errs from invincible ignorance without losing its dignity. The same cannot be said for a

*4315 [1] Cf. Sir 17:7f.

*4316 [1] Cf. Rom 2:14–16.

[2] Cf. Pius XII, radio message on the Correct Formation of Christian Conscience in Youth, March 23, 1952 (AAS 44 [1952]: 271).

[3] Cf. Mt 22:37–40; Gal 5:14.

dici nequit cum homo de vero ac bono inquirendo parum curat, et conscientia ex peccati consuetudine paulatim fere obcaecatur.

17. *(De praestantia libertatis.)* At nonnisi libere homo ad bonum se convertere potest, quam libertatem coaevi nostri magni faciunt ardenterque prosequuntur: et recte sane. Saepe tamen eam pravo modo fovent, tamquam licentiam quidquid faciendi dummodo delectet, etiam malum. Vera autem libertas eximium est divinae imaginis in homine signum. Voluit enim Deus hominem relinquere in manu consilii sui,[1] ita ut Creatorem suum sponte quaerat et libere ad plenam et beatam perfectionem ei inhaerendo perveniat. Dignitas igitur hominis requirit ut secundum consciam et liberam electionem agat; personaliter scilicet ab intra motus et inductus, et non sub caeco impulsu interno vel sub mera externa coactione.

Talem vero dignitatem obtinet homo cum, sese ab omni passionum captivitate liberans, finem suum in boni libera *[1038]* electione persequitur et apta subsidia efficaciter ac sollerti industria sibi procurat. Quam ordinationem ad Deum libertas hominis, a peccato vulnerata, nonnisi gratia Dei adiuvante, plene actuosam efficere potest. Unicuique autem ante tribunal Dei propriae vitae ratio reddenda erit, prout ipse sive bonum sive malum gesserit.[2]

18. *(De mysterio mortis.)* Coram morte aenigma condicionis humanae maximum evadit. Non tantum cruciatur homo dolore et corporis dissolutione progrediente, sed etiam, immo magis, perpetuae extinctionis timore. Recte autem instinctu cordis sui iudicat, cum totalem ruinam et definitivum exitum suae personae abhorret et respuit. Semen aeternitatis quod in se gerit, ad solam materiam cum irreductibile sit, contra mortem insurgit. Omnia technicae artis molimina, licet perutilia, anxietatem hominis sedare non valent: prorogata enim biologica longaevitas illi ulterioris vitae desiderio satisfacere nequit, quod cordi eius ineluctabiliter inest.

Dum coram morte omnis imaginatio deficit, Ecclesia tamen, Revelatione divina edocta, hominem ad beatum finem, ultra terrestris miseriae limites, a Deo creatum esse affirmat. Mors insuper corporalis, a qua homo si non peccasset subtractus fuisset,[1] fides christiana docet fore ut vincatur, cum homo in salutem, culpa sua perditam, ab omnipotente et miserante Salvatore restituetur. Deus enim hominem vocavit et vocat ut Ei in perpetua incorruptibilis vitae divinae communione tota sua natura adhaereat. Quam victoriam Christus, hominem a morte man who cares but little for truth and goodness or for a conscience that by degrees grows practically sightless as a result of habitual sin.

17. *(The excellence of freedom.)* Only in freedom can **4317** man direct himself toward goodness. Our contemporaries make much of this freedom and pursue it eagerly; and rightly to be sure. Often, however, they foster it perversely as a license for doing whatever pleases them, even if it is evil. For its part, authentic freedom is an exceptional sign of the divine image within man. For God has willed that man remain "under the control of his own decisions",[1] so that he can seek his Creator spontaneously and come freely to utter and blissful perfection through loyalty to him. Hence man's dignity demands that he act according to a knowing and free choice that is personally motivated and prompted from within, not under blind internal impulse or by mere external pressure.

Man achieves such dignity when, emancipating himself from all captivity to passion, he pursues his goal in a spontaneous choice of what is good and procures for himself, through effective and skillful action, apt helps to that end. Since man's freedom has been damaged by sin, only by the aid of God's grace can he bring such a relationship with God into full flower. Before the judgment seat of God, each man must render an account of his own life, whether he has done good or evil.[2]

18. *(The mystery of death.)* It is in the face of death **4318** that the riddle of human existence grows most acute. Man is tormented not only by pain and by the advancing deterioration of his body, but even more so by a dread of perpetual extinction. He rightly follows the intuition of his heart when he abhors and repudiates the utter ruin and total disappearance of his own person. He rebels against death because he bears in himself an eternal seed that cannot be reduced to sheer matter. All the endeavors of technology, though useful in the extreme, cannot calm his anxiety; for prolongation of biological life is unable to satisfy that desire for higher life which is inescapably lodged in his breast.

Although the mystery of death utterly beggars the imagination, the Church has been taught by divine revelation and firmly teaches that man has been created by God for a blissful purpose beyond the reach of earthly misery. In addition, that bodily death from which man would have been immune had he not sinned[1] will be vanquished, according to the Christian faith, when man who was ruined by his own doing is restored to wholeness by an almighty and merciful Savior. For God has called man and still calls him so that with his entire being he

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***4317** [1] Cf. Sir 15:14.
[2] Cf. 2 Cor 5:10.
***4318** [1] Cf. Wis 1:13; 2:23f.; Rom 5:21; 6:23; Jas 1:15.

per mortem suam liberando, ad vitam resurgens adeptus est.[2]

Cuicumque igitur recogitanti homini, fides, cum solidis argumentis oblata, in eius anxietate de sorte futura responsum offert; simulque facultatem praebet cum dilectis fratribus iam morte praereptis in Christo communicandi, spem conferens eos veram vitam apud Deum adeptos esse.

4319 19. *(De formis et radicibus atheismi.)* Dignitatis humanae eximia ratio in vocatione hominis ad communionem cum Deo consistit. Ad colloquium cum Deo iam inde ab ortu suo invitatur homo: non enim exsistit, *[1039]* nisi quia, a Deo ex amore creatus, semper ex amore conservatur; nec plene secundum veritatem vivit, nisi amorem illum libere agnoscat et Creatori suo se committat. Multi tamen ex coaevis nostris hanc intimam ac vitalem cum Deo coniunctionem nequaquam perspiciunt aut explicite reiiciunt, ita ut atheismus inter gravissimas huius temporis res adnumerandus sit ac diligentiori examini subiiciendus.

Voce atheismi phaenomena inter se valde diversa designantur. Dum enim a quibusdam Deus expresse negatur, alii censent hominem nihil omnino de Eo asserere posse; alii vero quaestionem de Deo tali methodo examini subiiciunt, ut illa sensu carere videatur.

Multi, scientiarum positivarum limites indebite praetergressi, aut omnia hac sola scientifica ratione explicari contendunt aut e contra nullam omnino veritatem absolutam iam admittunt. Quidam hominem tantopere exaltant, ut fides in Deum quasi enervis fiat, magis proclives, ut videntur, ad affirmationem hominis quam ad Dei negationem. Alii Deum sibi ita effingunt, ut illud figmentum, quod repudiant, nullo modo Deus sit Evangelii. Alii quaestiones de Deo ne aggrediuntur quidem, quippe qui inquietudinem religiosam non experiri videantur nec percipiant quare de religione iam sibi curandum sit.

Atheismus praeterea non raro oritur sive ex violenta contra malum in mundo protestatione, sive ex nota ipsius absoluti quibusdam humanis bonis indebite adiudicata, ita ut ista iam loco Dei habeantur. Ipsa civilizatio hodierna, non ex se, sed utpote nimis rebus terrestribus intricata accessum ad Deum saepe difficiliorem reddere potest.

Sane qui voluntarie Deum a corde suo arcere et quaestiones religiosas devitare conantur, dictamen conscientiae suae non secuti, culpae expertes non

might be joined to him in an endless sharing of a divine life beyond all corruption. Christ won this victory when he rose to life, for by his death he freed man from death.[2]

Hence to every thoughtful man a solidly established faith provides the answer to his anxiety about what the future holds for him. At the same time, faith gives him the power to be united in Christ with his loved ones who have already been snatched away by death; faith arouses the hope that they have found true life with God.

19. *(The forms and causes of atheism.)* The root reason for human dignity lies in man's call to communion with God. From the very circumstance of his origin, man is already invited to converse with God. For man would not exist were he not created by God's love and constantly preserved by it; and he cannot live fully according to truth unless he freely acknowledges that love and devotes himself to his Creator. Still, many of our contemporaries have never recognized this intimate and vital link with God or have explicitly rejected it. Thus atheism must be accounted among the most serious problems of this age and is deserving of closer examination.

The word atheism is applied to phenomena that are quite distinct from one another. For while God is expressly denied by some, others believe that man can assert absolutely nothing about him. Still others use such a method to scrutinize the question of God as to make it seem devoid of meaning.

Many, unduly transgressing the limits of the positive sciences, contend that everything can be explained by this kind of scientific reasoning alone, or, by contrast, they altogether disallow that there is any absolute truth. Some laud man so extravagantly that their faith in God lapses into a kind of anemia, though they seem more inclined to affirm man than to deny God. Again some form for themselves such a fallacious idea of God that when they repudiate this figment they are by no means rejecting the God of the gospel. Some never get to the point of raising questions about God, since they seem to experience no religious stirrings, nor do they see why they should trouble themselves about religion.

Moreover, atheism results not rarely from a violent protest against the evil in this world or from the absolute character with which certain human values are unduly invested and which thereby already accords them the stature of God. Modern civilization itself often complicates the approach to God, not for any essential reason, but because it is so heavily engrossed in earthly affairs.

Undeniably, those who willfully shut out God from their hearts and try to dodge religious questions are not following the dictates of their consciences and, hence,

*4318 [2] Cf. 1 Cor 15:56f.

sunt; attamen et ipsi credentes quamdam de hoc responsabilitatem saepe ferunt. Atheismus enim, integre consideratus, non est quid originarium, sed potius ex diversis causis oritur, inter quas adnumeratur etiam reactio critica contra religiones et quidem, in nonnullis regionibus, praesertim contra religionem christianam. Quapropter in hac atheismi genesi partem non parvam habere possunt credentes, quatenus neglecta fidei educatione, vel fallaci doctrinae expositione, vel etiam vitae suae religiosae, moralis ac socialis defectibus, Dei et religionis genuinum vultum potius velare quam revelare dicendi sint. *[1040]*

20. *(De atheismo systematico.)* Atheismus modernus formam etiam systematicam saepe praebet, quae, praeter alias causas, optatum autonomiae hominis eo usque perducit ut contra qualemcumque a Deo dependentiam difficultatem suscitet. Qui talem atheismum profitentur, libertatem in eo esse contendunt quod homo sibi ipse sit finis, propriae suae historiae solus artifex et demiurgus: quod componi non posse autumant cum agnitione Domini, omnium rerum auctoris et finis, vel saltem talem affirmationem plane superfluam reddere. Cui doctrinae favere potest sensus potentiae quern hodiernus progressus technicus homini confert.

Inter formas hodierni atheismi illa non praetermittenda est, quae liberationem hominis praesertim ex eius liberatione oeconomica et sociali exspectat. Huic autem liberationi religionem natura sua obstare contendit, quatenus, in futuram fallacemque vitam spem hominis erigens, ipsum a civitatis terrestris aedificatione deterreret. Unde fautores talis doctrinae, ubi ad regimen reipublicae accedunt, religionem vehementer oppugnant, atheismum diffundentes etiam adhibitis, praesertim in iuvenum educatione, illis pressionis mediis, quibus potestas publica pollet.

21. *(De habitudine Ecclesiae ad atheismum.)* Ecclesia, fideliter tum Deo tum hominibus addicta, desistere non potest quin dolenter perniciosas illas doctrinas actionesque, quae rationi et communi experientiae humanae contradicunt hominemque ab innata eius excellentia deiiciunt, omni firmitate reprobet, sicut antehac reprobavit.[1]

Abditas tamen in atheorum mente negationis Dei causas deprehendere conatur et, de gravitate quaestionum quas atheismus excitat conscia necnon caritate erga omnes homines ducta, eas serio ac profundiori examini subiiciendas esse censet.

are not free of blame; yet believers themselves frequently bear some responsibility for this situation. For, taken as a whole, atheism is not a spontaneous development but stems from a variety of causes, including a critical reaction against religious beliefs and, in some places, against the Christian religion in particular. Hence believers can have more than a little to do with the birth of atheism. To the extent that they neglect their own training in the faith or teach erroneous doctrine or are deficient in their religious, moral, or social life, they must be said to conceal rather than reveal the authentic face of God and religion.

20. (*Systematic atheism.*) Modern atheism often takes **4320** on a systematic expression that, in addition to other causes, stretches the desires for human independence to such a point that it poses difficulties against any kind of dependence on God. Those who profess atheism of this sort maintain that it gives man freedom to be an end unto himself, the sole artisan and creator of his own history. They claim that this freedom cannot be reconciled with the affirmation of a Lord who is author and purpose of all things, or at least that this freedom makes such an affirmation altogether superfluous. Favoring this doctrine can be the sense of power that modern technical progress generates in man.

Not to be overlooked among the forms of modern atheism is that which anticipates the liberation of man especially through his economic and social emancipation. This form argues that by its nature religion thwarts this liberation by arousing man's hope for a deceptive future life, thereby diverting him from the constructing of the earthly city. Consequently, when the proponents of this doctrine gain governmental power, they vigorously fight against religion and promote atheism by using, especially in the education of youth, those means of pressure that public power has at its disposal.

21. (*The attitude of the Church toward atheism.*) **4321** In her loyal devotion to God and men, the Church has already repudiated[1] and cannot cease repudiating, sorrowfully but as firmly as possible, those poisonous doctrines and actions that contradict reason and the common experience of humanity and dethrone man from his native excellence.

Still, she strives to detect in the atheistic mind the hidden causes for the denial of God; conscious of how weighty are the questions that atheism raises and motivated by love for all men, she believes these questions ought to be examined seriously and more profoundly.

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***4321** [1] Cf. Pius XI, encyclical *Divini Redemptoris*, March 19, 1937 (AAS 29 [1937]: 65–106); Pius XII, encyclical *Ad Apostolorum Principis*, June 29, 1958 (AAS 50 [1958]: 601–14); John XXIII, encyclical *Mater et Magistra*, May 15, 1961 (AAS 53 [1961]: 451–53); Paul VI, encyclical *Ecclesiam suam*, August 6, 1964 (AAS 56 [1964]: 651–53).

Tenet Ecclesia agnitionem Dei dignitati hominis nequaquam opponi, cum huiusmodi dignitas in ipso Deo fundetur et perficiatur: homo enim *[1041]* a Deo creante intelligens ac liber in societate constituitur; sed praesertim ad ipsam Dei communionem ut filius vocatur et ad Ipsius felicitatem participandam.

Docet praeterea per spem eschatologicam momentum munerum terrestrium non minui, sed potius eorum adimpletionem novis motivis fulciri. Deficientibus e contra fundamento divino et spe vitae aeternae, hominis dignitas gravissime laeditur, ut saepe hodie constat, atque vitae et mortis, culpae et doloris aenigmata sine solutione manent, ita ut homines in desperationem non raro deiiciantur.

Omnis homo interea sibi ipsi remanet quaestio insoluta, subobscure percepta. Nemo enim quibusdam momentis, praecipue in maioribus vitae eventibus, praefatam interrogationem omnino effugere valet. Cui quaestioni solus Deus plene et omni certitudine responsum affert, qui ad altiorem cogitationem et humiliorem inquisitionem hominem vocat.

Remedium autem atheismo afferendum, cum a doctrina apte exposita, tum ab integra Ecclesiae eiusque membrorum vita exspectandum est. Ecclesiae enim est Deum Patrem eiusque Filium incarnatum praesentem et quasi visibilem reddere, ductu Spiritus Sancti sese indesinenter renovando et purificando.[2]

Id imprimis obtinetur testimonio fidei vivae et maturae, ad hoc scilicet educatae ut difficultates lucide perspicere valeat easque superare. Huius fidei testimonium praeclarum plurimi martyres reddiderunt et reddunt. Quae fides suam fecunditatem manifestare debet, credentium integram vitam, etiam profanam, penetrando, eosque ad iustitiam et amorem, praesertim erga egentes, movendo. Ad praesentiam Dei manifestandam maxime denique confert caritas fraterna fidelium, qui spiritu unanimes collaborant fidei Evangelii,[3] et signum unitatis se exhibent.

Ecclesia vero, etiamsi atheismum omnino reiicit, sincere tamen profitetur homines omnes, credentes et non credentes, ad hunc mundum, in quo communiter vivunt, recte aedificandum opem conferre debere: quod certe fieri non potest sine sincero et prudenti colloquio. Conqueritur igitur de discrimine inter credentes et non credentes, quod quidam civitatum rectores, personae humanae iura fundamentalia non agnoscentes, iniuste inducunt. Pro credentibus vero actuosam libertatem *[1042]* expostulat ut in hoc mundo etiam Dei templum exstruere sinantur. Atheos autem humaniter invitat ut Evangelium Christi corde aperto considerent.

The Church holds that the recognition of God is in no way hostile to man's dignity, since this dignity is rooted and perfected in God. For man was made an intelligent and free member of society by God who created him; but even more important, he is called as a son to communion with God himself and participation in his happiness.

She further teaches that a hope related to the end of time does not diminish the importance of intervening duties but rather undergirds the fulfillment of them with fresh incentives. By contrast, when a divine instruction and the hope of life eternal are wanting, man's dignity is most grievously lacerated, as current events often attest; riddles of life and death, of guilt and of grief, go unsolved with the frequent result that men succumb to despair.

Meanwhile every man remains to himself an unsolved puzzle, however obscurely he may perceive it. For on certain occasions no one can entirely escape the kind of self-questioning mentioned earlier, especially when life's major events take place. To this questioning only God fully and most certainly provides an answer as he summons man to higher knowledge and humbler probing.

The remedy that must be applied to atheism, however, is to be sought in a proper presentation of the Church's teaching as well as in the integral life of the Church and her members. For it is the function of the Church, led by the Holy Spirit, who renews and purifies her ceaselessly,[2] to make God the Father and his incarnate Son present and in a sense visible.

This result is achieved chiefly by the witness of a living and mature faith, namely, one trained to see difficulties clearly and to master them. Many martyrs have given luminous witness to this faith and continue to do so. This faith needs to prove its fruitfulness by penetrating the believer's entire life, including its worldly dimensions, and by activating him toward justice and love, especially regarding the needy. What most reveals God's presence, however, is the brotherly charity of the faithful who are united in spirit as they work together for the faith of the gospel[3] and who prove themselves a sign of unity.

While rejecting atheism, root and branch, the Church sincerely professes that all men, believers and unbelievers alike, ought to work for the rightful betterment of this world in which all alike live; such an ideal cannot be realized, however, apart from sincere and prudent dialogue. Hence the Church protests against the distinction that some State authorities make between believers and unbelievers, with prejudice to the fundamental rights of the human person. The Church calls for the active liberty of believers to build up in this world God's temple, too. She courteously invites atheists to examine the gospel of Christ with an open mind.

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***4321** [2] Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 8 (AAS 57 [1965]: 12; *4120).

[3] Cf. Phil 1:27.

Apprime etenim novit Ecclesia nuntium suum cum secretissimis humani cordis desideriis concordare, cum vocationis humanae dignitatem vindicat, illis qui iam de altiore sua sorte desperant spem restituens. Nuntium eius, nedum hominem minuat, lucem, vitam et libertatem ad eius profectum fundit; atque praeter illud nihil cordi hominis satisfacere valet: "Fecisti nos ad Te", Domine, "et inquietum est cor nostrum, donec requiescat in Te."[4]

Above all the Church knows that her message is in harmony with the most secret desires of the human heart when she champions the dignity of the human vocation, restoring hope to those who have already despaired of anything higher than their present lot. Far from diminishing man, her message brings to his development light, life, and freedom. Apart from this message, nothing will avail to fill up the heart of man: "You have made us for yourself", O Lord, "and our hearts are restless till they rest in you."[4]

22. *(De Christo novo Homine.)* Reapse nonnisi in mysterio Verbi incarnati mysterium hominis vere clarescit. Adam enim, primus homo, erat figura futuri,[1] scilicet Christi Domini. Christus, novissimus Adam, in ipsa revelatione mysterii Patris Eiusque amoris, hominem ipsi homini plene manifestat eique altissimam eius vocationem patefacit. Nil igitur mirum in Eo praedictas veritates suum invenire fontem atque attingere fastigium.

22. (*Christ, the new man.*) The truth is that only in the **4322** mystery of the incarnate Word does the mystery of man take on light. For Adam, the first man, was a figure of him who was to come,[1] namely, Christ the Lord. Christ, the final Adam, by the revelation of the mystery of the Father and his love, fully reveals man to man himself and makes his supreme calling clear. It is not surprising, then, that in him all the aforementioned truths find their root and attain their crown.

Qui est "imago Dei invisibilis" [*Col 1:15*],[2] Ipse est homo perfectus, qui Adae filiis similitudinem divinam, inde a primo peccato deformatam, restituit. Cum in Eo natura humana assumpta, non perempta sit,[3] eo ipso etiam in nobis ad sublimem dignitatem evecta est. Ipse enim, Filius Dei, incarnatione sua cum omni homine quodammodo Se univit. Humanis manibus opus fecit, humana mente cogitavit, humana voluntate egit,[4] humano corde dilexit. Natus de Maria *[1043]* Virgine, vere unus ex nostris factus est, in omnibus nobis similis excepto peccato.[5]

He who is "the image of the invisible God" [*Col 1:15*][2] is himself the perfect man. To the sons of Adam he restored the divine likeness that had been disfigured from the first sin onward. Since human nature as he assumed it was not annulled,[3] by that very fact it has been raised up to an eminent dignity in our respect, too. For by his Incarnation the Son of God has united himself in some fashion with every man. He worked with human hands; he thought with a human mind, acted by human choice,[4] and loved with a human heart. Born of the Virgin Mary, he has truly been made one of us, like us in all things except sin.[5]

Agnus innocens, sanguine suo libere effuso, vitam nobis meruit, in Ipsoque Deus nos Sibi et inter nos reconciliavit[6] et a servitute diaboli ac peccati eripuit, ita ut unusquisque nostrum cum Apostolo dicere possit: Filius Dei "dilexit me et tradidit semetipsum pro me" [*Gal 2:20*]. Pro nobis patiendo non solummodo exemplum praebuit ut sequamur vestigia Eius,[7] sed et viam instauravit, quam dum sequimur, vita et mors sanctificantur novumque sensum accipiunt.

As an innocent lamb he merited for us life by the free shedding of his own blood. In him God reconciled us[6] to himself and among ourselves; from bondage to the devil and sin he delivered us, so that each one of us can say with the apostle: The Son of God "loved me and gave himself up for me" [*Gal 2:20*]. By suffering for us, he not only provided us with an example for our imitation,[7] he blazed a trail, and if we follow it, life and death are made holy and take on a new meaning.

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***4321** [4] Augustine, *Confessiones* I, 1 (PL 32:661 / L. Verheijen: CpChL 27 [1981]: 1).

***4322** [1] Cf. Rom 5:14; cf. Tertullian, *De carnis resurrectione* 6: "For in every way the clay was shaped, thought was given to Christ, the future man" (Quodcumque enim limus exprimebatur, Christus cogitabatur homo futurus: PL 2:802 / CSEL $47:33_{12f.}$ / J.G.P. Borleffs: CpChL 2 [1954]: $928_{12f.}$).

[2] Cf. 2 Cor 4:4.

[3] Cf. Council of Constantinople II (553), can. 7: "... without either the Word being transformed into the nature of the flesh or the flesh being translated into the nature of the Word" (*428); cf. also Council of Constantinople III (681): "... for just as his most holy and immaculate flesh, animated by his soul, has not been destroyed by being divinized but remained in its own state and kind" (*556). —Cf. Council of Chalcedon (451): "[the same Lord Jesus Christ] ... must be acknowledged in two natures, without confusion or change, without division or separation" (*302).

[4] Cf. Council of Constantinople III: "... so also his human will has not been destroyed by being divinized" (*556).

[5] Cf. Heb 4:15.

[6] Cf. 2 Cor 5:18f.; Col 1:20–22.

[7] Cf. 1 Pet 2:21; Mt 16:24; Lk 14:27.

Christianus autem homo, conformis imagini Filii factus qui est Primogenitus in multis fratribus,[8] "primitias Spiritus" [*Rm 8:23*] accipit, quibus capax fit legem novam amoris adimplendi.[9] Per hunc Spiritum, qui est "pignus hereditatis" [*Eph 1:14*], totus homo interius restauratur, usque ad "redemptionem corporis" [*Rm 8:23*]: "Si Spiritus Eius, qui suscitavit Iesum a mortuis, habitat in vobis: qui suscitavit Iesum Christum a mortuis, vivificabit et mortalia corpora vestra, propter inhabitantem Spiritum eius in vobis" [*Rm 8:11*].[10]

Christianum certe urgent necessitas et officium contra malum per multas tribulationes certandi necnon mortem patiendi; sed mysterio paschali consociatus, Christi morti configuratus, ad resurrectionem spe roboratus occurret.[11]

Quod non tantum pro christifidelibus valet, sed et pro omnibus hominibus bonae voluntatis in quorum corde gratia invisibili modo operatur.[12] Cum enim pro omnibus mortuus sit Christus[13] cumque vocatio hominis ultima revera una sit, scilicet divina, tenere debemus Spiritum Sanctum cunctis possibilitatem offerre ut, modo Deo cognito, huic paschali mysterio consocientur. *[1044]*

Tale et tantum est hominis mysterium, quod per Revelationem christianam credentibus illucescit. Per Christum et in Christo, igitur, illuminatur aenigma doloris et mortis, quod extra Eius Evangelium nos obruit. Christus resurrexit, morte sua mortem destruens, vitamque nobis largitus est[14] ut, filii in Filio, clamemus in Spiritu: Abba, Pater![15]

## Caput II
## De hominum communitate

**4323** 23. *(Quid Concilium intendat.)* Inter praecipuos mundi hodierni aspectus, mutuarum inter homines necessitudinum multiplicatio adnumeratur, ad quam evolvendam hodierni technici progressus plurimum conferunt. Tamen fraternum hominum colloquium non in istis progressibus, sed profundius in personarum communitate perficitur, quae mutuam reverentiam erga plenam earum dignitatem spiritualem exigit. Ad hanc vero communionem inter personas promovendam, Revelatio christiana magnum subsidium affert, simulque ad altiorem vitae socialis legum intelligentiam nos

The Christian man, conformed to the likeness of that Son who is the firstborn of many brothers,[8] received "the first-fruits of the Spirit" [*Rom 8:23*] by which he becomes capable of discharging the new law of love.[9] Through this Spirit, who is "the pledge of our inheritance" [*Eph 1:14*], the whole man is renewed from within, even to the achievement of "the redemption of the body" [*Rom 8:23*]: "If the Spirit of him who raised Jesus from the dead dwells in you, then he who raised Jesus Christ from the dead will also bring to life your mortal bodies because of his Spirit who dwells in you" [*Rom 8:11*].[10]

Pressing upon the Christian, to be sure, are the need and the duty to battle against evil through manifold tribulations and even to suffer death. But, linked with the paschal mystery and patterned on the dying Christ, he will hasten forward to resurrection in the strength that comes from hope.[11]

All this holds true not only for Christians, but for all men of goodwill in whose hearts grace works in an unseen way.[12] For, since Christ died for all men,[13] and since the ultimate vocation of man is in fact one and divine, we ought to believe that the Holy Spirit in a manner known only to God offers to every man the possibility of being associated with this paschal mystery.

Such is the mystery of man, and it is a great one, as seen by believers in the light of Christian revelation. Through Christ and in Christ, the riddles of sorrow and death grow meaningful. Apart from his gospel, they overwhelm us. Christ has risen, destroying death by his death; he has lavished life upon us[14] so that, as sons in the Son, we can cry out in the Spirit: Abba, Father![15]

## Chapter II
## The Community of Mankind

23. (*What the council intends.*) One of the salient features of the modern world is the growing interdependence of men one on the other, a development promoted chiefly by modern technical advances. Nevertheless, brotherly dialogue among men reaches its perfection, not on the level of technical progress, but on the deeper level of interpersonal relationships. These demand a mutual respect for the full spiritual dignity of the person. Christian revelation contributes greatly to the promotion of this communion between persons and, at the same time, leads us to a deeper understanding of the

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*4322 [8] Cf. Rom 8:29; Col 1:18.
[9] Cf. Rom 8:1–11.
[10] Cf. 2 Cor 4:14.
[11] Cf. Phil 3:10; Rom 8:17.
[12] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 16 (AAS 57 [1965]: 20; *4140).
[13] Cf. Rom 8:32.
[14] Cf. the Byzantine Easter liturgy.
[15] Cf. Rom 8:15; Gal 4:6; Jn 1:12; 1 Jn 3:1.

perducit quas Creator in natura spirituali ac morali hominis inscripsit.

Quoniam autem recentiora Ecclesiae Magisterii documenta christianam de societate humana doctrinam fusius exposuerunt,[1] Concilium quasdam tantum principaliores veritates in memoriam revocat earumque fundamenta sub luce Revelationis exponit. Deinde in quaedam consectaria insistit quae nostris diebus maioris sunt momenti.

24. *(De indole communitaria vocationis humanae in consilio Dei.)* Deus, qui paternam curam omnium habet, voluit ut cuncti homines unam efficerent familiam fraternoque animo se invicem tractarent. Omnes *[1045]* enim creati ad imaginem Dei, qui fecit "ex uno omne genus hominum inhabitare super universam faciem terrae" [*Act 17:26*], ad unum eumdemque finem, id est ad Deum ipsum, vocantur.

Quapropter dilectio Dei et proximi primum et maximum mandatum est. A Sacra autem Scriptura docemur Dei amorem a proximi amore seiungi non posse: "... si quod est aliud mandatum, in hoc verbo instauratur: Diliges proximum tuum sicut teipsum ... Plenitudo ergo legis est dilectio" [*Rm 13:9s; cf. 1 Io 4:20*]. Quod vero hominibus magis in dies ab invicem dependentibus atque mundo magis in dies unificato maximi comprobatur esse momenti.

Immo Dominus Iesus, quando Patrem orat ut "omnes unum sint ..., sicut et nos unum sumus" [*Io 17:21s*], prospectus praebens humanae rationi impervios, aliquam similitudinem innuit inter unionem personarum divinarum et unionem filiorum Dei in veritate et caritate. Haec similitudo manifestat hominem, qui in terris sola creatura est quam Deus propter seipsam voluerit, plene seipsum invenire non posse nisi per sincerum sui ipsius donum.[1]

25. *(De interdependentia humanae personae et humanae societatis.)* Ex sociali hominis indole apparet humanae personae profectum et ipsius societatis incrementum ab invicem pendere. Etenim principium, subiectum et finis omnium institutorum socialium est et esse debet humana persona, quippe quae, suapte natura, vita sociali omnino indigeat.[1] Cum igitur vita socialis non sit homini quid adventicium, ideo commercio cum aliis, mutuis officiis, colloquio cum fratribus, quoad omnes suas dotes grandescit homo, et suae vocationi respondere potest.

laws of social life that the Creator has written into man's moral and spiritual nature.

Since rather recent documents of the Church's teaching authority have dealt at considerable length with Christian doctrine about human society,[1] this council is merely going to call to mind some of the more basic truths, treating their foundations under the light of revelation. Then it will dwell more at length on certain of their implications having special significance for our day.

24. (*The communitarian nature of man's vocation in the design of God.*) God, who has fatherly concern for everyone, has willed that all men should constitute one family and treat one another in a spirit of brotherhood. For having been created in the image of God, who "from one man has created the whole human race and made them live all over the face of the earth" [*Acts 17:26*], all men are called to one and the same goal, namely, God himself. **4324**

For this reason, love for God and neighbor is the first and greatest commandment. Sacred Scripture, however, teaches us that the love of God cannot be separated from love of neighbor: "If there is any other commandment, it is summed up in this saying: You shall love your neighbor as yourself.... Love therefore is the fulfillment of the law" [*Rom 13:9–10; cf. 1 Jn 4:20*]. To men growing daily more dependent on one another, and to a world becoming more unified every day, this truth proves to be of paramount importance.

Indeed, the Lord Jesus, when he prayed to the Father, "that all may be one ... as we are one" [*Jn 17:21–22*], opened up vistas closed to human reason, for he implied a certain likeness between the union of the Divine Persons and the union of God's sons in truth and charity. This likeness reveals that man, who is the only creature on earth that God willed for its own sake, cannot fully find himself except through a sincere gift of himself.[1]

25. (*The interdependence of the human person and human society.*) Man's social nature makes it evident that the progress of the human person and the advance of society itself hinge on one another. For the beginning, the subject, and the goal of all social institutions is and must be the human person, which for his part and by his very nature stands completely in need of social life.[1] Since this social life is not something added on to man, through his dealings with others, through reciprocal services, and through fraternal dialogue, he develops all his gifts and is able to rise to his destiny. **4325**

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***4323** [1] Cf. John XXIII, encyclical *Mater et Magistra*, May 15, 1961 (AAS 53 [1961]: 401–64; *3935–3953); encyclical *Pacem in terris*, April 11, 1963 (AAS 55 [1963]: 257–304; *3955–3997); Paul VI, encyclical *Ecclesiam suam*, August 6, 1964 (AAS 56 [1964]: 609–59).

***4324** [1] Cf. Lk 17:33.

***4325** [1] Cf. Thomas Aquinas, *Sententiae I libri Ethicorum*, lectio 1 (Editio Leonina 47:3–6).

Ex socialibus vinculis, quae homini excolendo necessaria sunt, alia, uti familia et communitas politica, intimae eius naturae immediatius congruunt; alia potius ex eius libera voluntate procedunt. Nostra hac aetate, variis de causis, mutuae necessitudines et interdependentiae in dies multiplicantur; unde diversa oriuntur consociationes et instituta sive publici sive privati iuris. Hoc autem factum, quod socializatio nuncupatur, licet periculis sane non careat, multa tamen secum [*1046*] emolumenta affert ad confirmandas et augendas humanae personae qualitates eiusque iura tuenda.[2]

Sed si personae humanae ad suam vocationem adimplendam, etiam religiosam, ex hac vita sociali multum accipiunt, negari tamen nequit homines ex adiunctis socialibus in quibus vivunt et, inde ab infantia, immerguntur, saepe a bono faciendo averti et ad malum impelli. Certum est perturbationes, tam frequenter in ordine sociali occurrentes, ex ipsa formarum oeconomicarum, politicarum et socialium tensione pro parte provenire. Sed penitius ex hominum superbia et egoismo oriuntur, quae etiam ambitum socialem pervertunt. Ubi autem ordo rerum sequelis peccati afficitur, homo, proclivis ad malum natus, nova deinde ad peccatum incitamenta invenit, quae, sine strenuis gratia adiuvante conatibus, superari nequeunt.

**4326** 26. *(De bono communi promovendo.)* Ex interdependentia in dies strictiore et paulatim ad mundum universum diffusa sequitur bonum commune—seu summam eorum vitae socialis condicionum quae tum coetibus, tum singulis membris permittunt ut propriam perfectionem plenius atque expeditius consequantur—hodie magis magisque universale evadere, et exinde iura officiaque implicare, quae totum humanum genus respiciunt. Quilibet coetus necessitatum et legitimarum appetitionum aliorum coetuum, immo boni communis totius familiae humanae, rationem habere debet.[1]

Simul vero conscientia crescit eximiae dignitatis quae personae humanae competit, cum ipsa rebus omnibus praestet, et eius iura officiaque universalia sint atque inviolabilia. Oportet ergo ut ea omnia homini pervia reddantur, quibus ad vitam vere humanam gerendam indiget, ut sunt victus, vestitus, habitatio, ius ad statum vitae libere eligendum et ad familiam condendam, ad educationem, ad laborem, ad bonam famam, ad reverentiam, ad congruam informationem, ad agendum iuxta rectam suae conscientiae normam, ad vitae privatae

Among those social ties that man needs for his development, some, like the family and political community, relate with greater immediacy to his innermost nature; others originate rather from his free decision. In our era, for various reasons, reciprocal ties and mutual dependencies increase day by day and give rise to a variety of associations and organizations, both public and private. This development, which is called socialization, while certainly not without its dangers, brings with it many advantages with respect to consolidating and increasing the qualities of the human person and safeguarding his rights.[2]

But if by this social life the human person is greatly aided in responding to his destiny, even in its religious dimensions, it cannot be denied that men are often diverted from doing good and spurred toward and by the social circumstances in which they live and are immersed from their birth. To be sure, the disturbances that so frequently occur in the social order result in part from the natural tensions of economic, political, and social forms. But at a deeper level they flow from man's pride and selfishness, which contaminate even the social sphere. When the structure of affairs is flawed by the consequences of sin, man, already born with a bent toward evil, finds there new inducements to sin, which cannot be overcome without strenuous efforts and the assistance of grace.

26. (*The promotion of the common good.*) Every day human interdependence grows more tightly drawn and spreads by degrees over the whole world. As a result, the common good, that is, the sum of those conditions of social life that allow social groups and their individual members relatively thorough and ready access to their own fulfillment, today takes on an increasingly universal complexion and consequently involves rights and duties with respect to the whole human race. Every social group must take account of the needs and legitimate aspirations of other groups and even of the general welfare of the entire human family.[1]

At the same time, however, there is a growing awareness of the exalted dignity proper to the human person, since he stands above all things, and his rights and duties are universal and inviolable. Therefore, there must be made available to all men everything necessary for leading a life truly human, such as food, clothing, and shelter; the right to choose a state of life freely and to found a family, the right to education, to employment, to a good reputation, to respect, to appropriate information, to activity in accord with the upright norm of one's own

*4325 [2] Cf. John XXIII, encyclical *Mater et Magistra* (AAS 53 [1961]: 418); Pius XI, encyclical *Quadragesimo anno*, May 15, 1931 (AAS 23 [1931]: 222–24).

*4326 [1] Cf. John XXIII, encyclical *Mater et Magistra* (AAS 53 [1961]: 417).

protectionem atque ad iustam libertatem etiam in re religiosa.

Ordo socialis igitur eiusque progressus in bonum personarum *[1047]* indesinenter cedere debent, siquidem rerum ordinatio ordini personarum subiicienda est et non e converso, ipso Domino id innuente cum dixerit sabbatum propter hominem factum esse et non hominem propter sabbatum.[2]

Ordo ille in dies evolvendus, in veritate fundandus, in iustitia aedificandus, amore vivificandus est; in libertate autem aequilibrium in dies humanius invenire debet.[3] Ad haec autem implenda mentis renovatio atque amplae societatis immutationes inducendae sunt.

Spiritus Dei, qui mirabili providentia temporum cursum dirigit et faciem terrae renovat, huic evolutioni adest. Evangelicum autem fermentum in corde hominis irrefrenabilem dignitatis exigentiam excitavit atque excitat.

27. *(De reverentia erga personam humanam.)* Ad practica urgentioraque consectaria descendens, Concilium reverentiam inculcat erga hominem, ita ut singuli proximum, nullo excepto, tamquam *alterum seipsum* considerare debeant, de eius vita et de mediis ad illam digne degendam necessariis rationem imprimis habentes,[1] ne divitem ilium imitentur, qui pauperis Lazari nullam curam egit.[2]

Nostris praesertim diebus urget obligatio nosmetipsos cuiuslibet omnino hominis proximos efficiendi et illi occurrenti actuose inserviendi, sive sit senex ab omnibus derelictus, sive alienigena operarius iniuste despectus, sive exsul, sive infans ex illegitima unione natus, immerito patiens propter peccatum a se non commissum, vel esuriens qui conscientiam nostram interpellat Domini vocem revocans: "Quamdiu fecistis uni ex his fratribus meis minimis, mihi fecistis" [*Mt 25:40*].

Quaecumque insuper ipsi vitae adversantur, ut cuiusvis generis homicidia, genocidia, abortus, euthanasia et ipsum voluntarium suicidium; quaecumque humanae personae integritatem violant, ut mutilationes, tormenta corpori mentive inflicta, conatus ipsos animos coërcendi; quaecumque humanam dignitatem offendunt, ut infrahumanae vivendi condiciones, arbitrariae incarcerationes, deportationes, servitus, prostitutio, mercatus mulierum et iuvenum; condiciones quoque laboris *[1048]* ignominiosae, quibus operarii ut mera quaestus instrumenta, non ut liberae et responsabiles personae tractantur: haec omnia et alia huiusmodi

conscience, to protection of privacy and rightful freedom, even in matters religious.

Hence, the social order and its development must invariably work to the benefit of the human person, since the order of things must be subordinate to the order of persons, and not contrariwise, as the Lord indicated when he said that the Sabbath was made for man, and not man for the Sabbath.[2]

This social order requires constant improvement. It must be founded on truth, built on justice, and animated by love; in freedom it should grow every day toward a more humane balance.[3] An improvement in attitudes and abundant changes in society will have to take place if these objectives are to be gained.

God's Spirit, who with a marvelous providence directs the unfolding of time and renews the face of the earth, is not absent from this development. The ferment of the gospel, too, has aroused and continues to arouse in man's heart the irresistible requirements of his dignity.

27. (*Reverence toward the human person.*) Coming **4327** down to practical and particularly urgent consequences, this council lays stress on reverence for man; everyone must consider his every neighbor without exception as *another self*, taking into account first of all his life and the means necessary to living it with dignity,[1] so as not to imitate the rich man who had no concern for the poor man Lazarus.[2]

In our times a special obligation binds us to make ourselves the neighbor of every person without exception and of actively helping him when he comes across our path, whether he be an old person abandoned by all, a foreign laborer unjustly looked down upon, a refugee, a child born of an unlawful union and wrongly suffering for a sin he did not commit, or a hungry person who disturbs our conscience by recalling the voice of the Lord, "As long as you did it for one of these the least of my brethren, you did it for me" [*Mt 25:40*].

Furthermore, whatever is opposed to life itself, such as any type of murder, genocide, abortion, euthanasia, or willful self-destruction, whatever violates the integrity of the human person, such as mutilation, torments inflicted on body or mind, attempts to coerce the will itself; whatever insults human dignity, such as subhuman living conditions, arbitrary imprisonment, deportation, slavery, prostitution, the selling of women and children; as well as disgraceful working conditions, where men are treated as mere tools for profit, rather than as free and responsible persons; all these things and others of their like are infamies indeed. They poison human society,

***4326** [2] Cf. Mk 2:27.
[3] Cf. John XXIII, encyclical *Pacem in terris* (AAS 55 [1963]: 266; *3973).
***4327** [1] Cf. Jas 2:15f.
[2] Cf. Lk 16:19–31.

probra quidem sunt, ac dum civilizationem humanam inficiunt, magis eos inquinant qui sic se gerunt, quam eos qui iniuriam patiuntur et Creatoris honori maxime contradicunt.

**4328** 28. *(De reverentia et amore erga adversarios.)* Ad illos etiam qui in rebus socialibus, politicis vel etiam religiosis aliter ac nos sentiunt aut faciunt, reverentia et caritas extendi debent; quo magis quidem humanitate et caritate modos sentiendi eorum intimius comprehendemus, eo facilius cum ipsis colloquium inire poterimus.

Haec sane caritas et benignitas nequaquam indifferentes erga veritatem et bonum nos reddere debent. Immo caritas ipsa discipulos Christi urget ad veritatem salutarem omnibus hominibus annuntiandam. Sed distinguere oportet inter errorem, semper reiciendum, et errantem, qui dignitatem personae iugiter servat, etiam ubi falsis minusve accuratis notionibus religiosis inquinatur.[1] Deus solus iudex est et scrutator cordium: unde nos vetat de interiore cuiusvis culpa iudicare.[2]

Doctrina Christi ut etiam iniuriis ignoscamus postulat praeceptumque amoris ad inimicos omnes extendit, quod est Novae Legis mandatum: "Audistis quia dictum est: Diliges proximum tuum, et odio habebis inimicum tuum. Ego autem dico vobis: Diligite inimicos vestros, benefacite his qui oderunt vos: et orate pro persequentibus et calumniantibus vos" [*Mt 5:43s*].[3]

**4329** 29. *(De essentiali inter omnes homines aequalitate et de iustitia sociali.)* Cum omnes homines, anima rationali pollentes et ad imaginem Dei creati, eamdem naturam eamdemque originem habeant, cumque, a Christo redempti, eadem vocatione et destinatione divina fruantur, fundamentalis aequalitas inter omnes magis magisque agnoscenda est.

Sane varia capacitate physica viriumque intellectualium et moralium diversitate non omnes homines aequiparantur. Omnis tamen discriminandi modus in iuribus personae fundamentalibus, sive socialis sive *[1049]* culturalis, ob sexum, stirpem, colorem, socialem condicionem, linguam aut religionem, superandus et removendus est, utpote Dei proposito contrarius. Vere enim dolendum est iura illa fundamentalia personae adhuc non ubique sarta tecta servari. Ut si mulieri denegetur facultas libere sponsum eligendi et vitae statum amplectendi, vel ad parem educationem et culturam quae viro agnoscitur accedendi.

but they do more harm to those who practice them than to those who suffer from the injury. Moreover, they are the supreme dishonor to the Creator.

28. (*Reverence and love toward enemies.*) Respect and love ought to be extended also to those who think or act differently than we do in social, political, and even religious matters. In fact, the more deeply we come to understand their ways of thinking through such courtesy and love, the more easily will we be able to enter into dialogue with them.

This love and goodwill, to be sure, must in no way render us indifferent to truth and goodness. Indeed, love itself impels the disciples of Christ to speak the saving truth to all men. But it is necessary to distinguish between error, which always merits repudiation, and the person in error, who never loses the dignity of being a person even when he is flawed by false or inadequate religious notions.[1] God alone is the judge and searcher of hearts; for that reason he forbids us to make judgments about the internal guilt of anyone.[2]

The teaching of Christ even requires that we forgive injuries[3] and extends the law of love to include every enemy, according to the command of the New Law: "You have heard that it was said: You shall love your neighbor and hate your enemy. But I say to you: love your enemies, do good to those who hate you, and pray for those who persecute and calumniate you" [*Mt 5:43–44*].

29. (*The essential equality of all men and of social justice.*) Since all men possess a rational soul and are created in God's likeness, since they have the same nature and origin, have been redeemed by Christ, and enjoy the same divine calling and destiny, the basic equality of all must receive increasingly greater recognition.

True, all men are not alike from the point of view of varying physical power and the diversity of intellectual and moral resources. Nevertheless, with respect to the fundamental rights of the person, every type of discrimination, whether social or cultural, whether based on sex, race, color, social condition, language, or religion, is to be overcome and eradicated as contrary to God's intent. For in truth it must still be regretted that fundamental personal rights are still not being universally honored. Such is the case of a woman who is denied the right to choose a husband freely, to embrace a state of life, or to acquire an education or cultural benefits equal to those recognized for men.

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*4328 [1] Cf. John XXIII, encyclical *Pacem in terris* (AAS 55 [1963]: 299f.; *3996).
[2] Cf. Lk 6:37f.; Mt 7:1f.; Rom 2:1–11; 14:10–12.
[3] Cf. Mt 5:45–47.

Insuper, quamquam inter homines iustae diversitates adsunt, aequalis personarum dignitas postulat ut ad humaniorem et aequam vitae condicionem deveniatur. Etenim nimiae inter membra vel populos unius familiae humanae inaequalitates oeconomicae et sociales scandalum movent, atque iustitiae sociali, aequitati personae humanae dignitati, necnon paci sociali et internationali adversantur.

Humanae autem institutiones, sive privatae sive publicae, dignitati ac fini hominis subservire nitantur, simul adversus quamlibet servitutem tum socialem tum politicam strenue decertantes, et iura hominum fundamentalia sub omni regimine politico servantes. Immo, huiusmodi institutiones spiritualibus rebus, omnium altissimis, paulatim congruant oportet, etiamsi interdum sat longo tempore opus sit ut ad optatum finem perveniant.

Therefore, although rightful differences exist between men, the equal dignity of persons demands that a more humane and just condition of life be brought about. For excessive economic and social differences between the members of the one human family or population groups cause scandal and militate against social justice, equity, the dignity of the human person, as well as social and international peace.

Human institutions, both private and public, must labor to minister to the dignity and purpose of man. At the same time, let them put up a stubborn fight against any kind of slavery, whether social or political, and safeguard the basic rights of man under every political system. Indeed, human institutions themselves must be accommodated by degrees to the highest of all realities, spiritual ones, even if sometimes a rather long time will be required before they arrive at the desired goal.

30. *(Quod ultra individualisticam ethicam progrediendum sit.)* Profunda et velox rerum immutatio urgentius postulat ut nemo sit qui, ad rerum cursum non attendens vel inertia torpens, ethicae mere individualisticae indulgeat. Iustitiae ac caritatis officium magis ac magis adimpletur per hoc quod unusquisque, ad bonum commune iuxta proprias capacitates et aliorum necessitates conferens, etiam institutiones sive publicas sive privatas promovet et adiuvat quae hominum vitae condicionibus in melius mutandis inserviunt.

Sunt autem qui, largas generosioresque opiniones profitentes, ita tamen semper reapse vivunt ac si nullam societatis necessitatum curam habeant. Immo, plures, in variis regionibus, leges et praescriptiones sociales minimi faciunt. Non pauci, variis fraudibus ac dolis, iusta vectigalia vel alia quae societati debentur effugere non verentur. Alii normas quasdam vitae socialis, e. gr., ad valetudinem tuendam, aut ad vehiculorum ductum moderandum statutas, parvi aestimant, non animadvertentes se tali incuria vitae suae et aliorum periculum inferre. *[1050]*

Sanctum sit omnibus necessitudines sociales inter praecipua hominis hodierni officia recensere easque observare. Quo magis enim mundus unitur, eo apertius hominum munera particulares coetus superant et ad universum mundum paulatim extenduntur. Quod fieri nequit nisi et singuli homines et ipsorum coetus virtutes morales et sociales in seipsis colant et in societate diffundant, ita ut vere novi homines et artifices novae humanitatis exsistant cum necessario auxilio divinae gratiae.

30. *(The need to transcend an individualistic ethic.)* **4330** Profound and rapid changes make it more necessary that no one ignoring the trend of events or drugged by laziness content himself with a merely individualistic morality. It grows increasingly true that the obligations of justice and love are fulfilled only if each person, contributing to the common good, according to his own abilities and the needs of others, also promotes and assists the public and private institutions dedicated to bettering the conditions of human life.

Yet there are those who, while possessing grand and rather noble sentiments, nevertheless in reality live always as if they cared nothing for the needs of society. Many in various places even make light of social laws and precepts and do not hesitate to resort to various frauds and deceptions in avoiding just taxes or other debts due to society. Others think little of certain norms of social life, for example, those designed for the protection of health or laws establishing speed limits; they do not even advert to the fact that by such indifference they imperil their own life and that of others.

Let everyone consider it his sacred obligation to esteem and observe social necessities as belonging to the primary duties of modern man. For the more unified the world becomes, the more plainly do the offices of men extend beyond particular groups and spread by degrees to the whole world. But this development cannot occur unless individual men and their associations cultivate in themselves the moral and social virtues and promote them in society; thus, with the needed help of divine grace men who are truly new and artisans of a new humanity can be forthcoming.

31. *(De responsabilitate et participatione.)* Ut singuli homines suum conscientiae officium accuratius impleant tum erga seipsos, tum erga varios coetus quorum membra

31. *(Responsibility and participation.)* In order for **4331** individual men to discharge with greater exactness the obligations of their conscience toward themselves and

sunt, diligenter ad ampliorem animi culturam educandi sunt, ingentibus adhibitis subsidiis quae hodie generi humano praesto sunt. Praeprimis educatio iuvenum cuiuslibet socialis originis ita instituenda est, ut viri mulieresque suscitentur qui non tantum exculti ingenii sed et magni animi sint, utpote qui a nostro tempore vehementer postulentur.

Sed ad hunc responsabilitatis sensum homo vix pervenit, nisi vitae condiciones ei permittant ut suae dignitatis conscius fiat, et vocationi suae, seipsum pro Deo et pro aliis impendendo, respondeat. Humana vero libertas saepe debilior fit, ubi homo in extremam incidit egestatem, sicut vilescit, ubi ipse, nimiis vitae facilitatibus indulgens, in aurea veluti solitudine seipsum includit. E contra roboratur, cum homo inevitabiles vitae socialis necessitates accipit [*AAS:* accepit], multiformes exigentias humanae coniunctionis assumit atque humanae communitatis servitio se obstringit.

Ideo omnium extimulanda est voluntas inceptorum communium suas partes assumendi. Laudanda est autem ratio agendi nationum, in quibus pars quam maxima civium in vera libertate rerum publicarum particeps fit. Ratio tamen habenda est condicionis realis uniuscuiusque gentis et necessarii vigoris publicae auctoritatis. Ut vero omnes cives proni sint ad participandam vitam variorum coetuum, quibus corpus sociale constat, necesse est ut his in coetibus bona inveniant, quae ipsos attrahant eosque ad aliorum servitium disponant. Iure arbitrari possumus futuram humanitatis sortem in illorum manibus reponi, qui posteris generationibus vivendi et sperandi rationes tradere valent. *[1051]*

**4332** 32. *(Verbum Incarnatum et solidarietas humana.)* Sicut Deus homines non ad singulatim vivendum, sed ad socialem unionem efformandam creavit, ita Ipsi etiam "placuit ... homines non singulatim, quavis mutua connexione seclusa, sanctificare et salvare, sed eos in populum constituere, qui in veritate Ipsum agnosceret Ipsique sancte serviret."[1] Inde ab initio historiae salutis Ipse homines elegit non ut individuos tantum sed ut membra cuiusdam communitatis. Illos enim electos Deus, suum aperiens consilium, vocavit "populum suum" [*Ex 3:7–12*], quocum insuper in Sinai foedus pepigit.[2]

Quae indoles communitaria opere Iesu Christi perficitur et consummatur. Ipsum enim Verbum incarnatum humanae consortionis particeps esse voluit. Canae nuptiis interfuit, in domum Zachaei descendit, cum publicanis et peccatoribus manducavit. Patris amorem

the various groups to which they belong, they must be carefully educated to a higher degree of culture through the use of the immense resources available today to the human race. Above all the education of youth from every social background has to be undertaken, so that there can be produced not only men and women of refined talents, but those great-souled persons who are so desperately required by our times.

Now a man can scarcely arrive at the needed sense of responsibility unless his living conditions allow him to become conscious of his dignity and to rise to his destiny by spending himself for God and for others. But human freedom is often crippled when a man encounters extreme poverty, just as it withers when he indulges in too many of life's comforts and imprisons himself in a kind of splendid isolation. Freedom acquires new strength, by contrast, when a man consents to the unavoidable requirements of social life, takes on the manifold demands of human partnership, and commits himself to the service of the human community.

Hence, the will to play one's role in common endeavors should be everywhere encouraged. Praise is due to those national procedures that allow the largest possible number of citizens to participate in public affairs with genuine freedom. Account must be taken, to be sure, of the actual conditions of each people and the decisiveness required by public authority. If every citizen is to feel inclined to take part in the activities of the various groups that make up the social body, these must offer advantages that will attract members and dispose them to serve others. We can justly consider that the future of humanity lies in the hands of those who are strong enough to provide coming generations with reasons for living and hoping.

32. (*The incarnate Word and human solidarity.*) As God did not create man for life in isolation, but for the formation of social unity, so also "it has pleased God to make men holy and save them not merely as individuals, without bond or link between them, but by making them into a single people, a people that acknowledges him in truth and serves him in holiness."[1] So from the beginning of salvation history he has chosen men not just as individuals but as members of a certain community. Revealing his mind to them, God called these chosen ones "his people" [*Ex 3:7–12*] and even made a covenant with them on Sinai.[2]

This communitarian character is developed and consummated in the work of Jesus Christ. For the very Word made flesh willed to share in the human fellowship. He was present at the wedding of Cana, visited the house of Zacchaeus, ate with publicans and sinners. He

*4332 [1] Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 9 (AAS 57 [1965]: 12f.; *4122).
[2] Cf. Ex 24:1–8.

hominumque eximiam vocationem, communissimas res sociales commemorando et locutiones figurasque vitae plane cotidianae adhibendo, revelavit. Necessitudines humanas, imprimis familiares, ex quibus rationes sociales oriuntur, sanctificavit, legibus suae patriae voluntarie subditus. Vitam opificis sui temporis et regionis propriam ducere voluit.

In sua praedicatione clare mandavit filiis Dei ut tamquam fratres ad invicem se gererent. In sua oratione rogavit ut omnes discipuli sui *unum* essent. Immo Ipse usque ad mortem sese pro omnibus obtulit, omnium Redemptor. "Maiorem hac dilectionem nemo habet, ut animam suam ponat quis pro amicis suis" [*Io 15:13*]. Apostolos autem iussit praedicare omnibus gentibus nuntium evangelicum ut genus humanum familia Dei fieret, in qua plenitudo legis esset dilectio.

Primogenitus in multis fratribus, inter omnes qui Eum fide ac caritate recipiunt, post mortem et resurrectionem suam, dono sui Spiritus novam fraternam communionem instituit, in Corpore scilicet suo, quod est Ecclesia, in quo omnes, inter se invicem membra, secundum dona diversa concessa, mutua sibi praestarent servitia.

Quae solidarietas semper augenda erit, usque ad illam diem qua consummabitur, et qua homines, gratia salvati, tamquam familia a Deo et Christo Fratre dilecta, perfectam gloriam Deo praestabunt. *[1052]*

revealed the love of the Father and the sublime vocation of man in terms of the most common of social realities and by making use of the speech and the imagery of plain everyday life. Willingly obeying the laws of his country, he sanctified those human ties, especially family ones, that are the source of social structures. He chose to lead the life proper to an artisan of his time and place.

In his preaching he clearly taught the sons of God to treat one another as brothers. In his prayers he pleaded that all his disciples might be "one". Indeed, as the Redeemer of all, he offered himself for all even to the point of death. "Greater love than this no one has, that one lay down his life for his friends" [*Jn 15:13*]. He commanded his apostles to preach to all peoples the gospel's message that the human race was to become the family of God, in which the fullness of the law would be love.

As the firstborn of many brethren and by the giving of his Spirit, he founded after his death and Resurrection a new brotherly community composed of all those who receive him in faith and in love. This he did through his Body, which is the Church. There everyone, as members one of the other, would render mutual service according to the different gifts bestowed on each.

This solidarity must be constantly increased until that day on which it will be brought to perfection. Then, saved by grace, men will offer flawless glory to God as a family beloved of God and of Christ their Brother.

## Caput III
## De humana navitate in universo mundo

33. *(Ponitur problema.)* Suo labore atque ingenio homo suam vitam amplius evolvere semper conatus est; hodie autem, praesertim ope scientiae et artis technicae, suum dominium in universam fere naturam dilatavit ac iugiter dilatat, et adiuvantibus imprimis auctis inter nationes multimodi commercii mediis, familia humana paulatim tamquam unam in universo mundo communitatem sese agnoscit atque constituit. Quo fit, ut multa bona, quae olim homo a supernis viribus praesertim exspectabat, hodie iam propria industria sibi procuret.

Coram immenso hoc conamine, quod totum humanum genus iam pervadit, multae exsurgunt inter homines interrogationes. Quinam est illius operositatis sensus et valor? Quomodo omnibus his rebus utendum est? Ad quem finem assequendum nisus sive singulorum sive societatum tendunt? Ecclesia, quae depositum verbi Dei custodit, ex quo principia in ordine religioso et morali hauriuntur, quin semper de singulis quaestionibus responsum in promptu habeat, lumen revelationis cum omnium peritia coniungere cupit, ut iter illuminetur, quod humanitas nuper ingressa est.

## Chapter III
## Man's Activity throughout the World

33. (*The problem.*) Through his labors and his native endowments, man has ceaselessly striven to better his life. Today, however, especially with the help of science and technology, he has extended his mastery over nearly the whole of nature and continues to do so. Thanks to increased opportunities for many kinds of social contact among nations, a human family is gradually recognizing that it comprises a single world community and is making itself so. Hence many benefits once looked for, especially from heavenly powers, man has now enterprisingly procured for himself. **4333**

In the face of this immense undertaking, in which the whole human race is already engaged, many questions arise among men. What is the meaning and value of this feverish activity? How should all these things be used? To the achievement of what goal are the strivings of individuals and societies heading? The Church guards the heritage of God's Word and draws from it moral and religious principles without always having at hand the solution to particular problems. As such she desires to add the light of revealed truth to mankind's store of experience, so that the path that humanity has taken in recent times will not be a dark one.

**4334** 34. *(De valore humanae navitatis.)* Hoc credentibus ratum est, navitatem humanam individualem et collectivam, seu ingens illud conamen, quo homines decursu saeculorum suae vitae condiciones in melius mutare satagunt, in seipso consideratum, Dei proposito respondere. Homo enim, ad imaginem Dei creatus, mandatum accepit ut, terram cum omnibus quae in ea continentur sibi subiciens, mundum in iustitia et sanctitate regeret[1] utque, Deum omnium Creatorem agnoscens, seipsum ac rerum universitatem ad Ipsum referret, ita ut rebus omnibus homini subiectis, admirabile sit nomen Dei in universa terra.[2]

Quod etiam opera penitus quotidiana respicit. Viri namque et mulieres qui, dum vitae sustentationem sibi et familiae comparant, navitates *[1053]* suas ita exercent ut societati opportune ministrent, iure existimare possunt se suo labore opus Creatoris evolvere, commodis fratrum suorum consulere, et ad consilium divinum in historia adimplendum personali industria conferre.[3]

Christiani itaque, nedum arbitrentur opera, quae homines suo ingenio et virtute pepererunt, Dei potentiae opponi, creaturamque rationalem quasi aemulam Creatoris exsistere, potius persuasum habent humani generis victorias signum esse magnitudinis Dei et fructus ineffabilis Ipsius consilii. Quo magis vero hominum potentia crescit, eo latius ipsorum responsabilitas, sive singulorum sive communitatum extenditur. Unde apparet christiano nuntio homines ab exstruendo mundo non averti, nec ad bonum sui similium negligendum impelli, sed potius officio haec operandi arctius obstringi.[4]

**4335** 35. *(De humana navitate ordinanda.)* Humana vero navitas, sicut ex homine procedit, ita ad hominem ordinatur. Homo enim, cum operatur, non tantum res et societatem immutat, sed et seipsum perficit. Multa discit, facultates suas excolit, extra se et supra se procedit. Huiusmodi incrementum, si recte intelligatur, maioris pretii est quam externae quae colligi possunt divitiae. Magis valet homo propter id quod est quam propter id quod habet.[1]

Pariter, omnia quae homines, ad maiorem iustitiam, ampliorem fraternitatem, humanioremque ordinationem in socialibus necessitudinibus obtinendam agunt, plus

34. *(The value of human activity.)* Throughout the course of the centuries, men have labored to better the circumstances of their lives through a monumental amount of individual and collective effort. To believers, this point is settled: considered in itself, this human activity accords with God's will. For man, created in God's image, received a mandate to subject to himself the earth and all it contains and to govern the world with justice and holiness:[1] a mandate to relate himself and the totality of things to him who was to be acknowledged as the Lord and Creator of all. Thus, by the subjection of all things to man, the name of God would be wonderful in all the earth.[2]

This mandate concerns the whole of everyday activity as well. For while providing the substance of life for themselves and their families, men and women are performing their activities in a way that appropriately benefits society. They can justly consider that by their labor they are unfolding the Creator's work, consulting the advantages of their brother men, and are contributing by their personal industry to the realization in history of the divine plan.[3]

Thus, far from thinking that works produced by man's own talent and energy are in opposition to God's power and that the rational creature exists as a kind of rival to the Creator, Christians are convinced that the triumphs of the human race are a sign of God's grace and the flowering of his own mysterious design. For the greater man's power becomes, the farther his individual and community responsibility extends. Hence it is clear that men are not deterred by the Christian message from building up the world or impelled to neglect the welfare of their fellows, but that they are rather more stringently bound to do these very things.[4]

35. *(The regulation of human activity.)* Human activity, to be sure, takes its significance from its relationship to man. Just as it proceeds from man, so it is ordered toward man. For when a man works, he not only alters things and society, he develops himself as well. He learns much, he cultivates his resources, he goes outside of himself and beyond himself. Rightly understood, this kind of growth is of greater value than any external riches that can be garnered. A man is more precious for what he is than for what he has.[1]

Similarly, all that men do to obtain greater justice, wider brotherhood, and a more humane disposition of social relationships has greater worth than technical

*4334 [1] Cf. Gen 1:26f.; 9:2f.; Wis 9:2–3.
[2] Cf. Ps 8:7, 10.
[3] Cf. John XXIII, encyclical *Pacem in terris* (AAS 55 [1963]: 297).
[4] Cf. Message of the Council Fathers to the World at the beginning of Vatican Council II, October 20, 1962 (AAS 54 [1962]: 822f.).
*4335 [1] Cf. Paul VI, address to the Diplomatic Corps, January 7, 1965 (AAS 57 [1965]: 232).

quam progressus technici valent. Hi enim progressus quasi materiam humanae promotioni praebere possunt, illam autem per se solos ad actum nequaquam deducunt.

Unde haec est humanae navitatis norma, quod iuxta consilium et voluntatem divinam cum genuino humani generis bono congruat, et homini individuo vel in societate posito integrae suae vocationis cultum et impletionem permittat.

36. *(De iusta rerum terrenarum autonomia.)* Multi tamen coaevi nostri timere videntur, ne ex arctiore humanae navitatis et religionis *[1054]* coniunctione autonomia hominum vel societatum vel scientiarum impediatur.

Si per terrenarum rerum autonomiam intelligimus res creatas et ipsas societates propriis legibus valoribusque gaudere, ab homine gradatim dignoscendis, adhibendis et ordinandis, eamdem exigere omnino fas est: quod non solum postulatur ab hominibus nostrae aetatis, sed etiam cum Creatoris voluntate congruit. Ex ipsa enim creationis condicione res universae propria firmitate, veritate, bonitate propriisque legibus ac ordine instruuntur, quae homo revereri debet, propriis singularum scientiarum artiumve methodis agnitis. Ideo inquisitio methodica in omnibus disciplinis, si modo vere scientifico et iuxta normas morales procedit, numquam fidei revera adversabitur, quia res profanae et res fidei ab eodem Deo originem ducunt.[1] Immo, qui humili et constanti animo abscondita rerum perscrutari conatur, etsi inscius quasi manu Dei ducitur qui, res omnes sustinens, facit ut sint id quod sunt.

Hinc deplorare liceat quosdam animi habitus, qui aliquando inter christianos ipsos, ob non satis perspectam legitimam scientiae autonomiam, non defuerunt et, contentionibus controversiisque exinde suscitatis, plurium animos eo perduxerunt ut fidem et scientiam inter se opponi censerent.[2]

At si verbis *rerum temporalium autonomia* intelligitur res creatas a Deo non pendere, eisque hominem sic uti posse ut easdem ad Creatorem non referat, nemo qui Deum agnoscit non sentit quam falsa huiusmodi placita sint. Creatura enim sine Creatore evanescit. Ceterum, omnes credentes, cuiuscumque sint religionis, vocem et manifestationem Eius in creaturarum loquela semper audierunt. Immo, per oblivionem Dei ipsa creatura obscuratur.

advances. For these advances can supply the material for human progress, but of themselves alone they can never actually bring it about.

Hence, the norm of human activity is this: that in accord with the divine plan and will, it harmonize with the genuine good of the human race and that it allow men as individuals and as members of society to pursue their total vocation and fulfill it.

36. *(The rightful autonomy of earthly affairs.)* Now **4336** many of our contemporaries seem to fear that a closer bond between human activity and religion will work against the independence of men, of societies, or of the sciences.

If by the autonomy of earthly affairs we mean that created things and societies themselves enjoy their own laws and values, which must be gradually deciphered, put to use, and regulated by men, then it is entirely right to demand that autonomy. Such is not merely required by modern man, but harmonizes also with the will of the Creator. For by the very circumstance of their having been created, all things are endowed with their own stability, truth, goodness, proper laws, and order. Man must respect these as he isolates them by the appropriate methods of the individual sciences or arts. Therefore, if methodical investigation within every branch of learning is carried out in a genuinely scientific manner and in accord with moral norms, it never truly conflicts with faith, for earthly matters and the concerns of faith derive from the same God.[1] Indeed, whoever labors to penetrate the secrets of reality with a humble and steady mind, even though he is unaware of the fact, is nevertheless being led by the hand of God, who holds all things in existence and gives them their identity.

Consequently, we cannot but deplore certain habits of mind, which are sometimes found, too, among Christians, that do not sufficiently attend to the rightful independence of science and that, from the arguments and controversies they spark, lead many minds to conclude that faith and science are mutually opposed.[2]

But if the expression "the independence of temporal affairs" is taken to mean that created things do not depend on God and that man can use them without any reference to their Creator, anyone who acknowledges God will see how false such a meaning is. For without the Creator, the creature would disappear. For their part, however, all believers of whatever religion always hear his revealing voice in the discourse of creatures. When God is forgotten, however, the creature itself grows unintelligible.

*4336 [1] Cf. Vatican Council I, Dogmatic Constitution on the Catholic Faith *Dei Filius*, chap. 2 (*3004f.).
[2] Cf. Pio Paschini, *Vita e opere di Galileo Galilei*, 2 vols. (Vatican, 1964).

**4337** 37. *(De humana navitate a peccato corrupta.)* Sacra vero Scriptura, cui saeculorum consentit experientia, humanam familiam edocet progressum humanum, qui magnum hominis bonum est, magnam tamen tentationem secumferre: ordine enim valorum turbato et malo cum bono *[1055]* permixto, singuli homines ac coetus solummodo quae propria sunt considerant, non vero aliorum. Quo fit ut mundus non iam spatium verae fraternitatis exsistat, dum aucta humanitatis potentia iam ipsum genus humanum destruere minatur.

Universam enim hominum historiam ardua colluctatio contra potestates tenebrarum pervadit, quae inde ab origine mundi incepta, usque ad ultimum diem, dicente Domino,[1] perseverabit. In hanc pugnam insertus, homo ut bono adhaereat iugiter certare debet, nec sine magnis laboribus, Dei gratia adiuvante, in seipso unitatem obtinere valet.

Quapropter Ecclesia Christi, Creatoris consilio fidens, dum agnoscit progressum humanum verae hominum felicitati inservire posse, non potest tamen quin illud Apostoli resonare faciat: "Nolite conformari huic saeculo" [*Rm 12:2*], illi scilicet vanitatis et malitiae spiritui qui humanam navitatem, ad servitium Dei et hominis ordinatam, in instrumentum peccati transmutat.

Si quis ergo quaerit, qua ratione miseria illa superari possit, christiani profitentur, omnes hominis navitates, quae per superbiam et inordinatum sui ipsius amorem cotidie in discrimine versantur, Christi cruce et resurrectione purificandas et ad perfectionem deducendas esse. A Christo enim redemptus et in Spiritu Sancto nova creatura effectus, homo ipsas res a Deo creatas amare potest et debet. A Deo enim illas accipit et quasi de manu Dei fluentes respicit et reveretur. Pro illis Benefactori gratias agens et in paupertate et libertate spiritus creaturis utens ac fruens, in veram mundi possessionem introducitur, tamquam nihil habens et omnia possidens.[2] "Omnia enim vestra sunt: vos autem Christi, Christus autem Dei" [*1 Cor 3:22s*].

**4338** 38. *(De humana navitate in paschali mysterio ad perfectionem adducta.)* Verbum enim Dei, per quod omnia facta sunt, Ipsum caro factum et in hominum terra habitans,[1] perfectus homo in historiam mundi intravit, eam in Se assumens et recapitulans.[2] Ipse nobis revelat, "quoniam Deus caritas est" [*1 Io 4:8*], simulque nos docet legem fundamentalem *[1056]* perfectionis humanae, ac

37. (*Human activity corrupted by sin.*) Sacred Scripture teaches the human family what the experience of the ages confirms: that while human progress is a great advantage to man, it brings with it a strong temptation. For when the order of values is jumbled and bad is mixed with the good, individuals and groups pay heed solely to their own interests and not to those of others. Thus it happens that the world ceases to be a place of true brotherhood. In our own day, the magnified power of humanity threatens to destroy the race itself.

For a monumental struggle against the powers of darkness pervades the whole history of man. The battle was joined from the very origins of the world and will continue until the last day, as the Lord has attested.[1] Caught in this conflict, man is obliged to wrestle constantly if he is to cling to what is good, nor can he achieve his own integrity without great efforts and the help of God's grace.

That is why Christ's Church, trusting in the design of the Creator, acknowledges that human progress can serve man's true happiness, yet she cannot help echoing the apostle's warning: "Be not conformed to this world" [*Rom 12:2*]. Here by the world is meant that spirit of vanity and malice which transforms into an instrument of sin those human energies intended for the service of God and man.

Hence, if anyone wants to know how this unhappy situation can be overcome, Christians will tell him that all human activity, constantly imperiled by man's pride and inordinate self-love, must be purified and perfected by the power of Christ's Cross and Resurrection. For redeemed by Christ and made a new creature in the Holy Spirit, man is able to love the things themselves created by God and ought to do so. He can receive them from God and respect and reverence them as flowing constantly from the hand of God. Grateful to his Benefactor for these creatures, using and enjoying them in detachment and liberty of spirit, man is led forward into a true possession of them, as having nothing, yet possessing all things.[2] "All are yours, and you are Christ's, and Christ is God's" [*1 Cor 3:22–23*].

38. (*Human activity elevated to perfection in the paschal mystery.*) For God's Word, through whom all things were made, was himself made flesh and dwelt on the earth of men.[1] Thus he entered the world's history as a perfect man, taking that history up into himself and recapitulating it.[2] He himself revealed to us that "God is love" [*1 Jn 4:8*] and at the same time taught us that

*4337 [1] Cf. Mt 24:13; 13:24–30, 36–43.
[2] Cf. 2 Cor 6:10.
*4338 [1] Cf. Jn 1:3, 14.
[2] Cf. Eph 1:10.

proinde transformationis mundi, novum dilectionis esse mandatum.

Eos igitur, qui divinae credunt caritati, certos facit, viam dilectionis omnibus hominibus aperiri et conamen fraternitatem universalem instaurandi non esse inane. Simul monet, hanc caritatem non in solis magnis rebus sectandam esse, sed et imprimis in ordinariis vitae adiunctis.

Pro nobis omnibus peccatoribus mortem sustinens,[3] suo exemplo nos docet crucem etiam baiulandam esse, quam caro et mundus pacem et iustitiam sectantium humeris imponunt. Sua resurrectione Dominus constitutus, Christus, cui omnis potestas in caelo et in terra data est,[4] per virtutem Spiritus Sui in cordibus hominum iam operatur, non solum venturi saeculi desiderium suscitans, sed eo ipso illa etiam generosa vota animans, purificans et roborans, quibus familia humana suam ipsius vitam humaniorem reddere et totam terram huic fini subiicere satagit.

Diversa autem sunt Spiritus dona: dum alios vocat ut caelestis habitationis desiderio manifestum testimonium reddant illudque in humana familia vividum conservent, alios vocat ut terreno hominum servitio se dedicent, hoc suo ministerio materiam regni caelestis parantes. Omnes tamen liberat ut, proprio amore abnegato omnibusque terrenis viribus in vitam humanam assumptis, ad futura se extendant, quando humanitas ipsa fiet oblatio accepta Deo.[5]

Cuius spei arrham et itineris viaticum Dominus suis reliquit in illo sacramento fidei, in quo naturae elementa, ab hominibus exculta, in Corpus et Sanguinem gloriosum convertuntur, coena communionis fraternae et caelestis convivii praelibatione.

39. *(Terra nova et caelum novum.)* Terrae ac humanitatis consummandae tempus ignoramus,[1] nec universi transformandi modum novimus. Transit quidem figura huius mundi per peccatum deformata,[2] sed docemur Deum novam habitationem novamque terram parare in qua iustitia habitat,[3] et cuius beatitudo omnia pacis desideria, quae in *[1057]* cordibus hominum ascendunt, implebit ac superabit.[4] Tunc, morte devicta, filii Dei in Christo resuscitabuntur, et id quod seminatum

the new command of love was the basic law of human perfection and, hence, of the world's transformation.

To those, therefore, who believe in divine love, he gives assurance that the way of love lies open to men and that the effort to establish a universal brotherhood is not a hopeless one. He cautions them at the same time that this charity is not something to be reserved for important matters, but must be pursued chiefly in the ordinary circumstances of life.

Undergoing death itself for all of us sinners,[3] he taught us by example that we too must shoulder that cross which the world and the flesh inflict upon those who search after peace and justice. Appointed Lord by his Resurrection and given plenary power in heaven and on earth,[4] Christ is now at work in the hearts of men through the energy of his Holy Spirit, arousing not only a desire for the age to come, but by that very fact animating, purifying, and strengthening those noble longings, too, by which the human family makes its life more human and strives to render the whole earth submissive to this goal.

Now, the gifts of the Spirit are diverse: while he calls some to give clear witness to the desire for a heavenly home and to keep that desire alive among the human family, he summons others to dedicate themselves to the earthly service of men and to make ready the material of the celestial realm by this ministry of theirs. Yet he frees all of them so that by putting aside love of self and bringing all earthly resources into the service of human life, they can devote themselves to that future when humanity itself will become an offering accepted by God.[5]

The Lord left behind a pledge of this hope and strength for life's journey in that sacrament of faith where natural elements refined by man are gloriously changed into his Body and Blood, providing a meal of brotherly solidarity and a foretaste of the heavenly banquet.

39. (*The new heaven and the new earth.*) We do not **4339** know the time for the consummation of the earth and of humanity,[1] nor do we know how all things will be transformed. As deformed by sin, the shape of this world will pass away;[2] but we are taught that God is preparing a new dwelling place and a new earth where justice will abide[3] and whose blessedness will answer and surpass all the longings for peace that spring up in the human heart.[4] Then, with death overcome, the sons of God will

***4338** [3] Cf. Jn 3:14–16; Rom 5:8–10.
[4] Cf. Acts 2:36; Mt 28:18.
[5] Cf. Rom 15:16.

***4339** [1] Cf. Acts 1:7.
[2] Cf. 1 Cor 7:31; Irenaeus of Lyon, *Adversus haereses* V, 36, no. 1 (PG 7:1222 / W.W. Harvey [Cambridge, 1857], 427f. / SC 153:454–56.
[3] Cf. 2 Cor 5:2; 2 Pet 3:13.
[4] Cf. 1 Cor 2:9; Rev 21:4f.

fuit in infirmitate ac corruptione, incorruptionem induet;[5] et, manente caritate eiusque opere,[6] a servitute vanitatis liberabitur tota creatura illa,[7] quam Deus propter hominem creavit.

Monemur sane nihil prodesse homini, si universum mundum lucretur, seipsum autem perdat.[8] Exspectatio tamen novae terrae extenuare non debet, sed potius excitare, sollicitudinem hanc terram excolendi, ubi Corpus illud novae familiae humanae crescit quod aliqualem novi saeculi adumbrationem iam praebere valet. Ideo, licet progressus terrenus a Regni Christi augmento sedulo distinguendus sit, inquantum tamen ad societatem humanam melius ordinandam conferre potest, Regni Dei magnopere interest.[9]

Bona enim humanae dignitatis, communionis fraternae et libertatis, hos omnes scilicet bonos naturae ac industriae nostrae fructus, postquam in Spiritu Domini et iuxta Eius mandatum in terris propagaverimus, postea denuo inveniemus, mundata tamen ab omni sorde, illuminata ac transfigurata, cum Christus Patri reddet regnum aeternum et universale: "regnum veritatis et vitae, regnum sanctitatis et gratiae, regnum iustitiae, amoris et pacis".[10] His in terris Regnum iam in mysterio adest; adveniente autem Domino consummabitur.

## Caput IV

## De munere Ecclesiae in mundo huius temporis

**4340** 40. *(De Ecclesiae et mundi mutua relatione.)* Omnia quae a nobis dicta sunt de dignitate personae humanae, de hominum communitate, de profundo sensu navitatis humanae, fundamentum relationis Ecclesiam *[1058]* inter et mundum necnon basim eorum mutui dialogi[1] constituunt. Ideo in hoc capite, omnibus praesuppositis ab hoc Concilio de mysterio Ecclesiae iam edictis, eadem Ecclesia nunc consideranda venit prout ipsa, in hoc mundo exsistit et cum eo vivit atque agit.

Procedens ex amore Patris aeterni,[2] in tempore fundata a Christo Redemptore, coadunata in Spiritu Sancto,[3] Ecclesia finem salutarem et eschatologicum habet, qui nonnisi in futuro saeculo plene attingi potest. Ipsa autem iam hic in terris adest, ex hominibus collecta, terrestris

be raised up in Christ, and what was sown in weakness and corruption will be invested with incorruptibility.[5] Enduring with charity and its fruits,[6] all that creation[7] which God made on man's account will be unchained from the bondage of vanity.

Therefore, while we are warned that it profits a man nothing if he gain the whole world and lose himself,[8] the expectation of a new earth must not weaken but rather stimulate our concern for cultivating this one. For here grows the body of a new human family, a body that even now is able to give some kind of foreshadowing of the new age. Hence, while earthly progress must be carefully distinguished from the growth of Christ's kingdom, to the extent that the former can contribute to the better ordering of human society, it is of vital concern to the kingdom of God.[9]

For after we have obeyed the Lord and, in his Spirit, nurtured on earth the values of human dignity, brotherhood, and freedom, and indeed all the good fruits of our nature and enterprise, we will find them again, but freed of stain, burnished, and transfigured, when Christ hands over to the Father: "a kingdom eternal and universal, a kingdom of truth and life, of holiness and grace, of justice, love, and peace".[10] On this earth that kingdom is already present in mystery. When the Lord returns, it will be brought into full flower.

## Chapter IV

## The Role of the Church in the Modern World

40. *(The mutual relation between the Church and the world.)* Everything we have said about the dignity of the human person and about the human community and the profound meaning of human activity lays the foundation for the relationship between the Church and the world and provides the basis for dialogue between them.[1] In this chapter, presupposing everything that has already been said by this council concerning the mystery of the Church, we must now consider this same Church inasmuch as she exists in the world, living and acting with it.

Coming forth from the eternal Father's love,[2] founded in time by Christ the Redeemer and made one in the Holy Spirit,[3] the Church has a saving and an eschatological purpose that can be fully attained only in the future world. But she is already present in this world and is composed

*4339 [5] Cf. 1 Cor 15:42, 53.
[6] Cf. 1 Cor 13:8; 3:14.
[7] Cf. Rom 8:19–21.
[8] Cf. Lk 9:25.
[9] Cf. Pius XI, encyclical *Quadragesimo anno* (AAS 23 [1931]: 207).
[10] *Missale Romanum* (1962), Preface for the Feast of Christ the King.
*4340 [1] Cf. Paul VI, encyclical *Ecclesiam suam*, August 6, 1964 (AAS 56 [1964]: 637–59).
[2] Cf. Tit 3:4: φιλανθρωπία.
[3] Cf. Eph 1:3, 5f., 13f., 23.

nempe civitatis membris quae ad hoc vocantur ut iam in generis humani historia familiam filiorum Dei, usque ad adventum Domini semper augendam, efforment.

Unita quidem propter bona caelestia iisque ditata, haec familia a Christo "in hoc mundo ut societas constituta et ordinata"[4] est, atque "aptis mediis unionis visibilis et socialis"[5] instructa. Ita Ecclesia, insimul "coetus adspectabilis et communitas spiritualis",[6] una cum tota humanitate incedit eamdemque cum mundo sortem terrenam experitur, ac tamquam fermentum et veluti anima societatis humanae[7] in Christo renovandae et in familiam Dei transformandae exsistit.

Haec quidem terrestris et caelestis civitatis compenetratio nonnisi fide percipi potest, immo mysterium manet historiae humanae, quae usque ad plenam revelationem claritatis filiorum Dei peccato perturbatur. Ecclesia quidem, proprium suum finem salutarem persequens, non solum vitam divinam cum homine communicat, sed etiam lumen eius repercussum quodammodo super universum mundum fundit, potissimum per hoc quod personae humanae dignitatem sanat et elevat, humanae societatis compaginem firmat, atque cotidianam hominum navitatem profundiori sensu et significatione imbuit. Ita Ecclesia per singula sua membra et totam suam communitatem multa se conferre posse credit ad hominum familiam eiusque historiam humaniorem reddendam. *[1059]*

Libenter insuper Ecclesia Catholica ea magni aestimat quae ad idem munus adimplendum aliae Ecclesiae christianae vel communitates ecclesiasticae socia opera contulerunt ac conferunt. Simul sibi firmiter persuasum habet se multum varioque modo a mundo, sive a singulis hominibus sive ab humana societate, eorum dotibus ac navitate, in praeparatione Evangelii iuvari posse. Mutui huius commercii atque adiutorii, in illis quae Ecclesiae et mundo quodammodo sunt communia, rite promovendi, principia quaedam generalia exponuntur.

41. *(De adiutorio quod Ecclesia singulis hominibus praestare satagit.)* Homo hodiernus in via est ad personalitatem suam plenius evolvendam iuraque sua in dies magis detegenda et affirmanda. Cum autem Ecclesiae concreditum sit manifestare mysterium Dei, qui est ultimus finis hominis, ipsa homini simul aperit sensum propriae eius exsistentiae, intimam scilicet de homine veritatem.

of men, that is, of members of the earthly city who have a call to form the family of God's children during the present history of the human race and to keep increasing it until the Lord returns.

United on behalf of heavenly values and enriched by them, this family has been "constituted and structured as a society in this world"[4] by Christ and is equipped "by appropriate means for visible and social union".[5] Thus, the Church, at once "a visible association and a spiritual community",[6] goes forward together with humanity and experiences the same earthly lot that the world does. She serves as a leaven and as a kind of soul for human society[7] as it is to be renewed in Christ and transformed into God's family.

That the earthly and the heavenly city penetrate each other is a fact accessible to faith alone; it remains a mystery of human history, which sin will keep in great disarray until the splendor of God's sons is fully revealed. Pursuing the saving purpose that is proper to her, the Church does not only communicate divine life to men but in some way casts the reflected light of that life over the entire earth, most of all by its healing and elevating impact on the dignity of the person, by the way in which it strengthens the seams of human society and imbues the everyday activity of men with a deeper meaning and importance. Thus through her individual members and her whole community, the Church believes she can contribute greatly toward making the family of man and its history more human.

In addition, the Catholic Church gladly holds in high esteem the things that other Christian Churches or Ecclesial Communities have done or are doing cooperatively by way of achieving the same goal. At the same time, she is convinced that she can be abundantly and variously helped by the world in the matter of preparing the ground for the gospel. This help she gains from the talents and industry of individuals and from human society as a whole. The council now sets forth certain general principles for the proper fostering of this mutual exchange and assistance in concerns that are in some way common to the world and the Church.

41. *(The assistance that the Church intends to offer individuals.)* Modern man is on the road to a more thorough development of his own personality and to a growing discovery and vindication of his own rights. Since it has been entrusted to the Church to reveal the mystery of God, who is the ultimate goal of man, she opens up to man at the same time the meaning of his own existence, that is, the innermost truth about himself. **4341**

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***4340** [4] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 8 (AAS 57 [1965]: 12; *4119).

[5] Ibid., no. 9 (AAS 57 [1965]: 14; *4124); cf. no. 8 (AAS 57 [1965]: 11; *4118).

[6] Ibid., no. 8 (AAS 57 [1965]: 11; *4118).

[7] Cf. ibid., no. 38 (AAS 57 [1965]: 43, with n. 120; *4164, n. 1).

Vere novit Ecclesia solum Deum, cui ipsa inservit, profundissimis respondere desideriis humani cordis, quod nutrimentis terrestribus numquam plene satiatur. Novit praeterea hominem, incessanter a Spiritu Dei incitatum, numquam circa problema religionis prorsus indifferentem fore, sicut non solum experientia saeculorum anteactorum, sed multiplici etiam testimonio nostrorum temporum comprobatur. Semper enim homo scire desiderabit, saltem confuse, quae sit significatio suae vitae, suae navitatis ac suae mortis. Ipsa praesentia Ecclesiae haec problemata in eius mentem revocat.

Solus autem Deus, qui hominem ad imaginem suam creavit atque a peccato redemit, his quaestionibus plenissimum responsum praebet, idque per revelationem in Filio suo qui homo factus est. Quicumque Christum sequitur, Hominem perfectum, et ipse magis homo fit.

Ex hac fide Ecclesia dignitatem naturae humanae omnibus opinionum mutationibus subtrahere potest, quae, exempli gratia, corpus humanum aut nimis deprimunt aut immoderate extollunt. Nulla lege humana personalis dignitas atque libertas hominis tam apte in tuto collocari possunt quam Evangelio Christi Ecclesiae concredito. Hoc enim Evangelium libertatem filiorum Dei annuntiat et proclamat, omnem servitutem ex peccato ultimatim fluentem respuit,[1] dignitatem *[1060]* conscientiae eiusque liberam decisionem sancte veretur, omnia talenta humana in Dei servitium hominumque bonum reduplicare indesinenter monet, omnes denique omnium commendans caritati.[2]

Quod legi fundamentali oeconomiae christianae correspondet. Etsi enim idem Deus sit Salvator qui et Creator, idem quoque Dominus et historiae humanae et historiae salutis, tamen in hoc ipso ordine divino iusta creaturae autonomia et praesertim hominis nedum auferatur, potius in suam dignitatem restituitur atque in ipsa firmatur.

Ecclesia ergo, vi Evangelii sibi concrediti, iura hominum proclamat et hodierni temporis dynamismum, quo haec iura undique promoventur, agnoscit et magni aestimat. Qui motus tamen spiritu Evangelii imbuendus et adversus omnem speciem falsae autonomiae tutandus est. Tentationi enim subiicimur, iudicandi nostra iura personalia tunc tantum plene servari, cum ab omni norma Legis divinae solvimur. Hac autem via, personae humanae dignitas, nedum salvetur, potius perit.

**4342** 42. *(De adiutorio quod Ecclesia societati humanae afferre satagit.)* Unio familiae humanae unitate familiae

The Church truly knows that only God, whom she serves, meets the deepest longings of the human heart, which is never fully satisfied by what this world has to offer. She also knows that man is constantly worked upon by God's Spirit and, hence, can never be altogether indifferent to the problems of religion. The experience of past ages proves this, as do numerous indications in our own times. For man will always yearn to know, at least in an obscure way, what is the meaning of his life, of his activity, of his death. The very presence of the Church recalls these problems to his mind.

But only God, who created man in his own image and ransomed him from sin, provides the most adequate answer to the questions, and this he does through what he has revealed in Christ his Son, who became man. Whoever follows after Christ, the perfect man, becomes himself more of a man.

Thanks to this belief, the Church can anchor the dignity of human nature against all tides of opinion, for example those that undervalue the human body or idolize it. By no human law can the personal dignity and liberty of man be so aptly safeguarded as by the gospel of Christ that has been entrusted to the Church. For this gospel announces and proclaims the freedom of the sons of God and repudiates all the bondage that ultimately results from sin.[1] It has a sacred reverence for the dignity of conscience and its freedom of choice, constantly advises that all human talents be employed in God's service and men's, and, finally, commends all to the charity of all.[2]

This agrees with the basic law of the Christian dispensation. For though the same God is Savior and Creator, Lord of human history as well as of salvation history, in the divine arrangement itself, the rightful autonomy of the creature, and particularly of man, is not withdrawn, but is rather reestablished in its own dignity and strengthened in it.

The Church, therefore, by virtue of the gospel committed to her, proclaims the rights of man; she acknowledges and greatly esteems the dynamic movements of today by which these rights are everywhere fostered. Yet these movements must be penetrated by the spirit of the gospel and protected against any kind of false autonomy. For we are tempted to think that our personal rights are fully ensured only when we are exempt from every requirement of divine law. But this way lies, not the maintenance of the dignity of the human person, but its annihilation.

42. (*The assistance that the Church intends to offer human society.*) The union of the human family is greatly

*4341 [1] Cf. Rom 8:14–17.
[2] Cf. Mt 22:39.

filiorum Dei in Christo fundata[1] multum roboratur et completur.

Missio quidem propria, quam Christus Ecclesiae suae concredidit, non est ordinis politici, oeconomici vel socialis: finis enim quem ei praefixit ordinis religiosi[2] est. At sane ex hac ipsa missione religiosa munus, lux et vires fluunt quae communitati hominum secundum Legem divinam constituendae et firmandae inservire possunt. Item, ubi opus fuerit, secundum temporum et locorum circumstantias, et ipsa suscitare potest, immo et debet, opera in servitium omnium, praesertim vero egentium destinata, uti opera misericordiae vel alia huiusmodi. *[1061]*

Ecclesia insuper agnoscit quidquid boni in dynamismo sociali hodierno invenitur: praesertim evolutionem versus unitatem, processum sanae socializationis et consociationis civilis et oeconomicae. Promotio enim unitatis cum intima Ecclesiae missione cohaeret, cum ipsa sit "in Christo veluti sacramentum seu signum et instrumentum intimae cum Deo unionis totiusque generis humani unitatis".[3]

Ita ipsa mundo ostendit veram unionem socialem externam ex unione mentium et cordium fluere, ex illa scilicet fide et caritate, quibus in Spiritu Sancto eius unitas indissolubiliter condita est. Vis enim, quam Ecclesia hodiernae hominum societati iniicere valet, in illa fide et caritate, ad effectum vitae adductis, consistit, non autem in dominio aliquo externo mediis mere humanis exercendo.

Cum insuper vi suae missionis et naturae ad nullam alligetur particularem culturae humanae formam aut systema politicum, oeconomicum vel sociale, Ecclesia ex hac sua universalitate ligamen arctissimum inter diversas hominum communitates et nationes exsistere potest, dummodo ipsae ei fidant eiusque veram libertatem ad hanc suam missionem adimplendam reapse agnoscant. Qua de causa Ecclesia filios suos, sed etiam omnes homines monet, ut in hoc familiali spiritu filiorum Dei, omnes dissensiones inter nationes et stirpes superent et iustis associationibus humanis internam firmitatem praebeant.

Quaecumque igitur vera, bona, iustaque inveniuntur in diversissimis institutionibus, quae genus humanum sibi

fortified and fulfilled by the unity, founded on Christ,[1] of the family of God's sons.

Christ, to be sure, gave his Church no proper mission in the political, economic, or social order. The purpose he set before her is a religious one.[2] But out of this religious mission itself come a function, a light, and an energy that can serve to structure and consolidate the human community according to the divine law. As a matter of fact, when circumstances of time and place produce the need, she can and, indeed, should initiate activities on behalf of all men, especially those designed for the needy, such as the works of mercy and similar undertakings.

The Church recognizes that worthy elements are found in today's social movements, especially an evolution toward unity, a process of wholesome socialization and of association in civic and economic realms. The promotion of unity belongs to the innermost nature of the Church, for she is, "thanks to her relationship with Christ, a sacramental sign and an instrument of intimate union with God and of the unity of the whole human race".[3]

Thus she shows the world that an authentic union, social and external, results from a union of minds and hearts, namely, from that faith and charity by which her own unity is unbreakably rooted in the Holy Spirit. For the force that the Church can inject into the modern society of man consists in that faith and charity put into vital practice, not in any external dominion exercised by merely human means.

Moreover, since in virtue of her mission and nature she is bound to no particular form of human culture or to any political, economic, or social system, the Church by her very universality can be a very close bond between diverse human communities and nations, provided these trust her and truly acknowledge her right to true freedom in fulfilling her mission. For this reason, the Church admonishes her own sons, but also humanity as a whole, to overcome all strife between nations and races in this family spirit of God's children and, in the same way, to give internal strength to human associations that are just.

With great respect, therefore, this council regards all the true, good, and just elements inherent in the very wide

***4342** [1] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 9 (AAS 57 [1965]: 12–14; *4122–4124).

[2] Cf. Pius XII, address to the International Union of Institutes of Archeology, History, and History of Art in Rome, March 9, 1956: "Her divine founder, Jesus Christ, did not give the Church any mandate or fixed objective in the cultural order. The end Christ assigns her is strictly religious.... The Church must lead men to God so they may unreservedly devote themselves to him.... The Church can never lose sight of this strictly religious, supernatural purpose. The meaning of all her activities, even to the final canon of her Code, can only converge, directly or indirectly, with this end" (Son divin fondateur, Jésus-Christ, ne lui a donné aucun mandat ni fixé aucune fin d'ordre culturel. Le but que le Christ lui assigne est strictement religieux.... L'Église doit conduire les hommes à Dieu afin qu'ils se livrent à lui sans réserve.... L'Église ne peut jamais perdre de vue ce but strictement religieux, surnaturel. Le sens de toutes ses activités, jusqu'au dernier canon de son Code, ne peut être que d'y concourir directement ou indirectement: AAS 48 [1956]: 212).

[3] Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 1 (AAS 57 [1965]: 5; *4101).

condidit incessanterque condit, eadem Concilium magna cum reverentia considerat. Declarat insuper Ecclesiam omnes tales institutiones adiuvare et promovere velle, quatenus hoc ab ea dependet et cum eius missione coniungi potest. Ipsa nihil ardentius desiderat quam ut omnium bono inserviens, se libere sub quovis regimine evolvere possit, quod iura fundamentalia personae ac familiae et boni communis necessitates agnoscat.

variety of institutions that the human race has established for itself and constantly continues to establish. The council affirms, moreover, that the Church is willing to assist and promote all these institutions to the extent that such a service depends on her and can be associated with her mission. She has no fiercer desire than that in pursuit of the welfare of all she may be able to develop herself freely under any kind of government that grants recognition to the basic rights of person and family, to the demands of the common good, and to the free exercise of her own mission.

**4343** 43. *(De adiutorio quod Ecclesia per christianos navitati humanae conferre satagit.)* Concilium christianos, cives utriusque civitatis, adhortatur ut sua terrestria officia fideliter implere studeant, idque spiritu *[1062]* Evangelii ducti. A veritate discedunt qui, scientes nos non habere hic manentem civitatem sed futuram inquirere,[1] putent se proinde officia sua terrestria negligere posse, non attendentes se per ipsam fidem ad eadem implenda magis teneri, secundum vocationem qua quisque vocatus est.[2]

At non minus errant qui, e contrario, opinentur se ita seipsos negotiis terrestribus immergere posse, quasi ista omnino aliena sint a vita religiosa, quippe quia ipsam in solius cultus actibus et officiis quibusdam moralibus implendis consistere arbitrentur.

Discidium illud inter fidem quam profitentur et vitam quotidianam multorum, inter graviores nostri temporis errores recensendum est. Scandalum hoc iam in Vetere Testamento Prophetae vehementer redarguebant[3] et multo magis in Novo Testamento ipse Iesus Christus gravibus poenis minabatur.[4]

Ne igitur perperam inter se opponantur activitates professionales et sociales ex una parte, vita religiosa ex altera. Christianus, officia sua temporalia negligens, officia sua erga proximum, immo et ipsum Deum negligit suamque aeternam salutem in discrimen adducit. Gaudeant potius christiani, exemplum Christi secuti, qui fabrilem artem exercuit, se omnes suas navitates terrestres exercere posse, conatus humanos, domesticos, professionales, scientificos vel technicos in unam synthesim vitalem cum bonis religiosis colligendo, sub quorum altissima ordinatione omnia in Dei gloriam coordinantur.

Laicis proprie, etsi non exclusive, saecularia officia et navitates competunt. Cum igitur, sive singuli sive consociati, ut cives mundi agunt, non solum leges proprias uniuscuiusque disciplinae servabunt, sed veram peritiam

43. *(The assistance that the Church intends to offer to human activity through her Christian members.)* This council exhorts Christians, as citizens of two cities, to strive to discharge their earthly duties conscientiously and in response to the gospel spirit. They are mistaken who, knowing that we have here no abiding city but seek one that is to come,[1] think that they may therefore shirk their earthly responsibilities. For they are forgetting that by the faith itself they are more obliged than ever to measure up to these duties, each according to his proper vocation.[2]

Nor, on the contrary, are they any less wide of the mark who think that religion consists in acts of worship alone and in the discharge of certain moral obligations and who imagine they can plunge themselves into earthly affairs in such a way as to imply that these are altogether divorced from the religious life.

This split between the faith that many profess and their daily lives deserves to be counted among the more serious errors of our age. Long since, the prophets of the Old Testament fought vehemently against this scandal,[3] and even more so did Jesus Christ himself in the New Testament threaten it with grave punishments.[4]

Therefore, let there be no false opposition between professional and social activities, on the one part, and religious life, on the other. The Christian who neglects his temporal duties neglects his duties toward his neighbor and even God and jeopardizes his eternal salvation. Christians should rather rejoice that, following the example of Christ, who worked as an artisan, they are free to give proper exercise to all their earthly activities and to their humane, domestic, professional, social, and technical enterprises by gathering them into one vital synthesis with religious values, under whose supreme direction all things are harmonized unto God's glory.

Secular duties and activities belong properly although not exclusively to laymen. Therefore acting as citizens in the world, whether individually or socially, they will keep the laws proper to each discipline and labor to equip

*4343 [1] Cf. Heb 13:14.
[2] Cf. 2 Thess 3:6–13; Eph 4:28.
[3] Cf. Is 58:1–12.
[4] Cf. Mt 23:3–33; Mk 7:10–13.

in illis campis sibi comparare studebunt. Libenter cum hominibus eosdem fines prosequentibus cooperabuntur. Agnoscentes exigentias fidei eiusque virtute praediti, incunctanter, ubi oportet, nova incepta excogitent atque ad effectum deducant. Ad ipsorum conscientiam iam apte formatam spectat, ut lex divina in civitatis terrenae vita inscribatur.

A sacerdotibus vero laici lucem ac vim spiritualem exspectent. Neque tamen ipsi censeant pastores suos semper adeo peritos esse ut, in omni quaestione exsurgente, etiam gravi, solutionem *[1063]* concretam in promptu habere queant, aut illos ad hoc missos esse: ipsi potius, sapientia christiana illustrati et ad doctrinam Magisterii observanter attendentes,[5] partes suas proprias assumant.

Pluries ipsa visio christiana rerum eos ad aliquam determinatam solutionem in quibusdam rerum adiunctis inclinabit. Alii tamen fideles, non minore sinceritate ducti, ut saepius et quidem legitime accidit, aliter de eadem re iudicabunt. Quodsi solutiones hinc inde propositae, etiam praeter partium intentionem, a multis facile connectantur cum nuntio evangelico, meminerint oportet nemini licere in praefatis casibus pro sua sententia auctoritatem Ecclesiae sibi exclusive vindicare. Semper autem colloquio sincero se invicem illuminare satagant, mutuam caritatem servantes et boni communis imprimis solliciti.

Laici vero, qui in tota vita Ecclesiae actuosas partes gerendas habent, non solum mundum spiritu christiano imbuere tenentur, sed etiam ad hoc vocantur ut in omnibus, in media quidem humana consortione, Christi sint testes.

Episcopi vero, quibus munus moderandi Ecclesiam Dei commissum est, cum presbyteris suis nuntium Christi ita praedicent, ut omnes fidelium terrestres activitates Evangelii luce perfundantur.

Insuper pastores omnes memores sint se sua cotidiana conversatione et sollicitudine[6] mundo faciem Ecclesiae exhibere, ex qua homines vim et veritatem nuntii christiani iudicant. Vita et verbo, una cum religiosis atque suis fidelibus, demonstrent Ecclesiam sola sua praesentia, cum omnibus quae continet donis, inexhaustum fontem esse illarum virtutum, quibus mundus hodiernus maxime indiget. Studiis assiduis se ita aptos reddant, ut in dialogo cum mundo et hominibus cuiuscumque opinionis instituendo partes suas agere possint.

Imprimis vero in corde verba huius Concilii habeant: "Quia genus humanum hodie magis magisque in

themselves with a genuine expertise in their various fields. They will gladly work with men seeking the same goals. Acknowledging the demands of faith and endowed with its force, they will unhesitatingly devise new enterprises, where they are appropriate, and put them into action. Laymen should also know that it is generally the function of their well-formed Christian conscience to see that the divine law is inscribed in the life of the earthly city.

From priests they may look for spiritual light and nourishment. Let the layman not imagine that his pastors are always such experts that to every problem that arises, however complicated, they can readily give him a concrete solution, or even that such is their mission. Rather, enlightened by Christian wisdom and giving close attention to the teaching authority of the Church,[5] let the layman take on his own distinctive role.

Often enough the Christian view of things will itself suggest some specific solution in certain circumstances. Yet it happens rather frequently, and legitimately so, that with equal sincerity some of the faithful will disagree with others on a given matter. Even against the intentions of their proponents, however, solutions proposed on one side or another may be easily confused by many people with the gospel message. Hence it is necessary for people to remember that no one is allowed in the aforementioned situations to appropriate the Church's authority for his opinion. They should always try to enlighten one another through honest discussion, preserving mutual charity and caring above all for the common good.

Since they have an active role to play in the whole life of the Church, laymen are not only bound to penetrate the world with a Christian spirit, but are also called to be witnesses to Christ in all things in the midst of human society.

Bishops, to whom is assigned the task of ruling the Church of God, should, together with their priests, so preach the news of Christ that all the earthly activities of the faithful will be bathed in the light of the gospel.

All pastors should remember, too, that by their daily conduct and concern[6] they are revealing the face of the Church to the world, and men will judge the power and truth of the Christian message thereby. By their lives and speech, in union with religious and their faithful, may they demonstrate that even now the Church, by her presence alone and by all the gifts she contains, is an inexhaustible fountain of those virtues that the modern world needs the most. By unremitting study they should fit themselves to do their part in establishing dialogue with the world and with men of all shades of opinion.

Above all let them take to heart the words that this council has spoken: "Since humanity today increasingly

***4343** [5] Cf. John XXIII, encyclical *Mater et Magistra* (AAS 53 [1961]: 456f., 407, 410f.).
[6] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 28 (AAS 57 [1965]: 34f.; *4153).

unitatem civilem, oeconomicam et socialem coalescit, eo magis oportet ut Sacerdotes, coniuncta cura et ope sub ductu Episcoporum et Summi Pontificis, omnem rationem dispersionis elidant, ut in unitatem familiae Dei totum genus humanum adducatur."[7] *[1064]*

Quamvis Ecclesia ex virtute Spiritus Sancti fidelis sponsa Domini sui manserit et numquam cessaverit esse signum salutis in mundo, ipsa tamen minime ignorat inter membra sua,[8] sive clericos sive laicos, decurrente multorum saeculorum serie, non defuisse qui Spiritui Dei infideles exstiterint. Etiam hac nostra aetate Ecclesiam non fugit, quantum inter se distent nuntius a se prolatus et humana debilitas eorum quibus Evangelium concreditur.

Quidquid de istis defectibus historia iudicet, eorum conscii esse debemus eosdemque strenue impugnare, ne Evangelio diffundendo detrimentum afferant. Pariter novit Ecclesia quantopere ipsa, in sua cum mundo relatione excolenda, ex saeculorum experientia iugiter maturescere debeat. A Spiritu Sancto ducta [*AAS:* ducto], Ecclesia Mater indesinenter filios suos "ad purificationem et renovationem exhortatur, ut signum Christi super faciem Ecclesiae clarius effulgeat".[9]

**4344** 44. *(De adiutorio quod Ecclesia a mundo hodierno accipit.)* Sicut autem mundi interest Ecclesiam ut socialem realitatem historiae eiusque fermentum agnoscere, ita ipsa Ecclesia non ignorat, quantum ex humani generis historia et evolutione acceperit.

Praeteritorum saeculorum experientia, scientiarum profectus, thesauri in variis culturae humanae formis absconditi, quibus ipsius hominis natura plenius manifestatur novaeque viae ad veritatem aperiuntur, Ecclesiae quoque prosunt. Ipsa enim, inde ab initio suae historiae, nuntium Christi, ope conceptuum et linguarum diversorum populorum exprimere didicit, eumdemque sapientia insuper philosophorum illustrare conata est: in hunc finem nempe ut Evangelium tum omnium captui tum sapientium exigentiis, in quantum par erat, aptaret.

Quae quidem verbi revelati accommodata praedicatio lex omnis evangelizationis permanere debet. Ita enim in omni natione facultas nuntium Christi suo modo exprimendi excitatur simulque vivum commercium inter Ecclesiam et diversas populorum culturas promovetur.[1] Ad tale *[1065]* commercium augendum Ecclesia, imprimis nostris temporibus, in quibus res celerrime mutantur et

moves toward civil, economic, and social unity, it is more than ever necessary that priests, with joint concern and energy, and under the guidance of the bishops and the supreme pontiff, erase every cause of division, so that the whole human race may be led to the unity of God's family."[7]

Although by the power of the Holy Spirit the Church will remain the faithful spouse of her Lord and will never cease to be the sign of salvation on earth, still she is very well aware that among her members,[8] both clerical and lay, some have been unfaithful to the Spirit of God during the course of many centuries; in the present age, too, it does not escape the Church how great a distance lies between the message she offers and the human failings of those to whom the gospel is entrusted.

Whatever be the judgment of history on these defects, we ought to be conscious of them and struggle against them energetically, lest they inflict harm on the spread of the gospel. The Church also realizes that in working out her relationship with the world she always has great need of the ripening that comes with the experience of the centuries. Led by the Holy Spirit, Mother Church unceasingly exhorts her sons "to purify and renew themselves so that the sign of Christ can shine more brightly on the face of the Church".[9]

44. (*The assistance that the Church receives from the world today.*) Just as it is in the world's interest to acknowledge the Church as a historical reality and to recognize her good influence, so the Church herself knows how richly she has profited by the history and development of humanity.

The experience of past ages, the progress of the sciences, and the treasures hidden in the various forms of human culture, by all of which the nature of man himself is more clearly revealed and new roads to truth are opened, profit the Church, too. For, from the beginning of her history she has learned to express the message of Christ with the help of the ideas and terminology of various peoples and has tried to clarify it with the wisdom of philosophers, too. Her purpose has been to adapt the gospel to the grasp of all as well as to the needs of the learned, insofar as such was appropriate.

Indeed, this accommodated preaching of the revealed Word ought to remain the law of all evangelization. For thus the ability to express Christ's message in its own way is developed in each nation, and at the same time there is fostered a living exchange between the Church and the diverse cultures of people.[1] To promote such exchange, especially in our days, the Church requires the

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***4343** [7] Ibid., no. 28 (AAS 57 [1965]: 35f.; *4154).

[8] Cf. Ambrose, *De virginitate* VIII, no. 48 (PL 16:278).

[9] Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 15 (AAS 57 [1965]: 20; *4139).

***4344** [1] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 13 (AAS 57 [1965]: 17; *4133).

cogitandi modi valde variantur, peculiariter eorum auxilio indiget qui, viventes in mundo, varias institutiones et disciplinas callent earumque intimam mentem intelligunt, sive de credentibus sive de non credentibus agatur.

Totius Populi Dei est, praesertim pastorum et theologorum, adiuvante Spiritu Sancto, varias loquelas nostri temporis auscultare, discernere et interpretari easque sub lumine verbi divini diiudicare, ut revelata Veritas semper penitius percipi, melius intelligi aptiusque proponi possit.

Ecclesia, cum visibilem structuram socialem habeat, signum quidem suae unitatis in Christo, etiam evolutione vitae socialis humanae ditari potest et ditatur, non quasi aliquid in constitutione a Christo sibi data deesset, sed ad eamdem profundius cognoscendam, melius exprimendam atque temporibus nostris felicius accommodandam.

Ipsa grato animo percipit se, in sua communitate non minus quam in singulis suis filiis, varium adiutorium ab hominibus cuiusvis gradus vel condicionis accipere. Quicumque enim communitatem humanam in ordine familiae, culturae, vitae oeconomicae et socialis, necnon politicae tam nationalis quam internationalis, promovent, secundum consilium Dei communitati quoque ecclesiali, in quantum haec ab externis dependet, adiutorium non parvum afferunt. Immo Ecclesia, ex ipsa oppositione eorum qui ei adversantur vel eam persequuntur, se multum profecisse et proficere posse fatetur.[2]

45. *(De Christo, alpha et omega.)* Ecclesia, dum ipsa mundum adiuvat et ab eo multa accipit, ad hoc unum tendit ut Regnum Dei adveniat et totius humani generis salus instauretur.

Omne vero bonum, quod Populus Dei in suae peregrinationis terrestris tempore hominum familiae praebere potest, ex hoc profluit quod Ecclesia est "universale salutis *[1066]* sacramentum",[1] mysterium amoris Dei erga hominem manifestans simul et operans.

Verbum enim Dei, per quod omnia facta sunt, Ipsum caro factum est, ita ut, perfectus Homo, omnes salvaret et universa recapitularet. Dominus finis est humanae historiae, punctum in quod historiae et civilizationis desideria vergunt, humani generis centrum, omnium cordium gaudium eorumque appetitionum plenitudo.[2] Ille

special help of those who live in the world, are versed in different institutions and specialties, and grasp their innermost significance in the eyes of both believers and unbelievers.

With the help of the Holy Spirit, it is the task of the entire people of God, especially pastors and theologians, to hear, distinguish, and interpret the many voices of our age and to judge them in the light of the divine Word, so that revealed truth can always be more deeply penetrated, better understood, and set forth to greater advantage.

Since the Church has a visible and social structure as a sign of her unity in Christ, she can and ought to be enriched by the development of human social life, not that there is any lack in the constitution given her by Christ, but so that she can understand it more penetratingly, express it better, and adjust it more successfully to our times.

Moreover, she gratefully understands that in her community life no less than in her individual sons, she receives a variety of helps from men of every rank and condition, for whoever promotes the human community at the family level, culturally, in its economic, social, and political dimensions, both nationally and internationally, such a one, according to God's design, is contributing greatly to the Church as well, to the extent that she depends on things outside herself. Indeed, the Church admits that she has greatly profited and still profits from the antagonism of those who oppose or who persecute her.[2]

45. (*Christ, the Alpha and the Omega.*) While helping **4345**
the world and receiving many benefits from it, the Church has a single intention: that God's kingdom may come and that the salvation of the whole human race may come to pass.

For every benefit that the people of God during its earthly pilgrimage can offer to the human family stems from the fact that the Church is "the universal sacrament of salvation",[1] simultaneously manifesting and actualizing the mystery of God's love.

For God's Word, by whom all things were made, was himself made flesh so that as perfect man he might save all men and sum up all things in himself. The Lord is the goal of human history, the focal point of the longings of history and of civilization, the center of the human race, the joy of every heart, and the answer to all its yearnings.[2]

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***4344** [2] Cf. Justin, *Dialogue with Trypho, the Jew* 110: "... But the more we are persecuted in this way, the more others become believers and religious through the name of Jesus" (... sed quanto magis talia nobis infliguntur, tanto plures alii fideles et pii per nomen Iesu fiunt: PG 6:729 / Otto [1897], 391–93). Cf. Tertullian, *Apologeticum* 50, 13: "For we become more numerous as often as you mow us down: the seed is the blood of Christians" (Etiam plures efficimur, quoties metimur [AAS: metimus] a vobis: semen est sanguis christianorum: PL 1:534 / E. Dekkers: CpChL 1 [1954]: 171). Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 9 (AAS 57 [1965]: 14; *4124).

***4345** [1] Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 48 (AAS 57 [1965]: 53; *4168).

[2] Cf. Paul VI, address of February 3, 1965 (*L'Osservatore Romano*, February 4, 1965).

est quem Pater a mortuis suscitavit, exaltavit et a dextris suis collocavit, Eum vivorum atque mortuorum iudicem constituens. In Eius Spiritu vivificati et coadunati, versus historiae humanae peregrinamur consummationem, quae cum consilio Eius dilectionis plene congruit: "Instaurare omnia in Christo, quae in caelis et quae in terra sunt" [*Eph 1:10*].

Dicit Ipse Dominus: "Ecce venio cito, et merces mea mecum est, reddere unicuique secundum opera sua. Ego sum alpha et omega, primus et novissimus, principium et finis" [*Apc 22:12s*]....

He it is whom the Father raised from the dead, lifted on high, and stationed at his right hand, making him judge of the living and the dead. Enlivened and united in his Spirit, we journey toward the consummation of human history, one that fully accords with the counsel of God's love: "To reestablish all things in Christ, both those in the heavens and those on the earth" [*Eph 1:10*].

The Lord himself speaks: "Behold I come quickly, and my reward is with me, to render to each one according to his works. I am the Alpha and the Omega, the first and the last, the beginning and the end" [*Acts 22:12–13*]....

## 4350–4359: 123rd General Congregation, November 16, 1964: "Notifications" and "Preliminary Note of Explanation"

In the council hall and in the consultation regarding the *modi* of *Lumen gentium*'s chapter 3 (nos. 18–29; cf. *4142–4155), differences of opinion emerged regarding the collegiality of the bishops and the dogmatic obligation of the distinct conciliar decrees. In order to facilitate the broadest possible approval in the final vote, the Theological Commission decided to provide beforehand a summary of their individual responses by means of a "preliminary note of explanation" (*Nota explicativa praevia*). Paul VI adopted this request as his own (cf. *4352). The secretary general of the council had the reading of the *Nota* preceded by *Notificationes* that specified the dogmatic obligation of the conciliar documents. At the suggestion of Paul VI, these two texts were added to the *Acta* of the council. Cf. also the *Notificatio* of the secretary general of the council of November 15, 1965 (171st General Congregation: AAS 58 [1966]: 836).

*Ed.:* AAS 57 (1965): 72–75 / ASyn 3/VIII, 10–13.

*Notificationes factae ab Exc.mo Secretario generalis Concilii in congregatione generali CXXIII diei XVI nov. MCMLXIV*

**4350** Quaesitum est quaenam esse debeat *qualificatio theologica* doctrinae, quae in Schemate *de Ecclesia* exponitur et suffragationi subicitur.

Commissio Doctrinalis quaesito responsionem dedit, in expendendis *Modis* spectantibus ad caput tertium Schematis *de Ecclesia,* hisce verbis:

"Ut de se patet, textus Concilii semper secundum regulas generales, ab omnibus cognitas, interpretandus est."

**4351** Qua occasione Commissio Doctrinalis remittit ad suam *Declarationem* 6 martii 1964, cuius textum hic transcribimus:

"Ratione habita moris conciliaris ac praesentis Concilii finis pastoralis, haec S. Synodus ea tantum de rebus fidei vel morum ab Ecclesia tenenda definit, quae ut talia aperte ipsa declaraverit.

Cetera autem, quae S. Synodus proponit, utpote Supremi Ecclesiae Magisterii doctrinam, omnes ac singuli christifideles excipere et amplecti debent iuxta ipsius S. Synodi mentem, quae sive ex subiecta materia sive ex dicendi ratione innotescit, secundum normas theologicae interpretationis."

*Notifications Given by the Secretary General of the Council at the 123rd General Congregation, November 16, 1964*

A question has arisen regarding the precise theological note that should be attached to the doctrine that is set forth in the schema *De Ecclesia* and is being put to a vote.

The Theological Commission has given the following response regarding the *modi* that have to do with chapter 3 of the *De Ecclesia* schema:

"As is self-evident, the council's text must always be interpreted in accordance with the general rules that are known to all."

On this occasion the Theological Commission makes reference to its declaration of March 6, 1964, the text of which we transcribe here:

"Taking conciliar custom into consideration and also the pastoral purpose of the present council, the sacred council defines as binding on the Church only those things in matters of faith and morals that it shall openly declare to be binding.

"The rest of the things that the sacred council sets forth, inasmuch as they are the teaching of the Church's supreme Magisterium, ought to be accepted and embraced by each and every one of Christ's faithful according to the mind of the sacred council. The mind of the council becomes known either from the matter treated or from its manner of speaking, in accordance with the norms of theological interpretation."

Superiore dein Auctoritate communicatur Patribus nota explicativa praevia ad Modos circa caput tertium Schematis *de Ecclesia,* ad cuius notae mentem atque sententiam explicari et intelligi debet doctrina in eodem capite tertio exposita.

A preliminary note of explanation is being given to the council Fathers from higher authority regarding the *modi* bearing on chapter 3 of the schema *De Ecclesia*; the doctrine set forth in chapter 3 ought to be explained and understood in accordance with the meaning and intent of this explanatory note. **4352**

*Nota explicativa praevia*

"Commissio statuit expensioni *Modorum* sequentes observationes generales praemittere.

1. *Collegium* non intelligitur sensu *stricte iuridico,* scilicet de coetu aequalium, qui potestatem suam praesidi suo demandarent, sed de coetu *[73]* stabili, cuius structura et auctoritas ex Revelatione deduci debent. Quapropter in Responsione ad Modum 12 explicite de Duodecim dicitur quod Dominus eos constituit 'ad modum collegii seu *coetus stabilis*'. Cf. etiam Modum 53,c.—Ob eandem rationem, de Collegio Episcoporum passim etiam adhibentur vocabula *Ordo* vel *Corpus.* Parallelismus inter Petrum ceterosque Apostolos ex una parte, et Summum Pontificem et Episcopos ex altera parte, non implicat transmissionem potestatis extraordinariae Apostolorum ad successores eorum, neque, uti patet, *aequalitatem* inter Caput et membra Collegii, sed solam *proportionalitatem* inter primam relationem (Petrus—Apostoli) et alteram (Papa—Episcopi). Unde Commissio statuit scribere in n. 22 non *eadem* sed *pari* ratione. Cf. Modum 57.

*Preliminary Note of Explanation*

The commission has decided to preface the assessment of the *modi* with the following general observations. **4353**

1. *College* is not understood in a strictly juridical sense, that is, as a group of equals who entrust their power to their president, but as a stable group whose structure and authority must be learned from revelation. For this reason, in reply to *modus* 12, it is expressly said of the Twelve that the Lord set them up "as a college or stable group". Cf. also *modus* 53c. —For the same reason, the words *Ordo* or *Corpus* are used throughout with reference to the college of bishops. The parallel between Peter and the rest of the apostles, on the one hand, and between the supreme pontiff and the bishops, on the other hand, does not imply the transmission of the apostles' extraordinary power to their successors; nor does it imply, as is obvious, equality between the head of the college and its members, but only a proportionality between the first relationship (Peter-apostles) and the second (pope-bishops). Thus the commission decided to write "pari ratione", not "eadem ratione", in no. 22. Cf. *modus* 57.

2. Aliquis fit *membrum Collegii* vi consecrationis episcopalis et communione hierarchica cum Collegii Capite atque membris. Cf. n. 22, § 1 in fine.

In *consecratione* datur *ontologica* participatio *sacrorum* munerum, ut indubie constat ex Traditione, etiam liturgica. Consulto adhibetur vocabulum *munerum,* non vero *potestatum,* quia haec ultima vox de potestate *ad actum expedita* intelligi posset. Ut vero talis expedita potestas habeatur, accedere debet *canonica* seu *iuridica determinatio* per auctoritatem hierarchicam. Quae determinatio potestatis consistere potest in concessione particularis officii vel in assignatione subditorum, ex datur iuxta *normas* a suprema auctoritate adprobatas. Huiusmodi ulterior norma *ex natura rei* requiritur, quia agitur de muneribus quae *a pluribus subiectis,* hierarchice ex voluntate Christi cooperantibus, exerceri debent. Evidens est quod haec "communio" *in vita* Ecclesiae, secundum adiuncta temporum, applicata est, priusquam *in iure* velut codificata fuerit.

2. A person becomes a *member of the college* by virtue of episcopal consecration and by hierarchical communion with the head of the college and with its members. Cf. no. 22, end of par. 1. **4354**

In his *consecration* a person is given an *ontological* participation in the *sacred* functions; this is absolutely clear from tradition, liturgical tradition included. The word *functions* is used deliberately instead of the word *powers* because the latter word could be understood as a *power fully ready to act.* But for this power to be fully ready to act, there must be a further *canonical* or *juridical determination* through the hierarchical authority. This determination of power can consist in the granting of a particular office or in the allotment of subjects, and it is done according to the *norms* approved by the supreme authority. An additional norm of this sort is required *by the very nature of the case,* because it involves functions that must be exercised *by many subjects* cooperating in a hierarchical manner in accordance with Christ's will. It is evident that this "communion" was applied in the Church's *life* according to the circumstances of the time, before it was codified *as law.*

**4355** Quapropter signanter dicitur, requiri *hierarchicam* communionem cum Ecclesiae Capite atque membris. *Communio* est notio quae in antiqua Ecclesia (sicut etiam hodie praesertim in Oriente) in magno honore habetur. Non intelligitur autem de vago quodam *affectu,* sed de *realitate organica,* quae iuridicam formam exigit et simul caritate animatur. Unde Commissio, fere unanimi consensu, scribendum esse statuit: 'in *hierarchica* communione'. Cf. Modum 40 et etiam illa quae dicuntur de *missione canonica,* sub n. 24.

For this reason it is clearly stated that *hierarchical* communion with the head and members of the Church is required. *Communion* is a notion that is held in high honor in the ancient Church (and also, today, especially in the East). However, it is understood, not as some kind of vague *disposition*, but as an *organic reality* that requires a juridical form and is animated by charity. Hence the commission, almost unanimously, decided that this wording should be used: "in *hierarchical* communion". Cf. *modus* 40 and the statements on canonical mission (no. 24).

Documenta recentiorum Summorum Pontificum circa iurisdictionem *[74]* Episcoporum interpretanda sunt de hac necessaria determinatione potestatum.

The documents of recent pontiffs regarding the jurisdiction of bishops must be interpreted in terms of this necessary determination of powers.

**4356** 3. Collegium, quod sine Capite non datur, dicitur: '*subiectum quoque supremae ac plenae potestatis* in universam Ecclesiam existere'. Quod necessario admittendum est, ne plenitudo potestatis Romani Pontificis in discrimen poneretur. Collegium enim necessario et semper Caput suum cointelligit, *quod in Collegio integrum servat suum munus Vicarii Christi et Pastoris Ecclesiae universalis.* A. v. distinctio non est inter Romanum Pontificem et Episcopos collectiva sumptos, sed inter Romanum Pontificem seorsim et Romanum Pontificem simul cum Episcopis. Quia vero Summus Pontifex est *Caput* Collegii, ipse solus quosdam actus facere potest, qui Episcopis nullo modo competunt, v. gr. Collegium convocare et dirigere, normas actionis approbare, etc. Cf. Modum 81. Ad iudicium Summi Pontificis, cui cura totius gregis Christi commissa est, spectat, secundum necessitates Ecclesiae decursu temporum variantes, determinare modum quo haec cura actuari conveniat, sive modo personali, sive modo collegiali. Romanus Pontifex ad collegiale exercitium ordinandum, promovendum, approbandum, intuitu boni Ecclesiae, secundum propriam discretionem procedit.

3. The college, which does not exist without the head, is said "to exist *also as the subject of supreme and full power* in the universal Church". This must be admitted of necessity so that the fullness of power belonging to the Roman pontiff is not called into question. For the college, always and of necessity, includes its head, because *in the college he preserves unhindered his function as Christ's vicar and as pastor of the universal Church.* In other words, it is not a distinction between the Roman pontiff and the bishops taken collectively, but a distinction between the Roman pontiff taken separately and the Roman pontiff together with the bishops. Since the supreme pontiff is *head* of the college, he alone is able to perform certain actions that are not at all within the competence of the bishops, e.g., convoking the college and directing it, approving norms of action, etc. Cf. *modus* 81. It is up to the judgment of the supreme pontiff, to whose care Christ's whole flock has been entrusted, to determine, according to the needs of the Church as they change over the course of centuries, the way in which this care may best be exercised—whether in a personal or a collegial way. The Roman pontiff, taking account of the Church's welfare, proceeds according to his own discretion in arranging, promoting, and approving the exercise of collegial activity.

**4357** 4. Summus Pontifex, utpote Pastor Supremus Ecclesiae, suam potestatem omni tempore ad placitum exercere potest, sicut ab ipso suo munere requiritur. Collegium vero, licet semper existat, non propterea permanenter actione *stricte* collegiali agit, sicut ex Traditione Ecclesiae constat. A. v. non semper est 'in actu pleno', immo nonnisi per intervalla actu stricte collegiali agit et nonnisi *consentiente Capite.* Dicitur autem '*consentiente Capite*', ne cogitetur de *dependentia* velut ab aliquo *extraneo;* terminus 'consentiens' evocat e contra *communionem* inter Caput et membra, et implicat necessitatem *actus* qui Capiti proprie competit. Res affirmatur explicite in n. 22, § 2 et explicatur ibid., in fine. Formula negativa '*nonnisi*' omnes casus comprehendit:

4. As supreme pastor of the Church, the supreme pontiff can always exercise his power at will, as his very office demands. Though it is always in existence, the college is not as a result permanently engaged in *strictly* collegial activity; the Church's tradition makes this clear. In other words, the college is not always "fully active"; rather, it acts as a college in the strict sense only from time to time and only *with the consent of its head.* The phrase "*with the consent of its head*" is used to avoid the idea of *dependence* on some kind of *outsider*; the term "consent" suggests rather *communion* between the head and the members and implies the need for an *act* that belongs properly to the competence of the head. This is explicitly affirmed in no. 22, par. 12, and is explained at the end

unde evidens est quod *normae* a suprema Auctoritate approbatae semper observari debent. Cf. Modum 84.

In omnibus autem apparet quod agitur de *coniunctione* Episcoporum *cum Capite suo,* numquam vero de actione Episcoporum *independenter* a Papa. In quo casu, deficiente actione Capitis, Episcopi agere ut Collegium nequeunt, sicut ex notione 'Collegii' patet. Haec hierarchica *[75]* communio omnium Episcoporum cum Summo Pontifice in Traditione certe solemnis est.

N.B. Sine communione hierarchica munus sacramentale-ontologicum, quod distinguendum est ab aspectu canonico-iuridico, exerceri *non potest.* Commissio autem censuit non intrandum esse in quaestiones de *liceitate* et *validitate,* quae relinquuntur disceptationi theologorum, in specie quod attinet ad potestatem quae de facto apud Orientales seiunctos exercetur, et de cuius explicatione variae exstant sententiae."

of that section. The word "*only*" takes in all cases. It is evident from this that the norms approved by the supreme authority must always be observed. Cf. *modus* 84.

It is clear throughout that it is a question of the **4358**
bishops acting *in conjunction with their head,* never of the bishops acting *independently* of the pope. In the latter instance, without the action of the head, the bishops are not able to act as a college: this is clear from the concept of "college". This hierarchical communion of all the bishops with the supreme pontiff is certainly firmly established in tradition.

N.B. Without hierarchical communion, the ontologico- **4359**
sacramental function, which is to be distinguished from the juridico-canonical aspect, *cannot* be exercised. However, the commission has decided that it should not enter into question of *liceity* and *validity.* These questions are left to theologians to discuss—specifically the question of the power exercised de facto among the separated Eastern Churches, about which there are various explanations.

## 4400: Instruction of the Holy Office *Piam et constantem*, July 5, 1963

The instruction permits the cremation of corpses especially in those regions where it is difficult to find places that satisfy the hygienic prescriptions for the establishment of burial sites or where burial conflicts with the prevailing religious sentiment (e.g., in India).

*Ed.:* AAS 56 (1964): 822f.

*Cremation*

Piam et constantem christianorum consuetudinem fidelium cadavera humandi Ecclesia semper fovere studuit sive ipsam communiendo opportunis ritibus, quibus inhumationis symbolica et religiosa significatio clarior appareret, sive etiam poenas comminando contra eos, qui tam salutarem praxim impeterent; quod praesertim praestitit Ecclesia, quoties impugnatio fiebat ex infenso animo adversus christianos mores et ecclesiasticas traditiones ab iis, qui sectario spiritu imbuti, humationi crematione substituere conabantur in signum violentae negationis christianorum dogmatum, maxime vero mortuorum hominum resurrectionis et humanae animae immortalitatis.

Quod vero propositum, uti patet, erat quid subiective inhaerens animo crematione fautorum, obiective autem ipsi crematione non adhaerens; corporis enim incineratio, sicut nec animam attingit nec Dei omnipotentiam impedit a corpore restituendo, ita in se non continet illorum dogmatum obiectivam negationem.

Non ergo agitur de re intrinsece mala vel christianae religioni ex se infensa; quod semper sensit Ecclesia, quippe quae, in quibusdam adiunctis, scilicet quando certo constabat vel constat cadaverum crematione

The constant and pious practice among Christians of **4400**
burying the bodies of the faithful departed has always been the object of solicitude on the part of the Church, shown both by providing it with appropriate rites to express clearly the symbolic and religious significance of burial and by establishing penalties against those who attacked this salutary practice. The Church has so acted especially when the opposition to burial sprang from motives hostile to Christian practice and ecclesiastical traditions on the part of those who, in a sectarian spirit, were trying to establish cremation in the place of burial as a sign of violent denial of Christian dogmas, especially those of the resurrection of the dead and the immortality of the soul.

It is clear that this purpose was something subjective in the minds of the persons who favored cremation and not anything pertaining objectively to cremation itself; for the incineration of the body, since it neither affects the soul nor prevents the omnipotence of God from restoring the body, does not import the objective denial of those dogmas.

Hence there is no question of something intrinsically wrong or necessarily offensive to the Christian religion; and this has always been recognized by the Church, which never opposed or now opposes cremation of corpses

fieri honesto animo et gravioribus ex causis, praesertim ordinis publici, tunc incinerationi non obstabat nec obstat.

Huiusmodi animi in melius mutatio et rerum adiuncta inhumationi obstantia iam frequentiora his ultimis temporibus et clariora apparent; unde crebrae porriguntur S. Sedi preces ad obtinendam disciplinae ecclesiasticae mitigationem circa cadaverum crematione, quam constat multoties hodie promoveri, minime ex odio contra Ecclesiam vel christianos mores, sed tantum ob rationes vel hygienicas vel oeconomicas vel alius etiam generis sive publici sive privati ordinis *[823]*.

Quas preces sancta Mater Ecclesia, spirituali quidem fidelium bono directe intenta, sed aliarum necessitatum non ignara, benigne suscipiendas censet, sequentia statuendo:

1. Curandum omnino, ut consuetudo fidelium defunctorum corpora sepeliendi sancte servetur; quapropter, opportunis instructionibus et suasionibus adhibitis, caveant Ordinarii, ut populus christianus a cadaverum crematione abstineat, nec recedat, nisi necessitate coactus, ab usu inhumationis....

2. Ne autem difficultates ex hodiernis rerum adiunctis exsurgentes plus aequo augeantur, et ne frequentior oriatur necessitas dispensandi a legibus in hac re vigentibus, consultius visum est, aliquatenus mitigare iuris canonici praescripta, quae crematione tangunt, ita scilicet, ut quae statuuntur in can. 1203, § 2 (de non exsequendo mandato cremationis) et in can. 1240, § 1, 5° (de deneganda sepultura ecclesiastica iis qui mandaverint suum corpus cremationi tradi) non iam universaliter urgeantur, sed tunc tantum, quando constiterit crematione electam, fuisse ex negatione christianorum dogmatum vel ex animo sectario vel ex odio in catholicam religionem et Ecclesiam.

3. Inde etiam sequitur, iis qui elegerint proprii cadaveris crematione, non esse, ex hoc capite, deneganda sacramenta nec publica suffragia, nisi constet ipsos talem electionem fecisse ex supra indicatis rationibus christianae vitae adversis.

4. Ne autem pius christifidelium sensus erga ecclesiasticam traditionem detrimentum patiatur et ut Ecclesiae animus a crematione alienus clare pateat, ritus ecclesiasticae sepulturae et subsequentia suffragia numquam fieri poterunt in ipso loco cremationis, ne per modum quidem simplicis comitatus in translatione cadaveris.

under certain circumstances, that is, whenever it is certain that it is done through innocent motives and for grave reasons, especially of a public order.

In our times this mental attitude has changed for the better, and the circumstances unfavorable to burial are more frequent and more evident; consequently many petitions are being presented to the Holy See asking for some mitigation of ecclesiastical discipline regarding cremation, which in these days is often advocated, not out of enmity toward the Church or Christian morals, but only for hygienic or economic reasons or others of a public or private nature.

Holy Mother Church, directly interested as she is in the good of the faithful, yet not blind to other necessities, considers that these requests should be favorably received by decreeing the following regulations:

1. By all means care should be taken so that the custom of burying the bodies of the faithful be religiously preserved; hence Ordinaries should, by appropriate instructions and exhortations, see to it that Catholics do not practice cremation and that, except in cases of necessity, they do not abandon the practice of burial, which the Church has always kept and which she consecrates with solemn rites....

2. However, lest difficulties arising from present circumstances be unduly increased and lest the necessity of dispensing from existing laws in this matter become more frequent, it has been wisely determined to mitigate somewhat the prescriptions of canon law concerning cremation, so that the provisions of can. 1203, § 2 (not to carry out a mandate of cremation) and those of can. 1240, § 1, 5° (denying ecclesiastical burial to persons who ordered that their bodies be cremated) be henceforth binding, not universally, but only when it is certain that cremation was chosen because of the denial of Christian dogmas or because of a sectarian spirit or through hatred of the Catholic religion and the Church.

3. It follows that persons who chose to have their bodies cremated are not for that reason to be denied the sacraments or public suffrages, unless it is certain that they made that choice for the above-mentioned reasons inimical to the Christian way of life.

4. But lest the pious attachment of the faithful to ecclesiastical tradition be weakened and in order to show clearly the opposition of the Church to cremation, the ceremonies of ecclesiastical burial and the prayers that follow them must never be performed in the very place where the cremation is done or even by way of simply accompanying the transfer of the remains.

## 4402–4407: Instruction of the Pontifical Biblical Commission *Sancta mater ecclesia*, April 21, 1964

This instruction emphasizes the importance of the various stages of tradition concerning the life and teaching of Jesus and recommends to exegetes the prudent application of new scientific methods.

*Ed.:* AAS 56 (1964): 713–16.

*The Historical Truth of the Gospels*

1. ... Ut [*exegeta catholicus*] Evangeliorum perennem veritatem et auctoritatem in plena luce collocet, accurate normas hermeneuticae rationalis et catholicae servans, nova exegeseos adiumenta sollerter adhibebit, praesertim ea quae historica methodus universim considerata affert. Haec sedulo fontes indagat eorumque naturam et vim definit, subsidia per criticen textus, criticen litterariam, cognitionem linguarum sibi comparat.

Observabit interpres monitum Pii XII fel. rec, qui ei iniungit, ut "prudenter ... perquirat quid dicendi forma seu litterarum genus, ab hagiographo adhibitum, ad veram et genuinam conferat interpretationem; ac sibi persuadeat hanc officii sui partem sine magno catholicae exegeseos detrimento neglegi non posse."[1]...

Denique exegeta omnia media usurpabit, quibus altius indolem testimonii Evangeliorum, vitam religiosam primarum ecclesiarum, sensum et vim traditionis apostolicae perspiciat.

Ubi casus fert, interpreti investigare licet, quae sana elementa in "methodo historiae formarum" insint, quibus ad pleniorem Evangeliorum intellegentiam rite uti possit. Circumspecte tamen se gerat, quia saepe huic methodo commixta prostant principia philosophica et theologica haud probanda, quae tum methodum, tum conclusiones in re litteraria non raro depravant.

Quidam enim huius methodi fautores praeiudicatis opinionibus rationalismi abducti, supernaturalis ordinis exsistentiam et Dei personalis in mundo interventum, ope revelationis proprie dictae factum, miraculorum et prophetiarum possibilitatem et exsistentiam agnoscere renuunt.

Alii e falsa notione fidei procedunt ac si ipsa veritatem historicam non curet, immo cum eadem componi non possit.

Alii historicam vim et indolem documentorum revelationis quasi a priori negant.

Alii denique auctoritatem Apostolorum, quatenus testes Christi sunt, eorumque munus et influxum in primaevam communitatem parvi *[714]* pendentes, creatricem potentiam huius communitatis extollunt....

2. Interpres ut de firmitate eorum quae in Evangeliis traduntur, recte statuat, sollerter ad tria tempora traditionis attendat quibus doctrina et vita Iesu ad nos pervenerunt.

*Christus Dominus* sibi discipulos selectos adiunxit [*cf. Mc 3:14; Lc 6:13*], qui eum ab initio secuti sunt [*cf. Lc 1:2; Act 1:21s*], eius opera viderunt verbaque audierunt

1. ... In order to put the abiding truth and authority of the Gospels in their full light, [*the Catholic exegete*] will accurately adhere to the norms of rational and Catholic hermeneutics. He will diligently employ the new exegetical aids, above all those that the historical method, taken in its widest sense, offers to him—a method that carefully investigates sources and defines their nature and value and makes use of such helps as textual criticism, literary criticism, and the study of languages. **4402**

The interpreter will heed the advice of Pius XII of happy memory, who enjoined him "prudently ... to examine what contribution the manner of expression or the literary genre used by the sacred writer makes to a true and genuine interpretation. And let him be convinced that this part of his task cannot be neglected without serious detriment to Catholic exegesis."[1]...

Finally, the exegete will use all the means available to probe more deeply into the nature of Gospel testimony, into the religious life of the early churches, and into the sense and the value of apostolic tradition.

As occasion warrants, the interpreter may examine what reasonable elements are contained in the "form-critical method" that can be used for a fuller understanding of the Gospels. But let him be wary, because quite inadmissable philosophical and theological principles have often come to be mixed with this method, which not uncommonly have vitiated the method itself as well as the conclusions in the literary area. **4403**

For some proponents of this method have been led astray by the prejudiced views of rationalism. They refuse to admit the existence of a supernatural order and the intervention of a personal God in the world through strict revelation and the possibility and existence of miracles and prophecies.

Others begin with a false idea of faith, as if it had nothing to do with historical truth—or rather were incompatible with it.

Others deny the historical value and nature of the documents of revelation almost a priori.

Finally, others make light of the authority of the apostles as witnesses to Christ and of their task and influence in the primitive community, extolling rather the creative power of that community....

2. To judge properly concerning the reliability of what is transmitted in the Gospels, the interpreter should pay diligent attention to the three stages of tradition by which the doctrine and the life of Jesus have come down to us. **4404**

*Christ our Lord* joined to himself chosen disciples [*cf. Mk 3:14; Lk 6:13*], who followed him from the beginning [*cf. Lk 1:2; Acts 1:21f.*], saw his deeds, heard his words,

*4402 [1] Pius XII, encyclical *Divino afflante Spiritu* (AAS 35 [1943]: 343).

et hoc modo apti fuerunt qui eius vitae et doctrinae testes essent [*cf. Lc 24:48; Io 15:27; Act 1:8; 10:39; 13:31*].

Dominus, cum doctrinam ore exponebat, modos ratiocinandi et exponendi tunc temporis vulgatos sequebatur, ita ad mentem auditorum se accommodans et efficiens, ut ea quae doceret firmiter menti imprimerentur et commode a discipulis memoria tenerentur. Hi miracula aliosque Iesu vitae eventus recte tamquam facta eo fine patrata vel disposita, ut eis homines in Christum crederent et doctrinam salutis fide amplecterentur, intellexerunt.

and in this way were equipped to be witnesses of his life and doctrine [*cf. Lk 24:48; Jn 15:27; Acts 1:8; 10:39; 13:31*].

When the Lord was orally explaining his doctrine, he followed the modes of reasoning and of exposition that were in vogue at the time. He accommodated himself to the mentality of his listeners and saw to it that what he taught was firmly impressed on the mind and easily remembered by the disciples. These men understood the miracles and other events of the life of Jesus correctly, as deeds performed or designed that men might believe in Christ through them and embrace with faith the doctrine of salvation.

**4405** *Apostoli* imprimis mortem et resurrectionem Domini annuntiabant, Iesu testimonium reddentes [*cf. Lc 24:44–48; Act 2:32; 3:15; 5:30–32*], eiusque vitam et verba fideliter exponebant [*cf. Act 10:36–41*], adiunctorum, in quibus auditores versabantur, in modo praedicandi rationem habentes [*cf. Act 13:16–41 cum Act 17:22–31*].

Postquam Iesus a mortuis resurrexit eiusque divinitas clare perspecta est [*Act 2:36; Io 20:28*], tantum afuit ut fides memoriam eorum quae evenerant, deleret, ut eam potius firmaret, quia fides in eis quae Iesus fecerat et docuerat [*Act 2:22; 10:37–39*] nitebatur. Nec propter cultum, quo discipuli exinde Iesum ut Dominum et Filium Dei venerabantur, hic in "mythicam" personam mutatus est eiusque doctrina deformata.

Non est autem cur negetur Apostolos ea quae a Domino reapse dicta et facta sunt, auditoribus ea pleniore intellegentia tradidisse, qua ipsi eventibus gloriosis Christi instructi et lumine Spiritus veritatis [*Io 2:22; 12:16; cf. 11:51s; 14:26; 16:12s; 7:39*] edocti fruebantur. Inde est quod sicut Iesus ipse post ressurectionem "interpretabatur *[715]* illis" [*Lc 24:27*] tum Veteris Testamenti tum sui ipsius verba [*cf. Lc 24:44s; Act 1:3*], ita et illi eius verba et gesta, prout auditorum necessitates postulabant, interpretati sunt.

"Ministerio verbi instantes" [*Act 6:4*], variis dicendi modis, cum proprio proposito et auditorum mente congruentibus utentes praedicaverunt; nam "Graecis ac barbaris, sapientibus et insipientibus" debitores erant [*Rm 1:14; cf. 1 Cor 9:19–23*].

Hi vero loquendi modi quibus praecones Christum annuntiaverunt, distinguendi et perpendendi sunt: catecheses, narrationes, testimonia, hymni, doxologiae, preces aliaeque id genus formae litterariae in Sacra Scriptura et ab hominibus illius aetatis usurpari solitae.

The *apostles* proclaimed above all the death and Resurrection of the Lord, as they bore witness to Jesus [*cf. Lk 24:44–48; Acts 2:32; 3:15; 5:30–32*]. They faithfully explained his life and words [*cf. Acts 10:36–41*], while taking into account the circumstances in which their listeners found themselves [*cf. Acts 13:16–41 with Acts 17:22–31*].

After Jesus rose from the dead and his divinity was clearly perceived [*Acts 2:36; Jn 20:28*], faith, far from destroying the memory of what had transpired, rather confirmed it, because their faith rested on the things that Jesus did and taught [*Acts 2:22; 10:37–39*]. Nor was he changed into a "mythical" person and his teaching deformed in consequence of the worship that the disciples from that time on paid Jesus as the Lord and the Son of God.

On the other hand, there is no reason to deny that the apostles passed on to their listeners what was really said and done by the Lord with that fuller understanding which they enjoyed, having been instructed by the glorious events of Christ and taught by the light of the Spirit of Truth [*Jn 2:22; 12:16; cf. 11:51f.; 14:26; 16:12f.; 7:39*]. So, just as Jesus himself after his Resurrection "interpreted to them" [*Lk 24:27*] the words of the Old Testament as well as his own [*cf. Lk 24:44f.; Acts 1:3*], they, too, interpreted his words and deeds according to the needs of their listeners.

"Devoting themselves to the ministry of the Word", they preached and made use of various modes of speaking that were suited to their own purpose and the mentality of their listeners. For they were debtors "to Greeks and barbarians, to the wise and the foolish" [*Rom 1:14; cf. 1 Cor 9:19–23*].

But these modes of speaking with which the preachers proclaimed Christ must be distinguished and ⟨properly⟩ assessed: catecheses, stories, testimonies, hymns, doxologies, prayers—and other literary forms of this sort that were in Sacred Scripture and were accustomed to be used by men of that time.

Hanc instructionem primaevam, prius ore, deinde scripto traditam—nam mox evenit ut multi conarentur "ordinare narrationem rerum" [*cf. Lc 1:1*] quae Dominum Iesum respiciebant—*auctores sacri* methodo, peculiari fini quem quisque sibi proposuit congrua, ad utilitatem ecclesiarum quattuor evangeliis consignaverunt.

Quaedam e multis traditis selegentes, quaedam in synthesim redigentes, quaedam ad statum ecclesiarum attendendo explanantes, omni ope annisi sunt, ut lectores eorum verborum de quibus eruditi erant, cognoscerent firmitatem [*cf. Lc 1:4*]. Hagiographi enim ex eis quae acceperunt ea potissimum selegerunt, quae variis condicionibus fidelium et fini a se intento accommodata erant, eademque eo modo narrabant qui eisdem condicionibus eidemque fini congruebat.

Cum sensus enuntiationis etiam a consecutione rerum pendeat, Evangelistae tradentes verba vel res gestas Salvatoris, hic in alio, ille in alio contextu, ea ad utilitatem lectorum explicaverunt.

Quapropter indaget exegeta quid Evangelista, dictum vel factum hoc modo narrans vel in certo contextu ponens, intenderit. Veritati narrationis enim minime officit Evangelistas dicta vel res gestas Domini diverso ordine referre[1] eiusque sententias non ad litteram, sensu tamen retento, diversimode exprimere.[2]... *[716]*...

Exegeta, nisi ad haec omnia quae ad originem et compositionem Evangeliorum spectant attenderit et quaecumque probanda recentes investigationes attulerunt, rite adhibuerit, munus suum perspiciendi quid hagiographi intenderint quidque reapse dixerint, non implebit....

Multa supersunt eaque gravissima in quibus edisserendis et explanandis exegeta catholicus acumen et ingenium libere exercere potest et debet, ut ad omnium utilitatem, ad maiorem in dies doctrinae sacrae profectum, ad iudicium magisterii Ecclesiae praeparandum et ulterius fulciendum, ad Ecclesiae defensionem et honorem ex suo quisque viritim conferat.[1]

This primitive instruction, which was at first passed on by word of mouth and then in writing—for it soon happened that many tried "to compile a narrative of the things" [*cf. Lk 1:1*] that concerned the Lord Jesus—was committed to writing by the *sacred authors* in four Gospels for the benefit of the churches, with a method suited to the particular purpose that each ⟨author⟩ set for himself. **4406**

From the many things handed down they selected some things, reduced others to a synthesis, ⟨still⟩ others they explicated as they kept in mind the situation of the churches. With every ⟨possible⟩ means they sought that their readers might become aware of the reliability [*cf. Lk 1:4*] of those words by which they had been instructed. Indeed, from what they had received, the sacred writers above all selected the things that were suited to the various situations of the faithful and to the purpose they had in mind and adapted their narration of them to the same situations and purpose.

Since the meaning of a statement also depends on the sequence, the evangelists, in passing on the words and deeds of our Savior, explained these now in one context, now in another, depending on ⟨their⟩ usefulness to the readers.

Consequently, let the exegete seek out the meaning intended by the evangelist in narrating a saying or a deed in a certain way or in placing it in a certain context. For the truth of the story is not at all affected by the fact that the evangelists relate the words and deeds of the Lord in a different order[1] and express his sayings not literally but differently, while preserving ⟨their⟩ sense.[2]...

Unless the exegete pays attention to all these things that pertain to the origin and composition of the Gospels and makes proper use of all the laudable achievements of recent research, he will not fulfill his task of probing into what the sacred writers intended and what they really said.... **4407**

There are still many things, and of the greatest importance, in the discussion and explanation of which the Catholic exegete can and must freely exercise his skill and genius so that each may contribute his part to the advantage of all, to the continued progress of sacred doctrine, to the preparation and further support of the judgment to be exercised by the ecclesiastical Magisterium, and to the defense and honor of the Church.[1]

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***4406** [1] Cf. John Chrystostom, *In Mattheum*, hom 1, 3 (PG 57:16f.).

[2] Cf. Augustine, *De consensu Evangelistarum* II, 12, no. 28 (CSEL 43:127–29 / PL 34:1090f.). Another citation follows: II, 21, no. 51f. (CSEL $43:153_{1-11}$ / PL 34:1102).

***4407** [1] Pius XII, encyclical *Divino afflante Spiritu* (AAS 35 [1943]: 346).

## 4410–4413: Encyclical *Mysterium fidei*, September 3, 1965

Under the influence of phenomenology and existential philosophy toward the end of the 1950s, a discussion emerged surrounding the concept of transubstantiation. Taking part in this discussion, among others, were B. Welte, P. Schoonenberg, and E. Schillebeeckx. The encyclical does not reject the new concepts of "transsignification" and "transfinalization". However, it maintains that these are not sufficient for an adequate explanation of the eucharistic transformation, and they must be completed by the concept of "transubstantiation" (cf. *1642, 1652).

*Ed.:* AAS 57 (1965): 755–66.

*Errors regarding the Eucharist*

**4410** Compertum namque habemus inter eos, qui de hoc Sacrosancto Mysterio loquendo scribendoque disserunt, esse nonnullos qui circa Missas quae privatim celebrentur, circa dogma transsubstantiationis et cultum Eucharisticum tales vulgent opiniones, quae fidelium animos perturbent inque eorum mentes non modicam de rebus fidei ingerant confusionem, quasi cuique doctrinam semel ab Ecclesia definitam in oblivionem adducere liceat aut eam ita interpretari ut genuina verborum significatio seu probata conceptuum vis extenuetur.

For We can see that some of those who are dealing with this Most Holy Mystery [*of the Eucharist*] in speech and writing are disseminating opinions on Masses celebrated in private or on the dogma of transubstantiation that are disturbing the minds of the faithful and causing them no small measure of confusion about matters of faith, just as if it were all right for someone to take doctrine that has already been defined by the Church and consign it to oblivion or else interpret it in such a way as to weaken the genuine meaning of the words or the recognized force of the concepts involved.

**4411** Non enim fas est, ut exemplo rem confirmemus, Missam quam "communitariam" dicunt, ita extollere, ut Missis quae privatim celebrentur derogetur; aut rationi signi sacramentalis considerandae ita instare quasi symbolismus, qui nullo diffitente sanctissimae Eucharistiae certissime inest, totam exprimat et exhauriat rationem praesentiae Christi in hoc Sacramento; aut de transsubstantiationis mysterio disserere quin de mirabili conversione totius substantiae panis in corpus et totius substantiae vini in sanguinem Christi, de qua loquitur Concilium Tridentinum [*cf. *1642*], mentio fiat, ita ut in sola "transsignificatione" et "transfinalizatione", ut aiunt, consistant; aut denique sententiam proponere et in usum deducere secundum quam in Hostiis consecratis, quae expleta celebratione sacrificii Missae supersunt, Christus Dominus praesens non amplius sit.

To give an example of what We are talking about, it is not permissible to extol the so-called "community" Mass in such a way as to detract from Masses that are celebrated privately; or to concentrate on the notion of sacramental sign as if the symbolism—which no one will deny is certainly present in the Most Blessed Eucharist—fully expressed and exhausted the manner of Christ's presence in this sacrament; or to discuss the mystery of transubstantiation without mentioning what the Council of Trent had to say [*cf. *1642*] about the marvelous conversion of the whole substance of the bread into the body and the whole substance of the wine into the blood of Christ, as if they involve nothing more than "transsignification", or "transfinalization", as they call it; or, finally, to propose and act upon the opinion that Christ our Lord is no longer present in the consecrated hosts that remain after the celebration of the sacrifice of the Mass has been completed.

*The Substantial Presence of Christ in the Eucharist*

**4412** *[764]* Quae quidem praesentia "realis" dicitur non per exclusionem, quasi aliae "reales" non sint, sed per excellentiam, quia est substantialis, qua nimirum totus atque integer Christus, Deus et homo, fit praesens.[1] Perperam igitur hanc praesentiae rationem aliquis explicet fingendo naturam "pneumaticam", uti dicunt, corporis Christi gloriosi ubique praesentem; aut illam intra limites symbolismi coarctando, quasi hoc augustissimum Sacramentum nulla alia constet re quam signo efficaci "spiritualis praesentiae Christi eiusque

This presence [*of Christ in the sacrament of the Eucharist*] is called "real", not to exclude the idea that the others are "real" too, but rather to indicate presence par excellence, because it is substantial and through it Christ becomes present whole and entire, God and man.[1] And so it would be wrong for anyone to try to explain this manner of presence by dreaming up a so-called "pneumatic" nature of the glorious body of Christ that would be present everywhere; or for anyone to limit it to symbolism, as if this most sacred sacrament were to

*4412 [1] Council of Trent, Decree on the Sacrament of the Eucharist, chap. 3 (*1641).

intimae coniunctionis cum fidelibus membris in Corpore Mystico".[2]

consist in nothing more than an efficacious sign "of the spiritual presence of Christ and of his intimate union with the faithful, the members of his Mystical Body".[2]

*The Presence of Christ after the Consecration*

*[766]* Peracta transsubstantiatione, species panis et vini novam procul dubio induunt significationem, novumque finem, cum amplius non sint communis panis et communis potus, sed signum rei sacrae signumque spiritualis alimoniae; sed ideo novam induunt significationem et novum finem, quia novam continent "realitatem", quam merito *ontologicam* dicimus. Non enim sub praedictis speciebus iam latet quod prius erat, sed aliud omnino; et quidem non tantum ob fidei Ecclesiae aestimationem, sed ipsa re, cum conversa substantia seu natura panis et vini in corpus et sanguinem Christi, nihil panis et vini maneat nisi solae species; sub quibus totus et integer Christus adest in sua physica "realitate" etiam corporaliter praesens, licet non eo modo quo corpora adsunt in loco.

As a result of transubstantiation, the species of bread **4413**
and wine undoubtedly take on a new signification and a new finality, for they are no longer ordinary bread and wine but instead a sign of something sacred and a sign of spiritual food; but they take on this new signification, this new finality, precisely because they contain a new "reality" that we can rightly call *ontological.* For what now lies beneath the aforementioned species is not what was there before, but something completely different; and not just in the estimation of Church belief, but in reality, since once the substance or nature of the bread and wine has been changed into the body and blood of Christ, nothing remains of the bread and the wine except the species—beneath which Christ, whole and entire in his physical "reality", is even corporeally present, although not in the manner in which bodies are in a place.

## 4420–4425: Discourse *Au moment de prendre* to the General Assembly of the United Nations in New York, October 4, 1965

*Ed.:* AAS 57 (1965): 878–85.

*The Historical Character of the Meeting*

Nous sommes porteur d'un message pour toute l'humanité. Et Nous le sommes non seulement en Notre Nom personnel et au nom de la grande famille catholique: mais aussi au nom des Frères chrétiens qui partagent les sentiments que Nous exprimons ici, et spécialement de ceux qui ont bien voulu Nous charger explicitement d'être leur interprète. Et tel le messager qui, au terme d'un long voyage, remet la lettre qui lui a été confiée: ainsi Nous avons conscience de vivre l'instant privilégié,—si bref soit-il—où s'accomplit un vœu que Nous portons dans le cœur depuis près de vingt siècles.

Our mission is to bring a message for all mankind. **4420**
We speak not only in Our own name and in the name of the great Catholic family, but also in the name of the Christian brethren who share in the sentiments We are expressing here, and especially of those who have been kind enough to designate Us explicitly as their spokesman. This is the kind of messenger who, at the end of a long journey, is handing over the letter that has been entrusted to him. Hence We have an awareness of living through a privileged moment—brief though it be—when a wish borne in Our heart for almost twenty centuries is being accomplished.

Oui, vous vous en souvenez. C'est depuis longtemps que sommes en route, et Nous portons avec Nous une longue histoire; Nous célébrons ici l'épilogue d'un laborieux pèlerinage à la recherche d'un colloque avec le monde entier, depuis le jour où il Nous fut commandé: "allez, portez la bonne nouvelle à toutes les nations!". Or c'est vous qui représentez toutes les nations....

Yes, you recall it. We have been on Our way for a long time, and We bring a long history with Us. Here We are celebrating the epilogue of a laborious pilgrimage in search of an opportunity to speak heart to heart with the whole world. It began on the day when We were commanded: "Go, bring the good news to all nations!" You are the ones who represent all nations....

Notre message veut être tout d'abord une ratification morale et solennelle de cette haute Institution. Ce message vient de Notre expérience historique. C'est comme "expert en humanité" que Nous apportons à cette

Our message is meant to be first of all a moral and **4421**
solemn ratification of this lofty institution, and it comes from Our experience of history. It is as an "expert in humanity" that We bring to this organization the support

*4412 [2] Pius XII, encyclical *Humani generis* (AAS 42 [1950]: 578).

Organisation le suffrage de Nos derniers prédécesseurs, celui de tout l'Episcopat Catholique et le Nôtre, convaincu comme Nous le sommes que cette Organisation représente le chemin obligé de la civilisation moderne et de la Paix mondiale....

and approval of Our recent predecessors, that of the Catholic hierarchy and Our own, convinced as We are that this organization represents the path that has to be taken for modern civilization and for world peace....

*Building Peace*

**4422** *[882]* ... La paix, vous le savez, ne se construit pas seulement au moyen de la politique et de l'équilibre des forces et des intérêts. Elle se construit avec l'esprit, les idées, les œuvres de la paix. Vous travaillez à cette grande œuvre. Mais vous n'êtes encore qu'au début de vos peines. Le monde arrivera-t-il jamais à changer la mentalité particulariste et belliqueuse qui a tissé jusqu'ici une si grande partie de son histoire?

Il est difficile de le prévoir; mais il est facile d'affirmer qu'il faut se mettre résolument en route vers la nouvelle histoire, l'histoire pacifique, celle qui sera vraiment et pleinement humaine, celle-là même que Dieu a promise aux hommes de bonne volonté. Les voies en sont tracées devant vous: la première est celle du désarmement.

... As you know very well, peace is not built merely by means of politics and a balance of power and interests. It is built with the mind, with ideas, with the works of peace. You are working at this great endeavor, but you are only at the beginning of your labors. Will the world ever come to change the selfish and bellicose outlook that has spun out such a great part of its history up to now?

It is hard to foresee the future but easy to assert that the world has to set out resolutely on the path toward a new history, a peaceful history, one that will be truly and fully human, the one that God promised to men of goodwill. The pathways are marked out before you, and the first one is disarmament.

**4423** Si vous voulez être frères, laissez tomber les armes de vos mains. On ne peut pas aimer avec des armes offensives dans les mains. Les armes, surtout les terribles armes que la science moderne vous a données, avant même de causer des victimes et des ruines, engendrent de mauvais rêves, alimentent de mauvais sentiments, créent des cauchemars, des défiances, de sombres résolutions; elles exigent d'énormes dépenses; elles arrêtent les projets de solidarité et d'utile travail; elles faussent la psychologie des peuples....

If you want to be brothers, let the arms fall from your hands. A person cannot love with offensive weapons in his hands. Arms, and especially the terrible arms that modern science has provided you, engender bad dreams, feed evil sentiments, create nightmares, hostilities, and dark resolutions even before they cause any victims and ruins. They call for enormous expenses. They interrupt projects of solidarity and of useful labor. They warp the outlook of nations....

**4424** *[884]* ... Jamais comme aujourd'hui, dans une époque marquée *[885]* par un tel progrès humain, n'a été aussi nécessaire l'appel à la conscience morale de l'homme. Car le péril ne vient ni du progrès ni de la science, qui, bien utilisés, pourront au contraire résoudre un grand nombre des graves problèmes qui assaillent l'humanité. Le vrai péril se tient dans l'homme, qui dispose d'instruments toujours plus puissants, aptes aussi bien à la ruine qu'aux plus hautes conquêtes.

... The appeal to the moral conscience of man has never before been as necessary as it is today, in an age marked by such great human progress. For the danger comes neither from progress nor from science; if these are used well they can, on the contrary, help to solve a great number of the serious problems besetting mankind. The real danger comes from man, who has at his disposal ever more powerful instruments that are as well fitted to bring about ruin as they are to achieve lofty conquests.

**4425** En un mot, l'édifice de la civilisation moderne doit se construire sur des principes spirituels, les seuls capables non seulement de le soutenir, mais aussi de l'éclairer et de l'animer. Et ces indispensables principes de sagesse supérieure ne peuvent reposer—c'est Notre conviction, vous le savez—que sur la foi en Dieu.

To put it in a word, the edifice of modern civilization has to be built on spiritual principles, for they are the only ones capable, not only of supporting it, but of shedding light on it and inspiring it. And We are convinced, as you know, that these indispensable principles of higher wisdom cannot rest on anything but faith in God.

### 4430–4435: Joint Declaration *Pénétrés de reconnaissance* of Pope Paul VI and Patriarch Athenagoras I of Constantinople, December 7, 1965

The declaration, proclaimed simultaneously in session 9 of the Second Vatican Council and at Constantinople, removes the mutual excommunication of the Eastern and Western Churches pronounced in 1054. In a letter to Athenogoras I of July 25, 1967, Paul VI expressed his hope for an early end to the separation between the two Churches (AAS 59 [1967]: 852–54).

*Ed.:* AAS 58 (1966): 20f.

4. C'est pourquoi le pape Paul VI et le patriarche Athénagoras I^er^ en son synode, certains d'exprimer le désir commun de justice et le *[21]* sentiment unanime de charité de leurs fidèles et se rappelant le précepte du Seigneur: "Quand tu présentes ton offrande à l'autel, si là tu te souviens d'un grief que ton frère a contre toi, laisse là ton offrande devant l'autel et va d'abord te réconcilier avec ton frère",[1] declarent d'un commun accord:

*a)* regretter les paroles offensantes, les reproches sans fondement, et les gestes condamnables qui, de part et d'autre, ont marqué ou accompagné les tristes événements de cette époque;

*b)* regretter également et enlever de la mémoire et du milieu de l'Église les sentences d'excommunication qui les ont suivis, et dont le souvenir opère jusqu'à nos jours comme un obstacle au raprochement dans la charité, et les vouer à l'oubli;

*c)* déplorer, enfin, les fâcheux précédents et les événements ultérieurs qui, sous l'influence de divers facteurs, parmi lesquels l'incompréhension et la méfiance mutuelles, ont finalement conduit à la rupture effective de la communion ecclésiastique.

5. Ce geste de justice et de pardon réciproque, le pape Paul VI et le patriarche Athénagoras I^er^ avec son synode sont conscients qu'il ne peut suffire à mettre fin aux différends, anciens ou plus récents, qui subsistent entre l'Église catholique romaine et l'Église orthodoxe et qui, par l'action de l'Esprit-Saint, seront surmontés grâce à la purification des cœurs, au regret des torts historiques ainsi qu'à une volonté efficace de parvenir à une intelligence et une expression commune de la foi apostolique et de ses exigences.

En accomplissant ce geste, cependant, ils espèrent qu'il sera agréé de Dieu, prompt à nous pardonner lorsque nous nous pardonnons les uns les autres, et apprécié par le monde chrétien tout entier, mais surtout par l'ensemble de l'Église catholique romaine et l'Église orthodoxe comme l'expression d'une sincère volonté réciproque de réconciliation et comme une invitation à poursuivre, dans un esprit de confiance, d'estime et de charité mutuelles, le dialogue qui les amènera, Dieu aidant, à vivre de nouveau, pour le plus grand bien des âmes et l'avènement du règne de Dieu, dans la pleine communion de foi, de concorde fraternelle et de vie sacramentelle qui exista entre elles au cours du premier millénaire de la vie de l'Église.

4. This is why Pope Paul VI and Patriarch Athenagoras I with his synod, certain that they are expressing the common desire for justice and the unanimous sentiment of charity on the part of their faithful and remembering the command of the Lord: "If you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift before the altar and go first to be reconciled to your brother",[1] declare with one accord that: **4430**

a. They regret the offensive words, the reproaches without foundation, and the reprehensible gestures that on both sides marked or accompanied the sad events of that period; **4431**

b. They also regret and wish to erase from the memory and midst of the Church the sentences of excommunication that followed them, and whose memory has acted as an obstacle to a rapprochement in charity down to our own day, and to consign them to oblivion; **4432**

c. Finally, they deplore the troublesome precedents and the later events that, under the influence of various factors, among them lack of understanding and mutual hostility, eventually led to the effective rupture of ecclesiastical communion. **4433**

5. This reciprocal act of justice and forgiveness, as Pope Paul VI and Patriarch Athenagoras I with his synod are aware, cannot suffice to put an end to the differences, ancient or more recent, that remain between the Roman Catholic Church and the Orthodox Church and that, by the action of the Holy Spirit, will be overcome, thanks to the purification of hearts, regret for historical errors, and an effective determination to arrive at an understanding and a common expression of the apostolic faith and its demands. **4434**

In accomplishing this act, however, they hope that it will be pleasing to God, who is prompt to pardon us when we forgive one another, and recognized by the whole Christian world, but especially by the Roman Catholic Church and the Orthodox Church together, as the expression of a sincere mutual desire for reconciliation and as an invitation to pursue, in a spirit of mutual trust, esteem, and charity, the dialogue that will lead them, with the help of God, to live once again for the greater good of souls and the coming of the kingdom of God, in the full communion of faith, of brotherly concord, and of a sacramental life that existed between them throughout the first millennium of the life of the Church. **4435**

## 4440–4469: Encyclical *Populorum progressio*, May 26, 1967

The encyclical returns to the problem of aid to developing nations, which had already been addressed in *Mater et magistra*. The subject of the document is the concept of "integral development", that is, of the full human development of people. Its importance

*4430 [1] Mt 5:23f.

is comparable to that of the encyclicals *Rerum novarum* and *Quadragesimo anno*. *Populorum progressio* underlines, as does no other preceding social encyclical, the universal dimension of social questions and the connection between development and peace. The reference to the social dimension of property and a clear judgment about Manchester [unrestricted] capitalism created quite a sensation in some developing countries.

*Ed.:* AAS 59 (1967): 257–96.

### *The Necessity of the Development of Peoples*

**4440** 1. Populorum progressio, qui maxime ab iniuria famis, egestatis, morborum domesticorum, ignorationis rerum abesse nituntur; qui largiorem bonorum societatem ab humanitate vitae profectorum expetunt, atque humanas suas proprietates postulant in opere ipso pluris aestimari; qui denique ad maiora incrementa constanter mentes intendunt: horum videlicet populorum progressio a catholica Ecclesia alacri et erecto animo spectatur.

Cum enim, post Concilium Oecumenicum Vaticanum II conclusum, Ecclesia clarius etiam altiusque iudicavisset et expendisset quid hac de re Christi Iesu Evangelium flagitaret, suum esse duxit hominibus magis etiam egregiam navare operam, *[258]* ut non modo gravissimae huius quaestionis ii momenta omnibus vestigiis indagarent, sed etiam sibi persuaderent, hac summi discriminis hora, communi omnium actione vehementer opus esse....

1. The progressive development of peoples is an object of deep interest and concern to the Church. This is particularly true in the case of those peoples who are trying to escape the ravages of hunger, poverty, endemic disease, and ignorance; of those who are seeking a larger share in the benefits of civilization and a more active improvement of their human qualities; of those who are consciously striving for fuller growth.

Since the conclusion of the Second Ecumenical Vatican Council, the Church, with an even greater awareness of what the gospel of Jesus Christ demands in this area, judges it her duty to help all men explore this serious problem in all its dimensions and to impress upon them the need for concerted action at this critical juncture....

**4441** *[260]* 6. Nostris hisce diebus dum homines id appetere videmus, ut exploratius inveniant quo alantur, quo aegroti curentur, quo firmiter occupati teneantur; ut ab omni vexatione tuti, ab omnique liberi deformitate, hominis dignitatem labefactante, maiora in dies de se praestare possint; ut se doctrina magis expoliant: hoc est, ut magis operentur, discant, possideant, ut ideo pluris valeant; interea magnam eorum partem videmus in eiusmodi vitae condicionibus versari, quae iustas eorum appetitiones frustrentur.

Ceterum populi, qui recens suis legibus suisque iudiciis uti coeperunt, quasi necessitate cupiunt ad civilem adeptam libertatem sociales et oeconomicos processus addi, homine dignos suisque viribus sibi partos, ut primum cives iusta incrementa, uti homines, capiant, ut deinde ipsi in nationum consortione debitum sibi locum consequantur.

6. Today we see men trying to secure a sure food supply, cures for diseases, and steady employment. We see them trying to eliminate every ill, to remove every obstacle that offends man's dignity. They are continually striving to exercise greater personal responsibility; to do more, learn more, and have more so that they might increase their personal worth. And yet, at the same time, a large number of them live amid conditions that frustrate these legitimate desires.

Moreover, those nations that have recently gained independence find that political freedom is not enough. They must also acquire the social and economic structures and processes that accord with man's nature and activity if their citizens are to achieve personal growth and if their country is to take its rightful place in the international community.

### *The Growing Disparities*

**4442** *[261]* 8.... Nisi enim machinalis, quae hodie obtinet, civilium rerum ratio consilio quodam temperetur, necessario sequitur, ut populorum inaequalitates, quod ad bonorum incrementa, nedum tollantur, potius ingravescant: atque idcirco ditiores nationes festinatos habeant processus, egentiores vero populi nonnisi lente proficiant. Quae civitatum inaequalitates cotidie magis augentur, cum aliae esculentas merces copiosiores quam pro numero civium fundant, aliae vero vel iis indigne egeant, vel, quas ipsae paucas fuderint, in incerto habeant, an ad reliquas nationes exportare possint.

8. ... Unless the prevailing machinery of civilization is modified, the disparity between rich and poor nations will increase rather than diminish; the rich nations are progressing with rapid strides, while the poor nations move forward at a slow pace. The imbalance grows with each passing day: while some nations produce a food surplus, other nations are in desperate need of food or are unsure of their export market.

9. Eodem autem tempore de rebus socialibus contentiones per universum fere mundum serpserunt. Atque perturbationes, quae in regionibus ad artes operosas spectantibus pauperiores civium classes circumvaserunt, etiam in regiones mearunt, quarum res oeconomicae in agrorum cultura fere unice positae sunt; ita ut ipsi ruricolae hodie "miserae calamitosaeque fortunae"[1] suae conscii sint.

Adde eodem et illud, quod indignae illae atque invidiosae inaequalitates, de quibus loquimur, non solum ad bonorum possessionem, sed magis etiam ad imperii functionem attinent. Fit enim in quibusdam territoriis ut, dum pauci et optimates cultu mollissimo fruuntur, interea egentes ac dissipati per agros incolae "omni paene possibilitate careant" *[262]* "propria initiativa ac responsabilitate agendi, saepe etiam in condicionibus vitae et laboris persona humana indignis versantes".[2]

9. At the same time, social unrest has gradually spread throughout the world. The acute restlessness engulfing the poorer classes in countries that are now being industrialized has spread to other regions where agriculture is the mainstay of the economy. The farmer is painfully aware of his "wretched lot".[1] **4443**

Then there are the flagrant inequalities not merely in the enjoyment of possessions, but even more in the exercise of power. In certain regions a privileged minority enjoys the refinements of life, while the rest of the inhabitants, impoverished and disunited, "are deprived of almost all possibility of acting on their own initiative and responsibility and often subsist in living and working conditions unworthy of the human person".[2]

*Cultural Conflicts*

10. De reliquo quoniam traditus humanitatis cultus cum humano cultu pugnat novissime in artificia meritoria inducto, utique accidit, ut sociales structurae ab horum dierum necessitatibus discrepantes fere comminuantur. Quare dum adultae aetatis homines in illius humani cultus quasi provincia, saepe saepius angusta, sive singulorum sive familiarum vitam esse collocandam putant, ab eaque nunc non esse discedendum opinantur, interim iuvenes se ab eadem removent, quam uti vanum quendam obicem iudicant, ne sitienter ad novas vitae socialis rationes progrediantur.

Ex qua quidem inter duas aetates conflictione tristis ea civibus fertur condicio, ut aut instituta et opiniones maiorum servent, et vitae socialis auctus missos faciant; aut technicorum artes excultioresque consuetudines peregre invectas amplexentur, et maiorum instituta relinquant, humanitate uberrima. Re autem vera saepenumero videmus morales, spirituales, religiosas quorundam provectioris aetatis hominum vires difficultatibus inflecti, neque eos illud consequi, ut in novum huiusmodi mundum se insinuent.

10. Moreover, traditional culture comes into conflict with the advanced techniques of modern industrialization; social structures out of tune with today's demands are threatened with extinction. For the older generation, the rigid structures of traditional culture are the necessary mainstay of one's personal and family life; they cannot be abandoned. The younger generation, on the other hand, regards them as useless obstacles and rejects them to embrace new forms of societal life. **4444**

The conflict between generations leads to a tragic dilemma: either to preserve traditional beliefs and structures and reject social progress or to embrace foreign technology and foreign culture and reject ancestral traditions with their wealth of humanism. The sad fact is that we often see the older moral, spiritual, and religious values give way without finding any place in the new scheme of things.

*Authentic Development*

*[263]* 13. ... Sed quae hodie in illis terris cum a singulis tum a plurimis suscipiuntur incepta, iam satis ad rem non sunt, cum praesens mundi status communem omnium operam postulet, quibus universae rerum oeconomicarum, socialium, spiritualium atque doctrinarum facies sint dilucide perspectae. Quapropter Christi Ecclesia, iam rerum humanarum peritissima, iam ab omni civitatum administrandarum parte longissime

13.... In the present day, however, individual and group effort within these countries is no longer enough. The world situation requires the concerted effort of everyone, a thorough examination of every facet of the problem—social, economic, cultural, and spiritual. The Church, which has long experience in human affairs and has no desire to be involved in the political activities of any nation, "seeks but one goal: to carry forward the work of Christ under the **4445**

*4443 [1] Cf. Leo XIII, encyclical *Rerum novarum*, May 15, 1891 (Leo XIII, *Acta* 11 [1892], 98).

[2] Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, no. 63 (AAS 58 [1966]: 1085).

aliena, *[264]* "unum tantum intendit: nempe, Spiritus Paracliti ductu, opus ipsius continuare Christi, qui in mundum venit, ut testimonium perhiberet veritati [*cf. Io 18:37*], ut salvaret, non ut iudicaret, ut ministraret, non ut sibi ministraretur" [*cf. Io 3:17; Mt 20:28; Mc 10:45*].[1]...

lead of the Paraclete Spirit. And Christ entered this world to give witness to the truth [*cf. Jn 18:37*]; to save, not to judge; to serve, not to be served" [*cf. Jn 3:17; Mt 20:28; Mk 10:45*].[1]...

**4446** 14. Progressio, de qua loquimur, non unice ad rei oeconomicae incrementum contendit. Nam, ut vera dici possit, eadem integra sit oportet: scilicet cuiuslibet hominis ac totius hominis profectui consulere debet....

14. The development we speak of here cannot be restricted to economic growth alone. To be authentic, it must be well rounded; it must foster the development of each man and of the whole man....

**4447** *[267]* 20. Quodsi ad progressionem promovendam necessarii sunt technici viri in dies numero crebriores, multo magis requiruntur viri sapientes, ad cogitandum acuti, qui ad novum *humanismum* investigandum se conferant, vi cuius nostrae aetatis homines, praestantissima bona amoris, amicitiae, precationis et contemplationis in se recipientes,[1] se ipsos quasi invenire possint. Quae si praestita erunt, plane atque integre perfici poterit veri nominis progressio, quae scilicet in eo sita est, ut sive singuli sive universi homines a minus humanis vitae condicionibus in humaniores transeant.

20. If development calls for an ever-growing number of technical experts, even more necessary still is the deep thought and reflection of wise men in search of a new *humanism*, one that will enable our contemporaries to enjoy the higher values of love and friendship, of prayer and contemplation,[1] and thus find themselves. This is what will guarantee man's authentic development—his transition from less than human conditions to truly human ones.

*The Universal Destination of Goods*

**4448** *[268]* 22. Iam in prima Sacrarum Scripturarum pagina haec verba legimus: *Replete terram et subicite eam;*[1] quibus docemur, res mundi universas pro homine creatas esse, eique id muneris esse concreditum, ut ingenii sui viribus earum momentum proferat, easdemque suo labore suaeque utilitatis causa absolvat atque perficiat. At si terra eo fine condita est, ut singulis hominibus sive necessaria ad victum sive progressionis instrumenta suppeditet, hinc sequitur, cuilibet homini ius esse, ut quae sibi necessaria sint, ex ea percipiat.

Cuius rei memoriam Concilium Oecumenicum Vaticanum II hac sententia redintegravit: "Deus terram cum omnibus quae in ea continentur in usum universorum hominum et populorum destinavit, ita ut bona creata aequa ratione ad omnes affluere debeant, iustitia duce, caritate comite."[2] Huic normae cetera iura omnia, quaecumque ea sunt, ne proprietatis quidem et liberi commercii iuribus exceptis, sunt postponenda, quin immo tantum abest ut eius effectionem impedire debeant, ut eam potius expedire teneantur; ea autem iura revocare ad suum primigenium finem, grave atque urgens sociale officium censendum est.

22. In the very first pages of Scripture, we read these words: "Fill the earth and subdue it."[1] This teaches us that the whole of creation is for man, that he has been charged to give it meaning by his intelligent activity, to complete and perfect it by his own efforts and to his own advantage. Now if the earth truly was created to provide man with the necessities of life and the tools for his own progress, it follows that every man has the right to glean what he needs from the earth.

The Second Ecumenical Vatican Council reiterated this truth: "God intended the earth and everything in it for the use of all human beings and peoples. Thus, under the leadership of justice and in the company of charity, created goods should flow fairly to all."[2] All other rights, whatever they may be, including the rights of property and free trade, are to be subordinated to this principle. They should in no way hinder it; in fact, they should actively facilitate its implementation. Redirecting these rights back to their original purpose must be regarded as an important and urgent social duty.

**4449** 23. ... *[269]* ... Quae verba declarant, privatam bonorum proprietatem nemini ius tale concedere, quod supremum sit nullique condicioni obnoxium. Nemini

23. ... [*The Fathers of the Church, too, teach*] that the right to private property is not absolute and unconditional. No one may appropriate surplus goods solely for his

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*4445 [1] Ibid., no. 3 (AAS 58 [1966]: 1026; *4303).

*4447 [1] Cf., for example, J. Maritain, "Les Conditions spirituelles du progrès et de la paix", in *Rencontre des cultures à l'UNESCO sous le signe du Concile oecuménique Vatican II* (Paris, 1966), 66.

*4448 [1] Gen 1:28.

[2] Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, no. 69 (AAS 58 [1966]: 1090).

licet bona, quae sibi superent, unice ad privata commoda seponere, cum alii rebus careant vitae necessariis....

24. Bonum igitur commune quandoque deiectionem de fundi possessione postulat, si forte contingat, ut fundi quidam communem impediant prosperitatem, quia vel nimis patent, vel parum aut nihil excoluntur, vel egestatem gignunt incolis, vel civitati gravia inferunt nocumenta.

Concilium Vaticanum II dum id, missis ambagibus, declarat,[1] non minus clare docet, tum fructus inde perceptos non esse libero hominum arbitrio relinquendos, tum nimii quaestus consilia, in suam dumtaxat utilitatem capta, prohibenda esse. Quare nullo modo licet, cives reditibus abundantes, sibi ex opibus et labore nationis suae provenientibus, magnam eorum partem apud exteras gentes collocare, ad privatas utilitates unice spectantes, nulla suae patriae ratione habita, in quam hoc agendi modo manifestam contumeliam iaciunt.[2]

own private use when others lack the bare necessities of life....

24. If certain landed estates impede the general **4450**
prosperity because they are extensive, unused, or poorly used, or because they bring hardship to peoples or are detrimental to the interests of the country, the common good sometimes demands their expropriation.

The Second Vatican Council affirms this emphatically.[1] At the same time, it clearly teaches that income thus derived is not for man's capricious use and that the exclusive pursuit of personal gain is prohibited. Consequently, it is not permissible for citizens who have garnered sizeable income from the resources and activities of their own nation to deposit a large portion of their income in foreign countries for the sake of their own private gain alone, taking no account of their country's interests; in doing this, they clearly wrong their country.[2]

*Economic Liberalism*

[*270*] 26. Sed ex novis huiusmodi condicionibus in hominum societatem, nescimus quo pacto, opiniones irrepserunt, iuxta quas emolumentum ducebatur pro praecipuo incitamento ad fovendam oeconomicam progressionem, libera competitorum aemulatio pro suprema rerum oeconomicarum norma, privata possessio instrumentorum bonis gignendis pro iure absoluto, quod nec fines nec conexum sociale munus acciperet. Huiusmodi effreni *liberalismi* forma ad quoddam tyrannidis genus viam muniebat, a Decessore Nostro Pio XI iure merito improbatum, utpote ex quo "rei nummariae internationalismus seu imperialismus internationalis"[1] originem duceret....

26. However, certain concepts have somehow arisen **4451**
out of these new conditions and insinuated themselves into the fabric of human society. These concepts present profit as the chief spur to economic progress, free competition as the guiding norm of economics, and private ownership of the means of production as an absolute right, having no limits or concomitant social obligations. This unbridled *liberalism* paves the way for a particular type of tyranny, rightly condemned by Our predecessor Pius XI, for it results in the "international imperialism of money".[1]...

*Revolution and Initiative*

*[272]* 30. Sunt sine dubio rerum condiciones quae, utpote iniustae, Dei animadversionem acerrime petant. Cum enim populi toti, necessariis ad vivendum destituti, ita sint sub aliorum dicione, ut quodvis inceptum sua sponte inire, munera cum onere suscipere, ad altiores etiam humani cultus gradus ascendere, vitam socialem et publicam participare vetentur, facile homines sollicitantur, ut humanae dignitati iniuriam allatam vi repellant.

30. The injustice of certain situations cries out for **4452**
God's attention. Lacking the bare necessities of life, whole nations are under the thumb of others; they cannot act on their own initiative; they cannot exercise personal responsibility; they cannot work toward a higher degree of cultural refinement or a greater participation in social and public life. They are sorely tempted to redress these insults to their human nature by violent means.

31. Est quidem res pernota, seditiones et motus—nisi agatur de tyrannide aperta ac diuturna, qua primaria iura personae humanae laedantur et bono communi alicuius civitatis grave iniungatur detrimentum—novas parere iniurias, novas ingerere inaequalitates, ad novas strages

31. Everyone knows, however, that revolutionary **4453**
uprisings—except where there is manifest, longstanding tyranny that would do great damage to fundamental personal rights and dangerous harm to the common good of the country—engender new injustices, introduce new

*4450 [1] Ibid., no. 71 (AAS 58 [1966]: 1093).
[2] Ibid., no. 65 (AAS 58 [1966]: 1086).
*4451 [1] Encyclical *Quadragesimo anno*, May 15, 1931 (AAS 23 [1931]: 212).

homines accendere. Malum *[273]* autem, quod revera est, non ea licet condicione propulsari, ut maior inducatur calamitas.

inequities, and bring new disasters. The evil situation that exists, and it surely is evil, may not be dealt with in such a way that an even worse situation results.

*The Common Action of Individuals and Institutions*

**4454** 33. Incepta vero unius cuiusvis et aemulationis vices progressionem ad felicem exitum non perducent. Non enim eo licet procedere, ut divitum opes et potentia etiam augeantur, miseriae vero egentium confirmentur et servitus aggravetur oppressorum. Itaque rerum agendarum rationes sunt necessariae, "quae foveant, excitent, ordinent, suppleant atque compleant"[1] actionem singulorum et institutorum se interponentium.

Publicarum vero potestatum est statuere et iniungere fines expetendos, proposita assequenda, vias quibus eo perveniatur; earum scilicet est vires omnium stimulare, ad quos communis haec actio pertinet.

Sed curent oportet, ut eiusmodi operi privatorum iungant incepta et instituta interposita. Sic enim absoluta rerum *[274]* communio ac temere praestituta rerum oeconomicarum dispensatio devitantur, quae, cum libertati refragentur, usum primariorum personae humanae iurium auferunt.

33. Individual initiative alone and the interplay of competition will not ensure satisfactory development. We cannot proceed to increase the wealth and power of the rich while we entrench the needy in their poverty and add to the slavery of the oppressed. Organized programs are necessary for "directing, stimulating, coordinating, supplying, and integrating"[1] the work of individuals and intermediary organizations.

It is for the public authorities to establish and lay down the desired goals, the plans to be followed, and the methods to be used in fulfilling them; and it is also their task to stimulate the efforts of those involved in this common activity.

But they must also see to it that private initiative and intermediary organizations are involved in this work. In this way they will avoid total collectivization and the dangers of a planned economy that might threaten human liberty and obstruct the exercise of man's basic human rights.

*Demographic Growth*

**4455** *[275]* 37. Non est diffitendum, maturata natorum incrementa nimis crebro difficultates addere ad progressions rationes, quod multitudo celerius augetur quam opes, quae sunt in promptu, ita *[276]* ut omnes viae intercludi videantur. Tunc facile quis ad consilium descendit incrementum natorum minuendi, gravissimis adhibitis remediis.

Non est dubium quin potestates publicae, quantum ad eas pertinet, in haec se queant interponere, cives hac de re docentes et accommodata rei consilia capientes, dummodo haec praescriptis legis moralis congruant, et iusta coniugum libertas absolutissime servetur. Cum vero ius firmissimum matrimonii et procreationis demitur, actum est de humana dignitate. Est denique parentum, re plane perspecta, de numero liberorum statuere; quod munus illi in se recipiunt coram Deo, coram se ipsis, coram liberis iam genitis, coram communitate ad quam pertinent, praecepta secuti conscientiae suae, de lege divina, authentice interpretata, edoctae et fiducia Dei roboratae.[1]

37. There is no denying that the accelerated rate of population growth brings many added difficulties to the problems of development where the size of the population grows more rapidly than the quantity of available resources to such a degree that things seem to have reached an impasse. In such circumstances people are inclined to apply drastic remedies to reduce the birth rate.

There is no doubt that public authorities can intervene in this matter, within the bounds of their competence. They can instruct citizens on this subject and adopt appropriate measures, so long as these are in conformity with the dictates of the moral law and the rightful freedom of married couples is preserved completely intact. When the inalienable right of marriage and of procreation is taken away, so is human dignity. Finally, it is for parents to take a thorough look at the matter and decide upon the number of their children. This is an obligation they take upon themselves, before their children already born and before the community to which they belong—following the dictates of their own consciences informed by God's law authentically interpreted and bolstered by their trust in him.[1]

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***4454** [1] Cf. John XXIII, encyclical *Mater et Magistra*, May 15, 1961 (AAS 53 [1961]: 414; *3943).

***4455** [1] Cf. Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, nos. 50f. (with n. 14); cf. also no. 87 (AAS 58 [1966]: 1070–73, 1110).

*Integral Humanism*

41. ... *[278]* ... Itaque ex rebus sibi propositis populi ad progressionem nitentes probe eligant: coarguant et abiciant falsa bona, quibus optima forma vitae humanae deminuitur, accipiant vero munera egregia et utilia, quae una cum rebus praeclaris sibi propriis secundum indolem suam provehere studeant.

41. ... The developing nations must choose wisely from among the things that are offered to them. They must test and reject false values that would tarnish a truly human way of life, while accepting noble and useful values in order to develop them in their own distinctive way, along with their own indigenous heritage. **4456**

42. Haec est humanitatis ratio perfecta, quae promoveatur oportet;[1] numquid aliud est quam omnimodo profectui totius hominis et cunctorum hominum consulere? Humanitatis vero ratio artioribus finibus circumscripta, a bonis animi atque a Deo aliena, qui illorum est fons et origo, specie tantum potior esse potest....

42. This is the full-bodied humanism that must be promoted.[1] And does this not mean the fulfillment of the whole man and of every man? A narrow humanism, closed in on itself and not open to the values of the spirit and to God who is their source and origin, could achieve only apparent success.... **4457**

*Brotherhood*

43. Omnimoda singuli hominis progressio coniungi debet cum progressione generis humani, mutuo peragenda conatu....

43. Development of the individual necessarily entails a joint effort for the development of the human race as a whole.... **4458**

*[279]* 44. Locupletiores primum hisce devinciuntur officiis, quorum partes fraternitate humana et supernaturali continentur, triplicem exhibente rationem: prius est officium mutuae necessitudinis, auxilium nempe a divitioribus nationibus afferendi iis, quae ad progressionem adhuc nituntur; deinde occurrit officium iustitiae socialis, quae in eo est posita, ut rationes mercatoriae, populis fortunatioribus cum infirmioribus intercedentes, in melius restituantur; denique officium caritatis universalis, qua pro omnibus consortio humanior promovetur, in qua cuncti dare debeant et accipere, neque aliorum processus progressionem praepediat aliorum. Gravis sane est haec causa, cum ex ea cunctorum hominum cultus civilis, qui futuris erit temporibus, pendeat....

44. This duty concerns first and foremost the wealthier nations. Their obligations stem from the human and supernatural brotherhood of man and present a threefold obligation: (1) mutual solidarity—the aid that the richer nations must give to developing nations; (2) social justice—the rectification of trade relations between strong and weak nations; (3) universal charity—the effort to build a more humane world community, where all can give and receive and where the progress of some is not bought at the expense of others. The matter is urgent, for on it depends the future of world civilization.... **4459**

*[280]* 47. ... Non satis est contra miseriam niti, licet res urgeat et necessaria sit; agitur de hominum consortione stabilienda, in qua quivis, nullo discrimine stirpis, religionis, nationis, vitam vere humanam vivere possit, liberam a servitute, cuius auctores sunt homines et natura non satis domita; de consortione dicimus, in qua libertas non sit inane nomen, et Lazarus vir indigens ad eandem mensam possit considere ac dives.[1]...

47. ... It is not just a question of fighting wretched conditions, though this is an urgent and necessary task. It involves building a human community where men can live truly human lives, free from discrimination on account of race, religion, or nationality, free from servitude to other men or to natural forces they cannot yet control satisfactorily. It involves building a human community where liberty is not an idle word, where the needy Lazarus can sit down with the rich man at the same banquet table.[1]... **4460**

*[281]* 48. Cum officium coniunctionis inter homines etiam inter populos obtineat, "gentium ... progressarum officium gravissimum est progredientes populos adiuvandi."[1] Hoc sane documentum Concilii ad effectum

48. The duty of promoting human solidarity also falls upon the shoulders of nations: "It is a very important duty of the advanced nations to help the developing nations."[1] This conciliar teaching must be implemented. While it is **4461**

*4457 [1] Cf., for example, J. Maritain, *L'Humanisme intégral* (Paris, 1936).
*4460 [1] Cf. Lk 16:19–31.
*4461 [1] Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, no. 86 (AAS 58 [1966]: 1109).

est adducendum. Quodsi consentaneum est, ut gens aliqua ante ceteras donis fruatur a providenti Deo sibi concessis quasi operae suae proventu, nullus tamen populus audeat ad suum tantum usum divitias sibi seponere....

proper that a nation be the first to enjoy the God-given fruits of its own labor, no nation may dare to hoard its riches for its own use alone....

*Equity in Trade Relations*

**4462** *[285]* 56. Omnes autem conatus, sane non mediocres, qui ad iuvandas civitates gradatim progredientes sive pecuniariis sive technicis auxiliis capiuntur, fallaces inanesque plane evadant, si ab his comparata remedia magna ex parte irrita fiant ob mutabiles negotiationum rationes, quae inter ditiores et tenuiores populos intercedant. Etenim alteri omni exspectatione et fiducia destituantur, ubi metuant, ne alteri id ab ipsis repetant, quod iam dederint....

56. Efforts are being made to help the developing nations financially and technologically. Some of these efforts are considerable. Yet all these efforts will prove to be vain and useless if their results are nullified to a large extent by the unstable trade relations between rich and poor nations. The latter will have no grounds for hope or trust if they fear that what is being given them with one hand is being taken away with the other....

**4463** 58. Patet igitur, liberae negotiationis normam iam non sufficere, si sola adhibeatur in publicis regendis omnium populorum necessitudinibus. Ea ex contrario prodest, quotiescumque partes inter se opibus non nimium differunt; immo ad ultra progrediendum exstimulat, atque conatus merito afficit praemio. Hanc ob causam civitates, quae in operosis artificiis plurimum profecerunt, in hac liberae negotiationis norma quandam iustitiae legem inesse iudicant.

58. It is evident that the principle of free trade, by itself, is no longer adequate for regulating international agreements. It certainly can work when both parties are about equal economically; in such cases it stimulates progress and rewards effort. That is why industrially developed nations see an element of justice in this principle.

Aliter tamen dicendum est, cum rerum condiciones inter nationes nimis impares fiunt: pretia enim, *[286]* de quibus inter negotiatores *libero pacto* convenit, exitus prorsus iniquos habere possunt. Fatendum quidem est, in hac rerum provincia praecipuum caput *liberalismi,* quem appellant, uti negotiationum normam in dubium vocari.

But the case is quite different when the nations involved are far from equal. Market prices that are *freely agreed* upon can turn out to be most unfair. It must be avowed openly that, in this case, the fundamental tenet of *liberalism* (as it is called), as the norm for market dealings, is open to serious question.

**4464** 59. Iamvero doctrina, quam Decessor Noster imm. mem. Leo XIII per Encyclicas Litteras tradidit, quibus initium *Rerum Novarum,* hoc etiam tempore est in pretio, secundum quam partium consensus, rerum condicionibus inter se nimis distantium, haud quaquam sufficit ad tuendam pactionum aequitatem, ac liberae consensionis lex ad ius naturale dirigenda est.[1]...

59. The teaching set forth by Our predecessor Leo XIII in *Rerum novarum* is still valid today: when two parties are in very unequal positions, their mutual consent alone does not guarantee a fair contract; the rule of free consent remains subservient to the demands of the natural law.[1]...

**4465** *[287]* 61. ... Competitorum aemulatio a mercatura non est quidem pellenda, sed iis continenda modis, quibus reapse iusta et honesta, atque adeo homine digna efficiatur. In negotiationibus autem exercendis inter oeconomicas procurationes ditiores et procurationes egentiores, rerum condiciones nimis dissimiles, atque agendi facultates nimis dispares sunt. Iustitiae ratio, ut sit homine digna et honesta, postulat, ut in commerciis, quae inter varias mundi nationes exercentur, competitoribus aliqua saltem emendi ac vendendi aequa et par condicio tribuatur....

61. ... Indeed, competition should not be eliminated from trade transactions; but it must be kept within limits so that it operates justly and fairly and thus becomes a truly human endeavor. Now in trade relations between the developing and the highly developed economies there is a great disparity in their overall situation and in their freedom of action. In order that international trade be human and moral, social justice requires that it restore to the participants a certain equality of opportunity....

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*4464 [1] Cf. Leo XIII, encyclical *Rerum novarum*, May 15, 1891 (Leo XIII, *Acta* 11 [1892], 131; *3270).

*Discrimination Because of Color or Race*

62. Sed alia quoque obstant et impediunt, quominus humana societas, quae nunc vivit, aequior efficiatur, eademque firmius pleniusque in mutua universorum hominum necessitudine consistat: obstant videlicet cum propriae civitatis gloriatio tum suae cuiusque stirpis veluti cultus....

62. There are other obstacles to creation of a more just social order and to the development of world solidarity: nationalism and racism.... **4466**

*[288]* 63. Nunc studium suae cuiusque stirpis non est proprium earum nationum tantum, quae recens sui iuris factae sunt, ubi huiusmodi cultus post odia vel tribuum vel politicarum partium se abdit, non solum iustitiae maxime officiens, sed etiam civium tranquillitatem salutemque periclitans. Quod studium, cum colonicae vigerent diciones, saepe discidia inter colonos et autochthones concitavit, pariter impediens ne iidem ad mutuam fructuosamque animorum concordiam pervenirent, pariter animos ad acerbam invidiam ob veras acceptas iniurias inflammans. Idem plurimum obstat, quominus populi a fortunis inopes mutuam adiutricem operam sibi volentes navent, atque discidiorum et inimicitiarum semen in mediis civitatibus serit, quotiescumque, contemptis hominum iuribus, quae remitti nequeunt, sive singuli sive familiae, stirpis vel coloris causa, a praecipuis ceterorum civium iuribus iniuste sese exclusos animadvertunt.

63. Racism is not the exclusive attribute of young nations, where sometimes it hides beneath the rivalries of clans and political parties, with heavy losses for justice and at the risk of civil war. During the colonial period it often flared up between the colonists and the indigenous population and stood in the way of mutually profitable understanding, often giving rise to bitterness in the wake of genuine injustices. It is still an obstacle to collaboration among disadvantaged nations and a cause of division and hatred within countries whenever individuals and families see the inviolable rights of the human person held in scorn, as they themselves are unjustly subjected to a regime of discrimination because of their race or their color. **4467**

*Longing for a Better Age*

*[294]* 76. ... Cum ergo miseriae obsistimus et contra iniquam rerum condicionem contendimus, non solum prosperae hominum fortunae consulimus, sed eorundem etiam animorum morumque progressioni atque adeo totius humani generis utilitati favemus. Siquidem pax non est prorsus ad belli omnis privationem dumtaxat revocanda, tamquam si in quadam virium aequilibritate et inconstantia consistat. Pax diem de die assiduo perficitur *[295]* labore, modo is rerum spectetur ordo, qui a Deo statutus perfectiorem iustitiae formam inter homines flagitat.[1]...

76. ... When we fight poverty and oppose the unfair conditions of the present, we are not just promoting human well-being; we are also furthering man's spiritual and moral development, and hence we are benefitting the whole human race. For peace is not simply the absence of warfare, based on a precarious balance of power; it is fashioned by efforts directed day after day toward the establishment of the ordered universe willed by God, with a more perfect form of justice among men.[1]... **4468**

79. Nonnulli fortasse huiusmodi exspectationes quasi vana opinionum commenta censeant. Fieri enim potest, ut eorum consuetudo res ipsas ut sunt spectandi aliquid vitii habeat, quod nondum animadverterint citatissimum huius aetatis cursum, in qua homines artiore fratrum necessitudine vivere cupiunt *[296]* atque, licet ignorantiis, erroribus noxisque detineantur ac saepe in efferatos recidant mores vel longe a salutis via aberrent, lente tamen ac vel etiam sine sensu ad suum accedunt Creatorem.

79. Some would regard these hopes as vain flights of fancy. It may be that these people are not realistic enough and that they have not noticed that the world is moving rapidly in a certain direction. Men are growing more anxious to establish closer ties of brotherhood; despite their ignorance, their mistakes, their offenses, and even their lapses into barbarism and their wanderings from the path of salvation, they are slowly making their way to the Creator, even without adverting to it. **4469**

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***4468** [1] Cf. John XXIII, encyclical *Pacem in terris* (AAS 55 [1963]: 301).

Atqui huiusmodi contentio ad humaniorem vitae rationem labores quidem postulat, incommoda iniungit; sed ipsae res adversae, amoris erga fratres eorumque utilitatis causa susceptae, quam maxime ad humani generis progressionem conducere possunt. Nam christifideles compertum perspectumque habent se, pro eo quod cum piaculari divini Servatoris immolatione coniungantur, plurimum conferre "in aedificationem Corporis Christi,"[1] ut suam nempe plenitudinem accipiat, in populi Dei congregatione.

This struggle toward a more human way of life certainly calls for hard work and imposes difficult sacrifices. But even adversity, when endured for the sake of one's brothers and out of love for them, can contribute greatly to human progress. The Christian knows full well that when he unites himself with the expiatory sacrifice of the Divine Savior, he helps greatly to build up the body of Christ,[1] to assemble the people of God into the fullness of Christ.

## 4470–4479: Encyclical *Humanae vitae*, July 25, 1968

Vatican II had discussed questions of family planning and the regulation of births especially in connection with the deliberations on articles 47–52 of the Pastoral Constitution ("De dignitate matrimonii et familiae fovendae"). On October 23, 1964, Paul VI reserved to himself the taking of a conclusive magisterial position (cf. *Gaudium et spes* 51, n. 14). He transmitted the related questions to the *Commissio pro studio populationis, familiae et natalitatis* already established by John XXIII in March 1963. On June 23, 1964, the pope spoke publicly for the first time of the work of this commission in the context of a discourse to the cardinals (AAS 56 [1964]: 588f.), and he stressed its urgency. The deliberations of the commission, raised on March 7, 1966, to the level of a commission of cardinals under the presidency of Ottaviani, lasted until June 24, 1966. On June 28, 1966, Cardinal J. Döpfner, the vice president of the commission, transmitted to the pope the official final report dated June 26, 1966, and approved almost unanimously by the commission, composed by now of sixty members. This *Schema documenti de responsabili paternitate* recommended the conditional approval of "artificial" methods of regulating conception. Several days later, Cardinal Ottaviani delivered to the pope a *votum* dated May 25, 1966, and endorsed by four members of the commission that, in consideration especially of the Church's traditional teaching, authorized only the method based on calculations of time (Knaus-Ogino). From the deliberations of the commission, a third document emerged, an expert opinion on the moral theological plane (*Documentum syntheticum de moralitate regulationis nativitatum*), which took a position critical of the arguments of the minority. On October 29, 1966, in a speech to the participants of a national congress of the Italian Society of Obstetrics and Gynecology, Paul VI, for the first time publicly and with reference to his discourse of June 23, 1964, took up the problem of the regulation of birth. He referred to the importance of this question, which was delaying the promulgation of a magisterial decision (AAS 56 [1966]: 1166–70). From 1967 until February 1968, a "secret commission" debated the question, preparing several drafts for the texts of the encyclical. In addition, there was the advisory position of the Secretariat of State under Cardinal Cicognani. The definitive form of the text is the work, essentially, of the pope himself.

*Ed.:* AAS 60 (1968): 486–92.

### *Married Love*

**4470** 9. ... Quibus rebus in sua luce positis, perspicue et notae et necessitates coniugalis amoris propriae patent, quas maximi est ponderis iustis aestimare momentis.

Est ante omnia amor plane *humanus,* hoc est sensibilis et spiritualis. Quare non agitur solum de mero vel naturae vel affectuum impetu, sed etiam ac praesertim de liberae voluntatis actu, eo scilicet tendente, ut per cotidianae vitae gaudia et dolores non modo perseveret, sed praeterea augeatur; ita nimirum ut coniuges veluti cor unum et anima una fiant, suamque humanam perfectionem una simul adipiscantur.

**4471** Agitur deinde de amore *pleno,* id est de peculiari illa personalis amicitiae forma, in qua coniuges omnia magno animo inter se partiuntur, neque iniustas exceptiones admittunt, vel suis dumtaxat commodis student. Qui coniugem suum re vera amat, eum profecto non tantum ob id quod ab eo accipit, sed propter eum ipsum amat; idque libens facit, ut eum dono sui ditet.

9. ... In the light of these facts, the characteristic features and exigencies of married love are clearly indicated, and it is of the highest importance to evaluate them exactly.

This love is above all fully *human*, a compound of sense and spirit. It is not, then, merely a question of natural instinct or emotional drive. It is also, and above all, an act of the free will, whose trust is such that it is meant not only to survive the joys and sorrows of daily life, but also to grow, so that husband and wife become in a way one heart and one soul and together attain their human fulfillment.

It is a love that is *total*—that very special form of personal friendship in which husband and wife generously share everything, allowing no unreasonable exceptions and not thinking solely of their own convenience. Whoever really loves his partner loves not only for what he receives, but loves that partner for the partner's own sake, content to be able to enrich the other with the gift of himself.

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*4469 [1] Cf. Eph 4:12; cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 13 (AAS 57 [1965]: 17; *4132).

Ad hoc, coniugalis amor et *fidelis* et *exclusorius* est, usque ad vitae extremum; qualem scilicet sponsus et sponsa eo die cogitatione comprehenderunt, quo liberi planeque conscii matrimoniali se vinculo devinxerunt. Quae coniugum fidelitas etsi interdum habeat difficultates, nemini tamen asseverare licet, eam non esse possibilem, cum contra quovis tempore nobilis sit meritisque uber. Posita enim volventibus saeculis a tot coniugibus exempla non tantum probant, eam esse matrimonii naturae consentaneam, sed insuper ex ea, veluti e fonte, intimam diuturnamque felicitatem fluere.

Married love is also *faithful* and *exclusive* of all **4472** others, and this until death. This is how husband and wife understood it on the day on which, fully aware of what they were doing, they freely vowed themselves to one another in marriage. Though this fidelity of husband and wife sometimes presents difficulties, no one has the right to assert that it is impossible; it is, on the contrary, always honorable and meritorious. The example of countless married couples proves not only that fidelity is in accord with the nature of marriage, but also that it is the source of profound and enduring happiness.

Hic denique amor *fecundus* est, quippe qui non totus in *[487]* coniugum communione contineatur, sed eo etiam spectet ut pergat, novasque exsuscitet vitas. "Matrimonium et amor coniugalis indole sua ad prolem procreandam et educandam ordinantur. Filii sane sunt praestantissimum matrimonii donum, et ad ipsorum parentum bonum maxime conferunt."[1]

Finally, this love is *fecund*. It is not confined wholly **4473** to the loving interchange of husband and wife; it also contrives to go beyond this to bring new life into being. "Marriage and conjugal love are by their nature ordained toward the procreation and education of children. Children are really the supreme gift of marriage and contribute in the highest degree to their parents' welfare."[1]

10. Quas ob causas amor coniugum ab ipsis exigit, ut munus suum probe noverint, paternitatem consciam attingens, quae, cum hodie optimo iure tantopere urgeatur, est idcirco recte intellegenda....

10. Married love, therefore, requires of husband and **4474** wife the full awareness of their obligations in the matter of responsible parenthood, which today, rightly enough, is much insisted upon, but which at the same time should be rightly understood....

*The Marital Act*

*[488]* 11. Hi actus, quibus coniuges intime et caste copulantur, et per quos vita humana propagatur, quemadmodum recens Concilium admonuit, "honesti ac digni sunt";[1] iidemque legitimi esse non desinunt, etsi infecundi praevideantur propter causas a coniugum voluntate nequaquam manantes, cum non cesset eorum destinatio ad coniugum coniunctionem significandam roborandamque.

Revera, ut usu noscitur, non ex unaquaque coniugali congressione nova exoritur vita. Deus enim naturales leges ac tempora fecunditatis ita sapienter disposuit, ut eadem iam per se ipsa generationes subsequentes intervallent.

Verumtamen Ecclesia, dum homines commonet de observandis praeceptis legis naturalis, quam constanti sua doctrina interpretatur, id docet necessarium esse, ut *quilibet matrimonii usus* ad vitam humanam procreandam per se destinatus permaneat.[2]

11. The sexual activity, in which husband and wife are **4475** intimately and chastely united with one another, through which human life is transmitted, is, as the recent council recalled, "noble and worthy".[1] It does not, moreover, cease to be legitimate even when, for reasons independent of their will, it is foreseen to be infertile. For its natural adaptation to the expression and strengthening of the union of husband and wife is not thereby suppressed.

The fact is, as experience shows, that new life is not the result of each and every act of sexual intercourse. God has wisely ordered laws of nature and the incidence of fertility in such a way that successive births are already naturally spaced through the inherent operation of these laws.

The Church, nevertheless, in urging men to the observance of the precepts of the natural law, which she interprets by her constant doctrine, teaches that *each and every marital act* must of necessity retain its intrinsic relationship to the procreation of human life.[2]

*Unlawful Birth Control Methods*

*[490]* 14. Quare primariis hisce principiis humanae et christianae doctrinae de matrimonio nixi, iterum debemus

14. Therefore We base Our words on the first **4476** principles of a human and Christian doctrine of marriage

*4473 [1] Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, no. 50 (AAS 58 [1966]: 1070f.).

*4475 [1] Ibid., no. 49 (AAS 58 [1966]: 1070).

[2] Cf. Pius XI, encyclical *Casti connubii*, December 31, 1930 (AAS 22 [1930]: 560; *3717); Pius XII, address to the participants of the Congress of the Italian Catholic Union of Midwives (AAS 43 [1951]: 843).

edicere, omnino respuendam esse, ut legitimum modum numeri liberorum temperandi, directam generationis iam coeptae interruptionem, ac praesertim abortum directum, quamvis curationis causa factum.[1]

Pariter, sicut Ecclesiae Magisterium pluries docuit, damnandum est seu viros seu mulieres directo sterilitate, vel perpetuo vel ad tempus, afficere.[2]

Item quivis respuendus est actus, qui, cum coniugale commercium vel praevidetur vel efficitur vel ad suos naturales exitus ducit, id tamquam finem obtinendum aut viam adhibendam intendat, ut procreatio impediatur.[3]

when We are obliged once more to declare that the direct interruption of the generative process already begun and, above all, all direct abortion, even for therapeutic reasons, are to be absolutely excluded as lawful means of regulating the number of children.[1]

Equally to be condemned, as the Magisterium of the Church has affirmed on many occasions, is direct sterilization, whether of the man or of the woman, whether permanent or temporary.[2]

Similarly excluded is any action that, either before, at the moment of, or after sexual intercourse, is specifically intended to prevent procreation—whether as an end or as a means.[3]

*Lawful Birth Control*

**4477** 16. ... [*492*] ... Si igitur iustae adsint causae generationes subsequentes intervallandi, quae a coniugum corporis vel animi condicionibus, aut ab externis rerum adiunctis proficiscantur, Ecclesia docet, tunc licere coniugibus sequi vices naturales, generandi facultatibus immanentes, in maritali commercio habendo iis dumtaxat temporibus, quae conceptione vacent, atque adeo nasciturae proli ita consulere, ut morum doctrina, quam modo exposuimus, haudquaquam laedatur.[1]

16. ... If, therefore, there are well-grounded reasons for spacing births, arising from the physical or psychological condition of husband or wife or from external circumstances, the Church teaches that married people may then take advantage of the natural cycles immanent in the reproductive system and engage in marital intercourse only during those times that are infertile, thus controlling birth in a way that does not in the least offend the moral principles We have just explained.[1]

**4478** Ecclesia sibi suaeque doctrinae constat, sive cum iudicat, coniugibus licere rationem habere temporum, quae fecunditate careant, sive cum usum earum rerum ut semper illicitum improbat, quae conceptioni directo officiant, etiamsi haec altera agendi ratio argumenta repetat, quae honesta et gravia videantur. Etenim hae duae causae inter se maxime discrepant: in priore, coniuges legitime facultate utuntur, sibi a natura data; in altera vero, iidem impediunt, quominus generationis ordo suos habeat naturae processus.

Neither the Church nor her doctrine is inconsistent when she considers it lawful for married people to take advantage of the infertile period but condemns as always unlawful the use of means that directly prevent conception, even when the reasons given for the latter practice may appear to be upright and serious. In reality, these two cases are completely different. In the former, the married couple rightly use a faculty provided them by nature. In the latter, they obstruct the natural development of the generative process.

**4479** Si infitiandum non est, coniuges in utroque casu mutua certaque consensione prolem ob probabiles rationes vitare velle, atque pro explorato habere liberos minime esse nascituros, attamen fatendum pariter est, in priore

It cannot be denied that in each case the married couple, for acceptable reasons, are both perfectly clear in their intention to avoid children and wish to make sure that none will result. But it is equally true that it

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***4476** [1] *Catechismus Romanus Concilii Tridentini* II, 8; Pius XI, encyclical *Casti connubii* (AAS 22 [1930]: 562–64; *3719–3721); Pius XII, address to the Italian Medico-Biological Union of St. Luke (*Discorsi e Radiomessaggi di S.S. Pio XII* 6 [1944]: 191f.); address to the participants of the Congress of the Italian Catholic Union of Midwives (AAS 43 [1951]: 842f.); address to the participants of the Congress of the Association *Fronte della Famiglia* and to the Association of Large Families (AAS 43 [1951]: 857–59); John XXIII, encyclical *Pacem in terris* (AAS 55 [1963]: 259f.; *3958); Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, no. 51 (AAS 58 [1966]: 1072).

[2] Cf. Pius XI, encyclical *Casti connubii*, December 31, 1930 (AAS 22 [1930]: 565; *3722f.); decree of the Holy Office of February 22, 1940 (AAS 32 [1940]: 73; *3788); Pius XII, address to the participants of the Congress of the Italian Catholic Union of Midwives (AAS 43 [1951]: 843f.); address to the Seventh Congress of the International Society of Hematology (AAS 50 [1958]: 734f.).

[3] Cf. *Catechismus Romanus Concilii Tridentini* II, 8; Pius XI, encyclical *Casti connubii*, December 31, 1930 (AAS 22 [1930]: 559–61; *3716–3718); Pius XII, address to the participants of the Congress of the Italian Catholic Union of Midwives (AAS 43 [1951]: 843); address to the Seventh Congress of the International Society of Hematology (AAS 50 [1958]: 734f.); John XXIII, encyclical *Mater et Magistra*, May 15, 1961 (AAS 53 [1961]: 447; *3953).

***4477** [1] Cf. Pius XII, address to the participants of the Congress of the Italian Catholic Union of Midwives (AAS 43 [1951]: 846).

tantum casu fieri, ut ipsi coniuges se a maritali amplexu temporibus fecunditatem invehentibus abstinere valeant, quotiescumque ob iustas rationes liberorum procreatio optanda non sit; cum autem tempora conceptibus non apta redierint, fieri ut ipsi utantur commercio ad mutuum testandum amorem atque ad promissam sibi fidem servandam. Iidem sane, haec agentes, vere et omnino recti amoris testimonium praebent.

is exclusively in the former case that husband and wife are ready to abstain from intercourse during the fertile period as often as for reasonable motives the birth of another child is not desirable. And when the infertile period recurs, they use their married intimacy to express their mutual love and safeguard their fidelity toward one another. In doing this, they certainly give proof of a true and authentic love.

## 4480–4496: Documents of the Second General Assembly of the Latin American Bishops at Medellín (Colombia) *Presencia de la Iglesia*, September 6, 1968

The First General Assembly of the Latin American bishops took place in 1955 in Rio de Janeiro. The Second General Assembly at Medellín, opened by Paul VI, carried the application of the Second Vatican Council to the Latin American continent and marked a revolutionary turning point for the Latin American Church. Of importance theologically was the "option for the poor" taken by the bishops. The documents of the assembly, to whose final formulation theological experts contributed decisively, were approved by the pope on October 24, 1968.

*Ed.:* Second General Conference of the Latin American Bishops (Medellín), *Presencia de la Iglesia en la actual transformación de América Latina a la luz de Concilio Vaticano II* (Buenos Aires, 1969).

### *I. Justice*

3. La Iglesia Latinoamericana tiene un mensaje para todos los hombres que, en este continente, tienen "hambre y sed de justicia". El mismo Dios que crea al hombre a su imagen y semejanza, crea la "tierra y todo lo que en ella se contiene para uso de todos los hombres y de todos los pueblos de modo que los bienes creados puedan llegar a todos, en forma más justa",[1] y le da poder para que solidariamente transforme y perfeccione el mundo.[2]

Es el mismo Dios quien, en la plenitud de los tiempos, envia a su Hijo para que hecho carne, venga a liberar a todos los hombres de todas las esclavitudes a que los tiene sujetos el pecado,[3] la ignorancia, el hambre, la miseria y la opresión, en una palabra, la injusticia y el odio que tienen su origen en el egoísmo humano.

Por eso, para nuestra verdadera liberación, todos los hombres necesitamos una profunda conversión a fin de que llegue a nosotros el "Reino de justicia, de amor y de paz". El origen de todo menosprecio del hombre, de toda injusticia, debe ser buscado en el desequilibrio interior de la libertad humana, que necesitará siempre, en la historia, una permanente labor de rectificación.

La originalidad del mensaje cristiano no consiste directamente en la afirmación de la necesidad de un cambio de estructuras, sino en la insistencia en la conversión del hombre, que exige luego este cambio. No tendremos un continente nuevo sin nuevas y renovadas estructuras; sobre todo, no habrá continente nuevo sin hombres nuevos, que a la luz del Evangelio sepan ser verdaderamente libres y responsables....

3. The Latin American Church has a message for **4480** all men on this continent who "hunger and thirst after justice". The very God who creates men in his image and likeness creates the "earth and all that is in it for the use of all men and all nations, in such a way that created goods can reach all in a more just manner"[1] and gives them power to transform and perfect the world in solidarity.[2]

It is the same God who, in the fullness of time, sends his Son in the flesh, so that he might come to liberate all men from the slavery to which sin has subjected them:[3] hunger, misery, oppression, and ignorance, in a word, that injustice and hatred which have their origin in human selfishness.

Thus, for our authentic liberation, all of us need a **4481** profound conversion so that "the kingdom of justice, love, and peace" might come to us. The origin of all disdain for mankind, of all injustice, should be sought in the internal imbalance of human liberty, which will always need to be rectified in history.

The uniqueness of the Christian message does not so much consist in the affirmation of the necessity for structural change as it does in the insistence on the conversion of men that will in turn bring about this change. We will not have a new continent without new and reformed structures, but, above all, there will be no new continent without new men, who know how to be truly free and responsible according to the light of the gospel....

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***4480** [1] Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, no. 69 (AAS 58 [1966]: 1090).

[2] Cf. Gen 1:26; Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, no. 34 (AAS 58 [1966]: 1052; *4334).

[3] Cf. Jn 8:32–35.

**4482** 5. ... La búsqueda cristiana de la justicia es una exigencia de la enseñanza biblica. Todos los hombres somos humildes administradores de los bienes. En la búsqueda de la salvación debemos evitar el dualismo que separa las tareas temporales de la santificación.

A pesar de que estamos rodeados de imperfecciones, somos hombres de esperanza. Creemos que el amor a Cristo y a nuestros hermanos será no solo la gran fuerza liberadora de la injusticia y la opresión, sino la inspiradora de la justicia social, entendida como concepción de vida y como impulso hacia el desarrollo integral de nuestros pueblos....

5. ... The Christian quest for justice is a demand arising from biblical teaching. All men are merely humble stewards of material goods. In the search for salvation we must avoid the dualism that separates temporal tasks from the work of sanctification.

Although we are encompassed with imperfections, we are men of hope. We have faith that our love for Christ and our brethren will be not only the great force liberating us from injustice and oppression, but also the inspiration for social justice, understood as a concept of life and as an impulse toward the integral development of our peoples....

**4483** 16. Ante la necesidad de un cambio global en las estructuras latinoamericanas, juzgamos que dicho cambio tiene como requisito, la reforma politica.

El ejercicio de la autoridad politica y sus decisiones tienen como única finalidad el bien común. En Latinoamérica tal ejercicio y decisiones con frecuencia aparecen apoyando sistemas que atentan contra el bien común o favorecen a grupos privilegiados. La autoridad deberá asegurar eficaz y permanentemente a través de normas jurídicas, los derechos y libertades inalienables de los ciudadanos y el libre funcionamiento de las estructuras intermedias.

16. Faced with the need for a total change of Latin American structures, we believe that change has political reform as its prerequisite.

The exercise of political authority and its decisions have as their only end the common good. In Latin America such authority and decision-making frequently seem to support systems that militate against the common good or that favor privileged groups. By means of legal norms, authority ought effectively and permanently to assure the rights and inalienable liberties of the citizens and the free functioning of intermediary structures.

**4484** La autoridad pública tiene la misión de propiciar y fortalecer la creación de mecanismos de participación y de legitima representación de la población, o si fuera necesario, la creación de nuevas formas. Queremos insistir en la necesidad de vitalizar y fortalecer la organización municipal y comunal, como punto de partida hacia la vida departamental, provincial, regional y nacional.

La carencia de una conciencia política en nuestros países hace imprescindible la acción educadora de la Iglesia, con objeto de que los cristianos consideren su participación en la vida política de la Nación como un deber de conciencia y como el ejercicio de la caridad, en su sentido más noble y eficaz para la vida de la comunidad.

Public authority has the duty of facilitating and supporting the creation of means of participation and legitimate representation of the people or, if necessary, the creation of new ways to achieve it. We want to insist on the necessity of vitalizing and strengthening the municipal and communal organization, as a beginning of organizational efforts at the departmental, provincial, regional, and national levels.

The lack of political consciousness in our countries makes the educational activity of the Church absolutely essential for the purpose of bringing Christians to consider their participation in the political life of the nation as a matter of conscience and as the practice of charity in its most noble and meaningful sense for the life of the community.

## *II. Peace*

**4485** 1. Si "el desarrollo es el nuevo nombre de la paz",[1] el subdesarrollo latinoamericano, con características propias en los diversos países, es una injusta situación promotora de tensiones que conspiran contra la paz....

Tensiones entre clases y colonialismo interno:

2. Diversas formas de marginalidad ...

3. Desigualdades excesivas entre las clases sociales ...

4. Frustaciones crecientes ...

1. "If development is the new name for peace",[1] Latin American underdevelopment, with its own characteristics in the different countries, is an unjust situation that promotes tensions that conspire against peace....

Tensions between classes and internal colonialism:

2. Different forms of marginality ...

3. Extreme inequality among social classes ...

4. Growing frustrations ...

*4485 [1] Paul VI, encyclical *Populorum progressio*, no. 87 (AAS 59 [1967]: 299).

5. Formas de opresión de grupos y sectores dominantes ...

6. Poder ejercido, injustamente por ciertos sectores dominantes ...

7. Creciente toma de conciencia de los sectores oprimidos ...

Tensiones internacionales y neocolonialismo externo:

9. Aspecto económico ...

a) Distorsión creciente del comercio international ...

b) Fuga de capitales económicos y humanos ...

c) Evasión de impuestos y fuga de ganancias y dividendos ...

d) Endeudamiento progresivo ...

e) Monopolios internacionales e imperialismo internacional del dinero ...

10. Aspecto politico ...

Tensiones entre los países de América Latina: ...

12. Un nacionalismo exacerbado ...

13. Armamentismo ...

5. Forms of oppression of dominant groups and sectors ...

6. Power unjustly exercised by certain dominant sectors ...

7. Growing awareness of the oppressed sectors ...

International tensions and external neocolonialism: ...

9. Economic aspect ...

a. Growing distortion of international commerce ...

b. Rapid flight of economic and human capital ...

c. Tax evasion and loss of gains and dividends ...

d. Progressive debt ...

e. International monopolies and international imperialism of money ...

10. Political aspect ...

Tensions among the countries of Latin America: ...

12. An exacerbated nationalism ...

13. Armaments ...

14. La realidad descrita constituye una negación de la paz, tal como la entiende la tradición cristiana.

Tres notas caracterizan, en efecto, la conceptión cristiana de la paz.

a) La paz es, ante todo, obra de justicia.[1] Supone y exige la instauración de un orden justo[2] en el que los hombres puedan realizarse como hombres, en donde su dignidad sea respetada, sus legítimas aspiraciones satisfechas, su acceso a la verdad reconocida, su libertad personal garantizada. Un orden en el que los hombres no sean objetos, sino agentes de su propia historia. Allí, pues, donde existen injustas desigualdades entre hombres y naciones se atenta contra la paz.[3]

La paz en América Latina no es, por lo tanto, la simple ausencia de violencias y derramamientos de sangre. La opresión ejercida por los grupos de poder puede dar la impresión de mantener la paz y el orden, pero en realidad no es sino "el germen continuo e inevitable de rebeliones y guerras".[4]

La paz solo se obtiene creando un orden nuevo que "comporta una justicia más perfecta entre los hombres."[5] En este sentido, el desarrollo integral del hombre, el paso de condiciones menos humanas a condiciones más humanas, es el nombre nuevo de la paz.

14. The reality described constitutes a negation of peace as it is understood in the Christian tradition. **4486**

Three factors characterize the Christian concept of peace:

a. Peace is, above all, a work of justice.[1] It presupposes and requires the establishment of a just order[2] in which men can fulfill themselves as men, where their dignity is respected, their legitimate aspirations satisfied, their access to truth recognized, their personal freedom guaranteed; an order where man is not an object, but an agent of his own history. Therefore, there will be attempts against peace where unjust inequalities among men and nations prevail.[3]

Peace in Latin America, therefore, is not the simple absence of violence and bloodshed. Oppression by the power groups may give the impression of maintaining peace and order, but in truth it is nothing but the "continuous and inevitable seed of rebellion and war".[4]

"Peace can only be obtained by creating a new order that carries with it a more perfect justice among men."[5] It is in this sense that the integral development of man, the path to more human conditions, becomes the new name of peace.

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***4486** [1] Cf. Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, no. 78 (AAS 58 [1966]: 1101).

[2] Cf. John XXIII, encyclical *Pacem in terris*, no. 167 (AAS 55 [1963]: 303); Paul VI, encyclical *Populorum progressio*, no. 76 (AAS 59 [1967]: 295; *4468).

[3] Cf. Paul VI, message for the New Year, January 1, 1968 (AAS 60 [1968]: 36–39).

[4] Ibid. (AAS 60 [1968]: 39).

[5] Paul VI, encyclical *Populorum progressio*, no. 76 (AAS 59 [1967]: 295; *4468).

**4487** b) La paz, en segundo lugar, es un quehacer permanente.[1] La comunidad humana se realiza en el tiempo y está sujeta a un movimiento que implica constatemente cambio de estructuras, transformación de actitudes, conversión de corazones.

La "tranquilidad del orden", según la definición agustiniana de la paz, no es, pues, pasividad ni conformismo. No es, tampoco, algo que se adquiera una vez por todas; es el resultado de un continuo esfuerzo de adaptación a las nuevas circunstancias, a las exigencias y desafíos de una historia cambiante. Una paz estática y aparente puede obtenerse con el empleo de la fuerza; una paz auténtica implica lucha, capacidad inventiva, conquista permanente.[2]

La paz no se encuentra, se construye. El cristiano es un artesano de la paz.[3] Esta tarea, dada la situación descrita anteriormente, reviste un carácter especial en nuestro continente; para ello, el Pueblo de Dios en América Latina, siguiendo el ejemplo de Cristo deberá hacer frente con audacia y valentía al egoísmo, al la injusticia personal y colectiva.

**4488** c) La paz es, finalmente, fruto del amor,[1] expresión de una real fraternidad entre los hombres: fraternidad aportada por Cristo, Príncipe de la Paz, al reconciliar a todos los hombres con el Padre. La solidaridad humana no puede realizarse verdaderamente sino en Cristo quien da la Paz que el mundo no puede dar.[2] El amor es el alma de la justicia. El cristiano que trabaja por la justicia social debe cultivar siempre la paz y el amor en su corazón.

La paz con Dios es el fundamento último de la paz interior y de la paz social. Por lo mismo, allí donde dicha paz social no existe; allí donde se encuentran injustas desigualdades sociales, políticas, económicas y culturales, hay un rechazo del don de la paz del Señor; más aún, un rechazo del Señor mismo.[3]

**4489** 15. ... "La violencia no es ni cristiana ni evangélica."[1] El cristiano es pacífico y no se ruboriza de ello. No es simplemente pacifista, porque es capaz de combatir.[2] Pero prefiere la paz a la guerra. Sabe que "los cambios bruscos o violentos de las estructuras serían falaces, ineficaces en sí mismos y no conformes ciertamente a la dignidad del pueblo, la cual reclama que las transformaciones necesarias se realicen desde dentro,

b. Secondly, peace is a permanent task.[1] A community becomes a reality in time and is subject to a movement that implies constant change in structures, transformation of attitudes, and conversion of hearts.

The "tranquility of order", according to the Augustinian definition of peace, is neither passivity nor conformity. It is not something that is acquired once and for all. It is the result of continuous effort and adaptation to new circumstances, to new demands and challenges of a changing history. A static and apparent peace may be obtained with the use of force; an authentic peace implies struggle, creative abilities, and permanent conquest.[2]

Peace is not found, it is built. The Christian man is the artisan of peace.[3] This task, given the above circumstances, has a special character in our continent; thus, the people of God in Latin America, following the example of Christ, must resist personal and collective injustice with unselfish courage and fearlessness.

c. Finally, peace is the fruit of love.[1] It is the expression of true fraternity among men, a fraternity given by Christ, Prince of Peace, in reconciling all men with the Father. Human solidarity cannot truly take effect unless it is done in Christ, who gives the Peace that the world cannot give.[2] Love is the soul of justice. The Christian who works for social justice should always cultivate peace and love in his heart.

Peace with God is the basic foundation of internal and social peace. Therefore, where this social peace does not exist, there will we find social, political, economic, and cultural inequalities; there will we find the rejection of the peace of the Lord and a rejection of the Lord himself.[3]

15. ... "Violence is neither Christian nor evangelical."[1] The Christian man is peaceful and not ashamed of it. He is not simply a pacifist, for he can fight,[2] but he prefers peace to war. He knows that "violent changes in structures would be fallacious, ineffectual in themselves, and not conforming to the dignity of man, which demands that the necessary changes take place from within, that is to say, through a fitting awakening of conscience, adequate

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*4487 [1] Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, no. 78 (AAS 58 [1966]: 1101).
[2] Cf. Paul VI, Christmas message, December 25, 1967 (AAS 60 [1968]: 44–46).
[3] Cf. Mt 5:9.

*4488 [1] Cf. Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, no. 78 (AAS 58 [1966]: 1101).
[2] Cf. Jn 14:27.
[3] Cf. Mt 25:31–46.

*4489 [1] Paul VI, address for the Mass of the "Day of Development", Bogotá (Colombia), August 23, 1968 (AAS 60 [1968]: 627); address for the opening of the Second General Assembly of the Latin American Episcopacy, Bogotá, August 24, 1968 (AAS 60 [1968]: 648).
[2] Paul VI, message for the New Year, January 1, 1968 (AAS 60 [1968]: 36–39).

es decir, mediante una conveniente toma de conciencia, una adecuada preparación y esa efectiva participación de todos, que la ignorancia y las condiciones de vida, a veces infrahumanas, impiden hoy que sea asegurada."[3]

preparation, and effective participation of all, which the ignorance and often inhuman conditions of life make it impossible to assure at this time."[3]

*V. Youth*

10. ... La Iglesia ve en la juventud la constante renovación de la vida de la humanidad y descubre en ella un signo de sí misma: "La Iglesia es la verdadera juventud del mundo."[1]

10. ... The Church sees in youth the constant renewal of the life of humanity and discovers in youth a sign of the Church herself. "The Church is the true youth of the world."[1] **4490**

11. Ve en efecto en la juventud el renovado comienzo y la persistencia de la vida, o sea, una forma de superación de la muerte.

Esto no tiene sólo un sentido biológico sino también socio-cultural, sicológico y espiritual.

En efecto, frente a las culturas que muestran signos de vejez y caducidad, la juventud está llamada a aportar una revitalización; a mantener una "fe en la vida",[1] a conservar su "facultad de alegrarse con lo que comienza".[2] Ella tiene la tarea de reintroducir permanentemente el "sentido de la vida".[3] Renovar las culturas y el espíritu, significa aportar y mantener vivos nuevos sentidos de la existencia. La juventud está, pues, llamada a ser como una perenne "reactualización de la vida".

11. She sees in youth, in other words, the continual renewal and perseverance of life, that is to say, a way of overcoming death. **4491**

This is meant not only in the biological sense, but in the socio-cultural, psychological, and spiritual sense.

Thus confronted with cultures that show signs of senility and decay, youth is called upon to open the way to a revitalization, to maintain "faith in life",[1] to keep "its ability to be joyful with that which is new".[2] It has the task of continually reintroducing "the meaning of life".[3] To renew cultures and spirits means to offer and keep alive new meanings of life. Youth, therefore, is called upon to be a perpetual "reactualization of life".

12. En la juventud así entendida, descubre también la Iglesia un signo de sí misma.

Un signo de su fe, pues la fe es la interpretación escatológica de la existencia, su sentido pascual, y por ello, la "novedad" que encierra el Evangelio. La fe, anuncio del nuevo sentido de las cosas, es la renovación y rejuvenecimiento de la humanidad. Desde esta perspectiva la Iglesia invita a los jóvenes "a sumergirse en las claridades de la fe"[1] y de este modo a introducir la fe en el mundo para vencer las formas espirituales de muerte, es decir "las filosofías del egoísmo, del placer, de la desesperanza y de la nada",[2] filosofías que implantan en la cultura formas viejas y caducas.

Es la juventud un símbolo de la iglesia, llamada a una constante renovación de sí misma, o sea a un incesante rejuvenecimiento.[3]

12. Understood thus, the Church finds in youth a sign of herself. **4492**

Youth is a sign of her faith, for faith is the eschatological interpretation of existence, to which it gives paschal significance. Faith is therefore the "news" of the gospel. Faith, herald of the new meaning of things, is the renewal and rejuvenation of humanity. From this point of view, the Church invites youth to "submerge themselves in the enlightenment of the faith"[1] and thus introduce faith into the world to combat spiritual forms of death, that is, "philosophies of selfishness, pleasure, despair, and nihilism",[2] philosophies that bring senile and decaying forms into a culture.

Youth is a symbol of the Church, called to a constant renovation and renewal, that is, to a continual "rejuvenation".[3]

*XIV. The Poverty of the Church*

1. El Episcopado Latinoamericano no puede quedar indiferente ante las tremendas injusticias sociales

1. The Latin American bishops cannot remain indifferent in the face of the tremendous social injustices **4493**

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***4489** [3] Paul VI, address for the Mass of the "Day of Development", Bogotá, August 23, 1968 (AAS 60 [1968]: 627).

***4490** [1] Message of the Council to Youth of December 8, 1965 (AAS 58 [1966]: 18).

***4491** [1] Ibid.

[2] Ibid.

[3] Ibid.

***4492** [1] Ibid.

[2] Ibid.

[3] Cf. John XXIII, apostolic constitution *Humanae salutis* (AAS 54 [1962]: 5–13).

existentes en América Latina, que mantienen a la mayoría de nuestros pueblos en una dolorosa pobreza cercana en muchísimos casos a la inhumana miseria....

**4494** 4. Debemos distinguir:

a) La pobreza como carencia de los bienes de este mundo es, en cuanto tal, un mal. Los profetas la denuncian como contraria a la voluntad del Señor y las más de las veces como el fruto de la injusticia y el pecado de los hombres;

b) La pobreza espiritual, es el tema de los pobres de Yavé.[1] La pobreza espiritual es la actitud de apertura a Dios, la disponibilidad de quien todo lo espera del Señor.[2] Aunque valoriza los bienes de este mundo no se apega a ellos y reconoce el valor superior de los bienes del Reino;[3]

c) La pobreza como compromiso, que asume, voluntariamente y por amor, la condición de los necesitados de este mundo para testimoniar el mal que ella representa y la libertad espiritual frente a los bienes, sigue en esto el ejemplo de Cristo que hizo suyas to das las consecuencias de la condición pecadora de los hombres[4] y que "siendo rico se hizo pobre",[5] para salvarnos.

**4495** 5. En este contexto una Iglesia pobre:

—Denuncia la carencia injusta de los bienes de este mundo y el pecado que la engendra;

—Predica y vive la pobreza espiritual, como actitud de infancia espiritual y apertura al Señor;

—Se compromete ella misma en la pobreza material. La pobreza de la Iglesia es, en efecto, una constante de la Historia de la Salvación....

**4496** 8. Por todo eso queremos que la Iglesia de América Latina sea evangelizadora de los pobres y solidaria con ellos, testigo del valor de los bienes des Reino y humilde servidora de todos los hombres de nuestros pueblos. Sus pastores y demás miembros del Pueblo de Dios han de dar a su vida y sus palabras, a sus actitudes y su acción, la coherencia necesaria con las exigencias evangélicas y las necesidades de los hombres latinoamericanos.

existent in Latin America, which keep the majority of our peoples in dismal poverty, which in many cases becomes inhuman wretchedness....

4. We must distinguish:

a. Poverty, as a lack of the goods of this world necessary to live worthily as men, is in itself evil. The prophets denounce it as contrary to the will of the Lord and most of the time as the fruit of the injustice and sin of men.

b. Spiritual poverty is the theme of the poor of Yahweh.[1] Spiritual poverty is the attitude of opening up to God, the ready disposition of one who hopes for everything from the Lord.[2] Although he values the goods of this world, he does not become attached to them, and he recognizes the higher value of the riches of the kingdom.[3]

c. Poverty as a commitment through which one assumes voluntarily and lovingly the conditions of the needy of this world in order to bear witness to the evil it represents and to spiritual liberty in the face of material goods follows the example of Christ, who took to himself all the consequences of men's sinful condition[4] and who "being rich became poor"[5] in order to redeem us.

5. In this context a poor Church:

—denounces the unjust lack of this world's goods and the sin that begets it;

—preaches and lives in spiritual poverty, as an attitude of spiritual childhood and openness to the Lord;

—is herself bound to material poverty. The poverty of the Church is, in effect, a constant factor in the history of salvation....

8. Because of the foregoing, we wish the Latin American Church to be the evangelizer of the poor and one with them, a witness to the value of the riches of the kingdom and the humble servant of all our people. Her pastors and the other members of the people of God have to correlate their life and words, their attitudes and actions to the demands of the gospel and the necessities of the men of Latin America.

### 4500–4512: Apostolic Letter *Octogesima adveniens* to Cardinal Maurice Roy, May 14, 1971

This document was composed for the eightieth anniversary of the social encyclical *Rerum novarum* (*3265–3271). In a particular way, emphasis is given to the significance of the social doctrine of the Church in opposition to the ideologies of Marxism, socialism, and liberalism. Marxism is vigorously rejected for its doctrine as well as its method. Socialism and liberalism are judged in a more nuanced way, but in their radical forms they are likewise repudiated.

*Ed.:* AAS 63 (1971): 403–29.

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*4494 [1] Cf. Zeph 2:3; Lk 1:46–55.

[2] Cf. Mt 5:3.

[3] Amos 2:6f.; 4:1; 5:7; Jer 5:28; Mic 6:12f.; Is 10:2, and elsewhere.

[4] Cf. Phil 2:5–8.

[5] 2 Cor 8:9.

4. Si tam diversae condiciones rerum considerantur, arduum profecto Nobis est unam enuntiare sententiam, qua solutio, omnibus locis congruens, proponatur. Verumtamen eiusmodi studio minime ducimur neque hoc est officii Nostri. Etenim ipsae christianae communitates id agere debent, ut propriae regionis statum ex rei veritate perscrutentur, ut eum luce immutabilium Evangelii verborum illustrent, ut principia cogitandi, iudicandi normas, regulas operandi e sociali doctrina Ecclesiae hauriant; doctrinam dicimus eam, quae temporum cursu est confecta, maxime vero hac machinaria aetate, ex illo scilicet die, historia digno, quo Leo XIII "de opificum conditione" nuntium edidit, cuius anniversariam memoriam recolere est Nobis hodie et honoris et laetitiae causa....

4. In the face of such widely varying situations, it **4500** is difficult for Us to utter a unified message and to put forward a solution that has universal validity. Such is not Our ambition, nor is it Our mission. It is up to the Christian communities to analyze with objectivity the situation that is proper to their own country, to shed on it the light of the Gospel's unalterable words, and to draw principles of thinking, norms of judgment, and rules of action from the social teaching of the Church. This social teaching has been worked out in the course of history and notably, in this industrial era, since the historic date of the message of Pope Leo XIII on "the condition of the workers", and it is an honor and joy for Us to celebrate today the anniversary of that message....

*[417]*... 22. Dum doctrinarum technicarumque artium progressus faciem terrestris hominum sedis maximopere permutat ac novas affert rationes cognoscendi, operandi, rebus utendi mutuasque ineundi necessitudines, homo in hodiernis hisce vitae condicionibus duplici se moveri studio demonstrat, et quidem eo vehementius quo magis ipsius rerum cognitio atque educatio proficiunt: studium scilicet aequalitatis assequendae et studium officia participandi; quae sunt duae formae dignitatis ac libertatis humanae.

22. While scientific and technological progress **4501** continues to overturn man's surroundings, his patterns of knowledge, work, consumption, and relationships, two aspirations persistently make themselves felt in these new contexts, and they grow stronger to the extent that he becomes better informed and better educated: the aspiration to equality and the aspiration to participation in managerial functions, two forms of man's dignity and freedom.

24. Duplex, quod diximus, studium assequendae aequalitatis et munerum participationis ad promovendum sane quoddam popularis societatis genus spectat. Varia autem huiusce proponuntur exempla, quorum aliqua iam sunt in usum traducta; sed eorum nullum omni numero probatur, adeo ut hac de re investigationes inter opiniones doctrinales et experiendi rationes adhuc esse pergant. Christianorum vero officium est *[419]* in huiusmodi inquisitione partem habere, haud secus atque in ordinatione et in vita civilis societatis....

24. The two aspirations, to equality and to **4502** participation, seek to promote a democratic type of society. Various models are proposed; some are tried out; none of them gives complete satisfaction; and the search goes on between ideological and pragmatic tendencies. The Christian has the duty to take part in this search and in the organization and life of political society....

25. Politica actio—estne opus animadvertere hic de actione, non autem de composita quadam doctrina agi?—per adumbratam societatis figuram est suffulcienda, quae plane sibi constet in certis subsidiis adhibendis et in capiendis consiliis, e plenaria profluentibus notitia vocationis humanae et dissimilium pariter formarum, quas eadem vocatio in societate obtinet. Nunc autem neque ad civitates, neque ad politicas quidem factiones, quae in seipsas tantum omnem curam intendant, pertinet dare operam ad aliquam doctrinam imperandam, iis adhibitis, quae duram secumferant in animos dominationem, omnium sane pessimam. Illorum tantum coetuum, qui animi cultus et religionis vinculis coniunguntur, proprium est—salva, ut patet, libertate sodalium—alere ac fovere, sine sui studio propriasque tenendo vias, in medio societatis corpore *[420]* hasce certas ac definitas persuasiones, quae hominis societatisque naturam, originem ac finem respiciant....

25. Political activity—need one remark that we are **4503** dealing primarily with an activity, not an ideology?—should be the projection of a plan of society that is consistent in its concrete means and in its inspiration and that springs from a complete conception of man's vocation and of its differing social expressions. It is not for the State or even for political parties, which would be closed unto themselves, to try to impose an ideology by means that would lead to a dictatorship over minds, the worst kind of all. It is for cultural and religious groupings, without prejudice, of course, to the freedom of their members, to develop in the social body, disinterestedly and in their own ways, those ultimate convictions on the nature, origin, and end of man and society....

**4504** 29. Si autem in praesenti studiosi viri de huiusmodi doctrinarum regressione loqui coeperunt, id fortasse opportunitatem afferre potest, ut ad transcendentem solidamque christianae religionis praestantiam aditus aperiatur; simul tamen id contingere potest, ut mentes vehementiore motu in novam positivismi, ut aiunt, formam prolabantur: technicam dicimus artem, quae tam longe lateque est pervulgata, ut videatur quasi ratio praecipua humanae navitatis atque praeponderans vivendi consuetudo, immo etiam modus quidam loquendi; verumtamen reapse non quaeritur, quid ipsa significet.

29. It has been possible today to speak of a retreat of ideologies. In this respect, the present time may be favorable for an openness to the concrete transcendence of Christianity. It may also be a more accentuated sliding toward a new positivism: universalized technology as the dominant form of activity, as the overwhelming pattern of existence, even as a language, without the question of its meaning being really asked.

**4505** 31. Hisce temporibus christifideles alliciuntur doctrinis socialismi eiusque variis formis, quae temporis decursu ortae sunt. In quibus studia aliqua ac proposita reperire conantur, quae in ipsorum animis, vi suae christianae fidei, insident. Existimant enim se in hanc historiae viam dirigi atque illuc cupiunt suam conferre operam. Illa autem historiae via, aliis in continentibus terris generibusque civilis cultus, alias prae se fert rationes sub eodem nomine, tametsi hic motus excitatus est atque excitatur saepius doctrinis, quae cum christiana fide componi nequeunt. Peracre igitur subtileque postulatur iudicium, quoniam crebrius christiani, socialismo allecti, eo inclinant, ut generatim quidem et universe illum sibi fingant tamquam aliquid omni ex parte perfectum: ex quo socialismus fit voluntas servandae iustitiae, mutuae necessitudinis et aequali*[423]*tatis. Ipsi praeterea agnoscere recusant violentas coercitiones motuum socialismi historicorum, qui ex iis doctrinis, unde exorti sunt, pendere pergunt. Inter varios illos modos, quibus socialismus declaratur—huius generis sunt magnanima cupiditas et inquisitio aequioris societatis, motus historici cum ordinatione ac proposito rei politicae, composita doctrina, quae se profitetur hominis considerationem exhibere integram liberamque prorsus—discrimina sunt instituenda, quibus ipsis rerum in adiunctis certa selectio fiat. Verumtamen discrimina haec efficere non debent, ut modi illi putentur inter se omnino separati ac seorsum consistentes. Vinculum definitum, quod pro re nata iis intercurrit, liquido denotari oportet; quae quidem perspicientia christianos comprehendere sinet, quousque liceat sese immiscere atque implicare his consiliis, iis servatis bonis praesertim libertatis et officiorum conscientiae et spatii vitae spiritus tribuendi, quae omnia plenum spondent hominis progressum ad perfectionem.

31. Some Christians are today attracted by socialist currents and their various developments. They try to recognize therein a certain number of aspirations that they carry within themselves in the name of their faith. They feel that they are part of that historical current and wish to play a part within it. Now this historical current takes on, under the same name, different forms according to different continents and cultures, even if it drew its inspiration, and still does in many cases, from ideologies incompatible with faith. Careful judgment is called for. Too often Christians attracted by socialism tend to idealize it in terms that, apart from anything else, are very general: a will for justice, solidarity, and equality. They refuse to recognize the limitations of the historical socialist movements, which remain conditioned by the ideologies from which they originated. Distinctions must be made to guide concrete choices between the various levels of expression of socialism: a generous aspiration and a seeking for a more just society, historical movements with a political organization and aim, and an ideology that claims to give a complete and self-sufficient picture of man. Nevertheless, these distinctions must not lead one to consider such levels as completely separate and independent. The concrete link that, according to circumstances, exists between them must be clearly marked out. This insight will enable Christians to see the degree of commitment possible along these lines, while safeguarding the values, especially those of liberty, obligation of conscience, and openness to the spiritual, that guarantee the integral development of man.

**4506** 32. Alii autem christiani ex se exquirunt, utrum historica marxianae doctrinae explicatio iam permittat certum aliquem ad eam accessum....

32. Other Christians even ask whether a historical development of Marxism might not authorize certain concrete rapprochements....

**4507** 33. Alii scilicet existimant marxismum potissimum manere actuosam exsecutionem illius pugnae, quae inter varias sociales classes pugnetur. Quoniam perpetuam vim semperque recrudescentem acerbitatem

33. For some, Marxism remains essentially the active practice of class struggle. Experiencing the ever present and continually renewed force of the relationships of domination and exploitation among men, they reduce

dominationis atque iniqui quae*[424]*stus ex hominibus facti experiuntur, nihil aliud marxismum esse arbitrantur nisi pugnam, interdum sine ullo alio consilio, certationem nempe, quam necesse sit ali et etiam continenter excitari. Aliis vero ipse in primis est exercitatio communis politicae atque oeconomicae potestatis sub unius factionis moderatione, quae se solam asseverat exprimere ac despondere bonum omnium, adempta sive singulis sive ceteris coetibus universa agendi eligendique potestate. Iuxta alios, tertio, marxismus—sive rerum potitus est sive minus—refertur ad doctrinam socialisticam, innixam in materialismo historico, quem vocant, atque in negatione omnium naturam transcendentium. Aliis demum is apparet formam praeferens magis extenuatam, quae nostrorum temporum homines magis allicit: nempe habetur opera aliqua ad scientiae normas exacta, accuratissima via investigandarum rerum socialium ac politicarum, rationabile idemque iam historia probatum vinculum inter meram mentis notionem atque usum turbulentae rerum conversionis. Quamvis hic explicandi modus commendet nonnullas rei ipsius facies, ceteris neglectis, easdemque interpretetur secundum doctrinae placita, tamen idem quibusdam suppeditat, una cum operandi subsidio, firmam mentis persuasionem praeviam actioni, dum sibi sumit *scientifico* se modo dispicere impulsiones progredientis hominum societatis.

Marxism to no more than a struggle—at times with no other purpose—to be pursued and even stirred up in permanent fashion. For others, it is first and foremost the collective exercise of political and economic power under the direction of a single party, which would be the sole expression and guarantee of the welfare of all and would deprive individuals and other groups of any possibility of initiative and choice. At a third level, Marxism, whether in power or not, is viewed as a socialist ideology based on historical materialism and the denial of everything transcendent. At other times, finally, it presents itself in a more attenuated form, one also more attractive to the modern mind: as a scientific activity, as a rigorous method of examining social and political reality, and as the rational link, tested by history, between theoretical knowledge and the practice of revolutionary transformation. Although this type of analysis gives a privileged position to certain aspects of reality to the detriment of the rest and interprets them in the light of its ideology, it nevertheless furnishes some people not only with a working tool but also a certitude preliminary to action: the claim to decipher in a *scientific* manner the mainsprings of the evolution of society.

34. Si autem in illa marxiana doctrina, qualis in ipsius vitae actionem traducitur, hae variae distingui possunt facies atque quaestiones, quae inde christifidelibus proponuntur tum ad deliberandum tum etiam ad agendum, vanum profecto est atque periculosum eam ob causam oblivisci arctissimi illius vinculi, quod penitus easdem coniungit; item diversa amplecti elementa marxianae investigationis, nulla habita ratione necessitudinis, quae cum doctrina ipsis intercedit; denique ingredi in mediam illam classium contentionem eius*[425]*que marxianam interpretationem, dum perspicere omittitur genus societatis violentae atque imperii absoluti, ad quae paulatim actio illa perducit.

34. While, through the concrete existing form of **4508** Marxism, one can distinguish these various aspects and the questions they pose for the reflection and activity of Christians, it would be illusory and dangerous to reach a point of forgetting the intimate link that radically binds them together, to accept the elements of Marxist analysis without recognizing their relationships with ideology, and to enter into the practice of class struggle and its Marxist interpretations, while failing to note the kind of totalitarian and violent society to which this process leads.

35. Ex altera vero parte conspicitur renovatio doctrinarum liberalismi, quem vocant. Hic enim motus vigescit tum nomine oeconomicae efficacitatis, tum voluntate tuendi uniuscuiusque adversus dominatum magis magisque pervagatum institutorum atque etiam adversus proclivitates imperiosas publicarum auctoritatum. Incepta singulorum sunt quidem sustinenda atque provehenda; sed christiani, qui hanc ingrediuntur viam, nonne ita sibi fingunt liberalismum omni ex parte perfectum, qui ideo fit tamquam pro libertatis causa pronuntiatio? Ii exoptant novum huiusce doctrinae genus ad nostram aetatem accommodatius, attamen facile obliviscuntur liberalismum philosophicum, suapte origine et ortu, falsam esse asseverationem

35. On another side, we are witnessing a renewal of **4509** the liberal ideology. This current asserts itself both in the name of economic efficiency, and for the defense of the individual against the increasingly overwhelming hold of organizations, and as a reaction against the totalitarian tendencies of political powers. Certainly, personal initiative must be maintained and developed. But do not Christians who take this path tend to idealize liberalism in their turn, making it a proclamation in favor of freedom? They would like a new model, more adapted to present-day conditions, while easily forgetting that at the very root of philosophical liberalism is an erroneous affirmation of the autonomy of the individual in his activity, his motivation, and the exercise of his liberty.

singulorum hominum autonomiae, quod attinet ad eorum navitatem, ad agendarum rerum causas atque ad libertatis exercitationem. Quod profecto significat liberalium doctrinam prudens iudicium a christianis pariter postulare.

Hence, the liberal ideology likewise calls for careful discernment on their part.

**4510** 37. His ceteroqui temporibus clarius deprehenditur doctrinarum debilitas per ipsa scilicet systemata, quibus ad effectum deduci nituntur. Etenim graphiocraticus socialismus, capitalismus, qui dicitur, technocraticus, imperiosum democratiae genus plane declarant, quam aegre ac difficulter magna illa hominum quaestio una simul vivendi solvi possit secundum iustitiam et aequalitatem. Quonam pacto poterunt illi revera effugere materialismum, nimium suarum utilitatum studium, vel crudelem etiam oppressionem, quam ea secum necessario inferunt? ... *[427]*

37. Today, moreover, the weaknesses of the ideologies are better perceived through the concrete systems in which they are trying to affirm themselves. Bureaucratic socialism, technocratic capitalism, and authoritarian democracy are showing how difficult it is to solve the great human problem of living together in justice and equality. How in fact could they escape the materialism, egoism, or constraint that inevitably go with them?...

**4511** 38. Hoc in mundo, qui est obnoxius mutationi, disciplinis technicisque artibus invectae, quae eum in novam positivismi formam adducere potest, en alia movetur quaestio eaque multo maioris ponderis. Etenim, postquam rationis ope rerum naturam sibi subicere contendit, statim homo sese veluti inclusum deprehendit intra suae ipsius ratiocinationis limites: tum ipse vicissim scientiae materia fit....

Qui nisus omnia scientiarum ope in unum redigendi, *[428]* consilium quoddam prodit, periculorum plenum. Nam primarias partes investigationi seu analysi tribuere, idem est atque hominem detruncare et, specie alicuius viae *scientificae,* efficere, ut ipse non amplius se totum comprehendat.

38. In this world dominated by scientific and technological change, which threatens to drag it toward a new posivitism, another more fundamental doubt is raised. Having subdued nature by using his reason, man now finds that he himself is, as it were, imprisoned within his own rationality; he in turn becomes the object of science....

This scientific reduction betrays a dangerous presupposition. To give a privileged position in this way to such an aspect of analysis is to mutilate man and, under the pretext of a *scientific* procedure, to make it impossible to understand man in his totality.

**4512** 40. *[429]* ... Profecto unaquaeque *scientifica* disciplina, vi particularis indolis suae, attingere non poterit nisi partem tantum, quamvis veram, hominis; at cunctarum comprehensio partium atque significatio eam praeterit. Verumtamen intra hos fines, scientiae humanae utile ac solidum explent officium, quod Ecclesia libenter agnoscit. Ipsae etiam possunt terminos ac modos libertatis humanae latius producere, quam iam cognitae condiciones prospicere sinunt. Eaedem insuper prodesse poterunt christianae de moribus socialibus doctrinae, quae provinciam suam tum certe definiri et coarctari intelleget, cum de aliquibus exemplis socialibus proponendis agitur; contra, eius munus res diiudicandi et ad altiorem ordinem revocandi valde confirmabitur, cum demonstrabit, quam incertae ac finitae illae regulae et bona sint, quae eadem illa societas exhibebat tamquam perfecta atque ipsi hominis naturae ingenita....

40. ... Of course, each individual *scientific* discipline will be able, in its own particular sphere, to grasp only a partial—yet true—aspect of man; the complete picture and the full meaning will escape it. But within these limits the human sciences give promise of a positive function that the Church willingly recognizes. They can even widen the horizons of human liberty to a greater extent than the conditioning circumstances perceived enable one to foresee. They could thus assist Christian social morality, which no doubt will see its field restricted when it comes to suggesting certain models of society, while its function of making a critical judgment and taking an overall view will be strengthened by its showing the relative character of the behavior and values presented by such and such a society as definitive and inherent in the very nature of man....

### 4520–4522: Declaration of the Congregation for the Doctrine of the Faith *Mysterium filii Dei*, February 21, 1972

A growing philosophical movement aiming to go beyond the metaphysical thought of substance led to theological attempts at a reformulation of the concept of person that, in a particular way, touched on Christology and the doctrine of the Trinity (cf.

P. Schoonenberg, *Hij is een God van mensen* (A God of Persons) [Zurich, 1969]. The declaration sets itself against unnamed authors who begin, not with the existence of the human nature of Christ in the Divine Person (enhypostasis, anhypostasis), but instead with the presence of God in the human person of Jesus Christ and who place in doubt the doctrine of the personality of the Holy Spirit.

*Ed.:* AAS 64 (1972): 238–40.

*Recent Christological and Trinitarian Errors*

3. *Recentes errores circa fidem in Filium Dei hominem factum.*—Huic fidei aperte adversantur opiniones iuxta quas nobis revelatum notumque non esset Filium Dei ab aeterno in mysterio Deitatis subsistere distinctum a Patre et Spiritu Sancto; itemque opiniones secundum quas evacuanda esset notio unius personae Iesu Christi, genitae a Patre ante saecula secundum divinam naturam et in tempore ex Maria Virgine secundum naturam humanam; ac denique assertio secundum quam humanitas Iesu existeret, non ut assumpta in personam aeternam Filii Dei, sed potius in seipsa ut persona humana, ideoque mysterium Iesu Christi in eo consisteret quod Deus se revelans summo modo praesens esset in persona humana Iesu.

3. *Recent errors regarding faith in the Son of God made man.* —Opinions that hold that it has not been revealed and made known to us that the Son of God subsists from all eternity in the mystery of the Godhead, distinct from the Father and the Holy Spirit, are in open conflict with this belief. The same is true of opinions that should abandon the notion of the one person of Jesus Christ begotten in his divinity of the Father before all ages and born in his humanity of the Virgin Mary in time; and, lastly, of the assertion that the humanity of Christ existed, not as being assumed into the eternal person of the Son of God, but existed rather of itself as a person and, therefore, that the mystery of Jesus Christ consists only in the fact that God, in revealing himself, was present in the highest degree in the human person Jesus. **4520**

Qui ita sentiunt, a vera fide in Christum longe remanent, etiam cum asserunt singularem Dei praesentiam in Iesu efficere ut ipse summum ultimumque culmen sit divinae Revelationis; neque veram fidem in Christi divinitatem recuperant, cum addunt Iesum dici posse Deum, eo quod, in eius humana, quam dicunt, persona, Deus summe praesens sit.

Those who think in this way are far removed from true belief in Christ, even when they maintain that the special presence of God in Jesus results in his being the supreme and final expression of divine revelation; nor do they come back to true belief in Christ's divinity by adding that Jesus can be called God because God is supremely present in what they call his human person. **4521**

*[239]* ... 5. *Recentes errores de Sanctissima Trinitate ac speciatim de Spiritu Sancto.* —A fide igitur deerrat opinio secundum quam Revelatio nos incertos relinqueret de aeternitate Trinitatis et speciatim de aeterna existentia Spiritus Sancti ut personae, in Deo, a Patre Filioque distinctae. Verum est Sanctissimae Trinitatis mysterium nobis revelatum esse in *[240]* oeconomia salutis, maxime in Christo, qui a Patre in mundum missus est et qui cum Patre mittit in Populum Dei Spiritum vivificantem. Sed hac Revelatione credentibus aliqua cognitio data est etiam vitae intimae Dei, in qua "Pater generans, Filius nascens et Spiritus Sanctus procedens" sunt "consubstantiales et coaequales, coomnipotentes et coaeterni".[1]

... 5. *Recent errors on the Most Holy Trinity and on the Holy Spirit in particular.* —The opinion that revelation has left us uncertain about the eternity of the Trinity, and in particular about the eternal existence of the Holy Spirit as a person in God distinct from the Father and the Son, deviates from the faith. It is true that the mystery of the Most Holy Trinity was revealed to us in the economy of salvation, and most of all in Christ himself, who was sent into the world by the Father and together with the Father sends the life-giving Spirit to the people of God. But by this revelation there is also given to believers some knowledge of God's intimate life, in which "the Father who generated, the Son who is generated, and the Holy Spirit who proceeds" are "consubstantial and co-equal, alike omnipotent and co-eternal".[1] **4522**

## 4530–4541: Declaration of the Congregation for the Doctrine of the Faith *Mysterium ecclesiae*, June 24, 1973

This declaration in parts 2–5 treats the infallibility of the Church and of the pope. It is directed against the doctrinal opinions of the Tübingen theologian Hans Küng, expressed in his writings *Die Kirche* [The Church] (Freiburg, 1967) and *Unfehlbar? Eine Anfrage* [Infallible? An inquiry] (Zurich, 1970). The two writings were the object of a Roman doctrinal proceeding that, after a temporary suspension (cf. the declaration of Congregation for the Doctrine of the Faith *De duobus operibus Professoris Ioannis*

*4522 [1] Lateran Council IV (1215), constitution *Firmiter credimus* (COeD, 2nd ed., 206; COeD, 3rd ed., 230; *800).

*Küng* of February 15, 1975: AAS 67 [1975]: 203f.), terminated on December 18, 1979, with the removal of H. Küng's ecclesiastical teaching authorization (AAS 72 [1980]: 385–93). His name, in fact, is never mentioned in the declaration, but it is in the footnote to *Mysterium ecclesiae* that Archbishop J. Schröffer, on behalf of the Congregation for the Doctrine of the Faith, read out at a news conference on the day of the declaration's promulgation (July 5, 1973). Cf. also the declarations issued the same day by the Secretary of the German Conference of Bishops and by Hans Küng (NKD 43:178–83, 184–88). It is uncertain whether in parts 1 and 6 the intervention was to target Küng's ideas on the unity of the Church and on the priesthood.

*Ed.:* AAS 65 (1973): 397–407.

*1. De unitate Christi ecclesiae*

**4530** ... "Necessarium est catholicos cum gaudio agnoscere et aestimare bona vere christiana, a communi patrimonio promanantia, quae apud fratres a nobis seiunctos inveniuntur",[1] atque studiosos esse redintegrandae unitatis inter universos christianos, communi conatu purificationis atque renovationis,[2] ut voluntas Christi adimpleatur et christianorum divisio desinat officere Evangelio per orbem proclamando.[3]

Confiteri tamen iidem catholici debent se divinae misericordiae dono ad illam Ecclesiam pertinere, quam Christus condidit et quae a successoribus Petri ceterorumque Apostolorum dirigitur, penes quos integra ac viva perstat primigenia communitatis apostolicae institutio atque doctrina, perenne eiusdem Ecclesiae veritatis *[398]* et sanctitatis patrimonium.[4]

Quare christifidelibus sibi fingere non licet Ecclesiam Christi nihil aliud esse quam summam quamdam—divisam quidem, sed adhuc aliqualiter unam—Ecclesiarum et communitatum ecclesialium; ac minime iis liberum est tenere Christi Ecclesiam hodie iam nullibi vere subsistere, ita ut nonnisi finis existimanda sit, quem omnes Ecclesiae et communitates quaerere debeant.

*2. De infallibilitate ecclesiae universae*

**4531** ... Ipse igitur omnimode infallibilis Deus Populum suum novum, qui est Ecclesia, dignatus est participata quadam infallibilitate donare, quae intra limites continetur rerum fidei et morum, quaeque valet cum universus ille populus aliquod caput doctrinae, ad eas res pertinens, indubitanter tenet; quae demum iugiter pendet e sapienti providentia et unctione gratiae Sancti Spiritus, qui Ecclesiam usque ad gloriosum Domini eius adventum, in omnem inducit veritatem.[1]...

*1. The Unity of Christ's Church*

... "Catholics must joyfully acknowledge and esteem the truly Christian endowments derived from our common heritage that are to be found among our separated brethren",[1] and they must strive for the reestablishment of unity among all Christians by making a "common effort of purification and renewal",[2] so that the will of Christ may be fulfilled and the division of Christians may cease to be an obstacle to the proclamation of the gospel throughout the world.[3]

But at the same time Catholics are bound to profess that through the gift of God's mercy they belong to that Church which Christ founded and which is governed by the successors of Peter and the other apostles, who are the depositories of the original apostolic tradition, living and intact, which is the permanent heritage of truth and holiness of that same Church.[4]

The followers of Christ are therefore not permitted to imagine that Christ's Church is nothing more than a collection (divided, but still possessing a certain unity) of Churches and Ecclesial Communities. Nor are they free to hold that Christ's Church nowhere really exists today and that she is to be considered only as an end that all Churches and Ecclesial Communities must strive to reach.

*2. The Infallibility of the Whole Church*

... God, who is absolutely infallible, thus deigned to bestow upon his new people, which is the Church, a certain shared infallibility, which is restricted to matters of faith and morals, which is present when the whole people of God unhesitatingly holds a point of doctrine pertaining to these matters, and finally which always depends upon the wise providence and anointing of the grace of the Holy Spirit, who leads the Church into all truth until the glorious coming of her Lord.[1] ...

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***4530** [1] Vatican Council II, Decree on Ecumenism *Unitatis redintegratio*, no. 4 (AAS 57 [1965]: 96 / CoDeDe 253).

[2] Cf. ibid., nos. 6–8 (AAS 57 [1965]: 96–98 / CoDeDe 255–58).

[3] Cf. ibid., no. 1 (AAS 57 [1965]: 90 / CoDeDe 243; *4185).

[4] Cf. Paul VI, encyclical *Ecclesiam suam*, August 6, 1964 (AAS 56 [1964]: 629).

***4531** [1] Cf. Vatican Council II, Dogmatic Constitution on Divine Revelation *Dei verbum*, no. 8 (AAS 58 [1966]: 821 / CoDeDe 430; *4209–4211).

*[399]* ... Profecto christifideles, muneris prophetici Christi suo modo participes,[1] multifarie ad id operam conferunt, ut intellegentia fidei in Ecclesia incrementum capiat. "Crescit enim—ita ait Concilium Vaticanum II—tam rerum quam verborum traditorum perceptio, tum ex contemplatione et studio credentium, qui ea conferunt in corde suo [*cf. Lc 2:19, 51*], tum ex intima rerum spiritualium quam experiuntur intelligentia, tum ex praeconio eorum qui cum episcopatus successione charisma veritatis certum acceperunt."[2]...

... Without doubt the faithful, who in their own **4532**
manner share in Christ's prophetic office,[1] in many ways contribute toward increasing the understanding of faith in the Church. "For", as the Second Vatican Council says, "there is a growth in the understanding of the realities and the words that have been handed down. This happens through the contemplation and study made by believers, who treasure these things in their hearts [*cf. Lk 2:19, 51*], through the intimate understanding of spiritual things they experience, and through the preaching of those who have received through episcopal succession the sure charism of truth."[2]...

Sed ad solos ... Pastores, Petri ceterorumque Apostolorum successores, ex divina institutione pertinet authentice, id est auctoritate Christi diversis modis participata, docere fideles; quibus satis habere non licet eos audire velut doctrinae catholicae peritos, sed qui iis nomine Christi docentibus obsequi debent adhaesione congrua mensurae auctoritatis, qua pollent et qua uti intendunt.[1]... *[400]*

But by divine institution ... it is the exclusive task of **4533**
these pastors alone, the successors of Peter and the other apostles, to teach the faithful authentically, that is, with the authority of Christ shared in different ways; so that the faithful, who may not simply listen to them as experts in Catholic doctrine, must accept their teaching given in Christ's name with an assent that is proportionate to the authority that they possess and that they mean to exercise.[1]...

*3. De infallibilitate magisterii ecclesiae*

Iesus Christus autem Magisterium Pastorum, quibus munus commisit docendi Evangelium universo Populo suo totique familiae humanae, congruo infallibilitatis charismate circa res fidei et morum instructum esse voluit. Quod, cum non procedat ex novis revelationibus, quibus Successor Petri Collegiumque Episcoporum fruantur,[1] ipsos non eximit a cura perscrutandi, aptis mediis adhibitis, divinae revelationis thesaurum in Sacris Litteris, quibus veritas incorrupte docetur, quam Deus salutis nostrae causa conscribi voluit,[2] atque in viva, quae est ab Apostolis, Traditione.[3]

In munere autem suo adimplendo, Ecclesiae Pastores assistentia Spiritus Sancti gaudent, quae apicem suum attingit, quando Populum Dei tali modo erudiunt, ut, ex promissionibus Christi in Petro ceterisque Apostolis datis, doctrinam necessario immunem ab errore tradant.

*3. The Infallibility of the Church's Magisterium*

Jesus Christ, from whom derives the task proper to **4534**
the pastors of teaching the gospel to all his people and to the entire human family, wished to endow the pastors' Magisterium with a fitting charism of infallibility in matters regarding faith and morals. Since this charism does not come from new revelations enjoyed by the successor of Peter and the college of bishops,[1] it does not dispense them from studying with appropriate means the treasure of divine revelation contained both in Sacred Scripture, which teaches us intact the truth that God willed to be written down for our salvation,[2] and in the living tradition that comes from the apostles.[3]

In carrying out their task, the, pastors of the Church enjoy the assistance of the Holy Spirit; this assistance reaches its highest point when they teach the people of God in such a manner that, through the promises of Christ made to Peter and the other apostles, the doctrine they propose is necessarily immune from error.

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***4532** [1] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 35 (AAS 57 [1965]: 40 / CoDeDe 157; *4161).
[2] Vatican Council II, Dogmatic Constitution on Divine Revelation *Dei verbum*, no. 8 (AAS 58 [1966]: 821 / CoDeDe 430; *4210).

***4533** [1] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 25 (AAS 57 [1965]: 29–31 / CoDeDe 138f.; *4149).

***4534** [1] Vatican Council I, Dogmatic Constitution on the Church of Christ *Pastor aeternus*, chap. 4 (*3070). Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 25 (AAS 57 [1965]: 31 / CoDeDe 141; *4150); Dogmatic Constitution on Divine Revelation *Dei verbum*, no. 4 (AAS 58 [1966]: 819 / CoDeDe 426; *4204).
[2] Cf. Vatican Council II, Dogmatic Constitution on Divine Revelation *Dei verbum*, no. 11 (AAS 58 [1966]: 823 / CoDeDe 434; *4216).
[3] Cf. ibid., nos. 9–10 (AAS 58 [1966]: 821f. / CoDeDe 430–32; *4212–4214).

**4535** Quod quidem evenit, cum Episcopi per orbem dispersi, sed in communione cum Successore Petri docentes, in unam sententiam tamquam definitive tenendam conveniunt.[1] Quod manifestius etiam habetur, et quando Episcopi actu collegiali—sicut in Conciliis Oecumenicis una cum visibili eorum Capite, doctrinam tenendam definiunt,[2] et *[401]* quando Romanus Pontifex "ex cathedra loquitur, id est, cum omnium christianorum Pastoris et Doctoris munere fungens, pro suprema sua apostolica auctoritate doctrinam de fide vel moribus ab universa Ecclesia tenendam definit".[3]

This occurs when the bishops scattered throughout the world but teaching in communion with the successor of Peter present a doctrine to be held irrevocably.[1] It occurs even more clearly both when the bishops by a collegial act (as in ecumenical councils), together with their visible head, define a doctrine to be held[2] and when the Roman pontiff "speaks ex cathedra, that is, when, exercising the office of pastor and teacher of all Christians, through his supreme apostolic authority, he defines a doctrine concerning faith or morals to be held by the universal Church".[3]

**4536** Secundum autem catholicam doctrinam, infallibilitas Magisterii Ecclesiae non solum ad fidei depositum se extendit, sed etiam ad ea, sine quibus hoc depositum rite nequit custodiri et exponi.[1] Extensio vero illius infallibilitatis ad ipsum fidei depositum, est veritas quam Ecclesia inde ab initiis pro comperto habuit in promissionibus Christi esse revelatam.

According to Catholic doctrine, the infallibility of the Church's Magisterium extends not only to the deposit of faith but also to those matters without which that deposit cannot be rightly preserved and expounded.[1] The extension, however, of this infallibility to the deposit of faith itself is a truth that the Church has from the beginning held as having been certainly revealed in Christ's promises.

Qua nixum veritate, Concilium Vaticanum I materiam fidei catholicae definivit: "Fide divina et catholica ea omnia credenda sunt, quae in verbo Dei scripto vel tradito continentur et ab Ecclesia sive sollemni iudicio, sive ordinario et universali magisterio tamquam divinitus revelata credenda proponuntur".[2] Ea ergo fidei catholicae obiecta—quae dogmatum nomine nuncupantur—necessario sunt et quovis tempore fuerunt incommutabilis norma, sicut pro fide, ita etiam pro scientia theologica.

The First Vatican Council, basing itself upon this truth, defined as follows the matter of Catholic faith: "All those things are to be believed by divine and Catholic faith that are contained in the written or transmitted Word of God and that are proposed by the Church, either by a solemn judgment or by the ordinary and universal Magisterium, to be believed as having been divinely revealed".[2] Therefore the objects of Catholic faith—which are called dogmas—necessarily are and always have been the unalterable norm both for faith and for theological science.

*4. De dono infallibilitatis ecclesiae non extenuando*

*4. Not Diminishing the Gift of the Church's Infallibility*

**4537** Ex iis quae dicta sunt de extensione et condicionibus infallibilitatis Populi Dei ac Magisterii Ecclesiae, consequitur nequaquam christifidelibus fas esse agnoscere in Ecclesia fundamentalem tantum, ut quidam contendunt, in vero permanentiam, quae componi possit cum erroribus passim diffusis in sententiis, quas Ecclesiae Magisterium definitive tenendas docet, aut in Populi Dei indubitanti consensu de rebus fidei et morum....

From what has been said about the extent of and conditions governing the infallibility of the people of God and of the Church's Magisterium, it follows that the faithful are in no way permitted to see in the Church merely a fundamental permanence in truth that, as some assert, could be reconciled with errors contained here and there in the propositions that the Church's Magisterium teaches to be held irrevocably, as also in the unhesitating assent of the people of God concerning matters of faith and morals....

**4538** *[402]* ... Exsistit profecto ordo ac veluti hierarchia dogmatum Ecclesiae, cum diversus sit eorum nexus cum fundamento fidei.[1] Haec autem hierarchia significat quaedam ex dogmatibus inniti aliis tamquam

... It is true that there exists an order and, as it were, a hierarchy of the Church's dogmas, as a result of their varying relationship to the foundation of the faith.[1] This hierarchy means that some dogmas are founded on other

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*4535 [1] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 25 (AAS 57 [1965]: 30 / CoDeDe 139; *4149).
[2] Cf. ibid., nos. 25, 22 (AAS 57 [1965]: 30, 26 / CoDeDe 139, 133: *4149, 4146).
[3] Vatican Council I, Dogmatic Constitution on the Church of Christ *Pastor aeternus*, chap. 4 (*3074). Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 25 (AAS 57 [1965]: 29–31 / CoDeDe 139–41; *4149f.).

*4536 [1] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 25 (AAS 57 [1965]: 29 / CoDeDe 139; *4149).
[2] Vatican Council I, Dogmatic Constitution on the Catholic Faith *Dei Filius*, chap. 3 (*3011); cf. CIC/1917, can. 1323.

*4538 [1] Cf. Vatican Council II, Decree on Ecumenism *Unitatitis redintegratio*, no. 11 (AAS 57 [1965]: 99 / CoDeDe 260; *4192).

principalioribus iisdemque illuminari. Omnia autem dogmata, quippe quae revelata sint, eadem fide divina credenda sunt.[2]

*5. De notione infallibilitatis ecclesiae non corrumpenda*

... Ad ... historicam condicionem quod attinet, initio observandum est sensum, quem enuntiationes fidei continent, partim pendere e linguae adhibitae vi significandi certo quodam tempore certisque rerum adiunctis.

Praeterea, nonnumquam contingit, ut veritas aliqua dogmatica primum modo incompleto, non falso tamen, exprimatur, ac *[403]* postea, in ampliore contextu fidei aut humanarum cognitionum considerata, plenius et perfectius significetur.

Deinde, Ecclesia novis suis enuntiationibus, ea quae in Sacra Scriptura aut in praeteritis Traditionis expressionibus iam aliquomodo continentur, confirmare aut dilucidare intendit, sed simul de certis quaestionibus solvendis erroribusve removendis cogitare solet; quarum omnium rerum ratio habenda est, ut illae enuntiationes recte explanentur.

Denique, etsi veritates, quas Ecclesia suis formulis dogmaticis reapse docere intendit, a mutabilibus alicuius temporis cogitationibus distinguuntur et sine iis exprimi possunt, nihilominus interdum fieri potest, ut illae veritates etiam a Sacro Magisterio proferantur verbis, quae huiusmodi cogitationum vestigia secumferant....

Ipse autem *sensus* formularum dogmaticarum semper verus ac secum constans in Ecclesia manet, etiam cum magis dilucidatur et plenius intellegitur.

Christifideles ergo se avertant oportet ab opinione secundum quam: primum quidem formulae dogmaticae (aut quaedam earum genera) non possint significare determinate veritatem, sed tantum eius commutabiles approximationes, ipsam quodammodo deformantes seu alterantes; deinde eaedem formulae veritatem indeterminate *[404]* tantum significent iugiter quaerendam per supradictas approximationes. Qui talem opinionem amplectantur, relativismum dogmaticum non effugiunt et infallibilitatis Ecclesiae conceptum corrumpunt, qui ad veritatem determinate docendam et tenendam refertur....

*6. De ecclesia cum sacerdotio Christi consociata*

*[407]* ... Sacrae autem Traditioni et pluribus Magisterii documentis inhaerens, Concilium Vaticanum

dogmas, which are the principal ones, and are illuminated by these latter. But all dogmas, since they are revealed, must be believed with the same divine faith.[2]

*5. Not Corrupting the Notion of the Church's Infallibility*

... With regard to ... [*this*] historical condition, it must **4539** first be observed that the meaning of the pronouncements of faith depend partly upon the expressive power of the language used at a certain point in time and in particular circumstances.

Moreover, it sometimes happens that some dogmatic truth is first expressed incompletely (but not falsely), and at a later date, when considered in a broader context of faith or human knowledge, it receives a fuller and more perfect expression.

In addition, when the Church makes new pronouncements, she intends to confirm or clarify what is in some way contained in Sacred Scripture or in previous expressions of tradition; but at the same time she usually has the intention of solving certain questions or removing certain errors. All these things have to be taken into account in order that these pronouncements may be properly interpreted.

Finally, even though the truths that the Church intends to teach through her dogmatic formulas are distinct from the changeable conceptions of a given epoch and can be expressed without them, nevertheless it can sometimes happen that these truths may be enunciated by the sacred Magisterium in terms that bear traces of such conceptions....

As for the *meaning* of dogmatic formulas, this remains **4540** ever true and constant in the Church, even when it is expressed with greater clarity or more developed.

The faithful, therefore, must shun the opinion, first, that dogmatic formulas (or some category of them) cannot signify truth in a determinate way but can only offer changeable approximations to it, which to a certain extent distort or alter it; secondly, that these formulas signify the truth only in an indeterminate way, this truth being like a goal that is constantly being sought by means of such approximations. Those who hold such an opinion do not avoid dogmatic relativism, and they corrupt the concept of the Church's infallibility relative to the truth to be taught or held in a determinate way....

*6. The Association of the Church with the Priesthood of Christ*

... Faithful to sacred tradition and to many documents **4541** of the Magisterium, the Second Vatican Council taught

***4538** [2] Secretariat for Christian Unity, *Reflections and Suggestions concerning Ecumenical Dialogue* IV, 4b (Information Service, no. 12 [December 1970], 7f.).

II de potestate, quae sacerdotii ministerialis est propria, haec docuit: "Si quilibet credentes baptizare potest, sacerdotis tamen est aedificationem Corporis sacrificio eucharistico perficere";[1] atque: "Idem vero Dominus, inter fideles, ut in unum coalescerent corpus in quo "omnia membra non eundem actum habent" [*Rm 12:4*], quosdam instituit ministros qui, in societate fidelium, sacra Ordinis potestate pollerent Sacrificium offerendi et peccata remittendi."[2]

Haud dissimili modo secundus Generalis Coetus Synodi Episcoporum iure asseruit solum sacerdotem valere personam Christi agere ad praesidendum sacrificali convivio idque perficiendum, in quo Populus Dei oblationi Christi consociatur.[3]

Praetermissis nunc quaestionibus de singulorum sacramentorum ministris, e Sacrae Traditionis et Sacri Magisterii testificatione constat christifideles qui, ordinatione sacerdotali non suscepta, proprio ausu munus sibi sumant eucharistiam conficiendi, id non solum prorsus illicite, sed etiam invalide tentare. Huiusmodi autem abusus, sicubi irrepserint, a Pastoribus Ecclesiae reprimendos esse patet.

the following concerning the power belonging to the ministerial priesthood: "Though everyone can baptize the faithful, the priest alone can complete the building up of the Body in the eucharistic sacrifice."[1] And again: "The same Lord, in order that the faithful might form one body in which 'all the members have not the same function' [*Rom 12:4*], appointed some ministers within the society of believers who by the power of orders would be capable of offering the sacrifice and of forgiving sins."[2]

In the same way the second General Assembly of the Synod of Bishops rightly affirmed that only the priest can act in the person of Christ and preside over and perform the sacrificial banquet in which the people of God are united with the oblation of Christ.[3]

Passing over at this point questions regarding the ministers of the various sacraments, the evidence of sacred tradition and of the sacred Magisterium make it clear that the faithful who have not received priestly ordination and who take upon themselves the office of performing the Eucharist attempt to do so not only in a completely illicit way but also invalidly. Such an abuse, wherever it may occur, must clearly be eliminated by the pastors of the Church.

## 4550–4552: Declaration of the Congregation for the Doctrine of the Faith on Abortion *Quaestio de abortu procurato*, November 18, 1974

*Ed.:* AAS 66 (1974): 730–37.

*Procured Abortion*

**4550** 1. Quaestio de abortu procurato deque lege quae abortus libertatem forte concedat, fere ubique acrium disceptationum argumentum evasit. Quae disceptationes minoris gravitatis profecto essent, si de vitae humanae causa non ageretur, quae primordiale bonum est, necessario tuendum ac promovendum. Id cuique patet, quamquam multi rationes quaerere conantur, ut, contra manifestam rei veritatem, etiam abortus huic causae inservire possit. Ac mirum non videri non potest, quod dum ex una parte gliscere cernimus apertam reclamationem adversus poenam capitis et quodlibet belli genus, ex altera vero parte animadvertimus magis magisque abortus libertatem vindicari, sive absolutam sive certis limitibus circumscriptam, qui quidem laxiores usque fiunt.

1. The problem of procured abortion and of its possible legal liberalization has become more or less everywhere the subject of impassioned discussions. These debates would be less grave were it not a question of human life, a primordial value, which must be protected and promoted. Everyone understands this, although many look for reasons, even against all evidence, to promote the use of abortion. One cannot but be astonished to see a simultaneous increase of unqualified protests against the death penalty and every form of war and the vindication of the liberalization of abortion, either in its entirety or in ever broader indications.

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***4541** [1] Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 17 (AAS 57 [1965]: 21 / CoDeDe 123; *4141).

[2] Vatican Council II, Decree on the Ministry and Life of Priests *Presbyterorum ordinis*, no. 2 (AAS 58 [1966]: 992 / CoDeDe 621f.). —Cf. Innocent III, letter *Eius exemplo*, with the profession of faith for the Waldensians (PL 215:1510; *794); Lateran Council IV, constitution *Firmiter credimus*, chap. 1: "On the Catholic Faith" (*802); the passage cited on the sacrament of the altar should be read in connection with the subsequent text on the sacrament of baptism; Council of Florence, Decree for the Armenians *Exsultate Deo* (*1321); the passage cited on the minister of the Eucharist should be compared with the neighboring passages on the ministers of the other sacraments; Council of Trent, sess. 23, Doctrine on the Sacrament of Orders, chap. 4 (*1767); Pius XII, encyclical *Mediator Dei* (AAS 39 [1947]: 552–56; *3849–3852).

[3] Document of the Synod of Bishops (1971), *De Sacerdotio ministeriali* I, 4 (AAS 63 [1971]: 906).

Ecclesia autem, utpote quae plane sit conscia ad muneris sui partes pertinere hominis defensionem contra ea omnia, quae illum destruere vel dehonestare possint, hanc quaestionem silentio praeterire nequit: cum Dei Filius homo factus sit, iam nemo est, qui, ob communem naturam humanam, frater eius non sit, nec vocetur ut christianus fiat, ad salutem ab ipso accipiendam.

*[737]* ... 10. Circa mutua iura et officia personae atque societatis, ad moralem disciplinam spectat conscientias illuminare, ad ius vero definire atque ordinare quae sint officia praestanda. Iamvero, complura quidem iura sunt, quae humana societas tribuere per se nequit, utpote quae ei praecedant, quae tamen et tutari et efficacia reddere debet: huiusmodi sunt, maxima ex parte, ea quae hodie "iura hominis" appellantur, quaeque nostra haec aetas se plane declaravisse gloriatur.

11. Primum personae humanae est ius vivendi. Ei alia quidem sunt bona, quorum nonnulla sane pretiosiora sunt, at ius ad vitam fundamentum est atque condicio ceterorum, ac proinde magis quam cetera protegendum est. Ad societatem vel publicam auctoritatem, quaecumque est eius forma, nullo modo spectat illud ius aliis reservare, aliis autem auferre: quodlibet huius generis discrimen, tum nomine stirpis vel sexus, tum nomine coloris corporis vel religionis factum, semper iniquum est. Illud enim est ius non ex gratia aliena profluens, sed cuilibet gratiae antecedens, ac postulat proinde, ut agnoscatur; si denegatur, stricta iustitia violatur.

The Church is too conscious of the fact that it belongs to her vocation to defend man against everything that could disintegrate or lessen his dignity to remain silent on such a topic. Because the Son of God became man, there is no man who is not his brother in humanity and who is not called to become a Christian in order to receive salvation from him.

... 10. In regard to the mutual rights and duties of the **4551** person and of society, it belongs to moral teaching to enlighten consciences; it belongs to the law to specify and organize external behavior. There is precisely a certain number of rights that society is not in a position to grant since these rights precede society; but society has the function to preserve and to enforce them. These are the greater part of those that are today called "human rights" and that our age boasts of having formulated.

11. The first ⟨right⟩ of the human person is the right to **4552** life. He has other goods, and some are more precious, but this one is fundamental—the condition of all the others. Hence it must be protected above all others. It does not belong to society, nor does it belong to public authority, in any form to recognize this right for some and not for others: all discrimination is evil, whether it be founded on race, sex, color, or religion. It is not recognition by another that constitutes this right. This right is antecedent to its recognition; it demands recognition, and it is strictly unjust to refuse it.

## 4560–4561: Response of the Congregation for the Doctrine of the Faith to the North American Bishops' Conference *Haec Sacra congregatio*, March 13, 1975

*Ed.:* AAS 68 (1976): 738f.

*Sterilization*

1. Quaecumque sterilizatio quae ex seipsa, seu ex natura et conditione propria, immediate hoc solummodo efficit ut facultas generativa incapax reddatur ad consequendam procreationem, habenda est pro sterilizatione directa, prout haec intelligitur in declarationibus Magisterii Pontificii, speciatim Pii XII.[1]

Absolute, ergo, interdicta manet iuxta doctrinam Ecclesiae, non obstante quacumque recta intentione subiectiva agentium consulendi curae vel praeventioni mali sive physici sive psychici, quod ex praegnatione praevidetur vel timetur eventurum. Et quidem graviore ratione interdicitur sterilizatio ipsius facultatis, quam sterilizatio singulorum actuum, cum illa statum sterilitatis in personam inducat, fere semper irreversibilem.

1. Any sterilization whose sole, immediate effect, of **4560** itself, that is, of its own nature and condition, is to render the generative faculty incapable of procreation is to be regarded as direct sterilization, as this is understood in statements of the pontifical Magisterium, especially of Pius XII.[1]

It remains absolutely forbidden, therefore, according to the teaching of the Church, even when it is motivated by a subjectively right intention of curing or preventing a physical or psychological ill-effect that is foreseen or feared as a result of pregnancy. The sterilization of the faculty itself is even more strongly prohibited than is the sterilization of individual acts, since it is nearly always irreversible.

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***4560** [1] Cf. especially the two addresses to the Italian Catholic Union of Midwives and to the International Society of Hematology (AAS 43 [1951]: 843f.; 50 [1958]: 734–37); Paul VI, encyclical *Humanae vitae*, July 25, 1968, no. 14 (AAS 60 [1968]: 490f.; *4476).

Neque invocari potest ullum mandatum publicae auctoritatis, quae ex titulo necessarii boni communis velit imponere sterilizationem directam, quippe quae laederet dignitatem et inviolabilitatem personae humanae.[2] Pariter invocari non potest in casu principium totalitatis, quo iustificantur interventus in organa propter maius bonum personae; sterilitas enim in se intenta non dirigitur ad personae bonum integrale recte intentum "rerum bonorumque ordine servato",[3] *[739]* si quidem eius bono ethico, quod est supremum, nocet, cum ex proposito privet essentiali elemento praevisam libereque electam activitatem sexualem. Hinc articulus 20 Codicis ethicae medicalis a Conferentia a. 1971 promulgati reddit fideliter doctrinam tenendam, eiusque observantia urgeri debet.

Nor can any public authority justify the imposition of sterilization as being necessary for the common good, since it damages the dignity and inviolability of the human person.[2] Neither can one invoke the principle of totality in this case, the principle that would justify interference with organs for the greater good of the person. Sterility induced as such does not contribute to the person's integral good, properly understood, "keeping things and values in proper perspective".[3] Rather, it does damage to a person's ethical good, which is the highest, since it deprives subsequent freely chosen sexual acts of an essential element. Hence article 20 of the ethical code published by the conference held in 1971 faithfully reflects the correct teaching, and its observance should be urged.

**4561** 2. Congregatio, dum confirmat traditionalem hanc Ecclesiae doctrinam, non ignorat factum dissensus ex parte plurium theologorum adversus eam existens. Negat, tamen, significationem doctrinalem huic facto, ut tali, attribui posse ad constituendum "locum theologicum" quem invocare valeant fideles ut, derelicto Magisterio authentico, adhaereant sententiis privatorum theologorum ab eo dissentientibus.[1]

2. The congregation reaffirms this traditional Catholic teaching. It is aware that many theologians dissent from it, but it denies that this fact as such has any doctrinal significance, as though it were a theological source that the faithful might invoke, forsaking the authentic Magisterium for the private opinions of theologians who dissent from it.[1]

## 4570–4579: Apostolic Exhortation *Evangelii nuntiandi*, December 8, 1975

The evolution of the Catholic Church into a multicultural world Church made necessary a new formulation of the concept of evangelization. Ten years after the conclusion of the Second Vatican Council and as a recapitulation of the deliberations of the Roman Synod of Bishops of 1974 on the theme of "evangelization in the world today", Paul VI issued this apostolic exhortation, which, referring to the conciliar decree *Ad gentes* on missionary activity (AAS 58 [1966]: 947–90), emphasizes the local and particular Churches as the concrete forms of the universal Church, speaks of the evangelization of cultures, and adopts as its own the Latin-American "option for the poor" (cf. *4493–4496).

*Ed.:* AAS 68 (1976): 9–26.

### *The Message of Jesus*

**4570** 6. Quod testimonium Christus Dominus de se ipse perhibuit et S. Lucas rettulit in Evangelio suo—"Oportet me evangelizare verbum [*regnum*] Dei"[1]—magnum sane momentum habet, quippe quod uno vocabulo totum Iesu munus ac mandatum definiat: "Quia ideo missus sum."[2] Quae quidem verba plenam suam significationem prae se ferunt, si cum superioribus textus evangelici locis comparantur, ubi Christus sibi attribuit sententiam Isaiae prophetae: "Spiritus Domini super me; propter quod unxit me, evangelizare pauperibus misit me."[3]

6. The witness that the Lord gives of himself and that St. Luke gathered together in his Gospel—"I must proclaim the good news of the kingdom of God"[1]—without doubt has enormous consequences, for it sums up the whole mission of Jesus: "That is what I was sent to do."[2] These words take on their full significance if one links them with the previous verses, in which Christ has just applied to himself the words of the prophet Isaiah: "The Spirit of the Lord has been given to me, for he has anointed me. He has sent me to bring the good news to the poor."[3]

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***4560** [2] Cf. Pius XI, encyclical *Casti connubii*, December 31, 1930 (AAS 22 [1930]: 565; *3722).

[3] Paul VI, encyclical *Humanae vitae*, no. 10 (AAS 60 [1968]: 487).

***4561** [1] Vatican Council I, Dogmatic Constitution on the Church *Lumen gentium*, no. 25 (AAS 57 [1965]: 29f.; *4149); Pius XII, address to the cardinals of November 2, 1954 (AAS 46 [1954]: 672); encyclical *Humani generis* (AAS 42 [1950]: 568; *3885); Paul VI, address to the Congress on the Theology of the Second Vatican Council (AAS 58 [1966]: 889–96, in particular, 890–94); address to the members of the Congregation of the Redemptorists [C.SS.R.] (AAS 59 [1967]: 960–63, in particular, 962).

***4570** [1] Lk 4:43.

[2] Ibid.

[3] Lk 4:18; cf. Is 61:1.

Laetum nuntium de civitate in civitatem afferre, pauperioribus in primis, qui saepe ad illud accipiendum sunt animo propensiores, ut declaretur impletas esse promissiones Foederis, a Deo oblati: hoc proprium munus est, ad quod exsequendum Iesus se esse a Patre missum profitetur. Omnes quoque Christi mysterii partes—Incarnatio ipsa, miracula, doctrina, discipulorum vocatio, missio duodecim Apostolorum, crux et Resurrectio, perpetua inter suos praesentia—spectaverunt ad ipsam Evangelii nuntiandi actionem....

*[10]* ... 9. Tamquam Boni sui Nuntii caput et veluti centrum, Christus salutem annuntiat, scilicet magnum Dei donum, quod habendum est non solum liberatio ab iis omnibus, quibus homo opprimitur, sed potissimum a peccato et a Maligno liberatio cum gaudio coniuncta, quo quis fruitur, cum Deum cognoscit et ab Eo cognoscitur, Eum videt, in Eo fidenter quiescit. Haec omnia fieri incipiunt per Christi vitae decursum atque eius morte ac resurrectione perpetuo comparantur, sed inter historiae *[11]* vices in patientia sunt provehenda, donec explete perficiantur die supremi illius Christi adventus, qui quando venturus sit nemo novit praeter Patrem.[1]

10. Hoc *Regnum* atque haec *Salus*—quae verba quaedam quasi claves sunt ad intellegendam Iesu Christi evangelizationem—a quolibet homine ut gratia ac misericordia accipi possunt; eadem tamen unusquisque simul consequi debet per vim—ea, ut ait Dominus, violenti rapiunt[1]— per laborem et dolorem, per vitam ad Evangelii normas traductam, per sui abnegationem et crucem, per spiritum evangelicarum Beatitudinum. At in primis eadem bona quisque consequi potest per plenam sui ipsius spiritualem renovationem, quae in Evangelio *metánoia* appellatur, scilicet per totius hominis conversionem, quo ipsius mens et cor penitus immutantur.[2]

*[13]* 14. ... Hoc Ecclesia probe novit, cum prorsus sibi sit conscia verbum Salvatoris—"oportet me evangelizare Regnum Dei"[1]— verissime in se ipsam cadere. Ac libenter quidem cum S. Paulo addit: "Si evangelizavero non est mihi gloria; necessitas enim mihi incumbit; vae mihi, si non evangelizavero."[2]...

Siquidem evangelizandi munus habendum est gratia ac vocatio Ecclesiae propria, verissimamque eius indolem exprimit. Ecclesia evangelizandi causa exstat, id est ut praedicet ac doceat verbum Dei, ut per eam donum gratiae ad nos perveniat, ut peccatores cum Deo reconcilientur, ut denique Christi sacrificium in perpetuum repraesentet in Missa celebranda, quae eius mortis eiusque gloriosae Resurrectionis memoriale est.

Going from town to town, preaching to the poorest—and frequently the most receptive—the joyful news of the fulfillment of the promises and of the covenant offered by God is the mission for which Jesus declares that he is sent by the Father. And all the aspects of his mystery—the Incarnation itself, his miracles, his teaching, the gathering together of the disciples, the sending out of the Twelve, the Cross and the Resurrection, the permanence of his presence in the midst of his own—were components of his evangelizing activity....

... 9. As the kernel and center of his good news, **4571** Christ proclaims salvation, this great gift of God that is liberation from everything that oppresses man but that is above all liberation from sin and the Evil One, in the joy of knowing God and being known by him, of seeing him, and of being given over to him. All of this is begun during the life of Christ and definitively accomplished by his death and Resurrection. But it must be patiently carried on during the course of history, in order to be realized fully on the day of the final coming of Christ, whose date is known to no one except the Father.[1]

10. This *kingdom* and this *salvation*, which are the **4572** key words of Jesus Christ's evangelization, are available to every man as grace and mercy, and yet at the same time each individual must gain them by force—they belong to the violent, says the Lord,[1] through toil and suffering, through a life lived according to the gospel, through abnegation and the cross, through the spirit of the beatitudes. But above all each individual gains them through a total interior renewal that the Gospel calls *metanoia*; it is a radical conversion, a profound change of mind and heart.[2]

14. ... The Church knows this. She has a vivid awareness **4573** of the fact that the Savior's words, "I must proclaim the good news of the kingdom of God",[1] apply in all truth to herself. She willingly adds with St. Paul: "Not that I boast of preaching the gospel, since it is a duty that has been laid on me; I should be punished if I did not preach it."[2]...

Evangelizing is in fact the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize, that is to say, in order to preach and teach, to be the channel of the gift of grace, to reconcile sinners with God, and to perpetuate Christ's sacrifice in the Mass, which is the memorial of his death and glorious Resurrection.

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***4571** [1] Cf. Mt 24:36; Acts 1:7; 1 Thess 5:1f.
***4572** [1] Cf. Mt 11:12; Lk 16:16.
[2] Cf. Mt 4:17.
***4573** [1] Lk 4:43.
[2] 1 Cor 9:16.

*Evangelization and Culture*

**4574** *[17]* 18. Ecclesia sentit evangelizare idem revera esse ac Bonum Nuntium exportare in omnes usque coetus generis humani, ut, dum hoc propria vi intrinsecus penetrat, humanitatem ipsam novam efficiat: "Ecce nova facio omnia."[1]...

18. For the Church, evangelizing means bringing the good news into all the strata of humanity and, through its influence, transforming humanity from within and making it new: "Now I am making the whole of creation new."[1]...

**4575** *[18]* 19. ... non solum quidem Ecclesiae interest Evangelium praedicare in latioribus semper locorum finibus illudve hominum multitudinibus usque maioribus, sed ipsius etiam Evangelii potentia tangere et quasi evertere normas iudicandi, bona quae plus momenti habent, studia ac rationes cogitandi, motus impulsores et vitae exemplaria generis humani, quae cum Dei verbo salutisque consilio repugnant.

19. ... For the Church it is a question not only of preaching the gospel in ever wider geographic areas or to ever greater numbers of people, but also of affecting and, as it were, upsetting, through the power of the gospel, mankind's criteria of judgment, determining values, points of interest, lines of thought, sources of inspiration, and models of life that are in contrast with the Word of God and the plan of salvation.

**4576** 20. ... evangelizare oportere—non foris, tamquam si ornamentum aliquod vel exterior color addatur, sed intus, ex vitae centro et ad vitae radices—seu Evangelio perfundere culturas atque etiam culturam hominis, secundum latissimum illum ac plenissimum sensum, quem hae voces accipiunt in Constitutione *Gaudium et spes*,[1] cum inde proceditur semper ab ipsa persona humana, semperque reditur ad necessitudinem inter personas atque coniunctionem earum cum Deo.

20. ... What matters is to evangelize man's culture and cultures (not in a purely decorative way, as it were, by applying a thin veneer, but in a vital way, in depth and right to their very roots), in the wide and rich sense that these terms have in *Gaudium et spes*,[1] always taking the person as one's starting point and always coming back to the relationships of people among themselves and with God.

**4577** Evangelium, ac proinde evangelizatio, aequari sane non possunt cum aliqua cultura, cum soluta sint ab omnibus culturis. Nihilominus Regnum, quod Evangelio nuntiatur, in vitae usum deducitur ab hominibus, qui sua certa cultura imbuti sunt, atque in Regno aedificando necessario usurpanda sunt quaedam elementa culturae et culturarum humanarum. Etsi *[19]* Evangelium et evangelizatio ad nullam proprie culturam pertinent, tamen non eiusmodi sunt plane, ut cum iis componi nequeant, sed contra valent easdem penetrare, neque ulli deserviunt.

The gospel and, therefore, evangelization are certainly not identical with culture, and they are independent in regard to all cultures. Nevertheless, the kingdom that the gospel proclaims is lived by men who are profoundly linked to a culture, and the building up of the kingdom cannot avoid borrowing the elements of human culture or cultures. Though independent of cultures, the gospel and evangelization are not necessarily incompatible with them; rather they are capable of permeating them all without becoming subject to any one of them.

**4578** Discidium inter Evangelium et culturam sine dubio detrimentosus nostri temporis casus est, sicut etiam aliis aetatibus fuit. Proinde, oportet omnem opem operamque impendere, ut sedulo studio humana cultura, sive potius ipsae culturae evangelizentur. Renasci eas necesse est ex sua cum Bono Nuntio coniunctione. Verumtamen, huiusmodi coniunctio non eveniet, nisi Bonus Nuntius proclamabitur.

The split between the gospel and culture is without a doubt the drama of our time, just as it was of other times. Therefore every effort must be made to ensure a full evangelization of culture, or, more correctly, of cultures. They have to be regenerated by an encounter with the gospel. But this encounter will not take place if the gospel is not proclaimed.

*Evangelization and the Promotion of Man*

**4579** *[26]* 31. Revera inter evangelizationem et promotionem humanam, seu progressionem et liberationem, interveniunt intima vincula coniunctionis: vincula sunt

31. Between evangelization and human advancement—development and liberation—there are in fact profound links. These include links of an anthropological order,

*4574 [1] Rev 21:5; cf. 2 Cor 5:17; Gal 6:15.

*4576 [1] Cf. Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, no. 53 (AAS 58 [1966]: 1075).

ordinis anthropologici, quia homo evangelizandus non est aliquid a rebus abstractum, sed persona obnoxia quaestionibus socialibus et oeconomicis; vincula sunt etiam ordinis theologici, quia consilium creationis segregari non potest a consilio redemptionis, quae pertingit usque ad condiciones valde concretas iniustitiae evincendae itemque iustitiae reparandae; vincula sunt etiam ordinis summe evangelici, qui est ordo caritatis: quo modo, enim, mandatum novum proclamari potest, nisi cum iustitia et pace promovetur vera ac germana progressio hominis?

Istud voluimus afferre, cum monuimus non esse admittendum, in evangelizatione neglegi "posse vel debere gravitatem maximam ... illarum quaestionum, quae hodie tantopere agitantur et quae respiciunt iustitiam, liberationem, progressionem et pacem in mundo. Si enim istud fiat, etiam ignoretur doctrina Evangelii de amore erga proximum patientem et egentem."[1]

because the man who is to be evangelized is not an abstract being but is subject to social and economic questions. They also include links in the theological order, since one cannot dissociate the plan of creation from the plan of redemption. The latter plan touches the very concrete situations of injustice to be combated and of justice to be restored. They include links of the eminently evangelical order, which is that of charity: How in fact can one proclaim the new commandment without promoting in justice and in peace the true, authentic advancement of man?

We Ourselves have taken care to point this out by recalling that it is impossible to accept "that in evangelization one could or should ignore the importance of the problems so much discussed today, concerning justice, liberation, development, and peace in the world. This would be to forget the lesson that comes to us from the gospel concerning love of our neighbor who is suffering and in need."[1]

## 4580–4584: Declaration of the Congregation for the Doctrine of the Faith on Certain Questions concerning Sexual Ethics *Persona humana*, December 29, 1975

*Ed.:* AAS 68 (1976): 78–86.

### *The Dignity of Man and the Divine Law*

3. Nostrae aetatis homines magis in dies sibi persuasum habent personae humanae dignitatem vocationemque id postulare, ut ipsi, rationis lumine ducti, bona virtutesque naturae suae insita detegant, continenter promoveant, in vitaeque suae *[79]* actionem traducant, eo quidem consilio, ut magis in dies progredi possint.

Attamen in re morali aestimanda homo nequaquam arbitrio suo procedere potest: "In imo conscientiae legem detegit, quam ipse sibi non dat, sed cui oboedire debet.... Nam homo legem in corde scriptam habet, cui parere dignitas eius est et secundum quam ipse iudicabitur."[1]

Praeterea nobis christianis Deus per revelationem suam notum fecit suum salutis consilium, ac proposuit tamquam supremam atque immutabilem vitae normam, Christum, Salvatorem et Sanctificatorem, per doctrinam et exempla Ipsius, qui dixit: "Ego sum lux mundi: qui sequitur me non ambulat in tenebris, sed habebit lumen vitae."[2]

Hominis, igitur, dignitas vere promoveri nequit, nisi ordo essentialis eius naturae servatur. Fatendum quidem est, per civilis cultus decursum bene multas rerum

3. The people of our time are more and more convinced that the human person's dignity and vocation demand that they should discover, by the light of their own intelligence, the values innate in their nature, that they should ceaselessly develop these values and realize them in their lives, in order to achieve an ever greater development. **4580**

In moral matters man cannot make value judgments according to his personal whim: "In the depths of his conscience, man detects a law that he does not impose on himself but that holds him to obedience.... For man has in his heart a law written by God. To obey it is the very dignity of man; according to it he will be judged."[1]

Moreover, through his revelation God has made known to us Christians his plan of salvation, and he has held up to us Christ, the Savior and Sanctifier, in his teaching and example, as the supreme and immutable Law of life: "I am the light of the world; anyone who follows me will not be walking in the dark, he will have the light of life."[2]

Therefore, there can be no true promotion of man's dignity unless the essential order of his nature is respected. Of course, in the history of civilization many

*4579 [1] Paul VI, address of September 27, 1974, for the opening of the third Synod of Bishops (AAS 66 [1974]: 562).

*4580 [1] Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, no. 16 (AAS 58 [1966]: 1037; *4316).

[2] Jn 8:12.

condiciones vitaeque humanae necessitates mutatas esse atque in posterum etiam mutatum iri; at quilibet morum profectus et quodlibet vivendi genus contineri debent intra fines, quos statuunt immutabilia principia, quae innituntur in elementis constitutivis et relationibus essentialibus cuiusque humanae personae; quae elementa ac relationes historica adiuncta transcendunt.

Haec principia fundamentalia, quae humana ratio percipere potest, continentur in "lege divina, aeterna, obiectiva et universali, qua Deus consilio sapientiae et dilectionis suae mundum universum viasque communitatis ordinat, dirigit, gubernat. Huius suae legis Deus hominem participem reddit, ita ut providentia divina suaviter disponente, veritatem incommutabilem magis magisque cognoscere possit."[3] Haec autem lex divina nostrae cognitioni pervia est. *[80]*

of the concrete conditions and needs of human life have changed and will continue to change. But all evolution of morals and every type of life must be kept within the limits imposed by the immutable principles based upon every human person's constitutive elements and essential relations—elements and relations that transcend historical contingency.

These fundamental principles, which can be grasped by reason, are contained in "the divine law—eternal, objective, and universal—whereby God orders, directs, and governs the entire universe and all the ways of the human community, by a plan conceived in wisdom and love. Man has been made by God to participate in this law, with the result that, under the gentle disposition of divine providence, he can come to perceive ever increasingly the unchanging truth."[3] This divine law is accessible to our minds.

*The Doctrine of the Church and the Natural Law*

**4581** 4. Perperam, igitur, multi hodie negant sive in natura humana sive in lege revelata ullam aliam inveniri posse normam absolutam atque immutabilem de actionibus particularibus praeter eam, quae exprimitur per generalem legem caritatis et observantiae dignitatis humanae. Ad quod quidem probandum iidem hanc afferunt rationem: ea quae normae legis naturalis vel Sacrarum Scripturarum praecepta vocari solent, potius formae cuiusdam humani cultus particularis, certo historiae tempore expressae, habenda sunt.

At vero revelatio divina atque etiam, in rerum ordine sibi proprio, naturalis rationis sapientia, cum germanas attingunt humani generis necessitates, simul necessario in luce ponunt leges immutabiles in elementis constitutivis naturae hominis insitas, quae eaedem apparent in omnibus viventibus qui ratione praediti sunt.

Accedit, quod a Christo Ecclesia instituta est tamquam "columna et firmamentum veritatis".[1] Ipsa, auxiliante Spiritu Sancto, sine intermissione custodit et sine errore tradit veritates ordinis moralis, atque authentice interpretatur non solum legem positivam revelatam, "sed etiam principia ordinis moralis ex ipsa natura humana profluentia",[2] quae spectant ad plenum hominis profectum eiusque sanctificationem. Ecclesia reapse per totum suae historiae decursum semper retinuit certa legis naturalis praecepta vim habere absolutam atque immutabilem, eorumque violationem censuit doctrinae et spiritui Evangelii repugnare.

4. Hence, those many people are in error who today assert that one can find neither in human nature nor in the revealed law any absolute and immutable norm to serve for particular actions other than the one that expresses itself in the general law of charity and respect for human dignity. As a proof of their assertion, they put forward the view that so-called norms of the natural law or precepts of Sacred Scripture are to be regarded only as given expressions of a form of a particular human culture at a certain moment of history.

But in fact, divine revelation and, in its own proper order, the wisdom of natural reason emphasize the authentic exigencies of human nature. They thereby necessarily manifest the existence of immutable laws inscribed in the constitutive elements of human nature and which are revealed to be identical in all beings endowed with reason.

Furthermore, Christ instituted his Church as "the pillar and bulwark of truth".[1] With the Holy Spirit's assistance, she ceaselessly preserves and transmits without error the truths of the moral order, and she authentically interprets not only the revealed positive law but "also those principles of the moral order that have their origin in human nature itself"[2] and that concern man's full development and sanctification. Now in fact the Church throughout her history has always considered a certain number of precepts of the natural law as having an absolute and immutable value, and in their transgression she has seen a contradiction of the teaching and spirit of the gospel.

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***4580** [3] Vatican Council II, Declaration on Religious Freedom *Dignitatis humanae*, no. 3 (AAS 58 [1966]: 931; *4242).

***4581** [1] 1 Tim 3:15.

[2] Vatican Council II, Declaration on Religious Freedom *Dignitatis humanae*, no. 14 (AAS 58 [1966]: 940); cf. Pius XI, encyclical *Casti connubii*, December 31, 1930 (AAS 22 [1930]: 579f.); Pius XII, address of November 2, 1954 (AAS 46 [1954]: 671f.); John XXIII, encyclical *Mater et Magistra*, May 15, 1961 (AAS 53 [1961]: 457); Paul VI, encyclical *Humanae vitae*, July 25, 1968, no. 4 (AAS 60 [1968]: 483).

*[82]* ... 7. Multi his diebus ius vindicant ad sexualem iunctionem ante initum matrimonium, saltem ubi firma voluntas nubendi atque affectio iam quodammodo coniugalis in amborum animis postulant illud complementum, quod ipsi connaturale esse arbitrantur; idque praesertim, quoties matrimonii celebratio externis rerum adiunctis impeditur, vel haec intima coniunctio necessaria iudicatur, ut amor ipse permaneat.

Huiusmodi opinio christianae doctrinae adversatur, quae statuit qualemcumque genitalem hominis actionem matrimonii terminis contineri debere. Quantumvis enim firmum est eorum propositum, qui praematuris hisce iunctionibus sese vinciunt, nihilominus hae iunctiones haud sinunt, ut sinceritas ac fidelitas mutuae necessitudinis inter viri ac mulieris personas in tuto ponantur, nec praesertim ut haec necessitudo a cupiditatum et arbitrii mobilitate protegatur....

... 7. Today there are many who vindicate the right **4582** to sexual union before marriage, at least in those cases where a firm intention to marry and an affection that is already in some way conjugal in the psychology of the subjects require this completion, which they judge to be connatural. This is especially the case when the celebration of the marriage is impeded by circumstances or when this intimate relationship seems necessary in order for love to be preserved.

This opinion is contrary to Christian doctrine, which states that every genital act must be within the framework of marriage. However firm the intention of those who practice such premature sexual relations may be, the fact remains that these relations cannot ensure, in sincerity and fidelity, the interpersonal relationship between a man and a woman, nor especially can they protect this relationship from whims and caprices....

*Pastoral Care and Homosexuality*

*[84]* ... 8. Nostra aetate, contra perpetuam Magisterii doctrinam ac moralem populi christiani sensum, aliqui—secuti indicia psychologicae naturae—coeperunt indulgenter iudicare, immo etiam prorsus excusare relationes homosexuales quarundam personarum....

*[85]* ... Etenim, secundum obiectivum rerum ordinem moralem iunctiones homosexuales sunt actus, qui sua necessaria et essentiali ordinatione privantur. In Sacris Scripturis reprobantur uti graves depravationes, immo exhibentur tamquam funesta repudiationis Dei consecutio.[1] Haec quidem Divinarum Scripturam sententia non sinit, ut concludatur eos omnes, qui ista deformitate laborent, hac de causa iam in personali culpa esse; nihilominus testatur actus homosexualitatis suapte intrinseca natura esse inordinatos, neque unquam ullo modo approbari posse.

... 8. At the present time there are those who, basing **4583** themselves on observations in the psychological order, have begun to judge indulgently, and even to excuse completely, homosexual relations between certain people. This they do in opposition to the constant teaching of the Magisterium and to the moral sense of the Christian people....

For according to the objective moral order, homosexual relations are acts that lack an essential and indispensable finality. In Sacred Scripture they are condemned as a serious depravity and even presented as the sad consequence of rejecting God.[1] This judgment of Scripture does not of course permit us to conclude that all those who suffer from this anomaly are personally responsible for it, but it does attest to the fact that homosexual acts are intrinsically disordered and cannot be approved of in any way.

*Pastoral Care and Masturbation*

9. Saepe hodie in dubium vocatur vel aperte negatur tradita catholicae Ecclesiae doctrina, secundum quam masturbatio gravem in re morali deordinationem constituit. Psychologia et sociologia, uti aiunt, ostendunt illam, praesertim in adulescentibus, ad maturescentem sexualitatem communiter pertinere, ac nihil propterea verae et gravis culpae in ea contineri, nisi quatenus consulto quis se dederit solitariae voluptati in eo ipso circumclusae ("ipsatio"); quo in casu actum utique omnino op*[86]*poni communioni amoris inter diversi

9. The traditional Catholic doctrine that masturbation **4584** constitutes a grave moral disorder is often called into doubt or expressly denied today. It is said that psychology and sociology show that it is a normal phenomenon of sexual development, especially among the young. It is stated that there is real and serious fault only in the measure that the subject deliberately indulges in solitary pleasure closed in on self ("ipsation"), because in this case the act would indeed be radically opposed to the loving communion between persons of different sex that

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***4583** [1] Cf. Rom 1:24–27; 1 Cor 6:10; 1 Tim 1:10.

sexus personas, quam quidem contendunt praecipuum esse propositum usus sexualis facultatis.

Haec tamen opinio et doctrinae et consuetudini pastorali Ecclesiae catholicae adversatur. Qualiscumque vis est aliquarum argumentationum indolis biologicae vel philosophicae, quibus interdum usi fuerunt theologi, revera tum Ecclesiae Magisterum—per decursum constantis traditionis—tum moralis christifidelium sensus sine dubitatione firmiter tenent masturbationem esse actum intrinsece graviterque inordinatum.[1]

some hold is what is principally sought in the use of the sexual faculty.

This opinion, however, is contradictory to the teaching and pastoral practice of the Catholic Church. Whatever the force of certain arguments of a biological and philosophical nature, which have sometimes been used by theologians, in fact both the Magisterium of the Church—in the course of a constant tradition—and the moral sense of the faithful have declared without hesitation that masturbation is an intrinsically and seriously disordered act.[1]

## 4590–4606: Declaration of the Congregation for the Doctrine of the Faith *Inter insigniores* on the Question of the Admission of Women to Priestly Ministry, October 15, 1976

In 1975, the Anglican Churches of Canada and England had approved, in principle, the admission of women to priestly ministry. In two letters addressed to the Archbishop of Canterbury, F. D. Coggan (November 30, 1975, and March 23, 1976: AAS 68 [1976]: 599–601), Paul VI had explained why the Roman Catholic Church rejects the priestly ordination of women. The declaration of the Congregation for the Doctrine of the Faith, on behalf of the pope, attributes a normative force to the tradition of ordination that goes back to Christ, and it argues, in a positive manner, for the "naturalis similitudo" (*4600) that must exist between Christ and his servant, who acts "in persona Christi". This argument is not a "strict proof", but it does illuminate the doctrine by means of the "analogy of faith" (*4598). The declaration does not take a position on the issue of women in the diaconate.

*Ed.:* AAS 69 (1977): 101–15.

### *I. Traditio perpetua ab Ecclesia servata*

**4590** Numquam Ecclesia catholica sensit presbyteralem vel episcopalem ordinationem mulieribus valide conferri posse....

*[102]* Ecclesiae ergo hac de re traditio per saecula tam firma fuit, ut magisterium numquam necesse habuerit edisserere principium, cui nulla labes inferebatur, seu legem defendere, quae nullo infitiante vigebat. At quotiescumque traditio illa, occasione data, manifestabatur, ea testimonio erat Ecclesiam in id intentam esse, ut ad exemplar sibi a Domino traditum se conformaret.

**4591** Eandem traditionem religiose custodierunt Orientales Ecclesiae, quarum unanimis hac de re consensus eo magis conspicuus est, quod de multis aliis rebus varium esse suum cuiusque ius libenter accipiant; atque etiam hodie quidquam commune habere recusant cum iis postulationibus, quibus mulierum sacerdotalis ordinatio intenditur.

### *II. Quomodo Christus se gesserit*

**4592** Christus Iesus nullam mulierem inter Duodecim adscivit. Si ita se gessit, id non propterea evenit, quod sui temporis moribus cedebat, nam ipsius cum mulieribus agendi ratio modo civium suorum prorsus dissimilis erat, et ab eorum observantia ille voluntarie audacterque se removebat....

### *I. Preserving the Constant Tradition of the Church*

The Catholic Church has never felt that priestly or episcopal ordination can be validly conferred on women....

The Church's tradition in the matter has thus been so firm in the course of the centuries that the Magisterium has not felt the need to intervene in order to formulate a principle that was not attacked or to defend a law that was not challenged. But each time that this tradition had the occasion to manifest itself, it witnessed to the Church's desire to conform to the model left to her by the Lord.

The same tradition has been faithfully safeguarded by the Churches of the East. Their unanimity on this point is all the more remarkable since in many other questions their discipline admits of a great diversity. At the present time, these same Churches refuse to associate themselves with requests directed toward securing the accession of women to priestly ordination.

### *II. The Attitude of Christ Himself*

Jesus Christ did not call any woman to become part of the Twelve. If he acted in this way, it was not in order to conform to the customs of his time, for his attitude toward women was quite different from that of his milieu, and he deliberately and courageously broke with it....

*4584 [1] Cf. Leo IX, letter *Ad splendidum nitentis* (*687f.); decree of the Holy Office, March 2, 1679 (*2149); Pius XII, address of October 8, 1953 (AAS 45 [1953]: 678); address of May 19, 1956 (AAS 48 [1956]: 472f.).

*[103]* ... Haec vero omnia—id fatendum est—non quidem talem evidentiam afferunt, ut cuique proxime perspicua sint, quod quidem mirandum non est, siquidem quaestiones, quas movet Verbum Dei, altiores sunt quam ut responsa pateant; nam ad intellegendum tam Iesu missionis, quam Scripturae ipsius ultimum sensum, non satis est mere historicam textuum enarrationem instruere. Hac tamen in re agnoscendus est velut fascis colligatus factorum, quae in idem indicandum vergunt, magisque admirationem movent quod Iesus munus apostolicum[1] mulieribus non concredidit....

... It is true that these facts do not make the matter **4593** immediately obvious. This is no surprise, for the questions that the Word of God brings before us go beyond the obvious. In order to reach the ultimate meaning of the mission of Jesus and the ultimate meaning of Scripture, a purely historical exegesis of the texts cannot suffice. But it must be recognized that we have here a number of convergent indications that make all the more remarkable the fact that Jesus did not entrust the apostolic charge[1] to women....

*III. Apostoli quomodo se gesserint*

*[104]* Hunc Christi modum cum mulieribus agendi Apostolica communitas fideliter observavit. Etsi B. Maria insignem locum obtinebat inter illos paucos, qui in Cenaculum post Domini ascensionem congregabantur [*cf. Act 1:14*], non tamen ipsa in Collegium duodecim Apostolorum est cooptata, cum de electione ageretur, cuius exitus fuit designatio Matthiae; duo enim discipuli propositi erant, de quorum nominibus Evangelia ne mentionem quidem faciunt.

Die autem Pentecostes, Spiritu Sancto repleti sunt omnes, viri ac mulieres [*cf. Act 2:1*; *1:14*], attamen nonnisi "Petrus cum undecim levavit vocem suam", ut nuntiaret in Iesu adimpletas esse prophetias [*Act 2:14*].

*III. The Practice of the Apostles*

The apostolic community remained faithful to **4594** the attitude of Jesus toward women. Although Mary occupied a privileged place in the little circle of those gathered in the Upper Room after the Lord's Ascension [*cf. Acts 1:14*], it was not she who was called to enter the College of the Twelve at the time of the election that resulted in the choice of Matthias: those who were put forward were two disciples whom the Gospels do not even mention.

On the day of Pentecost, the Holy Spirit filled **4595** them all, men and women [*cf. Acts 2:1; 1:14*], yet the proclamation of the fulfillment of the prophecies in Jesus was made only by "Peter and the Eleven" [*Acts 2:14*].

*IV. Quae Christus et apostoli fecerunt, norma sunt perpetua*

*[105]* ... Etsi hic Christi et Apostolorum modus se gerendi a tota persaecula usque ad nos firma traditione ut norma habitus est, quaestio tamen oritur, num hodie aliter se gerere Ecclesiae liceat. Sunt qui affirmative respondeant, pluribus rationibus fulti, quas pervestigare oportet.

Asseverant praesertim Iesum et Apostolos sic egisse, quia mores illius temporis regionisque necessario observabant, nec aliam causam fuisse, cur Christus ministerium neque mulieribus neque ipsi Matri suae committeret, nisi quod aliter agere prohiberent eiusdem temporis adiuncta. Nemo tamen probavit, ac reapse probari non potest, eiusmodi agendi modum solum a rationibus socialibus et cultus humani propriis esse profectum. Revera, cum Evangelia supra examinaremus, Iesum *[106]* contra conspeximus ab opinionibus suorum coaetaneorum se longe distraxisse, ea auferendo discrimina, quibus mulieres a viris separabantur.

*IV. The Perpetual Norm of the Practice of Christ and the Apostles*

... Could the Church today depart from this attitude **4596** of Jesus and the apostles, which has been considered as normative by the whole of tradition up to our own day? Various arguments have been put forward in favor of a positive reply to this question, and these must now be examined.

It has been claimed in particular that the attitude **4597** of Jesus and the apostles is explained by the influence of their milieu and their times. It is said that, if Jesus did not entrust to women and not even to his Mother a ministry assimilating them to the Twelve, this was because historical circumstances did not permit him to do so. No one, however, has ever proved—and it is clearly impossible to prove—that this attitude is inspired only by social and cultural reasons. As we have seen, an examination of the Gospels shows, on the contrary, that Jesus broke with the prejudices of his time by widely contravening the discriminations practiced with regard

*4593 [1] Some people object that Jesus chose twelve men in order to realize an allegorical sign: he wanted to show by means of an image that the Twelve would play the role that had originally been given to the twelve tribes of Israel (cf. Mt 19:28; Lk 22:30). In these cited texts, however, he only affirmed that the Twelve would participate in the eschatological judgment. The essential reason for the choice of the Twelve (cf. Mk 3:14) is found rather in the totality of the mission to which they were called, namely, to represent Christ to the people and to continue his work.

Asseverari ergo non potest Iesum opportunitatis tantum rationem habuisse, cum mulieres in apostolicum coetum non adnumeraret. Eo minus Apostoli ad hunc morem observandum societatis cultusque adiunctis coacti sunt apud Graecos, quod illi haec discrimina ignorabant....

to women. One, therefore, cannot maintain that, by not calling women to enter the group of the apostles, Jesus was simply letting himself be guided by reasons of expediency. Still less would social and cultural conditions have forced the apostles to maintain this custom among the Greeks, where these forms of discrimination were not known....

*V. Ministeriale sacerdotium mysterii Christi luce contemplandum est*

*V. The Ministerial Priesthood in Light of the Mystery of Christ*

**4598** *[108]* ... Postquam haec Ecclesiae norma huiusque fundamentum in mentem revocata sunt, utile et opportunum videtur eandem normam illustrare ostendendo eius, quam theologica cogitatio dignoscit, convenientiam: quod enim nonnisi viri ad ordinationem sacerdotalem accipiendam vocati sunt, hoc arcte convenit cum Sacramenti genuina indole eiusque specifica ad Christi mysterium relatione. Tunc vero non intenditur, ut argumentum *[109]* demonstrativum afferatur, sed ut doctrina per analogiam fidei illustretur.

... Having recalled the Church's norm and the basis thereof, it seems useful and opportune to illustrate this norm by showing the profound fittingness that theological reflection discovers between the proper nature of the sacrament of orders, with its specific reference to the mystery of Christ, and the fact that only men have been called to receive priestly ordination. It is a question here, not of bringing forward a demonstrative argument, but of clarifying this teaching by the analogy of faith.

**4599** Constans Ecclesiae doctrina est, quam denuo fusiusque declaravit Concilium Vaticanum II, revocavit etiam Synodus Episcoporum anno 1971 habita, iteravit denique Sacra haec Congregatio pro Doctrina Fidei in sua die 24 Iunii anno 1973 data Declaratione, Episcopum vel Presbyterum, suo quemque munere fungentem, in persona propria non agere, sed Christum repraesentare, qui per eum agit: "sacerdos vice Christi vere fungitur", ut scripsit iam saeculo III S. Cyprianus.[1] Christum ipsum repraesentare posse, hoc Paulus proprium esse affirmavit apostolici sui muneris [*cf. 2 Cor 5:20; Gal 4:14*].

Quae Christi repraesentatio tunc altissimam sui significationem ac peculiarem prorsus modum assequitur, cum eucharistica celebratur synaxis, fons et centrum Ecclesiae unitatis, convivium sacrificale, quo populus Dei sacrificio Christi coniungitur: sacerdos, qui solus potestatem habet id perficiendi, agit non tantum virtute, quae ei a Christo confertur, sed in persona Christi,[2] huius partes sustinens, ita ut

The Church's constant teaching, repeated and clarified by the Second Vatican Council and again recalled by the 1971 Synod of Bishops and by the Sacred Congregation for the Doctrine of the Faith in its declaration of June 24, 1973, declares that the bishop or the priest, in the exercise of his ministry, does not act in his own name, *in persona propria*: he represents Christ, who acts through him: "The priest truly acts in the place of Christ", as St. Cyprian already wrote in the third century.[1] It is this ability to represent Christ that St. Paul considered as characteristic of his apostolic function [*cf. 2 Cor 5:20; Gal 4:14*].

The supreme expression of this representation is found in the altogether special form it assumes in the celebration of the Eucharist, which is the source and center of the Church's unity, the sacrificial banquet in which the people of God are associated in the sacrifice of Christ: the priest, who alone has the power to perform it, then acts not only through the effective power conferred on him by Christ, but *in persona Christi*,[2] taking the role

*4599 [1] Cyprian, letter 63:14 (PL 4:397B / CSEL 3/II:713).

[2] Cf. Vatican Council II, Constitution on the Sacred Liturgy *Sacrosanctum concilium*, no. 33: "... by the priest who, in the person of Christ, presides over the assembly ... (... a sacerdote, qui coetui in persona Christi praeest: AAS 56 [1964]: 108; *4033); Dogmatic Constitution on the Church *Lumen gentium*, no. 10: "The ministerial priest, by the sacred power that he has, forms and rules the priestly people; in the person of Christ he effects the eucharistic sacrifice and offers it to God in the name of all the people ..." (Sacerdos quidem ministerialis, potestate sacra qua gaudet, populum sacerdotalem efformat ac regit, sacrificium eucharisticum in persona Christi conficit illudque nomine totius populi Dei offert: AAS 57 [1965]: 14; *4126); *Lumen gentium*, no. 28: "In virtue of the sacrament of orders, after the image of Christ, the supreme and eternal priest,... they exercise in a supreme degree their sacred functions in the eucharistic cult or in the eucharistic assembly of the people, where they act in the person of Christ ..." (Vi sacramenti ordinis, ad imaginem Christi, summi atque aeterni Sacerdotis ... suum vero munus sacrum maxime exercent in eucharistico cultu vel synaxi, qua in persona Christi agentes ...: AAS 57 [1965]: 34; *4153); Decree on the Ministry and Life of Priests *Presbyterorum ordinis*, no. 2: "Priests, by the anointing of the Holy Spirit, are signed with a special character and so are configured to Christ the priest in such a way that they are able to act in the person of Christ the head" (Presbyteri, unctione Spiritus Sancti, speciali charactere signantur et sic Christo Sacerdoti configurantur, ita ut in persona Christi Capitis agere valeant: AAS 58 [1966]: 992); *Presbyterorum ordinis*, no. 13: "Priests, as ministers of the sacred mysteries, especially in the sacrifice of the

ipsam eius imaginem gerat, cum verba consecrationis enuntiat.[3]

*[110]* Christianum ergo sacerdotium est sacramentalis indolis, sacerdos est signum, cuius quidem supernaturalis efficacitas ordinatione accepta obtinetur, at signum, quod percipi oportet,[1] cuiusque significationem fideles facile dignoscant. Tota enim sacramentorum oeconomia in signis naturalibus fundatur, quae vim significandi habent cum hominum animo concinentem: "signa sacramentalia", ut ait S. Thomas, "ex naturali similitudine repraesentant."[2]

Eadem autem naturalis similitudo exigitur circa personas, quae circa res: cum enim repraesentare oportet sacramentaliter Christi agendi modum in Eucharistia, non haberetur haec naturalis similitudo, quae inter Christum eiusque ministrum postulatur, nisi partes a viro agerentur: secus difficile in eodem ministro imago Christi perspiceretur; siquidem Christus ipse fuit et permanet vir.

Sine dubio totius generis humani mulierum aeque ac virorum primogenitus est Christus: unitatem peccato fractam ita reparavit, ut iam non sit Iudaeus neque Graecus, non sit servus neque liber, non masculus et femina: omnes enim unus sunt in Christo Iesu [*cf. Gal 3:28*]. Attamen Verbum incarnatum est secundum sexum virilem; quae quidem res in facto innititur, quod, nedum excellentiam quandam viri super mulierem importet, ab oeconomia salutis seiungi non potest: etenim id cum universo consilio Dei consonat—sicut a Deo est revelatum—cuius nucleus est Foederis mysterium....

*[113]* Quicumque praedictis rationibus obsequi voluerit, melius intelleget, quam iustis de causis Ecclesia hoc modo se gesserit; ex iis denique controversiis, quae nostra aetate ortae sunt, utrum mulieres ordinationem recipere valeant necne, christiani incitari se sentiant, ut mysterium Ecclesiae perscrutentur, naturam et significationem episcopatus et presbyteratus pressius investigent, item genuinum insignemque discernant locum sacerdotis in baptizatorum communitate, cuius

of Christ, to the point of being his very image, when he pronounces the words of consecration.[3]

The Christian priesthood is therefore of a sacramental **4600**
nature: the priest is a sign, the supernatural effectiveness of which comes from the ordination received, but a sign that must be perceptible[1] and that the faithful must be able to recognize with ease. The whole sacramental economy is in fact based upon natural signs, on symbols imprinted upon the human psychology: "Sacramental signs", says St. Thomas, "represent what they signify by natural resemblance."[2]

The same natural resemblance is required for persons as for things: when Christ's role in the Eucharist is to be expressed sacramentally, there would not be this "natural resemblance" that must exist between Christ and his minister if the role of Christ were not taken by a man: in such a case it would be difficult to see in the minister the image of Christ. For Christ himself was and remains a man.

Christ is of course the firstborn of all humanity, of **4601**
women as well as men: the unity he reestablished after sin is such that there are no more distinctions between Jew and Greek, slave and free, male and female, but all are one in Christ Jesus [*cf. Gal 3:28*]. Nevertheless, the Incarnation of the Word took place according to the male sex: this is indeed a question of fact, and this fact, while not implying an alleged natural superiority of man over woman, cannot be disassociated from the economy of salvation: it is, indeed, in harmony with the entirety of God's plan as God himself has revealed it and of which the mystery of the Covenant is the nucleus....

If one does justice to these reflections, one will better **4602**
understand how well-founded is the basis of the Church's practice; and one will conclude that the controversies raised in our days over the ordination of women are for all Christians a pressing invitation to meditate on the mystery of the Church, to study in greater detail the meaning of the episcopate and the priesthood, and to rediscover the real and preeminent place of the priest in the community of the baptized, of which he indeed forms

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Mass, act in a special way in the person of Christ ..." (Ut sacrorum ministri, praesertim in Sacrificio Missae, Presbyteri personam specialiter gerunt Christi: AAS 58 [1966]: 1011; cf. Document of the Synod of Bishops (1971), *De sacerdotio ministeriali* I, 4 (AAS 63 [1971]: 906); Declaration of the Congregation for the Doctrine of the Faith on the Catholic Doctrine of the Church *Mysterium ecclesiae*, June 24, 1973, no. 6 (AAS 65 [1973]: 407; *4541).

3 Thomas Aquinas, *Summa theolgiae* III, q. 83, a. 1 ad 3: "It must be said that [just as the celebration of this sacrament is a representative image of the Passion of Christ: ibid., ad 2] for the same reason the priest bears the image of Christ, in whose person and power he pronounces the words of consecration" (Dicendum quod, per eandem rationem [sicut celebratio huius sacramenti est imago repraesentativa passionis Christi: ibid., ad 2] etiam sacerdos gerit imaginem Christi, in cuius persona et virtute verba pronuntiat ad consecrandum: Editio Leonina 12:271b).

***4600** 1 "Therefore, since the sacrament is a sign, with respect to those things done in the sacrament, there is required not only the reality but also the signification of the reality" (Quia cum sacramentum sit signum et in eis quae in sacramento aguntur, requiritur non solum res, sed significatio rei), says St. Thomas, explicitly to exclude the ordination of women: *Super IV libros Sententiarum* IV, d. 25, q. 2, a. 1, qc. 1 c (R. Busa: *Opera* 1 [1980], 578).

2 Ibid., qc. 1 ad 4 (R. Busa, *Opera* 1 [1980], 578).

membrum quidem est, a qua tamen secernitur, quia in iis actionibus, in quibus ordinationis character requiritur, sacerdos, cum illa efficacia, quae sacramentorum est propria, imago est ac signum ipsius Christi, qui convocat, absolvit, Foederis sacrificium conficit.

*VI. Ministeriale sacerdotium in ecclesiae mysterio*

**4603** *[114]* Quapropter non patet, quomodo proponi possit mulierum ad sacerdotium accessus ob eam, quae hominibus agnoscitur, iurium aequabilitatem, quaeque etiam christianis contingit. Ad quod probandum, nonnumquam ut argumento utuntur verbis supra allatis Epistulae ad Galatas [*3:28*], quibus declaratur nullam esse iam in Christo distinctionem viri et mulieris. His tamen verbis non agitur de ministeriis Ecclesiae, sed tantum asseritur omnes aequaliter vocari, ut adoptionem filiorum Dei accipiant.

Praeterea ac potissimum, in ipsa ministerialis sacerdotii natura vehementer erraret, qui illud inter humana iura ascriberet, cum baptismus nemini ullum ius conferat ad publicum ministerium in Ecclesia adipiscendum. Sacerdotium enim alicui confertur, non ut ei honori sit vel commodo, sed ut Deo et Ecclesiae serviat; immo respondet vocationi peculiari et omnino gratuitae: "Non vos me elegistis, sed ego elegi vos et posui vos" [*Io 15:16; cf. Hebr 5:4*]....

**4604** *[115]* Cum enim sacerdotium peculiare ministerium sit, cuius Ecclesia officium et custodiam acceperit, pro vocatione ad illud Ecclesiae auctoritas atque fides adeo expetenda est, ut eius sit pars constitutiva, nam Christus elegit "quos voluit ipse" [*Mc 3:13*]. Rursus universalis est vocatio omnium baptizatorum ad regale sacerdotium exercendum, suam Deo offerendo vitam, atque testimonium reddendo in laudem Dei.

**4605** Mulieres, quae ministeriale sacerdotium se ambire profitentur, serviendi Christo Ecclesiaeque desiderio sane impelluntur. Nec mirum est quod, simul ac ipsae consciae fiunt olim discrimina se passas esse in civitate, ad id adducuntur, ut ipsum ministeriale sacerdotium sibi exoptent. Praetermittendum tamen non est sacerdotalem ordinem in humanae personae iuribus non contineri, sed e mysterii Christi et Ecclesiae oeconomia pendere....

**4606** Restat ergo, ut profundius meditemur inter maxima christianae professionis asserta genuinam illam baptizatorum aequabilitatem, quae ideo non est uniformitas, quia Ecclesia est corpus varietate membrorum distinctum, in quo suum cuique membro munus assignatur. Munera ergo distinguenda, non

part but from which he is distinguished because, in the actions that call for the character of ordination, for the community he is—with all the effectiveness proper to the sacraments—the image and symbol of Christ himself who calls, forgives, and accomplishes the sacrifice of the Covenant.

*VI. The Ministerial Priesthood in the Mystery of the Church*

For this reason, one cannot see how it is possible to propose the admission of women to the priesthood in virtue of the equality of rights of the human person, an equality that holds good also for Christians. To this end, use is sometimes made of the text quoted above, from the Letter to the Galatians [*3:28*], which says that in Christ there is no longer any distinction between men and women. But this passage does not concern ministries: it only affirms the universal calling to divine filiation, which is the same for all.

Moreover, and above all, to consider the ministerial priesthood as a human right would be to misjudge its nature completely: baptism does not confer any personal title to public ministry in the Church. The priesthood is not conferred for the honor or advantage of the recipient, but for the service of God and the Church; it is the object of a specific and totally gratuitous vocation: "You did not choose me, no, I chose you; and I commissioned you" [*Jn 15:16; cf. Heb 5:4*]....

Since the priesthood is a particular ministry of which the Church has received the charge and the control, authentication by the Church is indispensable here and is a constitutive part of the vocation: Christ chose "those he wanted" [*Mk 3:13*]. On the other hand, there is a universal vocation of all the baptized to the exercise of the royal priesthood by offering their lives to God and by giving witness for his praise.

Women who express a desire for the ministerial priesthood are doubtless motivated by the desire to serve Christ and the Church. And it is not surprising that, at a time when they are becoming more aware of the discriminations to which they have been subject, they should desire the ministerial priesthood itself. But it must not be forgotten that the priesthood does not form part of the rights of the individual but stems from the economy of the mystery of Christ and the Church....

It therefore remains for us to meditate more deeply on the nature of the real equality of the baptized that is one of the great affirmations of Christianity: equality is in no way identity, for the Church is a differentiated body, in which each individual has his role. The roles are distinct and must not be confused; they do not favor

permiscenda sunt, nulli alterius in alterum exsuperantiae favent, aemulationis nomen non praebent.

the superiority of some vis-à-vis the others, nor do they provide an excuse for jealousy.

JOHN PAUL I: August 26–September 28, 1978

## JOHN PAUL II: October 16, 1978–April 2, 2005

### 4610–4635: Document of the Third General Assembly of the Latin American Bishops in Puebla (Mexico) *La evangelización*, February 13, 1979

The Third General Assembly of the Latin American episcopacy was opened on January 28, 1979, by John Paul II, who, from January 25 to February 1, undertook his first visit to Latin America. The document was developed, after two years in preparation, in twenty-one working commissions and numerous plenary and semi-plenary sessions. The text, passed with 179 affirmative votes and one abstention, was approved by the pope on March 23, 1979 (AAS 71 [1979]: 527f.). After the more socio-political emphasis of the document of Medellín, the document of Puebla devotes greater attention to the questions of popular religiosity and culture. It confirms "the option for the poor" (cf. *4493–4496).

*Ed.:* III. Conferencía General del Episcopado Latinoamericano (Puebla), *La evangelización en el presente y el futuro de América Latina* (Biblioteca de Autores Cristianos; Madrid, 1979).

*The Full Truth regarding Jesus Christ*

174. ... Entre los esfuerzos por presentar a Cristo como Señor de nuestra historia e inspirador de un verdadero cambio social y los intentos por limitarlo al campo de la conciencia individual, creemos necesario clarificar lo siguiente:

174. ... Given the contrast between efforts to present Christ as the Lord of our history and the source of inspiration for authentic social change, on the one hand, and efforts to restrict him to the realm of the individual conscience, on the other, we believe that it is necessary to offer the following clarifications: **4610**

175. Es nuestro deber anunciar claramente, sin dejar lugar a dudas o equívocos, el misterio de la Encarnación: tanto la divinidad de Jesucristo tal como la profesa la fe de la Iglesia, como la realidad y la fuerza de su dimensión humana e histórica.

175. It is our duty to proclaim clearly the mystery of the Incarnation, leaving no room for doubt or equivocation. This mystery includes both the divinity of Jesus Christ, as it is professed by the faith of the Church, and the reality and force of his human and historical dimension. **4611**

176. Debemos presentar a Jesús de Nazaret compartiendo la vida, las esperanzas y las angustias de su pueblo y mostrar que El es el Cristo creído, proclamado y celebrado por la Iglesia.

176. We must present Jesus of Nazareth sharing the life, the hopes, and the anxieties of his people; and we must point out that he is the Christ who is believed, proclaimed, and celebrated by the Church.

177. A Jesús de Nazaret, consciente de su misión: anunciador y realizador del Reino, fundador de su Iglesia, que tiene a Pedro por cimiento visible; a Jesucristo vivo, presente y actuante en su Iglesia y en la historia.

177. ⟨We must present⟩ Jesus of Nazareth as someone conscious of his mission, as the proclaimer and realizer of the kingdom, and as the founder of his Church, whose visible foundation is Peter. And we must present Jesus Christ as alive, present, and at work in history and his Church.

178. No podemos desfigurar, parcializar o ideologizar la persona de Jesucristo, ya sea convirtiéndolo en un político, un líder, un revolucionario o un simple profeta, ya sea reduciendo al campo de lo meramente privado a quien es el Señor de la Historia....

178. We cannot distort, factionalize, or ideologize the person of Jesus Christ. That could be done in one of two ways: either by turning him into a politician, a leader, a revolutionary, or a simple prophet, on the one hand; or, on the other hand, by restricting him, the Lord of history, to the merely private realm.... **4612**

192. ... Con amor y obediencia totales a su Padre, expresión humana de su carácter eterno de Hijo, emprende su camino de donación abnegada, rechazando la tentación del poder político y todo recurso a la violencia. Agrupa en torno a sí unos cuantos hombres tomados de diversas categorías sociales y políticas de su

192. ...With complete love and obedience to his Father, the human embodiment of his eternal character as the Son, Jesus sets out on the road of self-sacrifice and self-giving. He rejects the temptation of political power and all recourse to violence. He gathers around him a few men chosen from various social and political strata of **4613**

tiempo. Aunque confusos y a veces infieles, los mueven el amor y el poder que de él irradian: ellos son constituidos en cimiento de su Iglesia; atraídos por el Padre,[1] inician el camino del seguimiento de Jesús. Camino que no es el de la autoafirmación arrogante de la sabiduría o del poder del hombre, ni el del odio o la violencia, sino el de la donación desinteresada y sacrificada del amor. Amor que abraza a todos los hombres. Amor que privilegia a los pequeños, los débiles, los pobres. Amor que congrega e integra a todos en una fraternidad capaz de abrir la ruta de una nueva historia.

the day. Though confused and often unfaithful, they are moved by the love and the power that radiates from him. They are the ones who constituted the foundation of his Church. Drawn by the Father,[1] they start out on the path involving the following of Jesus. It is not a path of arrogant self-assertion of human wisdom or power or a path of hatred or violence; instead, it involves disinterested self-giving and sacrificial love. This love embraces all men; gives a privileged place to the lowly, the weak, and the poor; and gathers all together, integrating them into a fraternity that is capable of opening up the way to a new history.

**4614** 193. Así Jesús, de modo original, propio, incomparable, exige un seguimiento radical que abarca todo el hombre, a todos los hombres y envuelve a todo el mundo y a todo el cosmos. Esta radicalidad hace que la conversión sea un proceso nunca acabado, tanto a nivel personal como social. Porque, si el Reino de Dios pasa por realizaciones históricas, no se agota ni se identifica con ellas.

193. Thus, in his own original and incomparable way, Jesus calls for a radical discipleship that embraces the whole man, all men, the whole earth, and the cosmos. Its radicalness means that conversion ever remains an unfinished process on both the personal and societal levels. For even though the kingdom of God comes to pass through historical realizations, it is not identified with these realizations or exhausted in them.

**4615** 194. Cumpliendo el mandato recibido de su Padre, Jesús se entregó libremente a la muerte en la cruz, meta del camino de su existencia. El portador de la libertad y del gozo del reino de Dios quiso ser la víctima decisiva de la injusticia y del mal de este mundo. El dolor de la creación es asumido por el Crucificado que ofrece su vida en sacrificio por todos: Sumo Sacerdote que puede compartir nuestras debilidades, Víctima Pascual que nos redime de nuestros pecados; Hijo obediente que encarna ante la justicia salvadora de su Padre el clamor de liberación y redención de todos los hombres.

194. Fulfilling the mandate received from his Father, Jesus freely surrendered himself to death on the Cross, the goal of his life's journey. The bearer of the freedom and joy of God's kingdom chose to be the decisive victim of this world's injustice and evil. The sorrow of creation is assumed by the Crucified One, who offers his life as a sacrifice for all. He is the High Priest who can share our weaknesses; the Paschal Victim who redeems us from our sins; the obedient Son who, in the face of his Father's saving justice, incarnates the cry of all men for liberation and redemption.

**4616** 195. Por eso, el Padre resucita a su Hijo de entre los muertos. Lo exalta gloriosamente a su derecha. Lo colma de la fuerza vivificante de su Espíritu. Lo establece como Cabeza de su Cuerpo que es la Iglesia. Lo constituye Señor del mundo y de la historia. Su resurrección es signo y prenda de la resurrección a la que todos estamos llamados y de la transformación final del universo. Por El y en El ha querido el Padre recrear lo que ya había creado.

195. That is why the Father resurrects his Son from among the dead and exalts him in glory at his right hand. He fills him with the vivifying power of his Spirit. He establishes him as the Head of his Body, which is the Church. He constitutes him Lord of the world and of history. His Resurrection is the sign and pledge of the resurrection to which we all are called and of the ultimate transformation of the universe. Through him and in him the Father chose to re-create what he had already created.

*The Service of Evangelization*

**4617** 270. El Pueblo de Dios, como Sacramento universal de salvación, está enteramente al servicio de la comunión de los hombres con Dios y del género humano entre sí.[1] La Iglesia es, por lo tanto, un pueblo de servidores. Su modo propio de servir es evangelizar; es un servicio que sólo ella puede prestar. Determina su identidad y la originalidad de su aporte. Dicho servicio evangelizador

270. As a universal sacrament of salvation, the people of God are wholly in service to the cause of communion between men and God, on the one hand, and among the whole human race on the other.[1] Thus the Church is a people made up of servants, and its specific way of serving is to evangelize. This is a service that only the Church can contribute. It defines her identity and her own original

*4613 [1] Cf. Jn 6:44.

*4617 [1] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 1 (AAS 57 [1965]: 5; *4101).

de la Iglesia se dirige a todos los hombres, sin distinción. Pero debe reflejarse siempre en él la especial predilección de Jesús por los más pobres y los que sufren.

contribution. The evangelizing service of the Church is addressed to all men without distinction, but it should also reflect Jesus' special predilection for those who are suffering and those who are poorest.

271. Dentro del Pueblo de Dios, todos—jerarquía, laicos, religiosos—son servidores del Evangelio. Cada uno según su papel y carisma propios. La Iglesia, como servidora del Evangelio, sirve a la vez a Dios y a los hombres. Pero para conducir a éstos hacia el Reino de su Señor, el único de quien ella, junto con la Virgen María, se proclama esclava y a quien subordina todo su servicio humano....

271. All those who make up the people of God—the hierarchy, lay people, religious—are servants of the gospel. Each serves in accordance with his own proper role and charism. As the servant of the gospel, the Church serves both God and men. But she does so in order to lead the latter to the kingdom of the Lord. The Church, along with Mary, proclaims herself the servant of this Lord alone; and all her service to men is subordinated to him.... **4618**

281. La realización histórica de este servicio evangelizador resultará siempre ardua y dramática, porque el pecado, fuerza de ruptura, obstaculizará permanentemente el crecimiento en el amor y la comunión, tanto desde el corazón de los hombres, como desde las diversas estructuras por ellos creadas, en las cuales el pecado de sus autores ha impreso su huella destructora. En este sentido, la situación de miseria, marginación, injusticia y corrupción que hiere a nuestro continente, exige del Pueblo de Dios y de cada cristiano un auténtico heroísmo en su compromiso evangelizador, a fin de poder superar semejantes obstáculos. Ante tal desafío, la Iglesia se sabe limitada y pequeña, pero se siente animada por el Espíritu y protegida por María. Su intercesión poderosa le permitirá superar las "estructuras de pecado" en la vida personal y social y le obtendrá la "verdadera liberación" que viene de Cristo Jesús.[1]...

281. The realization of this evangelizing service in history will always prove to be difficult and dramatic. Sin, a force making for breakdown and rupture, will always pose obstacles to growth in love and communion. It will always be operative, both within the hearts of men and within the various structures they have created and on which they have left the destructive imprint of their sinfulness. In that sense, the situation of misery, marginalization, injustice, and corruption that afflicts our continent requires the people of God and every Christian to display authentic heroism in their commitment to evangelizing, if they are to be able to overcome such imposing obstacles. Confronted with such a challenge, the Church knows that she is limited and small. But she also feels inspired by the Spirit and protected by Mary, whose powerful intercession will enable the Church to overcome the "sinful structures" in people's personal and social life and will win for it the "authentic liberation" that comes from Jesus Christ.[1]... **4619**

362. La Evangelización ha de calar hondo en el corazón del hombre y de los pueblos; por eso, su dinámica busca la conversión personal y la transformación social. La Evangelización ha de extenderse a todas las gentes; por eso, su dinámica busca la universalidad del género humano. Ambos aspectos son de actualidad para evangelizar hoy y mañana en América Latina.

362. Evangelization should penetrate deeply into the hearts of men and peoples. Thus its dynamism aims at personal conversion and social transformation. Evangelization should be spread to all nations. Hence its dynamic thrust encompasses the whole of the human race. Both aspects are highly relevant for the work of evangelization in Latin America's present and future. **4620**

*Evangelization and Popular Religiosity*

444. Por religión del pueblo, religiosidad popular o piedad popular,[1] entendemos el conjunto de hondas creencias selladas por Dios, de las actitudes básicas que de esas convicciones derivan y las expresiones que las manifiestan. Se trata de la forma o de la existencia cultural que la religión adopta en un pueblo determinado. La religión del pueblo latinoamericano, en su forma cultural más característica, es expresión de la fe católica. Es un catolicismo popular.

444. By the religion of the people, popular religiosity, or popular piety,[1] we mean the whole complex of underlying beliefs rooted in God, the basic attitudes that flow from these beliefs, and the expressions that manifest them. It is the form of cultural life that religion takes on among a given people. In its most characteristic cultural form, the religion of the Latin American people is an expression of the Catholic faith. It is a people's Catholicism. **4621**

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***4619** [1] Cf. John Paul II, homily in Zapopán (Colombia), January 30, 1979, no. 3, § 11 (*Insegnamenti di Giovanni Paolo II*, II, 1 [Rome, 1979], 290).

***4621** [1] Cf. Paul VI, apostolic exhortation *Evangelii nuntiandi*, December 8, 1975, no. 48 (AAS 68 [1976]: 37f.).

**4622** 445. Con deficiencias y a pesar del pecado siempre presente, la fe de la Iglesia ha sellado el alma de América Latina,[1] marcando su identidad histórica esencial y constituyéndose en la matriz cultural del continente, de la cual nacieron los nuevos pueblos.

446. El Evangelio encarnado en nuestros pueblos los congrega en una originalidad histórica cultural que llamamos América Latina. Esa identidad se simboliza muy luminosamente en el rostro mestizo de María de Guadalupe que se yergue al inicio de la Evangelización.

447. Esta religión del pueblo es vivida preferentemente por los "pobres y sencillos",[2] pero abarca todos los sectores sociales y es, a veces, uno de los pocos vínculos que reúne a los hombres en nuestras naciones políticamente tan divididas. Eso sí, debe sostenerse que esa unidad contiene diversidades múltiples según los grupos sociales, étnicos e, incluso, las generaciones.

**4623** 448. La religiosidad del pueblo, en su núcleo, es un acervo de valores que responde con sabiduría cristiana a los grandes interrogantes de la existencia. La sapiencia popular católica tiene una capacidad de síntesis vital; así conlleva creadoramente lo divino y lo humano; Cristo y María, espíritu y cuerpo; comunión e institución; persona y comunidad; fe y patria, inteligencia y afecto. Esa sabiduría es un humanismo cristiano que afirma radicalmente la dignidad de toda persona como hijo de Dios, establece una fraternidad fundamental, enseña a encontrar la naturaleza y a comprender el trabajo y proporciona las razones para la alegría y el humor, aun en medio de una vida muy dura....

**4624** 450. La religiosidad popular no solamente es objeto de evangelización, sino que, en cuanto contiene encarnada la Palabra de Dios, es una forma activa con la cual el pueblo se evangeliza continuamente a sí mismo....

**4625** 453. Por falta de atención de los agentes de pastoral y por otros complejos factores, la religión del pueblo muestra en ciertos casos signos de desgaste y deformación: aparecen sustitutos aberrantes y sincretismos regresivos. Además, se ciernen en algunas partes sobre ella serias y extrañas amenazas que se presentan exacerbando la fantasía con tonos apocalípticos....

457. Como toda la Iglesia, la religión del pueblo debe ser evangelizada siempre de nuevo....

445. Despite the defects and the sins that are always present, the faith of the Church has set its seal on the soul of Latin America.[1] It has left its mark on Latin America's essential historical identity, becoming the continent's cultural matrix out of which new peoples have arisen.

446. It is the gospel, fleshed out in our peoples, that has brought them together to form the original cultural and historical entity known as Latin America. And this identity is glowingly reflected on the *mestizo* countenance of Mary of Guadalupe, who appeared at the start of the evangelization process.

447. This people's religion is lived out in a preferential way by the "poor and simple".[2] But it takes in all social sectors; and sometimes it is one of the few bonds that really brings together the people living in our nations, which are so divided politically. But of course we must acknowledge that there is much diversity amid this unity, a diversity of social, ethnic, and even generation groups.

448. At its core, the religiosity of the people is a storehouse of values that offers the answers of Christian wisdom to the great questions of life. The Catholic wisdom of the common people is capable of fashioning a vital synthesis. It creatively combines the divine and the human, Christ and Mary, spirit and body, communion and institution, person and community, faith and homeland, intelligence and emotion. This wisdom is a Christian humanism that radically affirms the dignity of every person as a child of God, establishes a basic fraternity, teaches people how to encounter nature and understand work, and provides reasons for joy and humor even in the midst of a very hard life....

450. The people's religious life is not just an object of evangelization. Insofar as it is a concrete embodiment of the Word of God, it itself is an active way in which the people continually evangelize themselves....

453. Due to lack of attention on the part of pastoral agents and to other complicated factors, the religion of the people shows signs of erosion and distortion. Aberrant substitutes and regressive forms of syncretism have already surfaced. In some areas we can discern serious and strange threats to the religion of the people, framed in terms that lay excessive stress on apocalyptic fantasies....

457. Like the Church as a whole, the religion of the people must be constantly evangelized over again....

*Evangelization as Liberation*

**4626** 480. En Medellín se despliega un proceso dinámico de liberación integral cuyos ecos positivos recoge la *Evangelii Nuntiandi* y el Papa Juan Pablo II en su Mensaje

480. At the Medellín conference, we saw the elucidation of a dynamic process of integral liberation. Its positive echoes were taken up by *Evangelii nuntiandi* and by John

*4622 [1] Cf. John Paul II, homily in Zapopán, no. 1, § 2 (*Insegnamenti* II, 1, 288).
[2] Cf. Paul VI, apostolic exhortation *Evangelii nuntiandi*, December 8, 1975, no. 48 (AAS 68 [1976]: 37f.).

a esta Conferencia. Es un anuncio que urge a la Iglesia y que pertenece a la entraña misma de una evangelización que tiende hacia la realización auténtica del hombre.

481. Hay, sin embargo, distintas concepciones y aplicaciones de la liberación. Aunque entre ellas se descubren rasgos comunes, hay enfoques difíciles de llevar a una adecuada convergencia. Por ello, lo mejor es dar criterios que emanan del Magisterio y que sirven para el necesario discernimiento acerca de la original concepción de la liberación cristiana.

482. Aparecen dos elementos complementarios e inseparables: la liberación de todas las servidumbres del pecado personal y social, de todo lo que desgarra al hombre y a la sociedad y que tiene su fuente en el egoísmo, en el misterio de iniquidad y la liberación para el crecimiento progresivo en el ser, por la comunión con Dios y con los hombres que culmina en la perfecta comunión del cielo, donde Dios es todo en todos y no habrá más lágrimas....

485. Así, si no llegamos a la liberación del pecado con todas sus seducciones e idolatrías; si no ayudamos a concretar la liberación que Cristo conquistó en la Cruz, mutilamos la liberación de modo irreparable; también la mutilamos si olvidamos el eje de la evangelización liberadora, que es la que transforma al hombre en sujeto de su propio desarrollo individual y comunitario. La mutilamos igualmente, si olvidamos la dependencia y las esclavitudes que hieren derechos fundamentales que no son otorgados por gobiernos o instituciones por poderosas que sean, sino que tienen como autor al propio Creador y Padre.

486. Es una liberación que sabe utilizar medios evangélicos, con su peculiar eficacia y que no acude a ninguna clase de violencia ni a la dialéctica de la lucha de clases, sino a la vigorosa energía y acción de los cristianos, que movidos por el Espíritu, acuden a responder al clamor de millones y millones de hermanos.

Paul II in his message to this conference. This proclamation imposes an urgent task on the Church, and it belongs to the very core of an evangelization that seeks the authentic realization of man.

481. But there are different conceptions and applications of liberation. Though they share common traits, they contain points of view that can hardly be brought together satisfactorily. The best thing to do, therefore, is to offer criteria that derive from the Magisterium and that provide us with the necessary discernment regarding the original conception of Christian liberation.

482. There are two complementary and inseparable **4627** elements. The first is liberation from all the forms of bondage, from personal and social sin, and from everything that tears apart the human individual and society; all this finds its source to be egotism, in the mystery of iniquity. The second element is liberation for progressive growth in being through communion with God and men; this reaches its culmination in the perfect communion of heaven, when God is all in all and weeping forever ceases....

485. Thus we mutilate liberation in an unpardonable **4628** way if we do not achieve liberation from sin and all its seductions and idolatry and if we do not help make concrete the liberation that Christ won on the Cross. We do the very same thing if we forget the crux of liberative evangelization, which is to transform men into active subjects of their own individual and communitarian development. And we also do the very same thing if we overlook dependence and the forms of bondage that violate basic rights that come from God, Creator and Father, rather than being bestowed by governments or institutions, however powerful they may be.

486. The sort of liberation we are talking about knows how to use evangelical means, which have their own distinctive efficacy. It does not resort to violence of any sort or to the dialectics of class struggle. Instead, it relies on the vigorous energy and activity of Christians, who are moved by the Spirit to respond to cries of countless millions of their brothers and sisters.

*Political Violence*

531. Ante la deplorable realidad de violencia en América Latina, queremos pronunciarnos con claridad. La tortura física y sicológica, los secuestros, la persecución de disidentes políticos o de sospechosos y la exclusión de la vida pública por causas de las ideas, son siempre condenables. Si dichos crímenes son realizados por la autoridad encargada de tutelar el bien común, envilecen a quienes los practican, independientemente de las razones aducidas.

531. Faced with the deplorable reality of violence **4629** in Latin America, we wish to express our view clearly. Condemnation is always the proper judgment on physical and psychological torture, kidnapping, the persecution of political dissidents or suspect persons, and the exclusion of people from public life because of their ideas. If these crimes are committed by the authorities entrusted with the task of safeguarding the common good, then they defile those who practice them, notwithstanding any reasons offered.

**4630** 532. Con igual decisión la Iglesia rechaza la violencia terrorista y guerrillera, cruel e incontrolable cuando se desata. De ningún modo se justifica el crimen como camino de liberación. La violencia engendra inexorablemente nuevas formas de opresión y esclavitud, de ordinario más graves que aquellas de las que se pretende liberar. Pero, sobre todo, es un atentado contra la vida que sólo depende del Creador. Debemos recalcar también que cuando una ideología apela a la violencia, reconoce con ello su propia insuficiencia y debilidad.

532. The Church is just as decisive in rejecting terrorist and guerrilla violence, which becomes cruel and uncontrollable when it is unleashed. Criminal acts can in no way be justified as the way to liberation. Violence inexorably engenders new forms of oppression and bondage, which usually prove to be more serious than the ones from which people are allegedly being liberated. But most importantly, violence is an attack on life, which depends on the Creator alone. And we must also stress that when an ideology appeals to violence, it thereby admits its own weakness and inadequacy.

**4631** 533. Nuestra responsabilidad de cristianos es promover de todas maneras los medios no violentos para restablecer la justicia en las relaciones socio-políticas y económicas, según la enseñanza del Concilio, que vale tanto para la vida nacional como para la vida internacional....

533. Our responsibility as Christians is to use all possible means to promote the implementation of nonviolent tactics in the effort to reestablish justice in economic and socio-political relations. This is in accordance with the teaching of Vatican II, which applies to both national and international life....

*The Option for the Poor*

**4632** 1153. La opción preferencial por los pobres tiene como objetivo el anuncio de Cristo Salvador que los iluminará sobre su dignidad, los ayudará en sus esfuerzos de liberación de todas sus carencias y los llevará a la comunión con el Padre y los hermanos, mediante la vivencia de la pobreza evangélica. "Jesucristo vino a compartir nuestra condición humana con sus sufrimientos, sus dificultades, su muerte. Antes de transformar la existencia cotidiana, él supo hablar al corazón de los pobres, liberarlos del pecado, abrir sus ojos a un horizonte de luz y colmarlos de alegría y esperanza. Lo mismo hace hoy Jesucristo. Está presente en vuestras Iglesias, en vuestras familias, en vuestros corazones."[1]

1153. The objective of our preferential option for the poor is to proclaim Christ the Savior. This will enlighten them about their dignity, help them in their efforts to liberate themselves from all their wants, and lead them to communion with the Father and their fellowmen through a life lived in evangelical poverty. "Jesus Christ came to share our human condition through his sufferings, difficulties, and death. Before transforming day-to-day life, he knew how to speak to the heart of the poor, liberate them from sin, open their eyes to a light on the horizon, and fill them with joy and hope. Jesus Christ does the same thing today. He is present in your churches, your families, and your hearts."[1]

**4633** 1154. Esta opción, exigida por la realidad escandalosa de los desequilibrios económicos en América Latina, debe llevar a establecer una convivencia humana digna y fraterna y a construir una sociedad justa y libre.

1154. This option, demanded by the scandalous reality of economic imbalances in Latin America, should lead us to establish a dignified, fraternal way of life together as men and to construct a just and free society.

1155. El cambio necesario de las estructuras sociales, políticas y económicas injustas no será verdadero y pleno si no va acompañado por el cambio de mentalidad personal y colectiva respecto al ideal de una vida humana digna y feliz que a su vez dispone a la conversión.[1]

1155. The required change in unjust social, political, and economic structures will not be authentic and complete if it is not accompanied by a change in our personal and collective outlook regarding the idea of a dignified, happy human life. This in turn, disposes us to undergo conversion.[1]

**4634** 1156. La exigencia evangélica de la pobreza, como solidaridad con el pobre y como rechazo de la situación en que vive la mayoría del continente, libra al pobre de ser individualista en su vida y de ser atraído y seducido por los falsos ideales de una sociedad de consumo. De la misma manera, el testimonio de una Iglesia pobre puede

1156. The gospel demand for poverty, understood as solidarity with the poor and as a rejection of the situation in which most people on this continent live, frees the poor person from being individualistic in life and from being attracted and seduced by the false ideals of a consumer society. In like manner, the witness of a poor Church can

*4632 [1] Cf. John Paul II, address to workers at Monterrey, no. 8 (AAS 71 [1979]: 244).

*4633 [1] Cf. Second General Assembly of the Latin American Episcopacy at Medellín, document *Justice*, no. 3 (*4481); Paul VI, apostolic exhortation *Evangelii nuntiandi*, no. 30 (AAS 68 [1976]: 25f.).

evangelizar a los ricos que tienen su corazón apegado a las riquezas, convirtiéndolos y liberándolos de esta esclavitud y de su egoísmo.

evangelize the rich whose hearts are attached to wealth, thus converting and freeing them from this bondage and their own egotism.

*The Option for Youth*

1186. La Iglesia confía en los jóvenes.[1] Son para ella su esperanza. La Iglesia ve en la juventud de América Latina un verdadero potencial para el presente y el futuro de su evangelización. Por ser verdadera dinamizadora del cuerpo social y especialmente del cuerpo eclesial, la Iglesia hace una opción preferencial por los jóvenes en orden a su misión evangelizadora en el Continente.[2]

1186. The Church has confidence in young people.[1] They are a source of hope for her. In the young people of Latin America, she sees a real potential for the present and future of her evangelization. Because they inject real dynamism into the social body, and especially the ecclesial body, the Church assumes a preferential option for young people in terms of her evangelizing mission on this continent.[2] **4635**

## 4640–4645: Encyclical *Redemptor hominis*, March 4, 1979

This is the first encyclical of Pope John Paul II.
*Ed.:* AAS 71 (1979): 274–86.

*The Human Dimension of Redemption*

10. Homo sine amore vivere nequit. Sibimet manet quiddam, quod incomprehensibile est, eiusque vita sensu privatur, nisi amor ei praebetur, nisi invenit amorem, nisi amorem experitur suumque efficit, nisi penitus amorem participat. Ob hanc omnino causam Christus Redemptor, ... hominem ipsi homini plene manifestat. Et illa est—si ita quidem loqui licet—humana ratio et proprietas mysterii Redemptionis.

In ea vicissim homo magnitudinem suae humanitatis et dignitatem et pretium proprium denuo detegit. In Redemptionis mysterio homo iterum "exprimitur" et aliquo pacto iterum creatur. Profecto ipse iterum creatur! "Non est Iudaeus neque Graecus, non est servus neque liber, non est masculus et femina: omnes enim vos unus estis in Christo Iesu."[1]

10. Man cannot live without love. He remains a being that is incomprehensible for himself, his life is senseless, if love is not revealed to him, if he does not encounter love, if he does not experience it and make it his own, if he does not participate intimately in it. This, as has already been said, is why Christ the Redeemer ... fully reveals man to himself. If we may use the expression, this is the human reason for and characteristic of the mystery of the redemption. **4640**

In this dimension man finds again the greatness, dignity, and value that belong to his humanity. In the mystery of the redemption man becomes newly "expressed" and, in a way, is newly created. He is newly created! "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."[1]

Homo igitur, qui funditus se perspicere cupit—non tantum secundum quasdam subitarias, imperfectas, saepe exteriores, immo etiam specie sola apparentes rationes vel regulas suae vitae—debet sese ad Christum conferre cum sua anxietate et dubitatione, cum sua infirmitate et improbitate, cum vita sua et morte. Is debet quasi cum toto, quod ipse est, intrare in eum; debet "asciscere" atque assumere sibi omnem veritatem Incarnationis et Redemptionis, ut rursus se reperiat.

Qui intimus processus si in illo perficitur, homo fructus edit non sola Dei adoratione, verum etiam magna sui ipsius admiratione. Quantum enim momentum ac

The man who wishes to understand himself thoroughly—and not just in accordance with immediate, partial, often superficial, and even illusory standards and measures of his being—must with his unrest, uncertainty, and even his weakness and sinfulness, with his life and death, draw near to Christ. He must, so to speak, enter into him with all his own self; he must "appropriate" and assimilate the whole of the reality of the Incarnation and redemption in order to find himself. **4641**

If this profound process takes place within him, he then bears the fruit not only of adoration of God but also of deep wonder at himself. How precious must man be in the eyes

*4635 [1] Cf. Paul VI, apostolic exhortation *Evangelii nuntiandi*, no. 72 (AAS 68 [1976]: 61).
[2] Cf. Second General Assembly of the Latin American Episcopacy at Medellín, document *Youth*, no. 13.
*4640 [1] Cf. Gal 3:28.

pretium habere debet homo in conspectu Creatoris, si "talem ac tantum meruit habere Redemptorem",[1] si Deus dedit "Filium suum Unigenitum", ut homo "non pereat sed habeat vitam aeternam"?[2]

of the Creator if he "gained so great a Redeemer"[1] and if God "gave his only Son" in order that man "should not perish but have eternal life"?[2]

**4642** *[275]* Re quidem vera miratio maxima illa de pretio ac dignitate hominis nuncupatur Evangelium, id est Bonus Nuntius. Vocatur item Christianismus. Ex eadem ipsa admiratione proficiscitur Ecclesiae munus in hoc mundo, immo ac fortasse etiam magis "in mundo huius temporis". Haec porro miratio simulque persuasio et certitudo—quae suapte intima natura est ipsa certitudo fidei, sed quae abscondito et arcano modo vivificat omnem partem veri *humanismi*—coniungitur arcte cum Christo....

In reality, the name for that deep amazement at man's worth and dignity is the gospel, that is to say: the good news. It is also called Christianity. This amazement determines the Church's mission in the world and, perhaps even more so, "in the modern world". This amazement, which is also a conviction and a certitude—at its deepest root it is the certainty of faith, but in a hidden and mysterious way it vivifies every aspect of authentic *humanism*—is closely connected with Christ....

*Man as the Primary Way of the Church*

**4643** *[282]* 13. ... Praecipua Ecclesiae via est Iesus Christus. Idem nostra est via "ad Patrem"[1] et est ad quemlibet hominem via. In hac autem via, quae de Christo ducit ad hominem, in hac via, *[283]* in qua Christus singulis hominibus iungitur, Ecclesia a nullo potest cohiberi. Hoc postulat bonum temporale hominis et bonum eius sempiternum. Christi eiusque mysterii causa, quo ipsa vita Ecclesiae constat, iis omnibus Ecclesia neque moveri non potest, quae vero hominis bono conducunt, neque eidem bono nocentia neglegere....

13. ... Jesus Christ is the chief way for the Church. He himself is our way "to the Father's house"[1] and is the way to each man. On this way leading from Christ to man, on this way on which Christ unites himself with each man, nobody can halt the Church. This is an exigency of man's temporal welfare and of his eternal welfare. Out of regard for Christ and in view of the mystery that constitutes the Church's own life, the Church cannot remain insensible to whatever serves man's true welfare, any more than she can remain indifferent to what threatens it....

**4644** *[284]* 14. ... Homo totus in plena veritate exsistentiae suae, eius, quod est ut persona, et vitae suae communitariae et socialis—nempe intra familiam suam, societatem et in tam dissimilibus condicionibus necnon intra nationem suam vel populum (et fortasse solum intra peculiarem nexum familiarum vel tribum), intra universum genus humanum—hic ipse homo est prima veluti via, quam Ecclesia in suo munere implendo emetiatur oportet, ille est prima et praecipua Ecclesiae via, quam ipse Christus ape*[285]*ruit, quaeque per mysterium Incarnationis et Redemptionis constanter transit....

14. ... Man in the full truth of his existence, of his personal being and also of his community and social being—in the sphere of his own family, in the sphere of society and very diverse contexts, in the sphere of his own nation or people (perhaps still only that of his clan or tribe), and in the sphere of the whole of mankind—this man is the primary route that the Church must travel in fulfilling her mission: he is the primary and fundamental way for the Church, the way traced out by Christ himself, the way that leads invariably through the mystery of the Incarnation and the redemption....

**4645** Cum ergo hic homo sit via Ecclesiae, eius cotidianae vitae et experientiae, eius missionis et laboris via, necesse est Ecclesia nostrae aetatis semper renovetur, memor condicionis, in qua ille versetur; cognitas scilicet habeat eius facultates, quae, ut novo semper cursu diriguntur, ita ostenduntur. Oportet item Ecclesia pericula animadvertat homini impendentia. Noscere *[286]* pariter debet ea omnia, quae obsistunt, ne "vita hominis in dies humanior reddatur",[1] neve omnia, ex quibus haec vita constat, verae hominis dignitati conformentur. Paucis: omnia sciat illi cursui repugnantia.

Since this man is the way for the Church, the way for her daily life and experience, for her mission and toil, the Church of today must be aware in an always new manner of man's "situation". That means that she must be aware of his possibilities, which keep returning to their proper bearings and thus revealing themselves. She must likewise be aware of the threats to man and of all that seems to oppose the endeavor "to make human life ever more human"[1] and make every element of this life correspond to man's true dignity—in a word, she must be aware of all that is opposed to that process.

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*4641 [1] *Missale Romanum*, from the *Exsultet* of the Easter vigil.
[2] Cf. Jn 3:16.
*4643 [1] Cf. Jn 14:1–4.
*4645 [1] Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, no. 38 (AAS 58 [1966]: 1056; *4338); Paul VI, encyclical *Populorum progressio*, no. 21 (AAS 59 [1967]: 267f.).

## 4650–4659: Letter of the Congregation for the Doctrine of the Faith to All Bishops *Recentiores episcoporum synodi*, May 17, 1979

*Ed.:* AAS 71 (1979): 940–42.

*Questions on Eschatology*

Sacra autem haec Congregatio, cuius est doctrinam fidei promovere *[941]* ac tutari, hic sibi proponit ea recolere quae Ecclesia, nomine Christi, docet, praesertim, quae inter christiani hominis mortem et resurrectionem universalem intercedunt.

The Sacred Congregation, whose task is to advance and protect the doctrine of the faith, here wishes to recall what the Church teaches in the name of Christ, especially concerning what happens between the death of the Christian and the general resurrection. **4650**

1) Ecclesia credit[1] mortuorum resurrectionem.

1. The Church believes[1] in the resurrection of the dead. **4651**

2) Ecclesia hanc resurrectionem ita intellegit ut ad *totum hominem* referatur; haec autem pro electis nihil aliud est quam ipsius Resurrectionis Christi ad homines extensio.

2. The Church understands this resurrection as referring to *the whole person*; for the elect it is nothing other than the extension to men of the Resurrection of Christ itself. **4652**

3) Ecclesia affirmat continuationem et subsistentiam, post mortem, elementi spiritualis, conscientia et voluntate praediti, ita ut ipsum "ego humanum", interim tamen complemento sui corporis carens, subsistat. Ad huiusmodi elementum designandum Ecclesia utitur voce "anima", quae Sacrarum Scripturarum et Traditionis usu recepta est. Quamquam non ignorat in Scripturis Sacris huic voci diversas subici significationes, nihilominus ipsa censet nullam validam rationem adesse, cur vox reiciatur, ac iudicat praeterea prorsus necessarium esse verbale instrumentum ad christianorum fidem sustinendam.

3. The Church affirms that a spiritual element survives and subsists after death, an element endowed with consciousness and will, so that the "human self" subsists in the interim but without the complement of its body. To designate this element, the Church uses the word "soul", the accepted term in the usage of Scripture and tradition. Although not unaware that this term has various meanings in the Bible, the Church thinks that there is no valid reason for rejecting it; moreover, she considers that the use of some word as a vehicle is absolutely indispensable in order to support the faith of Christians. **4653**

4) Ecclesia excludit quoslibet cogitandi aut dicendi modos, quibus absurda fiant vel intellegi nequeant eius precatio, funebres ritus, cultus mortuorum: quae omnia, quoad suam substantiam, locos theologicos constituunt.

4. The Church excludes every way of thinking or speaking that would render meaningless or unintelligible her prayers, her funeral rites, and the religious acts offered for the dead. All these are, in their substance, *loci theologici*. **4654**

5) Ecclesia, secundum Sacras Scripturas, exspectat "gloriosam manifestationem Domini nostri Iesu Christi",[1] quam tamen distinctam et dilatam credit, respectu habito hominum condicionis statim post mortem.

5. In accordance with the Scriptures, the Church looks for "the glorious manifestation of our Lord, Jesus Christ",[1] believing it to be distinct and deferred with respect to the situation of people immediately after death. **4655**

6) Ecclesia, in sua doctrina proponenda de sorte hominis post mortem, excludit quamlibet explicationem, qua prorsus evanesceret significatio Virginis Mariae Assumptionis circa id quod ad ipsam unice pertinet; hoc scilicet sensu, quod corporea Virginis glorificatio eam glorificationem anticipat, quae ceteris omnibus electis destinatur.

6. In teaching her doctrine about man's destiny after death, the Church excludes any explanation that would deprive the Assumption of the Virgin Mary of its unique meaning, namely, the fact that the bodily glorification of the Virgin is an anticipation of the glorification that is the destiny of all the other elect. **4656**

7) Ecclesia, Novo Testamento ac Traditioni fideliter adhaerens, credit beatitudinem iustorum, qui aliquando cum Christo erunt. Item ipsa credit poena aeterna

7. In fidelity to the New Testament and tradition, the Church believes in the happiness of the just who will one day be with Christ. She believes that there will be **4657**

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***4651** [1] Cf. the Apostles' Creed.

***4655** [1] Vatican Council II, Constitution on Divine Revelation *Dei verbum*, no. 4 (AAS 58 [1966]: 819; *4204).

plectendum fore peccatorem, qui Dei visione pri*[942]*-vabitur, nec non huius poenae repercussionem in totum ipsius peccatoris "esse". Ad electos autem quod attinet, credit etiam haberi posse purificationem visioni Dei praeviam, quae tamen prorsus diversa est a damnatorum poena. Id Ecclesia intellegit, cum de Inferno ac de Purgatorio loquitur.

eternal punishment for the sinner, who will be deprived of the sight of God, and that this punishment will have a repercussion on the whole being of the sinner. She believes in the possibility of a purification for the elect before they see God, a purification altogether different from the punishment of the damned. This is what the Church means when speaking of hell and purgatory.

**4658** Cum autem agitur de hominis condicione post mortem, peculiari modo cavendum est a repraesentationibus, quae mentis fictione et arbitrio unice nituntur; huiusmodi enim immoderatio haud modica causa est difficultatum, in quas saepe christiana fides incurrit. Attamen imaginibus, quarum usus apud Sacras Scripturas invenitur, reverentia praestanda est. Necessarium est arcanum earum sensum percipere, remoto periculo eas nimis extenuandi, cum hoc saepe inanes reddat *realitates*, quae per has imagines indicantur.

When dealing with man's situation after death, one must especially beware of arbitrary imaginative representations: excess of this kind is a major cause of the difficulties that Christian faith often encounters. Respect must, however, be given to the images employed in the Scriptures. Their profound meaning must be discerned, while avoiding the risk of overattenuating them, since this often empties of substance the *realities* designated by the images.

**4659** Nec Scripturae Sacrae nec theologi satis luminum suppeditant ad futuram vitam post mortem rite describendam. Christifideles haec duo essentialia capita firmiter tenere debent: ex una parte credant oportet fundamentalem continuationem quae, virtute Spiritus Sancti, inter praesentem vitam in Christo et futuram vitam intercedit (nam caritas est lex Regni Dei, atque ipsa nostra in terris caritate metienda erit nostra in caelis divinae gloriae participatio); ex altera vero parte probe noscere debent rationes praesentis vitae et futurae valde inter se differre, nam oeconomiae fidei succedit oeconomia plenae lucis, ac nos cum Christo erimus et "Deum videbimus";[1] quibus in promissionibus ac mirandis mysteriis essentialiter spes nostra consistit. Quod si nostra imaginandi vis eo accedere non valet, illuc cor nostrum sponte sua ac penitus pervenit.

Neither Scripture nor theology provides sufficient light for a proper picture of life after death. Christians must firmly hold the two following essential points: on the one hand, they must believe in the fundamental continuity, thanks to the power of the Holy Spirit, between our present life in Christ and the future life (charity is the law of the kingdom of God, and our charity on earth will be the measure of our sharing God's glory in heaven); on the other hand, they must be clearly aware of the radical break between the present life and the future one, due to the fact that the economy of faith will be replaced by the economy of fullness of life: we shall be with Christ and "we shall see God",[1] and it is in these promises and marvelous mysteries that our hope essentially consists. Our imagination may be incapable of reaching these heights, but our heart does so instinctively and completely.

## 4660–4666: Declaration of the Congregation for the Doctrine of the Faith *Iura et bona*, May 5, 1980

*Ed.:* AAS 72 (1980): 546–51.

### *Euthanasia*

**4660** Nomine euthanasiae significatur actio vel omissio quae suapte natura vel consilio mentis mortem affert, ut hoc modo omnis dolor removeatur. Euthanasia igitur in voluntatis proposito et in procedendi rationibus, quae adhibentur, continetur.

By euthanasia is understood an action or an omission that of itself or by intention causes death, in order that all suffering may in this way be eliminated. Euthanasia's terms of reference, therefore, are to be found in the intention of the will and in the methods used.

**4661** Iamvero, denuo firmiter declarandum est neminem nihilque ullo modo sinere posse ut vivens humanum innocens occidatur, sive sit fetus vel embryon, sive infans

It is necessary to state firmly once more that nothing and no one can in any way permit the killing of an innocent human being, whether a fetus or an embryo, an

*4659 [1] Cf. 1 Jn 3:2.

vel adultus, sive senex, sive morbo insanabili affectus, sive in mortis agone constitutus. Praeterea nemini licet mortiferam hanc actionem petere sibi aut alii, qui sit ipsius responsabilitati commissus, immo in eadem ne consentire quidem potest explicite vel implicite. Nec auctoritas ulla potest eam legitime iniungere vel permittere. Agitur enim de legis divinae violatione, de offensione dignitatis personae humanae, de crimine contra vitam, de facinore in hominum genus.

infant or an adult, an old person or one suffering from an incurable disease or a person who is dying. Furthermore, no one is permitted to ask for this act of killing, either for himself or for another person entrusted to his care, nor can he consent to it, either explicitly or implicitly, nor can any authority legitimately recommend or permit such an action. For it is a question of the violation of the divine law, an offense against the dignity of the human person, a crime against life, and an attack on humanity.

Fieri potest ut ob diuturnos ac vix tolerandos dolores, ob rationes in animi affectibus innixas, vel ob alterius generis causas, aliqui ad persuasionem adducantur se legitime posse mortem sibi petere aut aliis afferre. Quamquam hisce in casibus hominis culpa imminui aut omnino deesse potest, nihilominus error iudicii in quem conscientia, bona fide fortasse, incidit, naturam huius actus mortiferi non mutat, qui per se repudiandus semper erit.

**4662** It may happen that, by reason of prolonged and barely tolerable pain, for deeply personal or other reasons, people may be led to believe that they can legitimately ask for death or obtain it for others. Although in these cases the guilt of the individual may be reduced or completely absent, nevertheless the error of judgment into which the conscience falls, perhaps in good faith, does not change the nature of this act of killing, which will always be in itself something to be rejected.

Gravissime aegrotantium implorationes, quandoque mortem invocantium, haud intelligendae sunt quasi veram euthanasiae voluntatem significent; etenim fere semper agitur de anxiis invocationibus auxilii et amoris. Praeter medicas curas, id quo aegrotus indiget, est amor, est fervidus animi affectus humanus et supernaturalis, quo proximi omnes, parentes et filii, medici et aegrotorum ministri eum complecti possunt ac debent....

The pleas of gravely ill people who sometimes ask for death are not to be understood as implying a true desire for euthanasia; in fact, it is almost always a case of an anguished plea for help and love. What a sick person needs, besides medical care, is love, the human and supernatural warmth with which the sick person can and ought to be surrounded by all those close to him, parents and children, doctors and nurses....

*[550]* ... Si alia remedia non suppetunt, licet, ex consensu aegroti, media adhibere, quae novissima medicae artis inventa protulerunt, etiamsi haud satis adhuc experimentis probata sint nec aliquo periculo careant....

**4663** ... If there are no other sufficient remedies, it is permitted, with the patient's consent, to have recourse to the means provided by the most advanced medical techniques, even if these means are still at the experimental stage and are not without a certain risk....

Pariter licet horum mediorum usum abrumpere, quotiescumque exitus spem in eis repositam fallit. At in hoc capiendo consilio, ratio habeatur iusti desiderii aegroti eiusque familiarium, nec non sententiae medicorum, qui vere periti sint....

**4664** It is also permitted, with the patient's consent, to interrupt these means, where the results fall short of expectations. But for such a decision to be made, account will have to be taken of the reasonable wishes of the patient and the patient's family, as also of the advice of the doctors who are specially competent in the matter....

Semper licet satis habere communia remedia, quae ars medica suppeditare potest. Quapropter nemini obligatio imponenda est genus curationis adhibendi quod, etsi in usu iam est, adhuc tamen non caret periculo vel nimis est onerosum. Quae remedii recusatio comparanda non est cum suicidio: verius habenda est vel simplex acceptatio condicionis humanae....

**4665** It is also permissible to make do with the normal means that medicine can offer. Therefore, one cannot impose on anyone the obligation to have recourse to a technique that is already in use but that carries a risk or is burdensome. Such a refusal is not the equivalent of suicide; on the contrary, it should be considered as an acceptance of the human condition....

*[551]* ... Imminente morte, quae remediis adhibitis nullo modo impediri potest, licet ex conscientia consilium inire curationibus renuntiandi, quae nonnisi precariam et doloris plenam vitae dilationem afferre valent, haud intermissis tamen ordinariis curis, quae in similibus casibus aegroto debentur.

**4666** ... When inevitable death is imminent in spite of the means used, it is permitted in conscience to take the decision to refuse forms of treatment that would only secure a precarious and burdensome prolongation of life, so long as the normal care due to the sick person in similar cases is not interrupted.

## 4670–4674: Instruction of the Congregation for the Doctrine of the Faith *Pastoralis actio*, October 20, 1980

*Ed.:* AAS 72 (1980): 1143–51.

*The Baptism of Infants*

**4670** 12. ... Verba ... quae Iesus Nicodemo dixerat,[1] Ecclesia semper ita intellexit scilicet "parvulos baptismate non esse privandos."[2] Haec verba revera habebant formam adeo universalem atque absolutam ut a Patribus apta retinerentur ad necessitatem baptismi statuendam et a Magisterio expresse ad parvulos applicarentur:[3] pro eis quoque hoc sacramentum habendum est introitus in populum Dei[4] et propriae salutis ianua.

12. ... The Church ... has always understood the words of Jesus to Nicodemus[1] to mean that "children should not be deprived of baptism."[2] Jesus' words are so universal and absolute in form that the Fathers employed them to establish the necessity of baptism, and the Magisterium applied them expressly to infants:[3] the sacrament is for them, too, entry into the people of God[4] and the gateway to personal salvation.

**4671** 13. Sua itaque docendi et agendi ratione Ecclesia ostendit se nullam aliam novisse viam, praeter baptismum, ad certo *[1144]* procurandum parvulis ingressum in aeternam beatitudinem....

13. The Church has thus shown by her teaching and practice that she knows no other way apart from baptism for ensuring children's entry into eternal happiness....

**4672** 14. Quod infantes fidem suam nondum per se profiteri queunt, minime impedit quominus Ecclesia eis hoc sacramentum conferat, cum revera in sua ipsius fide eos baptizet....

14. The fact that infants cannot yet profess personal faith does not prevent the Church from conferring this sacrament on them, since in reality it is in her own faith that she baptizes them....

**4673** *[1151]* 28. Magni interest in primis in memoriam revocare baptismum parvulorum habendum esse grave officium; quaestiones quae de eo pastoribus ponuntur, non aliter solvendae sunt nisi fideliter attendendo ad doctrinam et perpetuam praxim Ecclesiae.

28. In the first place, it is important to recall that the baptism of infants must be considered a serious duty. The questions it poses to pastors can be settled only by faithful attention to the teaching and constant practice of the Church.

**4674** Actio pastoralis circa parvulorum baptisma concrete regenda est duobus principiis, quorum alterum priori subicitur.

1) Baptismus, ad salutem necessarius, signum est et instrumentum praevenientis amoris Dei, qui ab originali peccato liberat, atque vitae divinae consortium communicat: ex se, horum bonorum donum pro parvulis differendum non est.

2) Cautiones praestandae sunt, ut hoc donum per genuinam fidei et vitae christianae educationem ita crescere possit, ut sacramentum totam suam "veritatem" attingat.[1] Istae cautiones regulariter praestantur a parentibus vel propinquis, etsi suppleri possunt variis

Concretely, pastoral practice regarding infant baptism must be governed by two great principles, the second of which is subordinate to the first.

1. Baptism, which is necessary for salvation, is the sign and the means of God's prevenient love, which frees us from original sin and communicates to us a share in divine life. Considered in itself, the gift of these blessings to infants must not be delayed.

2. Assurances must be given that the gift thus granted can grow by an authentic education in the faith and Christian life, in order to fulfill the true meaning of the sacrament.[1] As a rule, these assurances are to be given by the parents or close relatives, although various substitutions are possible

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*4670 [1] Cf. Jn 3:5.

[2] Rite of Baptism for Children, general introduction, no. 2; AAS 72 (1980): 1138.

[3] Cf. Origen, *In Leviticum hom.* 8, 3 (PG 12:496; W. A. Baehrens: GChSch 29 [Origen 6]: 398); *In Lucam hom.* 14, 5 (PG 13:1835 / M. Rauer: GChSch 49 [35] [Origen 9]: 87f.); Cyprian, letter 59, 5 (PL 3:1018B / CSEL 3/II:720); Augustine, *De peccatorum meritis et remissione et de baptismo parvulorum* I, 17–19, 22–24 (PL 44:121f.); *De gratia Christi et de peccato originali* I, 32, no. 35 (PL 44:377); *De praedestinatione sanctorum* 13, no. 25 (PL 44:978); *Opus imperfectum contra Iulianum* V, 9 (PL 44:1439); cf. also *184, 219, 223, 903f., 1349. One can add the profession of faith of the Patriarch Dositheus of Jerusalem in 1672 (MaC 34:1746).

[4] "When infants are baptized, nothing else takes place but their incorporation into the Church; that is, they are joined to the Body of Christ and its members" (Nihil agitur aliud cum parvuli baptizantur, nisi ut incorporentur Ecclesiae, id est, Christi corpori membrisque socientur), wrote St. Augustine in *De peccatorum meritis et remissione et de baptismo parvulorum* III, 4, no. 7 (PL 44:189); cf. I, 26, no. 38 (PL 44:131).

*4674 [1] Cf. Rite of Baptism for Children, general introduction, no. 3 (AAS 72 [1980]: 1138).

modis in christiana communitate. Si tamen istae cautiones revera seriae non sunt, id causa esse poterit cur sacramentum differatur; si denique certo nullae sunt, sacramentum denegandum est.

within the Christian community. But if these assurances are not really serious, there can be grounds for delaying the sacrament; and if they are certainly nonexistent, the sacrament should even be refused.

## 4680–4685: Encyclical *Dives in misericordia*, November 30, 1980

*Ed.:* AAS 72 (1980): 1199–1217.

### *The Nature of Mercy*

IV. 6. ... *[1199]* ... Vis propria ac vera misericordiae non in eo solum consistit quod oculi forte vel acerrimi etiam atque clementes coniciuntur in malum morale aut physicum aut corporale; nam ex germana sua peculiarique natura comprobatur misericordia, cum aestimat, iterum fovet, extrahit bonum de omnibus mali formis in orbe terrarum atque in homine exstantibus. Ita quidem comprehensa defigit ipsa principalem doctrinam messianici nuntii Christi constitutivamque operis eius virtutem.

Eodem insuper hoc pacto intellegebant misericordiam et exercebant discipuli ipsius ac sectatores, quorum profecto in animis actisque misericordia numquam se praestare desinebat velut comprobationem apprime creatricem amoris, qui "vinci a malo" se non patitur sed qui vincit "in bono malum".[1]

Necesse ideo est verus misericordiae vultus ab integro semper discooperiatur. Quamquam praeiudicia varia obstant, videtur ea nostris summe necessaria temporibus.

IV. 6 ... The true and proper meaning of mercy does **4680** not consist only in looking, however penetratingly and compassionately, at moral, physical, or material evil: mercy is manifested in its true and proper aspect when it restores to value, promotes, and draws good from all the forms of evil existing in the world and in man. Understood in this way, mercy constitutes the fundamental content of the messianic message of Christ and the constitutive power of his mission.

His disciples and followers understood and practiced mercy in the same way. Mercy never ceased to reveal itself, in their hearts and in their actions, as an especially creative proof of the love that does not allow itself to be "conquered by evil" but overcomes "evil with good".[1]

The genuine face of mercy has to be ever revealed anew. In spite of many prejudices, mercy seems particularly necessary for our times.

### *Love Is Stronger than Death*

7. ... *[1206]* ... Sua quidem in resurrectione Christus commonstravit Deum misericordis amoris idcirco plane, quod crucem in se receperat ut viam ad resurrectionem. Quam ob rem, cum crucis Christi meminimus eiusque passionis ac mortis, fides nostra et spes collineantur in Resuscitatum; in ipsum *[1207]* nominatim Christum, qui, "cum esset ... sero die illa prima sabbatorum ... stetit in medio", in Cenaculo, "ubi erant discipuli ... insufflavit et dicit eis: 'Accipite Spiritum Sanctum. Quorum remiseritis peccata, remissa sunt eis; quorum retinueritis, retenta sunt.'"[1]

Ecce Dei Filium, qui sua in resurrectione funditus persensit super se misericordiam, Patris hoc est amorem, qui morte efficacior est.

Verum idem quoque Christus Filius Dei est, qui ad terminum, immo quadamtenus ultra terminum operis messianici sui, praebet se ipse inexhaustum fontem

7. ... In his Resurrection Christ has revealed the God **4681** of merciful love precisely because he accepted the Cross as the way to the Resurrection. And it is for this reason that—when we recall the Cross of Christ, his Passion and death—our faith and hope are centered on the Risen One: on that Christ who "on the evening of that day, the first day of the week,... stood among them" in the Upper Room, "where the disciples were,... breathed on them, and said to them: 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained.'"[1]

Here is the Son of God, who in his Resurrection **4682** experienced in a radical way mercy shown to himself, that is to say, the love of the Father that is more powerful than death.

And it is also the same Christ, the Son of God, who at the end of his messianic mission—and, in a certain sense, even beyond the end—reveals himself as the inexhaustible

*4680 [1] Rom 12:21.
*4681 [1] Jn 20:19–23.

misericordiae, eiusdem nempe amoris, quem deinceps in longiore prospectu historiae salutis in Ecclesia numquam non confirmari oportet peccato ipso potentiorem. Christus paschalis ultima ac sempiterna misericordiae quasi quaedam corporatio est illiusque vivens signum: historicum-salvificum una et eschatologicum. Hoc sane cum eodem affectu liturgia sacra paschalis temporis ponit in ore nostro Psalmi verba: "Misericordias Domini in aeternum cantabo."[1]

source of mercy, of the same love that, in a subsequent perspective of the history of salvation in the Church, is to be everlastingly confirmed as more powerful than sin. The paschal Christ is the ultimate and everlasting incarnation of mercy, its living sign in salvation history and in eschatology. In the same spirit, the liturgy of Eastertide places on our lips the words of the psalm: "Misericordias Domini in aeternum cantabo" [Forever I will sing the mercies of the Lord].[1]

*Justice Alone Is Not Sufficient*

**4683** *[1215]* ... 12. Proclive quidem statuere est iustitiae sensum longe lateque experrectum esse in huius temporis societate; quem sine dubio affectum magis efferre omnia iustitiae adversantia, in rationibus videlicet tum inter homines coetus sociales vel "classes", tum singulas inter gentes et civitates ac tandem politicas constitutiones integras, quin inter totos etiam, ut dicunt, mundos. Altus vero ille ac multiformis animi habitus, cui hominum conscientia istius aetatis iustitiam assignavit, testatur ethicam indolem dimicationum ac pugnarum, quae orbem permeant.

... 12. It is not difficult to see that in the modern world the sense of justice has been reawakening on a vast scale; and without doubt this emphasizes that which goes against justice in relationships between individuals, social groups, and "classes", between individual peoples and states, and finally between whole political systems, indeed, between what are called "worlds". This deep and varied trend, at the basis of which the contemporary human conscience has placed justice, gives proof of the ethical character of the tensions and struggles pervading the world.

**4684** Cum hominibus autem nostrorum dierum communicat Ecclesia profundum hoc fervidumque desiderium vitae iustae secundum omnes eius partes neque intermittit ponderandas proponere diversas iustitiae illius rationes, qualem postulat hominum societatumque vita....

Attamen intellectu haud difficile est consilia et opera, quae proficiscantur a notione iustitiae quaeque conducere debeant efficiendae iustitiae in convictu hominum coetuum societatum humanarum, saepius quidem in re ipsa deformari. Quamvis deinceps ea pergant ad eundem iustitiae conceptum sese referre, experientia nihilo minus probat iustitiam superari aliis viribus negativis uti simultate odio vel etiam crudelitate....

*[1216]* ... Prioris ac nostri temporis experimentum docet iustitiam ex se non sufficere solam, immo vero perducere ipsam posse ad negationem exstinctionemque sui, nisi permittat virtuti altiori illi, quae amor est, vitam humanam variis rationibus propriis confingere....

The Church shares with the people of our time this profound and ardent desire for a life that is just in every aspect, nor does she fail to examine the various aspects of the sort of justice that the life of people and society demands....

And yet, it would be difficult not to notice that very often programs that start from the idea of justice and that ought to assist its fulfillment among individuals, groups, and human societies in practice suffer from distortions. Although they continue to appeal to the idea of justice, nevertheless experience shows that other negative forces have gained the upper hand over justice, such as spite, hatred, and even cruelty....

... The experience of the past and of our own time demonstrates that justice alone is not enough, that it can even lead to the negation and destruction of itself, if that deeper power, which is love, is not allowed to shape human life in its various dimensions....

*The Testimony of the Church*

**4685** *[1217]* ... VII. Hic ipse nostrae aetatis conspectus, qui non potest quin pariat intimam anxietatem, in mentem revocat verba, quae ob Filii Dei incarnationem exsonuerunt in Mariae cantu "Magnificat" quaeque misericordiam celebrant "in progenies et progenies".

Conservando porro eorundem verborum caelitus datorum eloquentiam in animo adhibendoque ea ad

... VII. In connection with this picture of our generation, a picture that cannot fail to cause profound anxiety, there come to mind once more those words that, by reason of the Incarnation of the Son of God, resounded in Mary's *Magnificat* and that sing of "mercy from generation to generation".

The Church of our time, constantly pondering the eloquence of these inspired words and applying them to the

*4682 [1] Ps 89:2.

experientias ac dolores immensae hominum familiae proprios oportet Ecclesiam huius temporis induere sibi altiorem subtilioremque simul conscientiam ipsius necessitatis reddendi universo in suo opere testimonii de misericordia Dei secundum viam traditionis in Vetere ac Novo Foedere at maxime ipsius Iesu Christi eiusque Apostolorum.

Impertiat Ecclesia necesse est testimonium misericordiae Dei in Christo patefactae per totum illius munus uti Messiae; immo profiteatur eam primo loco velut salvificam fidei veritatem ac necessariam ad vitam cum illa fide congruentem; deinde enitatur inducere ipsam et quasi corporare in vita tum suorum fidelium tum, quantum fieri possit, in vita omnium bonae voluntatis hominum. Ad extremum, dum misericordiam profitetur Ecclesia fidaque permanet ei semper, ius habet atque officium invocandae Dei misericordiae, scilicet implorandae coram singulis casibus physici ac moralis mali et ante cunctas minationes, quae obscurant totum venturum vitae tempus hodierni generis humani.

sufferings of the great human family, must become more particularly and profoundly conscious of the need to bear witness in her whole mission to God's mercy, following in the footsteps of the tradition of the Old and the New Covenant and, above all, of Jesus Christ himself and his apostles.

The Church must bear witness to the mercy of God revealed in Christ, in the whole of his mission as Messiah, professing it in the first place as a salvific truth of faith and as necessary for a life in harmony with faith and, then, seeking to introduce it and to make it incarnate in the lives both of her faithful and as far as possible in the lives of all men of good will. Finally, the Church—professing mercy and remaining always faithful to it—has the right and the duty to call upon the mercy of God, imploring it in the face of all the manifestations of physical and moral evil, before all the threats that cloud the whole horizon of the life of humanity today.

## 4690–4699: Encyclical *Laborem exercens*, September 14, 1981

This encyclical was published for the ninetieth anniversary of the social encyclical *Rerum novarum* and expands on its themes. It underscores the importance of work for man and emphasizes the priority of labor over capital.

*Ed.:* AAS 73 (1981): 591–616.

### *Work at the Service of Man*

6. ... *[591]* ... Fontes igitur dignitatis laboris ante omnia in eius ratione non obiectiva sed subiectiva sunt exquirendi.

Si de hac re ita sentitur, fundamentum ipsum paene evanescit, cui inhaerentes veteres in varios ordines homines secundum genus laboris ab iis patrati dividebant. Inde tamen non consequitur ut opus humanum, obiectiva ipsius ratione spectata, non possit neque debeat ullo modo comprobari atque extolli. Id solum est dicendum *primarium fundamentum momenti laboris esse hominem ipsum*, qui eius est subiectum.

Quocum ilico haec conclusio magni ponderis et indolem prae se ferens ethicam conectitur: quamvis verum sit hominem ad opus faciendum natum esse vocatumque, tamen prae primis "labor inservit homini, non homo labori". Hac ipsa conclusione merito adducimur ut praestantissimam significationem subiectivam, sensui obiectivo antecellentem, agnoscamus.

Rem ita animo concipientes atque ponentes in variis operibus ab homine factis maiorem aut minorem inesse vim obiectivam, volumus tamen aperte affirmare unumquemque laborem *aestimandum esse pro dignitate*, quae propria sit ipsius subiecti eiusdem laboris, id est personae seu *hominis opus illud facientis*.

6. ... The sources of the dignity of work are to be sought **4690** primarily in the subjective dimension, not in the objective one.

Such a concept practically does away with the very basis of the ancient differentiation of people into classes according to the kind of work done. This does not mean that, from the objective point of view, human work cannot and must not be rated and qualified in any way. It only means that *the primary basis of the value of work is man himself,* who is its subject.

This leads immediately to a very important conclusion of an ethical nature: however true it may be that man is destined for work and called to it, in the first place work is "for man" and not man "for work". Through this conclusion, one rightly comes to recognize the preeminence of the subjective meaning of work over the objective one.

Given this way of understanding things, and presupposing that different sorts of work that people do can have greater or lesser objective value, let us try nevertheless to show that each sort is judged above all by *the measure of the dignity of* the subject of work, that is to say *the person, the individual who carries it out.*

### *Capitalism*

**4691** 7. ... *[593]* ... Notum est quidem *capitalismo* definitam significationem historicam inesse, utpote systemati, videlicet systemati oeconomico-sociali, prout socialismo vel communismo opponatur. Tamen, si ad vestigationem fundamentalis veritatis attenditur, ex qua totus cursus rerum oeconomicarum atque imprimis structurae ad bona parienda pertinentes—cuius generis est ipse labor—aestimantur, oportet agnoscere errorem *capitalismi* primigenii posse iterari, ubicumque homo, perinde ac universitas subsidiorum materialium ad bona gignenda destinatorum, quodammodo ut instrumentum, non secundum veram dignitatem laboris sui, id est non ut subiectum et auctor *[594]* atque adeo ut verus finis, ad quem totus cursus bonorum pariendorum contendit, tractetur.

7. ... Everybody knows that *capitalism* has a definite historical meaning as a system, an economic and social system, opposed to "socialism" or "communism". But in the light of the analysis of the fundamental reality of the whole economic process—first and foremost of the production structure that work is—it should be recognized that the error of early *capitalism* can be repeated wherever man is in a way treated on the same level as the whole complex of the material means of production, as an instrument and not in accordance with the true dignity of his work—that is to say, where he is not treated as subject and maker and, for this very reason, as the true purpose of the whole process of production.

### *The Work of Man Is a Good*

**4692** 9. ... *[599]* ... Si quis ergo significationem ethicam laboris accuratius velit describere, ad haec imprimis animum intendat oportet. Est autem labor hominis bonum—ac quidem bonum *[600]* humanitatis eius—quia per eum homo *non solum mutat naturam*, suis necessitatibus eam accommodans, sed etiam *se ipsum ut hominem perficit*, immo quodammodo "magis homo evadit".

9. ... If one wishes to define more clearly the ethical meaning of work, it is this truth [*that is, that work is a good thing for man*] that one must particularly keep in mind. Work is a good thing for man—a good thing for his humanity—because through work man *not only transforms nature*, adapting it to his own needs, but he also *achieves fulfillment as a human being* and indeed, in a sense, becomes "more a human being".

### *The Priority of Labor*

**4693** *[605]* ... 12. Si hic temporis nostri status, ut est reapse, aspicitur, in cuius veluti compage tot conflictationes, ab homine excitatae, reperiuntur et instrumenta technica—fructus laboris humani praecipuas obtinent partes (monendum est hic etiam de timore cladis universalis, si forte bellum atomicum confletur vim delendi habens, quae mente fingi nullatenus potest), *[606]* imprimis oportet principium in memoriam revocetur, quod Ecclesia iugiter docuit. Quod quidem in eo est positum ut *labori priores partes deferantur quam opibus "capitalibus"*; quod quidem principium ad cursum bona pariendi proxime pertinet, cuius si ratio habetur, labor semper est primaria *causa efficiens*, cum opes "capitales", quae sunt summa subsidiorum ad bona parienda, solummodo *instrumentum* sint seu causa instrumentalis. Hoc principium profecto est veritas perspicua, ex tota hominis experientia historica fluens.... *[608]*

12. The structure of the present-day situation is deeply marked by many conflicts caused by man, and the technological means produced by human work play a primary role in it. (We should also consider here the prospect of worldwide catastrophe in the case of a nuclear war, which would have almost unimaginable possibilities of destruction.) In view of this situation, we must first of all recall a principle that has always been taught by the Church: *the principle of the priority of labor over capital.* This principle directly concerns the process of production: in this process labor is always a primary *efficient cause,* while capital, the whole collection of means of production, remains a mere *instrument* or instrumental cause. This principle is an evident truth that emerges from the whole of man's historical experience....

**4694** Primae partes homini in effectione bonorum tribuendae, primatus hominis respectu rerum oportet illustrentur et extollantur. Ea omnia, quae notione opum "capitalium" comprehenduntur—si haec verba valere angustius volumus—tantummodo sunt congeries rerum. Homo, prout est subiectum laboris, et nulla ratione habita operis, quod facit, solus est persona. Consecutiones, quas haec veritas affert, magni sunt momenti et vim habent decretoriam.

We must emphasize and give prominence to the primacy of man in the production process, the primacy of man over things. Everything contained in the concept of capital in the strict sense is only a collection of things. Man, as the subject of work, and independently of the work that he does—man alone is a person. This truth has important and decisive consequences.

13. Imprimis, hac veritate menti obversante, facile intellegitur opes "capitales" non seiungi posse a labore, neque ullo modo laborem obici contra opes "capitales", neque has contra laborem; nedum ... homines certos ac definitos, qui hisce notionibus indicentur, liceat opponi alios aliis. Rectum, id est ipsi naturae quaestionis consentaneum, rectum, dicimus, id est intrinsecus verum simulque secundum mora*[609]*lem doctrinam legitimum tantum illud esse potest systema operis faciendi, quod *antinomiam inter laborem opesque "capitales"* in ipsis radicibus suis *evincat*, eo contendens, ut fingatur secundum principium supra expositum, ex quo labori partes priores eaeque essentiales et solidae sunt deferendae, ex quo indoles subiectiva labori inest humano, ex quo totum cursum bonorum gignendorum is efficienter participet, nulla habita ratione naturae operarum ab opificibus praestitarum.

13. In the light of the above truth we see clearly, **4695** first of all, that capital cannot be separated from labor; in no way can labor be opposed to capital or capital to labor, and still less ... can the actual people behind these concepts be opposed to each other, as will be explained later. A labor system can be right, in the sense of being in conformity with the very essence of the issue and in the sense of being intrinsically true and also morally legitimate, if in its very basis *it overcomes the opposition between labor and capital* through an effort at being shaped in accordance with the principle put forward above: the principle of the substantial and real priority of labor, of the subjectivity of human labor and its effective participation in the whole production process, independently of the nature of the services provided by the worker.

*The Right of Property*

14. ... *[613]* ... Numquam traditio christiana ius illud affirmavit veluti absolutum et inviolabile. Contra vero id accepit semper latiore in ambitu communis omnium iuris ad bona totius creationis adhibenda: videlicet *ius privati dominii, quatenus iuri usus communis* destinationique bonorum universali subicitur.

14. ... Christian tradition has never upheld this right as **4696** absolute and untouchable. On the contrary, it has always understood this right within the broader context of the right common to all to use the goods of the whole of creation: *the right to private property is subordinated to the right to common use,* to the fact that goods are meant for everyone.

Praeterea possessio numquam secundum Ecclesiae praecepta ita est intellecta ut causam inferre secum posset socialis contentionis in opere ipso faciendo. Sicut iam est prius hisce in paginis monitum, comparatur possessio ante omnia per laborem ut serviat labori. Respicitur hic particulatim dominium instrumentorum ad bona parienda. Si autem ea seiunctim considerantur tamquam universitas possessionum circumscripta, quae, formam praeferens opum "capitalium", opponatur labori, vel etiam ut opus quaestui habeatur, hoc adversatur naturae ipsi horum instrumentorum eorumque possessioni.

Furthermore, in the Church's teaching, ownership **4697** has never been understood in a way that could constitute grounds for social conflict in labor. As mentioned above, property is acquired first of all through work in order that it may serve work. This concerns in a special way ownership of the means of production. Isolating these means as a separate property in order to set it up in the form of "capital" in opposition to "labor"—and even to practice exploitation of labor—is contrary to the very nature of these means and their possession.

Etenim non possunt illa *possideri contra opus*; nec possunt quidem *possideri ut possideantur*, quoniam una ratio legitima eorum possessionis—tum sub forma privati dominii tum sub *[614]* possessionis publicae vel collectivae figura—ea *est ut labori deserviant*. Ideoque, dum operi proficiunt, efficere debent ut primum huius ordinis principium compleatur, quod est universalis destinatio bonorum iusque communis usus eorum. Ex hac igitur iudicandi ratione, nempe in consideratione operis humani communisque accessus ad bona hominibus destinata, non excludenda est, opportunis servatis condicionibus, socialis illa in commune collatio instrumentorum ad bona gignenda....

They cannot be *possessed against labor*, they cannot even be *possessed for possession's sake*, because the only legitimate title to their possession—whether in the form of private ownership or in the form of public or collective ownership—is *that they should serve labor*, and thus, by serving labor, that they should make possible the achievement of the first principle of this order, namely, the universal destination of goods and the right to common use of them. From this point of view, therefore, in consideration of human labor and of common access to the goods meant for man, one cannot exclude the socialization, in suitable conditions, of certain means of production....

*[615]* Si igitur sententiam oporteat *capitalismi rigidi* perpetuo recognosci ut, ratione habita iurium hominis, latissimo sensu intellectorum et coniunctorum cum eiusdem hominis opere, emendetur, itidem propterea

Therefore, while the position of *"rigid" capitalism* **4698** must undergo continual revision, in order to be reformed from the point of view of human rights, both human rights in the widest sense and those linked with man's

est affirmandum multiplices has ac tantopere optatas reformationes non posse ad effectum adduci per abolitionem, ex antecapto iudicio factam, possessionis privatae instrumentorum ad bona gignenda. Nam necesse animadverti est solam amotionem illorum effectionis bonorum instrumentorum (opum "capitalium") a dominis ipsorum privatis haud sufficere ut in commune collatio eorum debito modo eveniat. Etenim cessant iam ad certum quendam hominum numerum pertinere, id est ad dominos privatos, ut possessio fiant constitutae societatis, dum administrationi subiacent gubernationique proximae alte*[616]*rius hominum manipuli, eorum videlicet, qui, etsi dominium iis deest, sed in societate ipsa imperium adest, *utuntur* illo imperio ad regendam omnem nationis oeconomiam vel loci alicuius.

work, it must be stated that, from the same point of view, these many deeply desired reforms cannot be achieved by an a priori elimination of private ownership of the means of production. For it must be noted that merely taking these means of production (capital) out of the hands of their private owners is not enough to ensure their satisfactory socialization. They cease to be the property of a certain social group, namely the private owners, and become the property of organized society, coming under the administration and direct control of another group of people, namely those who, though not owning them, from the fact of exercising power in society *manage* them on the level of the whole national or the local economy.

**4699** Hic porro coetus moderatorum auctorumque potest consentanea ratione propria exsequi munera, ad laboris primatum quod attinet; atqui potest illa perperam quoque procurare, si sibi eodem tempore vindicat *unam auctoritatem administrandi* instrumenta bonorum effectionis iisque utendi, neque abstinet se offensione quidem primariorum hominis iurium. Sic profecto sola translatio instrumentorum effectionis bonorum ad possessionem Civitatis secundum *collectivismi* placitum nequaquam respondet collationi in commune illius dominii.

This group in authority may carry out its task satisfactorily from the point of view of the priority of labor; but it may also carry it out badly by claiming for itself *a monopoly of the administration and disposal* of the means of production and not refraining even from offending basic human rights. Thus, merely converting the means of production into State property in the collectivist system is by no means equivalent to "socializing" that property.

Loqui enim de eiusmodi collatione in commune tum solum licebit, cum subiectiva societatis condicio praestita erit, id est cum unusquisque suo pro opere proprio habere se simul iure pleno poterit compossessorem ingentis illius quasi sedis operis faciendi, in qua una ipse cum ceteris elaborat.

We can speak of socializing only when the subject character of society is ensured, that is to say, when on the basis of his work each person is fully entitled to consider himself a part owner of the great workbench at which he is working with everyone else.

## 4700–4716: Apostolic Exhortation *Familiaris consortio*, November 22, 1981

*Ed.:* AAS 74 (1982): 92–149.

### *The Vocation of Man to Love*

**4700** 11. ... *[92]* ... Cognoscit revelatio christiana proprios modos duos implendi hanc ad amorem vocationem personae humanae omnibus ex eius partibus: matrimonium ac virginitatem. Utrumque sub forma propria est solida quaedam declaratio veritatis altissimae de homine, veritatis scilicet, ex qua "est ad Dei imaginem".

11. ... Christian revelation recognizes two specific ways of realizing the vocation of the human person, in its entirety, to love: marriage and virginity. Either one is, in its own proper form, an actuation of the most profound truth of man, of his being "created in the image of God".

**4701** Sexualitas ideo, per quam vir ac femina se dedunt vicissim actibus coniugum propriis sibi ac peculiaribus, minime quiddam est dumtaxat biologicum, sed tangit personae humanae ut talis veluti nucleum intimum. Sexualitas modo vere humano expletur tantummodo, si est pars complens amoris, quo vir et femina sese totos mutuo usque ad mortem obstringunt.

Consequently, sexuality, by means of which man and woman give themselves to one another through the acts that are proper and exclusive to spouses, is by no means something purely biological, but concerns the innermost being of the human person as such. It is realized in a truly human way only if it is an integral part of the love by which a man and a woman commit themselves totally to one another until death.

Tota physica corporum donatio mendacium esset, nisi signum fructusque esset totius donationis personalis, in qua universa persona, etiam secundum temporalem rationem, praesens adest: si enim aliquid homo sibi retineret vel facultatem aliud postea statuendi, iam idcirco se non totum donaret.

The total physical self-giving would be a lie if it were not the sign and fruit of a total personal self-giving, in which the whole person, including the temporal dimension, is present: if the person were to withhold something or reserve the possibility of deciding otherwise in the future, by this very fact he would not be giving totally.

Haec universalitas amore coniugali postulata convenit etiam consciae fecunditatis postulationibus, quae, cum ad hominem generandum dirigatur, superat natura sua ordinem simpliciter biologicum ac complectitur bonorum personalium summam, quae ut convenienter crescat, necessariae sunt continuae concordesque amborum coniugum partes.

This totality which is required by conjugal love also **4702** corresponds to the demands of responsible fertility. This fertility is directed to the generation of a human being, and so by its nature it surpasses the purely biological order and involves a whole series of personal values. For the harmonious growth of these values a persevering and unified contribution by both parents is necessary.

Unicus autem "locus", ubi haec donatio accidere potest ex omni sua veritate, matrimonium est sive amoris coniugalis foedus vel conscia ac libera electio, qua vir ac mulier in se recipiunt vitae amorisque communitatem intimam, a Deo ipso *[93]* praestitutam,[1] quae hac tantum ratione germanam suam ostendit significationem.

The only "place" in which this self-giving in its whole **4703** truth is made possible is marriage, the covenant of conjugal love freely and consciously chosen, whereby man and woman accept the intimate community of life and love willed by God himself,[1] which only in this light manifests its true meaning.

Coniugale institutum non est illegitimus quidam interventus societatis vel auctoritatis neque exterior formae impositio, verum interior necessitas ipsius foederis amoris coniugalis, qui palam affirmatur tamquam unicus et peculiaris omnino ut ex fidelitate erga Dei conditoris consilium vivatur. Haec fidelitas tantum abest ut personae libertatem restinguat ut tuto eam defendat ab omni subiectiva et relativa ratione eamque Sapientiae creatricis reddat participem.

The institution of marriage is not an undue interference by society or authority or the extrinsic imposition of a form. Rather it is an interior requirement of the covenant of conjugal love that is publicly affirmed as unique and exclusive, in order to live in complete fidelity to the plan of God, the Creator. A person's freedom, far from being restricted by this fidelity, is secured against every form of subjectivism or relativism and is made a sharer in creative Wisdom.

*The Spouses Are Witnesses of Salvation*

13. ... *[95]* Nam per baptismum vir et femina semel et in perpetuum inseruntur in Novum Aeternumque Foedus, in sponsale Foedus Christi cum Ecclesia; et ob hanc indelebilem insertionem extollitur intima vitae amorisque coniugalis communitas condita a Creatore[1] assumiturque in sponsalem Christi caritatem, firmatam ac ditatam redemptrice Ipsius virtute.

13. ... Indeed, by means of baptism, man and woman **4704** are definitively placed within the new and eternal covenant, in the spousal covenant of Christ with the Church. And it is because of this indestructible insertion that the intimate community of conjugal life and love, founded by the Creator,[1] is elevated and assumed into the spousal charity of Christ, sustained and enriched by his redeeming power.

Propter sacramentalem matrimonii sui indolem coniuges inter se vinciuntur maxime indissolubili ratione. Quoniam mutuo ad se pertinent, iam revera per signum sacramentale commonstrant ipsam Christi coniunctionem cum Ecclesia.

By virtue of the sacramentality of their marriage, **4705** spouses are bound to one another in the most profoundly indissoluble manner. Their belonging to each other is the real representation, by means of the sacramental sign, of the very relationship of Christ with the Church.

Coniuges igitur sunt pro Ecclesia recordatio perpetua illius rei, quae in Cruce evenit; sibi vicissim et filiis sunt testes salutis, cuius eos efficit consortes sacramentum. Illius salutiferi eventus matrimonium, sicut quodvis sacramentum, est memoriale et exsecutio et vaticinium: "hoc in memoriali sacramentum illis gratiam tribuit et

Spouses are therefore the permanent reminder to the **4706** Church of what happened on the Cross; they are for one another and for the children witnesses to the salvation in which the sacrament makes them sharers. Of this salvation event marriage, like every sacrament, is a memorial, actuation, and prophecy: "As a memorial, the sacrament

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***4703** [1] Cf. Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, no. 48 (AAS 58 [1966]: 1067f.).

***4704** [1] Cf. ibid., no. 48 (AAS 58:1067).

officium memoriae agendae magnorum Dei operum ac de illis testimonii reddendi coram filiis; uti salutis exsecutio tribuit iis gratiam et officium implendi iam nunc inter se et erga filios postulata amoris ignoscentis redimentisque; uti vaticinium gratiam tribuit iis et officium vivendi e spe futurae congressionis cum Christo eamque testandi."[1]

gives them the grace and duty of commemorating the great works of God and of bearing witness to them before their children. As actuation, it gives them the grace and duty of putting into practice in the present, toward each other and their children, the demands of a love that forgives and redeems. As prophecy, it gives them the grace and duty of living and bearing witness to the hope of the future encounter with Christ."[1]

*The Church as Defender of Life*

**4707** *[114]* ... 29. Idcirco omnino quod coniugum amor participatio singularis est vitae mysterii atque ipsius Dei amoris, se scit *[115]* Ecclesia peculiare recepisse officium custodiendae et tuendae excelsae dignitatis matrimonii necnon gravissimum munus vitae humanae tradendae.

... 29. Precisely because the love of husband and wife is a unique participation in the mystery of life and of the love of God himself, the Church knows that she has received the special mission of guarding and protecting the lofty dignity of marriage and the most serious responsibility of the transmission of human life.

**4708** Ideo traditionem vivam ecclesialis communitatis per historiae aetates persecutum, tum recens Concilium Vaticanum Secundum tum Decessoris nostri Pauli VI magisterium, enuntiatum maxime in Encyclicis Litteris *Humanae vitae*, aperuerunt nostris temporibus propheticum vere nuntium, qui affirmat rursus et inculcat luculenter Ecclesiae doctrinam ac normam semper antiquas semperque novas de matrimonio humanaeque vitae transmissione.

Thus, in continuity with the living tradition of the ecclesial community throughout history, the recent Second Vatican Council and the Magisterium of my predecessor Paul VI, expressed above all in the encyclical *Humanae vitae*, have handed on to our times a truly prophetic proclamation, which reaffirms and reproposes with clarity the Church's teaching and norm, always old yet always new, regarding marriage and regarding the transmission of human life.

**4709** Hac de causa Synodi Patres in ultimo Coetu haec ipsa verba sunt elocuti: "Haec Sacra Synodus in unitate fidei cum Successore Petri congregata firmiter tenet quae in Concilio Vaticano II[1] et postea in Encyclica *Humanae vitae* proponuntur et in specie quod amor coniugalis debet esse plene humanus, exclusivus et apertus ad novam vitam."[2]...

For this reason the synod Fathers made the following declaration at their last assembly: "This sacred synod, gathered together with the successor of Peter in the unity of faith, firmly holds what has been set forth in the Second Vatican Council[1] and afterward in the encyclical *Humanae vitae*, particularly that love between husband and wife must be fully human, exclusive, and open to new life."[2]...

**4710** 30. ... *[116]* ... Ecclesia destinatur ad omnibus iterum significandam—clariore quidem et firmiore persuasione—voluntatem suam promovendi omnibus viribus ac tuendi contra insidias cunctas vitam humanam, quacumque in condicione aut gradu progressionis reperitur.

30. ... The Church is called upon to manifest anew to everyone, with clear and stronger conviction, her will to promote human life by every means and to defend it against all attacks, in whatever condition or state of development it is found.

**4711** Idcirco Ecclesia damnat velut gravem dignitatis humanae *[117]* iustitiaeque offensionem illa opera omnia regiminum vel aliarum auctoritatum publicarum, quae eo spectant ut quovis modo libertatem coniugum circumscribant decernendi de filiis.

Thus the Church condemns as a grave offense against human dignity and justice all those activities of governments or other public authorities that attempt to limit in any way the freedom of couples in deciding about children.

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*4706 [1] John Paul II, address to the delegates of the Centre de Liaison des Équipes de Recherche, November 3, 1979, no. 3 (*Insegnamenti di Giovanni Paulo II*, II, 2 (Rome, 1979), 1032.

*4709 [1] Cf. Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, no. 50 (AAS 58 [1966]: 1070f.).

[2] Proposito 22. The conclusion of no. 11 of the encyclical *Humanae vitae* says: "The Church, nevertheless, in urging men to the observance of the precepts of the natural law, which she interprets by her constant doctrine, teaches that *each and every marital act* must of necessity retain its intrinsic relationship to the procreation of human life" (Verumtamen Ecclesia, dum homines commonet de observandis praeceptis legis naturalis, quam constanti sua doctrina intepretatur, id docet necessarium esse, ut *quilibet matrimonii usus* ad vitam humanam procreandam per se destinatus permaneat: AAS 60 [1968]: 488; *4475).

Proinde quaelibet vis talibus a magistratibus illata pro conceptionis impedimento, immo etiam pro ipsa *sterilizatione*, quae dicitur, et abortu procurato, prorsus damnanda est et vehementer repellenda.

Pariter tamquam aliquid graviter iniustum exsecrari oportet, quod in rationibus publicis inter nationes intercedentibus subsidia oeconomica adiuvandis populis concessa temperantur secundum consilia adversus conceptionem et *sterilizationi* necnon abortui procurato faventia.[1]

Consequently, any violence applied by such authorities in favor of contraception or, still worse, of *sterilization* and procured abortion, must be altogether condemned and forcefully rejected.

Likewise to be denounced as gravely unjust are cases where, in international relations, economic help given for the advancement of peoples is made conditional on programs of contraception, *sterilization*, and procured abortion.[1]

## *The Rights of the Family*

*[137]* ... 46. ... palam fortiterque Ecclesia defendit familiae iura ab intolerabilibus societatis et Civitatis abusibus. Parti*[138]*culatim vero synodi Patres haec, quae sequuntur, familiae iura, inter alia, memorarunt:

—Existendi et progrediendi ut familia, i.e. ius omnis hominis, praesertim etiam pauperum ad familiam condendam et aptis subsidiis sustentandam.

—Exercendi suum munus in vita transmittenda atque filios educandi.

—Intimitatis vitae et coniugalis et familiaris.

—Stabilitatis vinculi atque institutionis matrimonialis.

—Credendi et profitendi propriam fidem, eamque propagandi.

— Educandi filios iuxta proprias traditiones et valores religiosos, necnon culturales, instrumentis, mediis atque institutionibus necessariis.

—Obtinendi securitatem physicam, socialem, politicam, oeconomicam, praesertim pauperum et infirmorum.

—Ius ad habitationem aptam vitae familiae rite ducendae.

—Expressionis et repraesentationis coram publicis auctoritatibus oeconomicis, socialibus et culturalibus eisque subiacentibus, sive per se, sive ope consociationum.

—Consociationes creandi cum aliis familiis et institutionibus, ut apte et sollerter suum munus adimpleat.

—Protegendi minorennes ope adaequatarum institutionum et legislationum, contra nociva pharmaca, pornographiam, alcoholismum, etc.

—Honesti otii quod simul valores familiae foveat.

—Ius senum ad dignam vitam et dignam mortem.

—Ius emigrandi tamquam familia ad meliorem vitam quaerendam.[1]

46. ... The Church openly and strongly defends the **4712** rights of the family against the intolerable usurpations of society and the State. In particular, the synod Fathers mentioned the following rights of the family:

—⟨the right⟩ to exist and progress as a family, that is to say, the right of every human being, even if he is poor, to found a family and to have adequate means to support it;

—⟨the right⟩ to exercise its responsibility regarding the transmission of life and to educate children; family life;

—⟨the right⟩ to the intimacy of conjugal and family life;

—⟨the right⟩ to the stability of the bond and of the institution of marriage;

—⟨the right⟩ to believe in and profess one's faith and to propagate it;

—⟨the right⟩ to bring up children in accordance with the family's own traditions and religious and cultural values, with the necessary instruments, means, and institutions;

—⟨the right,⟩ especially of the poor and the sick, to obtain physical, social, political, and economic security;

—the right to housing suitable for living family life in a proper way;

—⟨the right⟩ to expression and to representation, either directly or through associations, before the economic, social, and cultural public authorities and lower authorities;

—⟨the right⟩ to form associations with other families and institutions, in order to fulfill the family's role suitably and expeditiously;

—⟨the right⟩ to protect minors by adequate institutions and legislation from harmful drugs, pornography, alcoholism, etc.;

—⟨the right⟩ to reasonable leisure time of a kind that also fosters family values;

—⟨the right⟩ of the elderly to a worthy life and a worthy death;

—the right to emigrate as a family in search of a better life.[1]

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*4711 [1] Cf. the Sixth Synod of Bishops' *Message to Christian Families in the Modern World*, October 24, 1980, no. 5.

*4712 [1] Cf. propositio 42.

*Matrimony as a Source of Sanctification*

**4713** *[148]* ... 56. Proprius fons et singulare instrumentum sanctificationis coniugum familiaeque christianae est matrimonii sacramentum, quod sanctificantem baptismi gratiam resumit et perficit. Propter mortis et resurrectionis Christi mysterium, in quod christianum matrimonium homines denuo immittit, purificatur coniugalis amor et sanctificatur: "Hunc amorem Dominus, speciali gratiae et caritatis dono, sanare, perficere elevare dignatus est."[1]

Iesu Christi donum minime totum positum est in sacramenti matrimonii celebratione, verum coniuges fulcit in vitae eorum perpetuitate....

**4714** *[149]* ... Universalis ad sanctitatem vocatio ad coniuges similiter et ad christianos pertinet parentes: pro illis definitur e sacramento celebrato et modo *concreto* transfertur in res ipsas coniugalis ac familiaris vitae proprias.[1] Hinc gratia enascitur et necessitas verae altaeque *spiritualitatis coniugalis et familiaris*, quae ad argumenta revocatur creationis, foederis, Crucis, resurrectionis necnon signi, in quibus saepenumero Synodus est immorata.

**4715** Christianum matrimonium, perinde ac sacramenta cuncta, quae "ordinantur ad sanctificationem hominum, ad aedificationem Corporis Christi, ad cultum denique Deo reddendum",[1] in se ipso est liturgicus actus glorificationis Dei in Christo Iesu et in Ecclesia: eo celebrando profitentur coniuges christiani gratum erga Deum animum suum de praecelso dono sibi concesso ut iterum vivere valeant sua in exsistentia coniugali ac familiari ex ipso Dei amore in omnes homines et in Domini Iesu Ecclesiam, ipsius Sponsam.

**4716** Et sicut ex sacramento in coniuges derivatur donum et obligatio, unde sanctificationem acceptam vivendo cotidie experiantur, ita eodem ex sacramento gratia profluit et morale officium universae eorum vitae transformandae in perpetuas "spiritales hostias".[1]

Etiam ad coniuges et parentes christianos, praesertim in terrenis his temporariisque rebus, quae eos denotant, verba Concilii adhibentur: "Sic et laici, qua adoratores ubique sancte agentes, ipsum mundum Deo consecrant."[2]

... 56. The sacrament of marriage is the specific source and original means of sanctification for Christian married couples and families. It takes up again and makes specific the sanctifying grace of baptism. By virtue of the mystery of the death and Resurrection of Christ, of which the spouses are made part in a new way by marriage, conjugal love is purified and made holy: "This love the Lord has judged worthy of special gifts, healing, perfecting, and exalting gifts of grace and of charity."[1]

The gift of Jesus Christ is not exhausted in the actual celebration of the sacrament of marriage, but rather supports the married couple throughout their lives....

... Christian spouses and parents are included in the universal call to sanctity. For them this call is specified by the sacrament they have celebrated and is carried out *concretely* in the realities proper to their conjugal and family life.[1] This gives rise to the grace and requirement of an authentic and profound *conjugal and family spirituality* that draws its inspiration from the themes of creation, covenant, cross, resurrection, and sign, which were stressed more than once by the synod.

Christian marriage, like the other sacraments, "whose purpose is to sanctify people, to build up the body of Christ, and, finally, to give worship to God",[1] is in itself a liturgical action glorifying God in Jesus Christ and in the Church. By celebrating it, Christian spouses profess their gratitude to God for the sublime gift bestowed on them of being able to live in their married and family lives the very love of God for people and that of the Lord Jesus for the Church, his bride.

Just as husbands and wives receive from the sacrament the gift and responsibility of translating into daily living the sanctification bestowed on them, so the same sacrament confers on them the grace and moral obligation of transforming their whole lives into a "spiritual sacrifice".[1]

What the council says of the laity applies also to Christian spouses and parents, especially with regard to the earthly and temporal realities that characterize their lives: "As worshippers leading holy lives in every place, the laity consecrate the world itself to God."[2]

## 4720–4723: Instruction of the Congregation for the Doctrine of the Faith *Sacerdotium ministeriale*, August 6, 1983

In the postconciliar discussion on ministry, against the background of the growing shortage of priests, there was much talk of "the right of the community to the Eucharist" or the "right of the community to a priest" (cf. E. Schillebeeckx, *Kerkelijk Ambt.*

*4713 [1] Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, no. 49 (AAS 58 [1966]: 1070).
*4714 [1] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 41 (AAS 57 [1965]: 47).
*4715 [1] Vatican Council II, Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, no. 59 (AAS 56 [1964]: 116).
*4716 [1] 1 Pet 2:5; cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 34 (AAS 57 [1965]: 40; *4160).
[2] Ibid.

*Voorgangers in de gemeente van Jezus Christus* [Ministry in the Church], 2nd ed. [Bloemendaal, 1980]). In certain cases, the connection between the Eucharist and the sacrament of holy orders was also placed in doubt, as in the eucharistic practices of some Italian and Dutch base communities. This document of the Congregation for the Doctrine of the Faith addresses the "erroneous opinions" of unnamed theologians on the apostolicity of the Church, the relation between ministry and the community, and the understanding of the Eucharist.

*Ed.:* AAS 75 (1983): 1002–4.

## *The Minister of the Eucharist*

1. Novarum opinionum fautores affirmant quamlibet christianam communitatem, eo ipso quod adunatur in nomine Christi ac proinde indivisa Eius praesentia fruitur [*cf. Mt 18:20*], omnibus gaudere potestatibus, quas Dominus Ecclesiae suae concedere voluit.

Praeterea existimant Ecclesiam esse apostolicam hoc sensu, quod omnes, qui per sacrum Baptisma abluti sunt eidemque aggregati et muneris Christi sacerdotalis, prophetici et regalis participes facti revera etiam Apostolorum successores habendi sunt. Quoniam vero in Apostolis Ecclesia tota praefiguratur, inde sequeretur ut verba quoque institutionis Eucharistiae, ad eos quidem directa, omnibus destinata essent.

*[1003]* 2. Inde fit etiam ut ministerium Episcoporum et Presbyterorum, quantumvis necessarium ad rectum Ecclesiae ordinem, a communi fidelium sacerdotio non differat ratione participationis sacerdotii Christi sensu quidem stricto, sed ratione tantum exercitii.

Quam ob rem munus moderandi, uti aiunt, communitatem—quod coniunctum habet munus verbi Dei praedicandi et sacrae Synaxi praesidendi—nonnisi mandatum esset ad rectum tuendum communitatis ordinem collatum, ac proinde "sacrum effici" non deberet. Vocatio ad tale ministerium novam capacitatem "sacerdotalem" non adderet sensu stricto—idque est causa cur plerumque ipsa vox "sacerdotii" vitetur—nec characterem imprimeret, quo quis ontologice constitueretur in condicione ministrorum, sed dumtaxat exprimeret coram communitate capacitatem initialem, quae per Baptismum collata est, ad effectum deduci.

3. Vi autem apostolicitatis singularum communitatum localium, in quibus non minus quam in structura episcopali Christus praesens adesset, quaelibet communitas, quantumvis exigua, si forte diu privaretur constitutive illo suo elemento quod est Eucharistia, tunc posset "resumere" originariam suam potestatem ac iure gauderet suum praesidem atque animatorem designandi eique conferendi omnes facultates ad ipsam communitatem moderandam necessarias, ea non excepta quae ad praesidendum Eucharistiae eamque consecrandam spectat. Affirmatur etiam Deum ipsum renuere non posse, in iisdem rerum adiunctis, illam potestatem etiam sine sacramento concedere, quam per sacramentalem Ordinationem conferre solet.

1. The promoters of these new opinions maintain that **4720** every Christian community, from the very fact that it is united in the name of Christ and thus enjoys his undivided presence [*cf. Mt 18:20*], is endowed with all the powers that the Lord wished to give to his Church.

It is asserted, moreover, that the Church is apostolic in the sense that all those who have been washed in baptism and incorporated into her, having been made sharers in the priestly, prophetic, and royal office of Christ, are also truly successors of the apostles. From the fact that the whole Church was prefigured in the apostles, it would then follow that the words of institution of the Eucharist addressed to them were intended for everyone.

2. As a consequence, although necessary for the good **4721** ordering of the Church, the ministry of bishops and priests would not differ from the common priesthood of the faithful with respect to the participation in the priesthood of Christ in the strict sense, but only insofar as its exercise is concerned.

The so-called role of moderating the community—including also that of preaching and presiding at the Eucharist—would, therefore, be only a simple mandate conferred for the orderly functioning of the community itself, and, therefore, it ought not to be "sacralized". The call to such a ministry would not amount to a new "priestly" capacity—strictly speaking—and for that reason the term "priesthood" is generally avoided—nor would it impart any character with ontological significance for the state of the ministers, but would simply give expression before the community that the original power conferred in the sacrament of baptism had become effective.

3. In virtue of the apostolicity of the single local **4722** communities, in which Christ would be no less present than in an episcopal structure, each community, no matter how small, in the event of its being deprived for some time of such a constituent element as the Eucharist, could "reappropriate" its original powers. Also it would have the right of designating its own president and animator and conferring on him all the necessary faculties for leading the community itself, including that of presiding at and consecrating the Eucharist. It is, moreover, asserted that God himself would not refuse, in such circumstances, to grant, even without a sacramental rite, the power he normally gives through sacramental ordination.

Ad huiusmodi conclusionem hoc etiam conducit, quod Eucharistiae celebratio saepe intellegitur tamquam simplex actus communitatis localis, quae adunatur ad ultimam Cenam Domini commemorandam per fractionem panis. Quare ageretur de convivio fraterno in quo communitas adunatur et exprimitur, potius quam de renovatione sacramentali sacrificii Christi *[1004]*, cuius salvifica efficacia ad universos homines extenditur, praesentes vel absentes, sive vivos sive defunctos....

Such is the conclusion also reached by the fact that the celebration of the Eucharist is often understood simply as the action of the local community, which is gathered together to commemorate, in the breaking of the bread, the Last Supper of the Lord. It would therefore be more a fraternal celebration in which the community comes together and gives expression to its identity than the sacramental renewal of the sacrifice of Christ, whose saving power extends to everyone, be they present or absent, living or dead....

**4723** Opiniones supra memoratae, etsi formis sat variis atque extenuatis proponuntur, omnes tamen ad eandem conclusionem conspirant: scilicet potestatem conficiendi Sacramentum Eucharistiae non necessario conexam esse cum Ordinatione sacramentali. Manifesto patet hanc conclusionem componi nullo modo posse cum tradita fide, quia non solum hoc modo respuitur potestas sacerdotibus collata, sed etiam tota apostolica Ecclesiae structura laeditur, atque ipsa oeconomia sacramentaria salutis subvertitur.

Although they may be expressed in various ways with different nuances, all these opinions lead to the same conclusion: that the power to confect the sacrament of the Eucharist is not necessarily connected with sacramental ordination. It is evident that such a conclusion is absolutely incompatible with the faith as it has been handed down, since not only does it deny the power conferred on priests, but it undermines the entire apostolic structure of the Church and distorts the sacramental economy of salvation itself.

## 4730–4741: Instruction of the Congregation for the Doctrine of the Faith *Libertatis nuntius*, August 6, 1984

This and the following instruction, *Libertatis conscientia* (*4750–4776), are concerned with the Latin American theology of liberation. The second instruction was preceded by a notification of the Congregation for the Doctrine of the Faith on the book by the theologian Leonardo Boff, O.F.M., *Igreja-Carisma e Poder: Ensaios de Eclesiologia Militante* (Petrópolis, 1981; Eng. trans., *Church, Charism and Power: Liberation Theology and the Institutional Church* [New York, 1986]) of March 11, 1985 (AAS 77 [1985]: 756–62). The first instruction is highly critical of certain aspects of the "theology of liberation". The second presents the "fundamental elements of the Christian doctrine on freedom and liberation".

*Ed.:* AAS 76 (1984), 890–99.

### *VII. Marxist Analysis*

**4730** 1. Impatientia voluntasque efficientiae quosdam christianos adduxerunt ut, alios modos penitus desperantes, se converterent ad illud quod "analysim marxistam" appellant.

1. Impatience and a desire for results has led certain Christians, despairing of every other method, to turn to what they call "Marxist analysis".

**4731** 2. In hanc videlicet sententiam ratiocinantur: intolerabilis rerum displodensque condicio *actionem efficacem* deposcit quae diutius differri non potest. At efficax talis actio pro concesso sumit aliquam *analysim scientificam* causarum miseriae ex structuris fluentium. Verum eius generis explicationem iam perfecit marxismus. Eam igitur satis est adhibere ad tertii mundi condicionem ac praesertim ad Americae Latinae statum....

2. Their reasoning is this: an intolerable and explosive situation requires *effective action* that cannot be put off. Effective action presupposes a *scientific analysis* of the structural causes of poverty. Marxism now provides us with the means to make such an analysis, they say. Then one simply has to apply the analysis to the third-world situation, especially in Latin America....

**4732** *[891]*... 8. Nemo quidem negat suis ab originibus, at multo magis proximis hisce annis, marxianam doctrinam sic variatam esse ut plura sententiarum corpora pepererit insigniter inter sese distantia. Quatenus autem vere persistunt esse marxianae, eatenus opiniones illae haud desinunt cum principiis quibusdam principalibus conspirare quae cum christiana hominis societatisque conceptione dissentiunt.

8. It is true that Marxist thought ever since its origins, and even more so lately, has become divided and has given birth to various currents that diverge significantly from each other. To the extent that they remain fully Marxist, these currents continue to be based on certain fundamental tenets that are not compatible with the Christian conception of humanity and society.

*[892]* Hinc ideo formulae nonnullae iam non sunt omnino neutrius partis, sed retinent eam significationem quam secundum primigeniam marxistarum opinationem receperant. Quod ita valet de "contentione classium". Locutio illa etiam nunc abundat ea vi quam Carolus Marx ipsi indidit neque ergo existimari potest secundum rerum experientiam eadem ac "acris contentio socialis".

Quicumque proin similes adhibent formulas, fingentes se aliquot tantum conservare marxianae explicationis elementa quae aliunde in summa refutabitur, saltem gravem fovent ambiguitatem in propriorum lectorum animis.

In this context, certain formulas are not neutral **4733** but keep the meaning they had in the original Marxist doctrine. This is the case with the "class struggle". This expression remains pregnant with the interpretation that Karl Marx gave it, so it cannot be taken as the equivalent of "severe social conflict", in an empirical sense.

Those who use similar formulas, while claiming to keep only certain elements of the Marxist analysis and yet to reject the analysis taken as a whole, maintain at the very least a serious confusion in the minds of their readers.

9. In memoriam rursus vocamus atheismum ac negationem personae humanae eiusque libertatis et iurium locum quidem medium obtinere totius mentis marxianae. In se ideo ea errores continent qui recta via minitantur fidei veritatibus de sorte hominum aeterna.

Praeterea si theologiam quis perficere velit aliqua "analysi", cuius normae interpretandi ex hac athea conceptione pendeant, se necessario concludat in repugnantias exitiales. Ceterum falsus intellectus indolis spiritalis personae faciet ut haec tota submittatur communitati ipsi sicque principia negentur vitae socialis ac politicae dignitati humanae respondentis.

9. Let us recall the fact that atheism and the denial of **4734** the human person, his liberty and rights, are at the core of the Marxist theory. This theory, then, contains errors that directly threaten the truths of the faith regarding the eternal destiny of individual persons.

Moreover, to attempt to integrate into theology an analysis whose criterion of interpretation depends on this atheistic conception is to involve oneself in terrible contradictions. What is more, this misunderstanding of the spiritual nature of the person leads to a total subordination of the person to the collectivity and, thus, to the denial of the principles of a social and political life that is in keeping with human dignity.

*Class Struggle*

*[897]* ... 6. Novo autem ex hoc conceptu consequitur necessario extrema interpretatio politica ipsarum affirmationum fidei iudiciorumque theologicorum. Iam nihil refert ut animus intendatur in consectaria effectaque politica fidei veritatum quae praesertim observentur secundum earum vim transcendentem. Tota enim fidei doctrina aut theologiae subditur cuidam politicae regulae, quae ipsa vicissim pendet ex sententia de classium contentione uti historiae incitatrice.

... 6. A radical politicization of faith's affirmations **4735** and of theological judgments follows inevitably from this new conception. The question no longer has to do with simply drawing attention to the consequences and political implications of the truths of faith, which are respected beforehand for their transcendent value. In this new system, every affirmation of faith or of theology is subordinated to a political criterion, which in turn depends on the class struggle, the driving force of history.

7. Qua de causa ostenditur ingressus ipse in classium contentionem tamquam caritatis ipsius necessitas; reicitur uti animus impediens contrariusque pauperum amori ipsa voluntas diligendi iam nunc omnem hominem, ad quemcumque ordinem pertinet, ac studium succurrendi ei per non violentas colloquii persuasionisque vias. Si autem quis affirmat hominem iam non odio esse debere, item simul asseverat, eo quod re vera pertineat ad orbem divitum, iam *a principio* eum inimicum classis esse debellandum. Quapropter universalis natura amoris proximi ac fraternitas fiunt eschatologicum principium quod soli "novo homini" valebit qui ex eversionis victoria exorietur.

7. As a result, participation in the class struggle is **4736** presented as a requirement of charity itself. The desire to love everyone here and now, despite his class, and to go out to meet him with the nonviolent means of dialogue and persuasion is denounced as counterproductive and opposed to love of the poor. If one holds that a person should not be the object of hate, it is claimed nevertheless that, if he belongs to the objective class of the rich, he is *primarily* a class enemy to be fought. Thus the universality of love of neighbor and brotherhood becomes an eschatological principle, which will only have meaning for the "new man" who arises out of the victorious revolution.

**4737** 8. Quod ad Ecclesiam vero spectat, inclinant ad eam putandam tantummodo rem historiae inhaerentem oboedientemque etiam illis legibus quae regere creduntur venturam aetatem historicam in eius immanentia. Haec autem imminutio propriam vacuefacit Ecclesiae veritatem, quae donum gratiae divinae est ac fidei mysterium. Pariter infitiantur christianorum, ad op*[898]*positos ceteroquin ordines pertinentium, participationem eiusdem mensae eucharisticae quidquam significare....

8. As far as the Church is concerned, this system would see her only as a reality interior to history, herself subject to those laws that are supposed to govern the development of history in its immanence. The Church, the gift of God and mystery of faith, is emptied of any specific reality by this reductionism. At the same time, it is disputed that the participation at the same Eucharistic Table of Christians who belong to opposing classes still makes any sense....

**4738** 10. Attamen "theologiae liberationis", quarum merito loci insignes prophetarum et Evangelii de pauperibus tuendis proprium momentum recuperaverunt, confusionem moliuntur calamitosam inter *pauperem* Sacrae Scripturae ac *proletariatum* Caroli Marx. Quocirca *christianus* sensus pauperis corrumpitur et certatio pro pauperum iuribus fit classis certamen ad ideologicam contentionis classium normam. Sed tunc Ecclesiam classis significat *Ecclesia pauperum*, quae necessitates perspexit eversivae certationis ut gressum ad liberationem quaeque liberationem liturgicis suis ritibus concelebrat.

10. But the "theologies of liberation", which reserve credit for restoring to a place of honor the great texts of the prophets and of the gospel in defense of the poor, go on to a disastrous confusion between the *poor* of the Scripture and the *proletariat* of Marx. In this way they pervert the Christian meaning of the poor, and they transform the fight for the rights of the poor into a class fight within the ideological perspective of the class struggle. For them the *Church of the poor* signifies the Church of the class that has become aware of the requirements of the revolutionary struggle as a step toward liberation and that celebrates this liberation in its liturgy.

**4739** 11. Aliquid porro simile animadvertendum est quod attinet ad dictionem *Ecclesiae populi*. Pastorali quidem ratione intellegi possunt per illam vocem ei, ad quos potissimum evangelizatio dirigitur, nempe ei in quos ob propriam eorum condicionem pastoralis Ecclesiae amor praesertim intenditur. Potest etiam ea vox pertinere ad ecclesiam tamquam "populum Dei", populum scilicet Novi Foederis in Christo pacti.[1]

11. A further remark regarding the expression *Church of the People* will not be out of place here. From the pastoral point of view, this expression might mean the favored recipients of evangelization to whom, because of their condition, the Church extends her pastoral love first of all. One might also refer to the Church as people of God, that is, people of the New Covenant established in Christ.[1]

**4740** 12. Verumtamen "theologiae liberationis", de quibus hic agitur, *Ecclesiam populi* intellegunt esse Ecclesiam classis, Ecclesiam populi oppressi, Ecclesiam cuius "conscientiam" oportet excitare constitutae contentionis liberatricis causa. Sic au*[899]*tem sumptus populus, nonnullis opinantibus, fit etiam fidei argumentum.

12. But the "theologies of liberation" of which we are speaking mean by *Church of the People* a Church of the class, a Church of the oppressed people whom it is necessary to "conscientize" in the light of the organized struggle for freedom. For some, the people, thus understood, even become the object of faith.

**4741** 13. Tali imagine Ecclesiae populi censura exoritur ipsarum Ecclesiae structurarum. Hinc iam non agitur tantum de fraterna correctione Ecclesiae pastorum, quorum agendi ratio non evangelicum animum ministerii reddit sed obsoletis signis adhaeret auctoritatis quae pauperes offendunt. Verum etiam in controversiam adducitur *sacramentalis et hierarchica compages Ecclesiae* qualem Dominus ipse voluit. In hierarchia enim ac magisterio incusantur ii qui vere classis dominantis, quam devinci oportet, personam gerunt. Theologica ratione haec sententia defendit populum esse ministeriorum originem eumque ergo suo arbitrio sibi eligere posse ministros secundum necessitates sui muneris historici et eversivi.

13. Building on such a conception of the Church of the People, a critique of the very structures of the Church is developed. It is not simply the case of fraternal correction of pastors of the Church whose behavior does not reflect the evangelical spirit of service and is linked to old-fashioned signs of authority that scandalize the poor. It has to do with a challenge to the *sacramental and hierarchical structure of the Church*, which was willed by the Lord himself. There is a denunciation of members of the hierarchy and the Magisterium as objective representatives of the ruling class that has to be opposed. Theologically, this position means that ministers take their origin from the people, who therefore designate ministers of their own choice in accord with the needs of their historic revolutionary mission.

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*4739 [1] Cf. Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, no. 39 (AAS 58 [1966]: 1056f.; *4339).

## 4750–4776: Instruction of the Congregation for the Doctrine of the Faith *Libertatis conscientia*, March 22, 1986

Cf. *4730°.
*Ed.:* AAS 79 (1987): 554–91.

### *The Yearning for Liberation*

1. Libertatis conscientia et dignitatis humanae, una cum affirmatione iurium inalienabilium personae et populorum, recensetur inter notas maxime insignes nostrae aetatis. Libertas autem exigit condiciones ordinis oeconomici, socialis, politici et culturalis quae possibile reddant eius plenum exercitium. Ex viva perceptione difficultatum, quae *[555]* impediunt eius manifestationem, quaeque offendunt dignitatem humanam, originem sumunt vota vehementia ad liberationem, quibus mundus hodiernus laborat.

1. Awareness of man's freedom and dignity, together with the affirmation of the inalienable rights of individuals and peoples, is one of the major characteristics of our time. But freedom demands conditions of an economic, social, political, and cultural kind that make possible its full exercise. A clear perception of the obstacles that hinder its development and that offend human dignity is at the source of the powerful aspirations to liberation that are at work in our world. **4750**

Ecclesia Christi sua facit haec vota, iudicans sub Evangelii lumine, quod suapte natura est libertatis et liberationis nuntius. Revera huiusmodi aspirationes, sive ad theoriam sive ad praxim quod attinet, nonnumquam quasdam secumferunt notas, quae non semper congruunt cum hominis veritate, qualis manifestatur sub lumine eius creationis et redemptionis. Ideoque Congregatio pro Doctrina Fidei necessarium duxit animos fidelium intentos facere "in errores vel pericula erroris, qui fidei tantopere nocent vitaeque christianae".[1] Quae admonitiones, nedum sint obsoletae, in dies opportuniores et ad rem pertinentes videntur.

The Church of Christ makes these aspirations her own, while exercising discernment in the light of the gospel, which is by its very nature a message of freedom and liberation. Indeed, on both the theoretical and practical levels, these aspirations sometimes assume expressions that are not always in conformity with the truth concerning man as it is manifested in the light of his creation and redemption. For this reason, the Congregation for the Doctrine of the Faith has considered it necessary to draw attention to "deviations, or risks of deviation, damaging to the faith and to Christian living".[1] Far from being outmoded, these warnings appear ever more timely and relevant. **4751**

### *True Freedom*

*[566]* 30. Homo decursu temporis evolvitur super fundamentum naturae, quam ipse a Deo accepit, libere ad effectum deducendo fines in quos eum inclinant feruntque cum eiusdem naturae, tum gratiae divinae propensiones.

30. Man's history unfolds on the basis of the nature he has received from God and in the free accomplishment of the purpose toward which the inclinations of this nature and of divine grace orient and direct him. **4752**

At cum hominis libertas finita sit et errori obnoxia, eius appetitus in id, quod solum boni speciem prae se fert, potest verti: si vero falsum bonum homo eligit, vocationi suae libertatis ipse minime respondet. Homo per liberum arbitrium sui iuris est: at libere agens potest aut bonum aliquod efficere aut destruere.

But man's freedom is finite and fallible. His desire may be drawn to an apparent good: in choosing a false good, he fails in his vocation to freedom. By his free will, man is master of his own life: he can act in a positive sense or in a destructive one.

Legi divinae oboediens quam in corde suo sculptam habet et tamquam Spiritus Sancti impulsum accepit, homo exercet verum dominium in semetipsum et regalem suam vocationem filii Dei adimplet. "Deum serviendo, regnat."[1] Veri nominis libertas est "servitium iustitiae", cum contra transgressionis et mali electio "servitus sit peccati".[2]

By obeying the divine law inscribed in his conscience and received as an impulse of the Holy Spirit, man exercises true mastery over himself and thus realizes his royal vocation as a child of God. "By the service of God he reigns."[1] Authentic freedom is the "service of justice", while the choice of disobedience and evil is the "slavery of sin".[2] **4753**

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***4751** [1] Congregation for the Doctrine of the Faith, Instruction on Certain Aspects of the Theology of Liberation *Libertatis nuntius*, August 6, 1984, foreword (AAS 76 [1984]: 876f.).

***4753** [1] Cf. John Paul II, encyclical *Redemptor hominis*, March 4, 1979, no. 21 (AAS 71 [1979]: 316).

[2] Cf. Rom 6:6; 7:23.

**4754** 31. Ex libertatis notione clarius intellegitur quid contineat liberatio temporalis: scilicet agitur de summa processuum qui spectant ad procurandas et in tuto ponendas condiciones, quas exercitium verae libertatis humanae requirit.

Non ergo liberatio per se gignit libertatem hominis. Sensus communis, cui et christianus sensus consentit, scit libertatem, etiamsi condicionibus astrictam, non omnino tolli. Etiam homines gravissime coerciti valent suam libertatem declarare et ad sui liberationem procedere. Liberationis processus, qui peractus est, potest tantum inducere aptiores condiciones ad effectivum exercitium libertatis. Hac sane de causa liberatio, quae parvi faciat libertatem personalem eorum qui pro ipsa pugnent, suapte natura successu carebit.

31. This notion of freedom clarifies the scope of temporal liberation: it involves all the processes that aim at securing and guaranteeing the conditions needed for the exercise of an authentic human freedom.

Thus it is not liberation that in itself produces human freedom. Common sense, confirmed by Christian sense, knows that even when freedom is subject to forms of conditioning it is not thereby completely destroyed. People who undergo terrible constraints succeed in manifesting their freedom and taking steps to secure their own liberation. A process of liberation that has been achieved can only create better conditions for the effective exercise of freedom. Indeed, a liberation that does not take into account the personal freedom of those who fight for it is condemned in advance to defeat.

*The Gospel and Justice*

**4755** *[581]* 63. Missio propria Ecclesiae, Christi exemplum sequentis, est missio evangelium praedicandi et salutem hominibus afferendi.[1] Ipsa e divina caritate impetum suum sumit. Evangelizatio est annuntiatio salutis, quae Dei est donum. Per eius Verbum et Sacramenta homo liberatur ante omnia a potestate peccati et Maligni, quibus opprimitur, et introducitur in communionem caritatis cum Deo. Ecclesia sequens dominum suum, qui "venit in mundum peccatores salvos facere" [*1 Tim 1:15*], vult ut omnes homines salvi fiant.

63. The Church's essential mission, following that of Christ, is a mission of evangelization and salvation.[1] She draws her zeal from the divine love. Evangelization is the proclamation of salvation, which is a gift of God. Through the Word of God and the sacraments, man is freed in the first place from the power of sin and the power of the Evil One that oppress him; and he is brought into a communion of love with God. Following her Lord, who "came into the world to save sinners" [*1 Tim 1:15*], the Church desires the salvation of all people.

**4756** Hac missione fungens, Ecclesia docet viam, quam homo sequatur in hoc mundo ut in Dei Regnum ingrediatur. Eius igitur doctrina extenditur ad universum ordinem morum et praesertim ad iustitiam, cui competit mutuas inter homines relationes ordinare. Et haec ad Evangelii praedicationem pertinent.

In this mission, the Church teaches the way that man must follow in this world in order to enter the kingdom of God. Her teaching therefore extends to the whole moral order and, in particular, to the justice that must regulate human relations. This is part of the preaching of the gospel.

**4757** Sed eadem caritas, quae impellit Ecclesiam ut omnibus communicet participationem vitae divinae per gratiam, efficit etiam, efficaci membrorum eius opere, ut verum bonum temporale hominum expetatur, eorum necessitudinibus consulatur, culturae provideatur, et promoveatur integra liberatio ab omnibus rebus, quae personarum perfectioni obstant. Ecclesia vult hominis bonum iuxta omnes eius aspectus, prius quidem quatenus pertinet ad civitatem Dei, deinde vero quatenus ad terrestrem civitatem pertinet.

But the love that impels the Church to communicate to all people a sharing in the grace of divine life also causes her, through the effective action of her members, to pursue people's true temporal good, help them in their needs, provide for their education, and promote an integral liberation from everything that hinders the development of individuals. The Church desires the good of man in all his dimensions, first of all as a member of the city of God and, then, as a member of the earthly city.

**4758** 64. Cum igitur doctrinam suam proponit de promovenda iustitia in hominum societatibus, vel fideles laicos hortatur ut secundum vocationem propriam adlaborent, Ecclesia extra fines suos non egreditur,

64. Therefore, when the Church speaks about the promotion of justice in human societies, or when she urges the faithful laity to work in this sphere according to their own vocation, she is not going beyond her mission. She

*4755 [1] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 17 (AAS 57 [1965]: 20; *4141); Decree on the Mission Activity of the Church *Ad gentes*, no. 1 (AAS 58 [1966]: 947); Paul VI, apostolic exhortation *Evangelii nuntiandi*, December 8, 1975, no. 14 (AAS 68 [1976]: 13; *4583).

sed est etiam sollicita ne missio, sui ipsius et laicorum, absorbeatur curis *[582]* ad ordinem temporalem spectantibus, aut eisdem tantum circumscribatur.

Propter quod maxima afficitur sollicitudine, ut clare et firmiter servetur unitas et distinctio evangelizationem inter et promotionem humanam: unitatem scilicet, quia quaerit bonum hominis in integritate eius personae, distinctionem vero, quia munera haec duo diverso titulo suae competunt missioni.

is, however, concerned that this mission should not be absorbed by preoccupations concerning the temporal order or reduced to such preoccupations.

Hence she takes great care to maintain clearly and firmly both the unity and the distinction between evangelization and human promotion: unity, because she seeks the good of the whole person; distinction, because these two tasks enter, in different ways, into her mission.

65. Prosequens ergo suos fines Ecclesia effundit Evangelii lumen super res terrestres, ut persona humana sanetur a miseriis suis et dignitate sua proficiat. Societatis compago secundum iustitiam et pacem hoc modo promovetur et firmatur.[1]

65. It is thus by pursuing her own finality that the Church sheds the light of the gospel on earthly realities in order that human beings may be healed of their miseries and raised in dignity. The cohesion of society in accordance with justice and peace is thereby promoted and strengthened.[1] **4759**

Item Ecclesia est fidelis suae missioni cum denuntiat errores, servitudines et oppressiones, quibus homines subsunt, cumque resistit conatibus instaurandi ordinem vitae socialis, a quo Deus abest, sive id contingat conscia oppositione sive culpanda neglegentia,[2] cumque demum iudicium suum fert de politicis motibus qui contra miseriam et oppressionem eluctare se dicunt, sed inficiuntur theoriis et methodis agendi Evangelio contrariis et ipsi homini oppositis.[3]

Thus the Church is being faithful to her mission when she condemns the forms of deviation, slavery, and oppression of which people are victims. She is being faithful to her mission when she opposes attempts to set up a form of social life from which God is absent, whether by deliberate opposition or by culpable negligence.[2] She is likewise being faithful to her mission when she exercises her judgment regarding political movements that seek to fight poverty and oppression according to theories or methods of action that are contrary to the gospel and opposed to man himself.[3]

Sine dubio gratiae viribus, ordo moralis evangelicus homini affert novos prospectus novasque exigentias; at ipse perficit et elevat rationem moralem, quae iam ad naturam humanam pertinet et de qua Ecclesia est sollicita, agnoscens ibi adesse patrimonium commune omnibus hominibus, quatenus homines sunt.

It is of course true that, with the energy of grace, evangelical morality brings man new perspectives and new duties. But its purpose is to perfect and elevate a moral dimension that already belongs to human nature and with which the Church concerns herself in the knowledge that this is a heritage belonging to all people by their very nature.

*The Special Option for the Poor*

*[584]* 68. ... Pauperes diligendo Ecclesia demum testificatur dignitatem hominis, quem aperte asserit pluris esse propter id quod est, quam propter id quod habet. Quam profecto dignitatem Ecclesia affirmat destrui non posse, ne in infimo quidem gradu miseriae, contemptionis, reiectionis, impotentiae, in quo homo versari contingat.

68. ... In loving the poor, the Church also witnesses to man's dignity. She clearly affirms that man is worth more for what he is than for what he has. She bears witness to the fact that this dignity cannot be destroyed, whatever the situation of poverty, scorn, rejection, or powerlessness to which a human being has been reduced. **4760**

Solidarietatem suam demonstrat cum hominibus, qui nihil valere videntur in societate, a qua spiritualiter et nonnumquam physice reiciuntur, quos econtra in humana fraternitate et in communione filiorum Dei ipsa redintegrat.

She shows her solidarity with those who do not count in a society by which they are rejected spiritually and sometimes even physically. She integrates these into human fellowship and into the community of the children of God.

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***4759** [1] Cf. Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, no. 40 (AAS 58 [1966]: 1058; *4340).

[2] Cf. John Paul II, apostolic exhortation *Reconciliatio et paenitentia*, no. 14 (AAS 77 [1985]: 211f.).

[3] Cf. instruction of the Congregation for the Doctrine of the Faith *Libertatis nuntius* XI [*AAS*: XII], 10 (AAS 76 [1984]: 901).

Ecclesia peculiari modo convertitur materno cum affectu ad infantes, qui propter humanam malitiam numquam in lucem edentur, atque etiam ad provectos aetate, qui soli sunt ac derelicti.

She is particularly drawn with maternal affection toward those children who, through human wickedness, will never be brought forth to the light of day, as also for the elderly, alone, and abandoned.

**4761** Optio praecipua pauperum tantum abest, ut significet voluntatem colendi solum hominum partem vel factionem, ut potius patefaciat universalitatem naturae et missionis Ecclesiae; e qua optione nemo excluditur.

Haec est ratio cur Ecclesia hanc optionem exprimere non possit categoriis sociologicis vel ideologicis particularibus, quippe quae reddant hanc propensionem veluti selectionem factiosam et contentiosam.

The special option for the poor, far from being a sign of particularism or sectarianism, manifests the universality of the Church's being and mission. This option excludes no one.

This is the reason why the Church cannot express this option by means of reductive sociological and ideological categories that would make this preference a partisan choice and a source of conflict.

*The Principles of the Church's Social Doctrine*

**4762** *[585]* 72. Doctrina socialis Ecclesiae orta est ex concurrentibus evangelico nuntio eiusque exigentiis, quae in maximo mandato amoris Dei et proximorum et in iustitia ut in summa comprehenduntur,[1] et problematibus quae ex societatis vita promanant. Ea autem ut doctrinae corpus *[586]* est constituta, adhibitis sapientiae humanarumque scientiarum subsidiis; refertur ad aspectum ethicum vitae, et considerat etiam aspectus technicos problematum, at semper ut morale iudicium de his proferat.

72. The Church's social teaching is born of the encounter of the gospel message and of its demands summarized in the supreme commandment of love of God and neighbor in justice[1] with the problems emanating from the life of society. This social teaching has established itself as a doctrine by using the resources of human wisdom and the sciences. It concerns the ethical aspect of this life. It takes into account the technical aspects of problems but always in order to judge them from the moral point of view.

**4763** Cum per se dirigatur ad res agendas, doctrina haec progreditur, pro mutatis rerum adiunctis decursu temporum. Propterea, firmis semper manentibus principiis, iudicia quoque proferenda sunt circa particularia facta contingentia. Attamen haec doctrina tantum abest ut systema quoddam in se clausum constituat, ut iugiter sit aperta novis quaestionibus, quae semper proponuntur, subsidiaque ex omnibus charismatibus, experientiis et competentiis requirat.

Being essentially orientated toward action, this teaching develops in accordance with the changing circumstances of history. This is why, together with principles that are always valid, it also involves contingent judgments. Far from constituting a closed system, it remains constantly open to the new questions that continually arise; it requires the contribution of all charisma, experiences, and skills.

**4764** Ecclesia, rerum humanarum experta, propria doctrina sociali affert summam *principiorum doctrinalium, criteriorum iudicandi*,[1] et etiam regulas et impulsiones ad agendum,[2] ut immutationes ab imo, quas condiciones miseriae et iniustitiae postulant, ad effectum deducantur, eo tamen modo ut vero hominum bono consulatur.

As an "expert in humanity", the Church offers by her social doctrine a set of *principles for reflection* and *criteria for judgment*[1] and also directives for action[2] so that the profound changes demanded by situations of poverty and injustice may be brought about, and this in a way that serves the true good of humanity.

**4765** 73. Maximum amoris mandatum ducit ad plenam agnitionem dignitatis cuiusque hominis ad imaginem Dei creati. Ex hac dignitate oriuntur iura et officia naturalia. Sub lumine imaginis Dei, libertas, quae est qualitas essentialis personae humanae, manifestatur in tota sua excellentia. Personae sunt subiecta activa et responsabilia vitae socialis.[1]

73. The supreme commandment of love leads to the full recognition of the dignity of each individual, created in God's image. From this dignity flow natural rights and duties. In the light of the image of God, freedom, which is the essential prerogative of the human person, is manifested in all its depth. Persons are the active and responsible subjects of social life.[1]

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*4762 [1] Cf. Mt 22:37–40; Rom 13:8–10.

*4764 [1] Cf. Paul VI, apostolic exhortation *Octogesima adveniens*, no. 4 (AAS 63 [1971]: 403f.; *4500); John Paul II, address at the opening of the Third General Assembly of the Latin American Episcopacy at Puebla, no. III, 7 (AAS 71 [1979]: 203).

[2] Cf. John XXIII, encyclical *Mater et Magistra*, May 15, 1961, no. 235 (AAS 53 [1961]: 461).

*4765 [1] Cf. Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, no. 25 (AAS 58 [1966]: 1045; *4325).

Hominis dignitati veluti fundamento intime coniunguntur principium solidarietatis et principium subsidiarietatis, quae dicuntur. Prioris principii causa, homini opera danda est ad consequendum bonum commune societatis, in omnibus eius gradibus;[1] Ecclesiae igitur doctrina opponitur omnibus formis "individualismi" socialis vel politici.

Vi autem alterius principii, nec Rei Publicae nec ulli societati licet se substituere pro inceptis et responsabilitate personarum et communitatum interpositarum in eo gradu quo operari possint, nec destruere spatium plane necessarium eorum libertati;[2] quamobrem Ecclesiae doctrina socialis opponitur omnibus formis "collectivismi".

*[587]* 74. Haec principia sunt fundamentum, in quo *criteria* innituntur ad iudicium ferendum de rerum condicionibus, structuris et *systematibus* socialibus. Ita Ecclesia non dubitat denuntiare condiciones vitae, quae praeiudicium afferunt hominis dignitati et libertati.

Quae criteria apta sunt etiam ad aestimandum valorem structurarum, quae nihil aliud sunt nisi summa institutionum et usuum, quae homines aut iam existentia inveniunt aut ipsi gignunt in campo nationali vel internationali, quaeque vitam oeconomicam, socialem et politicam dirigunt vel ordinant. Per se sunt necessariae huiusmodi structurae, saepe tamen eo tendunt ut torpescant et durescant fiantque veluti machinamenta ab humana voluntate quodammodo soluta, ideoque impediunt vel pervertunt progressum socialem, generantque iniustitiam. Attamen pendent ab hominis responsabilitate, qui potest eas immutare, et non a quodam historiae "determinismo".

Institutiones et leges quae conformes sint legi naturali et ad bonum commune ordinentur, muniunt libertatem personarum et eius promotionem. Non damnari possunt omnes legis coactiones, nec stabilitas Rei Publicae, quae, in iure innixa, hoc nomine digna est. Sermo igitur fieri quidem potest de structuris peccato signatis, sed nemo potest damnare structuras uti tales.

Criteria iudicii respiciunt etiam *systemata* oeconomica, socialia et politica. Doctrina socialis Ecclesiae nullum eorum nominatim proponit, tamen ex eiusdem fundamentalibus principiis quivis lumen accipere potest ad discernendum utrum huiusmodi systemata humanae cum dignitatis exigentiis congruant necne....

Intimately linked to the foundation, which is man's dignity, are the principle of solidarity and the principle of subsidiarity. By virtue of the first, man with his brothers is obliged to contribute to the common good of society at all its levels.[1] Hence the Church's doctrine is opposed to all forms of social or political individualism. **4766**

By virtue of the second, neither the State nor any society must ever substitute itself for the initiative and responsibility of individuals and of intermediate communities at the level on which they can function, nor must they take away the room necessary for their freedom.[2] Hence the Church's social doctrine is opposed to all forms of collectivism.

74. These principles are the basis of *criteria* for making judgments on social situations, structures, and *systems*. Thus the Church does not hesitate to condemn situations of life that are injurious to man's dignity and freedom. **4767**

These criteria also make it possible to judge the value of structures. These are the sets of institutions and practices that people find already existing or that they create, on the national and international level, and that orientate or organize economic, social, and political life. Being necessary in themselves, they often tend to become fixed and fossilized as mechanisms relatively independent of the human will, thereby paralyzing or distorting social development and causing injustice. However, they always depend on the responsibility of man, who can alter them, and not upon an alleged determinism of history. **4768**

Institutions and laws, when they are in conformity with the natural law and ordered to the common good, are the guarantees of people's freedom and of the promotion of that freedom. One cannot condemn all the constraining aspects of law or the stability of a lawful State worthy of the name. One can therefore speak of structures marked by sin, but one cannot condemn structures as such. **4769**

The criteria for judgment also concern economic, social, and political *systems*. The social doctrine of the Church does not propose any particular system; but, in the light of its fundamental principles, she makes it possible at once to see to what extent existing systems conform or do not conform to the demands of human dignity.... **4770**

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*4766 [1] Cf. John XXIII, encyclical *Mater et Magistra*, nos. 132f. (AAS 53 [1961]: 437).

[2] Cf. Pius XI, encyclical *Quadragesimo anno*, nos. 79f. (AAS 23 [1931]: 203; *3738); John XXIII, encyclical *Mater et Magistra*, no. 138 (AAS 53 [1961]: 439); encyclical *Pacem in terris*, no. 74 (AAS 55 [1963]: 294f.; *3995).

**4771** *[588]* 76. E fundamentalibus principiis et criteriis iudicii procedere debent regulae et impulsiones ad agendum; cum bonum commune societatis humanae sit in servitium personarum, instrumenta operandi conformia esse debent hominum dignitati, et per eadem favendum est libertatis educationi.

Hoc est criterium firmum recte iudicandi et agendi: non datur veri nominis liberatio, nisi ipsa libertatis iura inde ab initio sarta tectaque serventur.

76. Basic principles and criteria for judgment inspire guidelines for action. Since the common good of human society is at the service of people, the means of action must be in conformity with human dignity and facilitate education for freedom.

A safe criterion for judgment and action is this: There can be no true liberation if from the very beginning the rights of freedom are not respected.

**4772** Cum constanter recursus fit ad violentiam propositam tamquam viam necessariam ad liberationem obtinendam, alte edicendum est hunc esse perniciosum errorem, ex quo novae oriuntur servitutes. Pariter damnanda est violentia locupletum pauperibus illata, arbitrium biocolytarum in cives exercitum, itemque quaelibet violentiae forma adhibita *[589]* ut ratio regendae rei publicae. Ad rem quod attinet, memoria semper tenenda sunt, ut inde moneamur, calamitosa illa experimenta, quae saeculum hoc nostrum passum est et adhuc patitur.

Itidem amplius admitti non licet culpabilis desidia rei publicae moderatorum in civitatibus democraticis, ubi longe abest ut socialis condicio perplurium virorum et mulierum respondeat exigentiis iurium individualium et socialium, lege fundamentali rei publicae statutorum.

Systematic recourse to violence put forward as the necessary path to liberation has to be condemned as a destructive illusion and one that opens the way to new forms of servitude. One must condemn with equal vigor violence exercised by the powerful against the poor, arbitrary action by the police, and any form of violence established as a system of government. In these areas one must learn the lessons of tragic experiences that the history of the present century has known and continues to know.

Nor can one accept the culpable passivity of the public powers in those democracies where the social situation of a large number of men and women is far from corresponding to the demands of constitutionally guaranteed individual and social rights.

**4773** 77. Dum favet erectioni et actioni associationum, cuiusmodi sunt syndacatus quae contendunt pro defensione iurium et utilitatum legitimarum opificum et pro iustitia sociali, Ecclesia minime recipit eorum theoriam, qui asseverant in classium socialium contentione dynamismum inesse structuralem vitae socialis. Actio, quam Ecclesia commendat, non est contentio classium inter se, ad tollendum adversarium, neque procedit ab aberrante submissione legi, quae dicitur historiae, cum contentio nobilis et rationalis sit ad iustitiam et solidarietatem socialem assequendam.[1] Ceterum christifidelis semper eliget viam dialogi et partium consensus.

Christus nobis mandatum dedit, ut diligamus inimicos.[2] Liberatio igitur iuxta Evangelii mentem non congruit cum odio proximi, sive individualiter sive collective sumpti, odio inimicorum non excepto.

77. When the Church encourages the creation and activity of associations such as trade unions that fight for the defense of the rights and legitimate interests of the workers and for social justice, she does not thereby admit the theory that sees in the class struggle the structural dynamism of social life. The action she sanctions is not the struggle of one class against another in order to eliminate the foe. She does not proceed from a mistaken acceptance of an alleged law of history. This action is rather a noble and reasoned struggle for justice and social solidarity.[1] The Christian will always prefer the path of dialogue and joint action.

Christ has commanded us to love our enemies.[2] Liberation in the spirit of the gospel is therefore incompatible with hatred of others, taken individually or collectively, and this includes hatred of one's enemy.

**4774** 78. Quaedam condiciones gravis iniustitiae magnam requirunt vim animi penitus reformandi et abolendi privilegia, quarum nulla est iusta causa. Sed qui viam reformationum spernunt et "mythum revolutionis" fovent, non solum inanem spem colunt abolitionem

78. Situations of grave injustice require the courage to make far-reaching reforms and to suppress unjustifiable privileges. But those who discredit the path of reform and favor the myth of revolution not only foster the illusion that the abolition of an evil situation is in itself sufficient

*4773 [1] Cf. John Paul II, encyclical *Laborem exercens*, no. 20 (AAS 73 [1981]: 629–32); instruction of the Congregation for the Doctrine of the Faith *Libertatis nuntius*, August 6, 1984, VII, 8; VIII, 5–9; XI [*AAS*: XII], 11–14 (AAS 76 [1984]: 891f. [*4732f.], 894f., 901f.).

[2] Cf. Mt 5:44; Lk 6:27f., 35.

iniquae condicionis fore per se aptam ad efficiendam societatem humaniorem, sed etiam favent adventui regiminum "totalitariorum".[1]

Contentio contra iniustitias tunc solum rationi respondet, si suscipitur ad instaurandum novum ordinem socialem et politicum conformem exigentiis iustitiae, quae quidem notet oportet omnes gradus suae instaurationis, nam etiam media adhibenda moralem notam induere debent.[2]...

to create a more humane society; they also encourage the setting up of totalitarian regimes.[1]

The fight against injustice is meaningless unless it is waged with a view to establishing a new social and political order in conformity with the demands of justice. Justice must already mark each stage of the establishment of this new order. There is a morality of means.[2]...

*The Task of the Laity*

*[590]* 80. Non competit Ecclesiae Pastoribus activas partes habere in politica aedificatione et ordinatione vitae socialis. Id vocationis laicorum munus est ultro operantium cum concivibus,[1] ipsisque ad effectum est deducendum, sibi consciis finem Ecclesiae esse Regnum Christi extendere, ut omnes homines salvi fiant et mundus revera ordinetur ad Christum.[2]...

80. It is not for the pastors of the Church to intervene directly in the political construction and organization of social life. This task forms part of the vocation of the laity acting on their own initiative with their fellow citizens.[1] They must fulfill this task conscious of the fact that the purpose of the Church is to spread the kingdom of Christ so that all men may be saved and that through them the world may be effectively ordered to Christ.[2]... **4775**

*[591]* 81. Opus hodie peragendum incumbit christianis, quod vix simile habet retroactis temporibus, cum nimirum debeant deducere in actum illum "civilem amoris cultum", qui compendium est totius patrimonii ethico-culturalis Evangelii.

Hoc munus exigit ut iterum et penitus consideretur, quaenam relatio intercedat inter summum mandatum dilectionis et ordinem socialem in tota sua complexitate perspectum.

Altior huiusmodi consideratio eo directe spectat, ut accurate conficiantur et ad actum deducantur audacia programmata actionis ad liberationem consequendam socio-oeconomicam pluries centenorum milium virorum et mulierum, quorum status oppressionis oeconomicae, socialis et politicae est intolerabilis.

Primus autem gressus ad haec efficienda, est immensum educationis opus: scilicet promoveri debet educatio ad civilem laboris cultum, educatio ad solidarietatem et aditus omnium ad mentis culturam.

81. Christians working to bring about that "civilization of love" which will include the entire ethical and social heritage of the gospel are today faced with an unprecedented challenge. **4776**

This task calls for renewed reflection on what constitutes the relationship between the supreme commandment of love and the social order considered in all its complexity.

The immediate aim of this in-depth reflection is to work out and set in motion ambitious programs aimed at the socioeconomic liberation of millions of men and women caught in an intolerable situation of economic, social, and political oppression.

This action must begin with an immense effort at education: education for the civilization of work, education for solidarity, access to culture for all.

## 4780–4781: Encyclical *Dominum et vivificantem*, May 18, 1986

*Ed.:* AAS 78 (1986): 819.

*The Holy Spirit as the Personal Expression of Divine Love*

10. Deus in vita sua intima "caritas est",[1] amor essentialis, tribus Personis divinis communis: amor

10. In his intimate life, God "is love",[1] the essential love shared by the three Divine Persons: personal love **4780**

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***4774** [1] Cf. instruction of the Congregation for the Doctrine of the Faith *Libertatis nuntius* XI [*AAS:* XII], 10 (AAS 76 [1984]: 905f.).

[2] Cf. Third General Assembly of the Latin American Episcopacy at Puebla, closing document, nos. 533f. (*4631); John Paul II, homily at Drogheda, September 30, 1979 (AAS 71 [1979]: 1076–85).

***4775** [1] Cf. Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, no. 76, § 3 (AAS 58 [1966]: 1099); decree *Apostolicam actuositatem*, no. 7 (AAS 58 [1966]: 844).

[2] Cf. decree *Apostolicam actuositatem*, no. 20 (AAS 58 [1966]: 854f.).

***4780** [1] 1 Jn 4:8, 16.

personalis est Spiritus Sanctus ut Spiritus Patris et Filii. Quocirca is ut *increatus amor-donum* "scrutatur profunda Dei".[2] Affirmari licet vitam intimam Dei, unius et trini, in Spiritu Sancto esse prorsus donum, mutuum amoris commercium inter Personas divinas, atque per Spiritum Sanctum Deum in modum doni "exsistere". Spiritus Sanctus est *expressio personalis* huiusmodi donationis, huiusce, ut dicimus, esse amorem.[3] Persona-amor est, Persona-donum est: est inscrutabilis ubertas veritatis et ineffabilis perspicientiae notionis personae in Deo, quas sola Revelatione cognoscimus.

is the Holy Spirit as the Spirit of the Father and the Son. Therefore he "searches even the depths of God"[2] as *uncreated Love-Gift*. It can be said that in the Holy Spirit the intimate life of the triune God becomes totally gift, an exchange of mutual love between the Divine Persons, and that through the Holy Spirit God exists in the mode of gift. It is the Holy Spirit who is the *personal expression* of this self-giving, of this being-love.[3] He is Person-Love. He is Person-Gift. Here we have an inexhaustible treasure of the reality and an inexpressible deepening of the concept of person in God, which only divine revelation makes known to us.

**4781** Simul autem Spiritus Sanctus, prout Patri et Filio in divinitate est consubstantialis, est amor ac donum (increatum), unde ut e *fonte vivo* emanat *omnis largitio* data creaturis (donum creatum): donum exsistentiae, tributum cunctis rebus per creationem, donum gratiae hominibus impertitum per oeconomiam salutis. Ut scripsit Paulus Apostolus, "caritas Dei diffusa est in cordibus nostris per Spiritum Sanctum, qui datus est nobis."[1]

At the same time, the Holy Spirit, being consubstantial with the Father and the Son in divinity, is love and uncreated gift from which derives as from a *living source all giving of gifts* vis-à-vis creatures (created gift): the gift of existence to all things through creation; the gift of grace to human beings through the whole economy of salvation. As the apostle Paul writes: "God's love has been poured into our hearts through the Holy Spirit which has been given to us."[1]

## 4790–4807: Instruction of the Congregation for the Doctrine of the Faith *Donum vitae* on Respect for Human Life in Its Origins and the Dignity of Procreation, February 22, 1987

Already at the end of the nineteenth century, the Holy See had declared illicit the transmission of semen (artificial insemination) into the female reproductive organs (Response of March 17, 1897; *3323). This prohibition was confirmed by Pius XII in his discourse of September 29, 1949, to the Fourth International Congress of Catholic Physicians (AAS 41 [1949]: 557–61) and by John XXIII on May 15, 1961, in the encyclical *Mater et magistra* (AAS 53 [1961]: 447; *3963). In opposition to the opinion of the Catholic universities of Lille, Nijmwegen, Louvain, and Louvain-la-Neuve as well as various European episcopal synods, the instruction *Donum vitae*, referring to the argument of the encyclical *Humanae vitae*, no. 12 (the morality of human procreation requires the biological integrity of the sexual act), condemns not only heterologous but also homologous in-vitro fertilization with embryo-transfer (FIVET). —In the following selections, the italicized emphasis given to many passages in the original has been omitted.

*Ed.:* AAS 80 (1988): 72–100.

### Introductio

#### *1. Investigatio biomedica et ecclesiae doctrina*

**4790** *[72]* ... Ecclesia Magisterii sui auctoritatem non interponit vi peculiaris competentiae in regione scientiarum quae in experimentis nituntur; sed postquam comperta habet elementa, quae investigationibus scientificis et re technica suppeditantur, ipsa, vi muneris evangelici officiique apostolici, moralem intendit doctrinam proponere, quae personae dignitati eiusque integrae vocationi congruat, criteria iudicii moralis exponendo circa investigationum scientificarum et rei technicae applicationes, peculiarique modo circa ea omnia quae ad humanam vitam eiusque exordia attineant.

### Introduction

#### *1. Biomedical Research and the Teaching of the Church*

... The Church's Magisterium does not intervene on the basis of a particular competence in the area of the experimental sciences; but having taken account of the data of research and technology, it intends to put forward, by virtue of its evangelical mission and apostolic duty, the moral teaching corresponding to the dignity of the person and to his integral vocation. It intends to do so by expounding the criteria of moral judgment as regards the applications of scientific research and technology, especially in relation to human life and its beginnings. These criteria are the respect, defense, and promotion

*4780 [2] 1 Cor 2:10.

[3] Cf. Thomas Aquinas, *Summa theologiae* I, qq. 37–38 (Editio Leonina 4:387a–395b).

*4781 [1] Rom 5:5.

Quae quidem criteria sunt: observantia, defensio et promotio hominis, eius "primarium et fundamentale" ius ad vitam,[1] eius dignitas personae quae animo spirituali ac morali responsabilitate ditatur[2] et ad beatificam cum Deo communionem vocatur....

of man, his "primary and fundamental right" to life,[1] his dignity as a person who is endowed with a spiritual soul and with moral responsibility[2] and who is called to beatific communion with God....

*4. Criteria fundamentalia ad morale iudicium ferendum*

*[75]* ... Bona fundamentalia quae cum methodis procreationis artificialis humanae conectuntur, duo numerantur: vita creaturae humanae ad exsistendum vocatae, et singularis indoles transmissionis huius vitae in matrimonio. Horum igitur bonorum congrua ratio habeatur necesse est, cum morale iudicium est ferendum de huiusmodi methodis procreationis humanae artificialis.

Vita phisica, unde in mundo humanarum vicissitudinum cursus incipit, nullo modo totam explet personae praestantiam, neque habenda est pro supremo bono hominis qui ad vitam sempiternam vocatur. Ipsa tamen ad hominis structuram pertinet quodammodo tamquam bonum "fundamentale", propterea quod in ipsa vita phisica cetera omnia personae bona nituntur atque explicantur.[1] Indoles inviolabilis iuris *[76]* ad vitam, quo creatura humana innocens gaudet "a conceptus momento usque ad mortem",[2] signum atque postulatum est ipsius inviolabilis indolis personae, cui Creator vitae donum largitus est.

Respectu habito ad vitae transmissionem qualis apud cetera animantia in mundo universo animadvertitur, transmissio vitae humanae singularem indolem prae se fert, quae ab ipsa singulari personae humanae indole promanat. "Quoniamque hominis vita aliis hominibus consulto et cogitate traditur, sequitur idcirco, ut hoc agatur ad Dei praescriptiones firmissimas, sanctissimas, inviolatas; quas scilicet nemo non agnoscere, non servare debet. Quocirca hac in re nemini omnium licet iis uti viis rationibusque, quibus vel arborum vel animantium vitam prorogare licet."[3]

Hodierni rei technicae progressus effecerunt ut procreatio haberi possit absque sexuali coniunctione, per concursum in tubulo vitreo seu in vitro, uti aiunt, cellularum germinalium, quae a viro et muliere antea sumptae sunt. At, quod arte technica fieri potest, non eo ipso lex moralis admittit....

*4. Fundamental Criteria for a Moral Judgment*

The fundamental values connected with the techniques **4791**
of artificial human procreation are two: the life of the human being called into existence and the special nature of the transmission of human life in marriage. The moral judgment on such methods of artificial procreation must therefore be formulated in reference to these values.

Physical life, with which the course of human life in the world begins, certainly does not itself contain the whole of a person's value, nor does it represent the supreme good of man who is called to eternal life. However, it does constitute in a certain way the "fundamental" value of life precisely because upon this physical life all the other values of the person are based and developed.[1] The inviolability of the innocent human being's right to life "from the moment of conception until death"[2] is a sign and requirement of the very inviolability of the person to whom the Creator has given the gift of life.

By comparison with the transmission of other forms of life in the universe, the transmission of human life has a special character of its own, which derives from the special nature of the human person. "The transmission of human life is entrusted by nature to a personal and conscious act and as such is subject to the all-holy laws of God: immutable and inviolable laws that must be recognized and observed. For this reason one cannot use means and follow methods that could be licit in the transmission of the life of plants and animals."[3]

Advances in technology have now made it possible to procreate apart from sexual relations through the meeting *in vitro* of the germ-cells previously taken from the man and the woman. But what is technically possible is not for that very reason morally admissible....

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***4790** [1] John Paul II, address to the participants of the thirty-fifth general assembly of the World Medical Association, October 29, 1983 (AAS 76 [1984]: 390).

[2] Cf. Vatican Council II, Declaration on Religious Liberty *Dignitatis humanae*, no. 2 (AAS 58 [1966]: 931; *4241).

***4791** [1] Declaration of the Congregation for the Doctrine of the Faith on Abortion *Quaestio de abortu procurato*, no. 9 (AAS 66 [1974]: 736f.).

[2] John Paul II, address to the participants of the thirty-fifth general assembly of the World Medical Association, October 29, 1983 (AAS 76 [1984]: 390).

[3] John XXIII, encyclical *Mater et Magistra*, May 15, 1961, chap. III (AAS 53 [1961]: 447; *3953).

*5. Nonnulla ecclesiae magisterii doctrinae capita*

**4792** ... Inde a conceptionis momento, vita cuiusvis humanae creaturae omnino est observanda, cum in terris homo sola creatura sit, quam Deus "propter seipsam voluerit"[1] et anima spiritualis uniuscuiusque hominis immediate creata a Deo sit;[2] homo in se totus Creatoris refert imaginem. Humana vita pro re sacra habenda est, quippe quae inde a suo exordio "Creatoris actionem postulet"[3] ac semper pecu*[77]*liari necessitudine cum Creatore, unico fine suo, perstet conexa.[4] Solus Deus vitae Dominus est ab exordio usque ad exitum: nemo, in nullis rerum adiunctis, sibi vindicare potest ius mortem humanae creaturae innocenti directe afferendi.[5]

Procreatio humana consciam coniugum cooperationem postulat cum fecundo amore Dei;[6] donum vitae humanae fieri debet in matrimonio per actus proprios atque exclusivos coniugum, iuxta normas in eorum personis in eorumque coniugali vinculo inscriptas.[7]...

I. Observantia erga embryones humanos

*1. Quaenam observantia humano embryoni debetur, ratione habita eius naturae eiusque identitatis?*

**4793** Viventi humano, uti personae, observantia debetur inde a primo eius vitae momento....

*[79]* ... Quare fructus generationis humanae, inde a primo temporis momento quo exsistere incipit, hoc est a momento quo formatio zygoti inchoatur, absolutam illam exigit observantiam, quae ex lege morali homini debetur quoad totam suam rationem corporalem atque

*5. Some Fundamental Teachings of the Church's Magisterium*

... From the moment of conception, the life of every human being is to be respected in an absolute way because man is the only creature on earth that God has "willed for its own sake"[1] and the spiritual soul of each man is "immediately created" by God;[2] his whole being bears the image of the Creator. Human life is sacred because from its beginning it involves "the creative action of God",[3] and it remains forever in a special relationship with the Creator, who is its sole end.[4] God alone is the Lord of life from its beginning until its end: no one can, in any circumstance, claim for himself the right to destroy directly an innocent human being.[5]

Human procreation requires on the part of the spouses responsible collaboration with the fruitful love of God;[6] the gift of human life must be actualized in marriage through the specific and exclusive acts of husband and wife, in accordance with the laws inscribed in their persons and in their union.[7]...

I. Respect for Human Embryos

*1. What Respect Is Due to the Human Embryo, Taking into Account His Nature and Identity?*

The human being must be respected—as a person—from the very first instant of his existence....

Thus the fruit of human generation, from the first moment of its existence, that is to say, from the moment the zygote has formed, demands the unconditional respect that is morally due to the human being in his bodily and spiritual totality. The human being is to be respected and

*4792 [1] Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, no. 24 (AAS 58 [1966]: 1045; *4324).

[2] Cf. Pius XII, encyclical *Humani generis* (AAS 42 [1950]: 575; *3896); Paul VI, *Professio fidei*, June 30, 1968 (AAS 60 [1968]: 436).

[3] John XXIII, encyclical *Mater et Magistra*, May 15, 1961, chap. III (AAS 53 [1961]: 447; *3953); cf. John Paul II, address to the priests in a seminar "On Responsible Procreation", September 17,1983: "At the origin of each human person there is the creative act of God: no man comes into existence by chance; he is always the result of the creative love of God" (In cuiusvis humanae personae ortu est actus creativus Dei: nullus homo in hunc mundum venit fortuito; ipse semper est terminus amoris creativi Dei: *Insegnamenti di Giovanni Paolo II*, VI, 2 [Rome, 1983], 562).

[4] Cf. Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, no. 24 (AAS 58 [1966]: 1045; *4324).

[5] Cf. Pius XII, address to the Saint Luke Medical-Biological Union, November 12, 1944 (*Discorsi e Radiomessagi* IV [1944–1945]: 191f.).

[6] Cf. Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, no. 24 (AAS 58 [1966]: 1044; *4324).

[7] Cf. Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, no. 51: "When it is a question of harmonizing married love with the responsible transmission of life, the moral character of one's behavior does not depend only on the good intention and the evaluation of the motives: objective criteria must be used, criteria drawn from the nature of the human person and human acts, criteria that respect the total meaning of mutual self-giving and human procreation in the context of true love" (Moralis igitur indoles rationis agendi, ubi de componendo amore coniugali cum responsabili vitae transmissione agitur, non a sola sincere intentione et aestimatione motivorum pendet, sed obiectivis criteriis, ex personae eiusdemque actuum natura desumptis, determinari debet, quae integrum sensum mutuae donationis ac humanae procreationis in contextu veri amoris observant: AAS 58 [1966]: 1072).

spiritualem. Creatura humana ut persona observanda atque tractanda est inde ab eius conceptione, ac propterea inde ab illo temporis momento ipsi agnoscenda sunt iura personae, quorum primum recensetur ius inviolabile ad vitam, quo unusquisque creatura humana innocens gaudet....

treated as a person from the moment of conception; and therefore from that same moment his rights as a person must be recognized, among which in the first place is the inviolable right of every innocent human being to life....

*2. Estne moraliter licita diagnosis praenatalis?*

Si diagnosis praenatalis tuetur vitam et integritatem embryonis et fetus humani atque spectat ad singulum embryonem servandum et curandum, responsio est affirmativa....

*[80]* ... Denique damnanda sunt ... illae directoriae normae vel programmata suscepta a civilibus auctoritatibus et a scientificis consociationibus, qui quoquo modo faveant conexioni inter diagnosim praenatalem et abortum, immo etiam impellant mulieres praegnantes ad se subiciendas diagnosi praenatali iam praestitutae, ut fetus de medio tollantur, qui corporis deformationibus vel morbis hereditariis sint affecti.

*2. Is Prenatal Diagnosis Morally Licit?*

If prenatal diagnosis respects the life and integrity of **4794**
the embryo and the human fetus and is directed toward its safeguarding or healing as an individual, then the answer is affirmative....

Any directive or program of the civil and health authorities or of scientific organizations that in any way were to favor a link between prenatal diagnosis and abortion, or that were to go as far as directly to induce expectant mothers to submit to prenatal diagnosis planned for the purpose of eliminating fetuses that are affected by malformations or that are carriers of hereditary illness,... is to be condemned.

*3. Licetne therapeutici interventus in humano embryone?*

Sicut quilibet artis medicae interventus in aegrotis, ita interventus in humano embryone liciti habendi sunt hac condicione, ut embryones vitam integritatemque observent, ne secumferant pericula haud proportionata sed spectent ad morbi curationem, ad salutis statum in *[81]* melius mutandum et ad ipsius singularis fetus superstitem vitam in tuto ponendam....

*3. Are Therapeutic Procedures Carried Out on the Human Embryo Licit?*

As with all medical interventions on patients, one **4795**
must uphold as licit procedures carried out on the human embryo that respect the life and integrity of the embryo and do not involve disproportionate risks for it but are directed toward its healing, the improvement of its condition of health, or its individual survival....

*4. Quomodo ad normam legis moralis aestimanda sunt investigationes atque experimenta[1] in embryonibus et in fetibus humanis?*

Medica investigatio abstinere debet ab interventibus in embryonibus viventibus, nisi certitudine morali constet nullum damnum neque vitae neque integritati nascituri ac matris inde oriturum, itemque cautum esse, ut parentes liberum et conscium assensum praestiterint interventui in embryone....

*4. How Is One to Evaluate Morally Research and Experimentation[1] on Human Embryos and Fetuses?*

Medical research must refrain from operations on live **4796**
embryos, unless there is a moral certainty of not causing harm to the life or integrity of the unborn child and the mother and on condition that the parents have given their free and informed consent to the procedure....

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***4796** [1] Since the terms "research" and "experimentation" are often used equivalently and ambiguously, it is deemed necessary to specify the exact meaning given them in this document. (1) By *research* (*investigatio*) is meant any inductive-deductive process that aims at promoting the systematic observation of a given phenomenon in the human field or at verifying a hypothesis arising from previous observations. (2) By *experimentation* (*experimentum*) is meant any research in which the human being (in the various stages of his existence: embryo, fetus, child, or adult) represents the object through which or upon which one intends to verify the effect, at present unknown or not sufficiently known, of a given treatment (e.g., pharmacological, teratogenic, surgical, etc.) (Quoniam voces "investigatio" et "experimentum" saepe usurpantur significatione aequali et ambiguae, necessarium videtur explicare quaenam significatio tribuenda sit hisce vocibus in hos documento. (1) Voce *investigationis* intellegitur quivis procedendi modus inductivus-deductivus eo spectans, ut promoveatur observatio systematica alicuius facti in campo humano, vel ut verificetur hypothesis orta ex praecedentibus observationibus. (2) Voce *experimenti* intellegitur quaevis investigatio, in qua creatura humana [in variis temporibus eius exsistentiae: embryon, fetus, puer vel adultus] est id per quod vel super quo dignosci intenditur effectus, adhuc ignotus, vel nondum bene cognitus, alicuius procedendi modi [e. gr. pharmacologici, theratogeni, chirurgici, etc.]).

*[82]*... Si embryones vivunt, vitae autonomae capaces vel non, illa observantia eis adhibenda est, quae humanis personis debetur; experimenta non directe therapeutica in embryonibus illicita sunt.[2]...

*[83]* ... Ad embryonum vel fetuum cadavera, voluntarie abortiva vel non, eadem spectat observantia, quae ceterorum mortuorum hominum exuviis adhibetur....

If the embryos are living, whether viable or not, they must be respected just like any other human person; experimentation on embryos that is not directly therapeutic is illicit.[2]...

The corpses of human embryos and fetuses, whether they have been deliberately aborted or not, must be respected just as the remains of other human beings....

*5. Quaenam esse debet aestimatio moralis de usu embryonum qui, investigationis causa, habentur ope fecundationis in vitro?*

*5. How Is One to Evaluate Morally the Use for Research Purposes of Embryos Obtained by Fertilization "in Vitro"?*

**4797** Embryones humani in vitro producti habendi sunt creaturae humanae et iuris capaces: eorum dignitas eorumque ius ad vitam observanda sunt inde a primo eorum vitae momento. Morum igitur honestati contrarium est embryones humanos gignere ad abutendum, scilicet ut efficiantur "materia biologica", quae praesto sit ad usum.... *[84]*...

Human embryos obtained *in vitro* are human beings and subjects with rights: their dignity and right to life must be respected from the first moment of their existence. It is immoral to produce human embryos destined to be exploited as disposable "biological material"....

*6. Quomodo iudicandae sunt ceterae formae artificiosae tractationis embryonum, quae conectuntur cum "technicis rationibus humanae procreationis"?*

*6. What Judgment Should Be Made on Other Procedures of Manipulating Embryos Connected with the "Techniques of Human Reproduction"?*

**4798** Rationes technicae fecundationis in vitro aditum patefacere possunt ad alias formas artificiosae tractationis biologicae vel geneticae embryonum humanorum, cuiusmodi sunt: conatus vel proposita fecundationis inter hominum et animalium gametes, et gestationis embryonum humanorum in uteris animalium; coniecturae vel consilia artificiales uteros fabricandi ad embryones excipiendos. Huiusmodi procedendi rationes repugnant creaturae humanae dignitati quae ad embryonem spectat, simulque ius laedunt uniuscuiusque personae ut concipiatur et nascatur in matrimonio et ex matrimonio.[1] Conatus quoque vel coniecturae eo spectantes ut creatura humana gignatur absque ulla colligatione cum sexualitate per "fixionem gemellarem", clonationem, parthenogenesim, uti aiunt, habenda sunt pro re morum honestati contraria, quippe quae cum dignitate sive procreationis humanae sive coniugalis coniunctionis nullo modo cohaereant.

Techniques of fertilization *in vitro* can open the way to other forms of biological and genetic manipulation of human embryos, such as attempts or plans for fertilization between human and animal gametes and the gestation of human embryos in the uterus of animals, or the hypothesis or project of constructing artificial uteruses for the human embryo. These procedures are contrary to the human dignity proper to the embryo, and at the same time they are contrary to the right of every person to be conceived and to be born within marriage and from marriage.[1] Also, attempts or hypotheses for obtaining a human being without any connection with sexuality through "twin fission", cloning, or parthenogenesis are to be considered contrary to the moral law, since they are in opposition to the dignity both of human procreation and of the conjugal union.

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***4796** [2] Cf. John Paul II, address to the participants of the congress of the Pontifical Academy of Sciences, October 23, 1982: "I condemn, in the most explicit and formal way, experimental manipulations of the human embryo, since the human being, from conception to death, cannot be exploited for any purpose whatsoever" (Modo quam maxime aperto atque expresso ego reprobo artificiosas tractationes embryonis humani experimenti causa peractas, quia creatura humana, a momento conceptionis usque ad mortem, nullam ob causam abusui obnoxia fieri potest: AAS 75 [1983]: 37).

***4798** [1] No one, before coming into existence, can claim a subjective right to begin to exist; nevertheless, it is legitimate to affirm the right of the child to have a fully human origin through conception in conformity with the personal nature of the human being. Life is a gift that must be bestowed in a manner worthy both of the subject receiving it and of the subjects transmitting it. This statement is to be borne in mind also for what will be explained concerning artificial human procreation (Nemo vindicare potest, antequam exsistat, ius subiectivum ad exsistentiam inchoandam; nihilominus, legitimum est affirmare ius pueri ad originem habendam plene humanam per conceptionem convenientem indoli personali creaturae humanae. Vita est donum tali dandum ratione, quae addeceat sive eum qui vitam accipit, sive illos qui eandem transmittunt. Haec explicatio prae oculis habeatur etiam quod attinet ad artificialem procreationem humanam, de qua subinde agendum erit).

Ipsa embryonum congelatio, etsi peragatur ad embryones in vita conservandos—quod "crioconservationem" vocant—observantiam violat viventibus humanis debitam, cum eorum phisicam integritatem in gravia mortis vel damni pericula adducat, eos privet saltem ad tem*[85]*pus materna receptione ac gestatione, eosdemque constituat talibus in adiunctis, ut inde via pateat ad novas violationes novasque artificiosas tractationes.

Nonnulli conatus interveniendi in patrimonio cromosomico vel genetico non sunt therapeutici, sed spectant ad viventes humanos gignendos, selectos secundum sexum vel alias proprietates iam antea praestitutas. Huiusmodi artificiosae tractationes adversantur personali humanae creaturae dignitati eiusque integritati atque identitati. Eaedem igitur nullo modo comprobari possunt ob commoda, quae in societatis humanae bonum forte inde obvenire posse praevideantur.[2] Quaelibet humana persona per se ipsam observanda est: in hoc dignitas et ius consistunt uniuscuiusque creaturae humanae inde ab ipsius initio.

The freezing of embryos, even when carried out in order to preserve the life of an embryo—cryopreservation—constitutes an offense against the respect due to human beings by exposing them to grave risks of death or harm to their physical integrity and depriving them, at least temporarily, of maternal shelter and gestation, thus placing them in a situation in which further offenses and manipulation are possible.

Certain attempts to influence chromosomic or genetic inheritance are not therapeutic but are aimed at producing human beings selected according to sex or other predetermined qualities. These manipulations are contrary to the personal dignity of the human being and his integrity and identity. Therefore, in no way can they be justified on the grounds of possible beneficial consequences for future humanity.[2] Every person must be respected for himself: in this consists the dignity and right of every human being from his beginning.

## II. Interventus in humana procreatione

### *1. Cur humana procreatio in matrimonio fieri debeat?*

*[87]* Quaevis humana creatura est semper tamquam Dei donum ac benedictio accipienda. Attamen, si ad moralia principia spectetur, dicendum est procreationem vere consciam erga nasciturum e solo matrimonio oriri posse....

Coniugum autem fidelitas, in unitate matrimonii, secumfert mutuam observantiam erga ius utriuslibet, ad hoc ut alter pater aut mater fiat solummodo per alterum.

Filius ius habet ut concipiatur, alvo contineatur, nascatur, educetur in matrimonio: is solummodo ad suos parentes referendo, certa atque publica ratione identitatem suam cognoscere potest, atque suam hominis formationem ad maturitatem perducere.... *[88]*

### *2. Fecundatio artificialis heterologa congruitne cum dignitate coniugum cumque matrimonii veritate?*

... At fecundatio artificialis heterologa tum unitati matrimonii, tum coniugum dignitati, tum vocationi parentum propriae aperte contradicit, itemque iuri filii ad quem spectat ut et concipiatur et enascatur in matrimonio et per matrimonium.[1]... *[89]* ...

## II. Interventions upon Human Procreation

### *1. Why Must Human Procreation Take Place in Marriage?*

Every human being is always to be accepted as a gift **4799** and blessing of God. However, from the moral point of view, a truly responsible procreation vis-à-vis the unborn child must be the fruit of marriage....

The fidelity of the spouses in the unity of marriage involves reciprocal respect of their right to become a father and a mother only through each other.

The child has the right to be conceived, carried in the womb, brought into the world, and brought up within marriage: it is through the secure and recognized relationship to his own parents that the child can discover his own identity and achieve his own proper human development....

### *2. Does Heterologous Artificial Fertilization Conform to the Dignity of the Couple and to the Truth of Marriage?*

... Heterologous artificial fertilization is contrary **4800** to the unity of marriage, to the dignity of the spouses, to the vocation proper to parents, and to the child's right to be conceived and brought into the world in marriage and from marriage.[1]...

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***4798** [2] Cf. John Paul II, address to the participants of the thirty-fifth general assembly of the World Medical Association, October 29, 1983 (AAS 76 [1984]: 391).

***4800** [1] Cf. Pius XII, address to the participants of the Fourth International Congress of Catholic Doctors, September 29, 1949 (AAS 41 [1949]: 559). According to the plan of the Creator, "A man leaves his father and mother and cleaves to his wife, and they become one flesh" (Gen 2:24). The unity of marriage, bound to the order of creation, is a truth accessible to natural reason. The Church's tradition and Magisterium frequently make reference to the book of Genesis, both directly and through the passages of the New

*3. Maternitas "substitutiva"[1] estne moraliter licita?*

**4801** Nullatenus; et id quidem iisdem de causis, quibus est fecundatio artificialis heterologa reicienda: opponitur enim tum unitati matrimonii, tum etiam dignitati procreationis personae humanae.... *[90]* ...

*3. Is "Surrogate"[1] Motherhood Morally Licit?*

No, for the same reasons that lead one to reject heterologous artificial fertilization: for it is contrary to the unity of marriage and to the dignity of the procreation of the human person....

*4. Qui nexus intercedere debeat, ad morum leges, inter procreationem et actum coniugum proprium?*

**4802** ... Fecundatio vero artificialis homologa, procreationem persequens quae non ex actu proprio unionis *[91]* coniugalis consequitur, obiective separationem analogam operatur inter bona atque significationes matrimonii.

Quare, ea fecundatio licite appetitur, quae manat ex actu coniugali qui natura sua aptus sit "ad prolis generationem, ad quem natura sua ordinatur matrimonium, et quo coniuges fiunt una caro".[1] Eadem vero procreatio tunc debita sua perfectione destituitur sub aspectu morali, cum animo non intenditur ut fructus coniugalis actus seu illius gestus qui est proprius unionis coniugum.... *[92]* ...

*4. What Connection Is Required from the Moral Point of View between Procreation and the Conjugal Act?*

... Homologous artificial fertilization, in seeking a procreation that is not the fruit of a specific act of conjugal union, objectively effects an analogous separation between the goods and the meanings of marriage.

Thus, fertilization is licitly sought when it is the result of a "conjugal act that is per se suitable for the generation of children to which marriage is ordered by its nature and by which the spouses become one flesh".[1] But from the moral point of view, procreation is deprived of its proper perfection when it is not desired as the fruit of the conjugal act, that is to say, of the specific act of the spouses' union....

*5. Fecundatio homologa in vitro estne moraliter licita?*

**4803** ... *[93]* ... Conceptio in vitro est effectus actionis technicae, per quem evenit fecundatio; ea autem neque re vera obtinetur, neque consulto appetitur tamquam manifestatio ac fructus actus qui est proprius coniunctionis coniugalis. In methodo FIVET homologa, igitur, etsi consideretur in contextu actuum coniugalium qui reapse exsistunt, nihilominus generatio personae humanae obiective destituitur perfectione sibi propria, qua scilicet illa est terminus et fructus actus coniugalis,

*5. Is Homologous "in Vitro" Fertilization Morally Licit?*

... Conception *in vitro* is the result of the technical action that presides over fertilization. Such fertilization is neither in fact achieved nor positively willed as the expression and fruit of a specific act of the conjugal union. In homologous IVF and ET, therefore, even if it is considered in the context of "de facto" existing sexual relations, the generation of the human person is objectively deprived of its proper perfection: namely, that of being the result and fruit of a conjugal act in

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Testament that refer to it: Mt 19:4–6; Mk 10:5–8; Eph 5:31. Cf. Athenagoras, *Legatio pro christianis* 33 (PG 6:965–67); John Chrystostom, *In Matthaeum homiliae* LXII, 19, 1 (PG 58:597); Leo I the Great, *Epistula ad Rusticum* 4 (PL 54:1204); Innocent III, letter *Gaudemus in Domino* (*778); Council of Lyon, sess. 4 (*860); Council of Trent, sess. 24, Decree on the Sacrament of Orders (*1798, 1802); Leo XIII, encyclical *Arcanum divinae sapientiae*, February 10, 1880 (ASS 12 [1879/1880]: 388–91; *3142f.); Pius XI, encyclical *Casti connubii*, December 31, 1930 (AAS 22 [1939]: 546f.); Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, no. 48 (AAS 58 [1966]: 1067–69); John Paul II, apostolic exhortation *Familiaris consortio*, November 22, 1982, no. 19 (AAS 74 [1982]: 101f.); cf. CIC/1983, can. 1056.

*4801 [1] By the term *surrogate mother*, the instruction means: (a) the woman who carries in pregnancy an embryo implanted in her uterus and who is genetically a stranger to the embryo, because it has been obtained through the union of the gametes of *donors*, with the pledge to surrender the baby once it is born to the party who commissioned or made the agreement for the pregnancy; (b) the woman who carries in pregnancy an embryo to whose procreation she has contributed the donation of her own ovum, fertilized through insemination with the sperm of a man other than her husband, with the pledge to surrender the child once it is born to the party who commissioned or made the agreement for the pregnancy (Coniunctis verbis *mater substitutiva* Instructio intendit: (a) mulierem, embryonem gestantem, qui arte in eius sinu collocatus est, quique proinde, spectatis geneticae legibus, ei extraneus est, cum obtentus fuerit per concursum gametum donatorum extraneorum, et ea quidem lege, ut puer nascetur ei tradatur qui talem pregnationem commiserit vel pacto mandaverit; (b) mulierem, embryonem gestantem, cuius procreationi ipsa proprio contulit ovulo, et quidem per seminationem spermatis viri fecundato, qui est alius a marito, ea item lege, ut puer, cum natus fuerit, ei tradatur qui pregnationem commiserit vel pacto mandaverit).

*4802 [1] CIC/1983, can. 1061. According to this canon, the conjugal act is that by which the marriage is consummated if the couple "have performed [it] between themselves in a human manner" (Iuxta huius canonis tenorem, actus coniugalis ille est per quem matrimonium consummatur, si illum coniuges "inter se humano modo posuerunt").

per quem coniuges fieri possunt "Dei cooperatores tradendo vitae donum novo alicui homini".[1]... *[94]* ...

Fatendum sane est in methodum FIVET homologam non cadere omnia admissa contra morum honestatem, quae deprehenduntur in procreatione extra matrimonium effecta; familia enim et matrimonium pergunt esse ambitus, in quo filiorum nativitas et educatio continentur. Attamen, iuxta traditam doctrinam de matrimonii bonis et de personae humanae dignitate, morale Ecclesiae iudicium perstat contrarium fecundationi homologae in vitro: haec est intrinsecus illicita, ac dignitati procreationis et coniunctionis coniugalis tunc etiam repugnat, cum nihil omittitur ut embryonis mors praecaveatur....

which the spouses can become "cooperators with God for giving life to a new person".[1]...

Certainly, homologous IVF and ET fertilization is not marked by all that ethical negativity found in extraconjugal procreation; the family and marriage continue to constitute the setting for the birth and upbringing of the children. Nevertheless, in conformity with the traditional doctrine relating to the goods of marriage and the dignity of the person, the Church remains opposed from the moral point of view to homologous "in vitro" fertilization. Such fertilization is in itself illicit and in opposition to the dignity of procreation and of the conjugal union, even when everything is done to avoid the death of the human embryo....

### *6. Quomodo secundum legem moralem aestimanda est seminatio artificialis homologa?*

Seminatio artificialis homologa intra ambitum matrimonii admitti nequit, excepto casu in quo apparatus technicus non sit substitutivus actus coniugalis, sed se praebeat ut adiumentum ad naturalem eius finem facilius assequendum.... *[95]* ...

### *6. How Is Homologous Artificial Insemination to Be Evaluated from the Moral Point of View?*

Homologous artificial insemination within marriage **4804** cannot be admitted except for those cases in which the technical means is not a substitute for the conjugal act but serves to facilitate and to help so that the act attains its natural purpose....

### *7. Quodnam criterium morale adhibendum est circa medici interventum in humana procreatione?*

... Ars medica, cui propositum sit integro personae humanae bono *[96]* deservire, bona proprie humana sexualitatis tueri debet.[1] Medicus munere fungitur deserviendi bono personarum et humanae procreationi; quoad haec, ille nec disponendi nec decernendi potestatem habet. Medicus interventus tunc personarum dignitatem tuetur, cum actum coniugalem adiuvare studet, sive ut facilius expleatur, sive ut idem, iam rite expletus, finem suum assequi possit.[2]...

### *7. What Moral Criterion Can Be Proposed with Regard to Medical Intervention in Human Procreation?*

... Medicine that seeks to be ordered to the integral **4805** good of the person must respect the specifically human values of sexuality.[1] The doctor is at the service of persons and of human procreation. He does not have the authority to dispose of them or to decide their fate. A medical intervention respects the dignity of persons when it seeks to assist the conjugal act either in order to facilitate its performance or in order to enable it to achieve its objective once it has been normally performed.[2]...

### *8. Dolor ex coniugali sterilitate*

Coniuges, qui procreare prolem non valent, vel timent ne liberos gignant impeditos, dolore anguntur, qui ab omnibus intellegi et adaequate perpendi debet....

*[97]* ... Verum ac proprium ius ad filium, ipsius filii dignitati atque naturae adversatur. Filius nullo modo aliquid est quod debetur, neque considerari potest ut obiectum proprietatis; ipse potius est donum, et quidem "praestantissimum"[1] et maxime gratuitum matrimonii, idemque vivens est testimonium mutuae donationis eius parentum. Qua de causa, filius—ut supra

### *8. The Suffering Caused by Infertility in Marriage*

The suffering of spouses who cannot have children or **4806** who are afraid of bringing a handicapped child into the world is a suffering that everyone must understand and properly evaluate....

A true and proper right to a child would be contrary to the child's dignity and nature. The child is not an object to which one has a right, nor can he be considered as an object of ownership: rather, a child is a gift, "the supreme gift"[1] and the most gratuitous gift of marriage, and is a living testimony of the mutual giving of his parents. For this reason, the child has the right, as already mentioned,

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***4803** [1] John Paul II, apostolic exhortation *Familiaris consortio*, no. 14 (AAS 74 [1982]: 96).

***4805** [1] John XXIII, encyclical *Mater et Magistra*, May 15, 1961, chap. III (AAS 53 [1961]: 447; *3953).

[2] Cf. Pius XII, address to the participants of the Fourth International Congress of Catholic Doctors, September 29, 1949 (AAS 41 [1949]: 560).

***4806** [1] Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, no. 50 (AAS 58 [1966]: 1070).

memoratum est—ius habet ad exsistendum tamquam fructus proveniens ex actu coniugalis amoris proprio suorum parentum, idemque ius habet ad observantiam sibi tamquam personae tribuendam inde a momento conceptionis.... *[98]*

III. De re morali ac civili lege

*Bona atque obligationes moralia lege civili observanda ac sancienda in hac materia*

**4807** Ius inviolabile ad vitam uniuscuiusque hominis innocentis atque iura familiae institutique matrimonialis, bona moralia fundamentalia censenda sunt, quippe quae condicionem naturalem et integram vocationem personae humanae respiciant; suntque simul elementa quae pertinent ad ipsam civilis societatis structuram atque ordinationem.

Hac de causa, nova quae progrediens res technica portendit fieri posse in campo scientiae biomedicae, requirunt ut ii, penes quos sunt civilia munera et potestas leges ferendi, auctoritatem suam interponant, quia harum technicarum rationum usus, vigilantiae non obnoxius, perducere poterit ad consectaria, quae praevideri nequeunt, et detrimentum afferre civili societati. Appellatio ad uniuscuiusque conscientiam et ad normas sibi voluntarie impositas, a scientiae investigatoribus satis non sunt ad personalia iura et reipublicae ordinem tuenda....

*[100]* ... Inter propria publicae auctoritatis officia, hoc etiam recensendum est, quod ipsa ita operari debet, ut lex civilis conformetur normis fundamentalibus legis moralis in iis quae attinent ad iura hominis, humanae vitae et instituti familiaris. Viri publicae rei addicti oportebit dent operam ut, populi opinionem permovendo, de his rebus summi momenti quam latissimus societatis consensus obtineatur, idemque solidetur, ubi debilitari aut deficere videatur....

Leges civiles plurium Nationum hodie, secundum multorum opinionem, certis rei technicae methodis approbationem concedunt, quae non debetur; eaedem ineptas se praebent ad tuendam eam morum honestatem, quae respondet naturalibus postulatis personae humanae ac "legibus non scriptis", quae a Creatore in corde hominis inditae sunt. Omnes bonae voluntatis homines operam praestare debent, peculiari modo in suae quisque professionis sede et in suorum civilium iurium exercitio, ut civiles leges moraliter improbandae reformentur, et illiciti technicarum artium usus emendetur. Praeterea, contra huiusmodi leges proponenda atque agnoscenda est "obiectio conscientiae", quam vocant. Acrius etiam a multis, praesertim a scientiarum biomedicarum peritis, persentiri coepta est instantia moralis conscientiae quae poscit, ut per "resistentiam passivam", uti dicunt, obsistatur iuridicae approbationi earum technicarum rationum, quae hominis vitae ac dignitati adversantur.

to be the fruit of the specific act of the conjugal love of his parents; and he also has the right to be respected as a person from the moment of his conception....

III. Moral and Civil Law

*The Values and Moral Obligations that Civil Legislation Must Respect and Sanction in This Matter*

The inviolable right to life of every innocent human individual and the rights of the family and of the institution of marriage constitute fundamental moral values because they concern the natural condition and integral vocation of the human person; at the same time they are constitutive elements of civil society and its order.

For this reason the new technological possibilities that have opened up in the field of biomedicine require the intervention of the political authorities and of the legislator, since an uncontrolled application of such techniques could lead to unforeseeable and damaging consequences for civil society. Recourse to the conscience of each individual and to the self-regulation of researchers cannot be sufficient for ensuring respect for personal rights and public order....

It is part of the duty of the public authority to ensure that the civil law is regulated according to the fundamental norms of the moral law in matters concerning human rights, human life, and the institution of the family. Politicians must commit themselves, through their interventions upon public opinion, to securing in society the widest possible consensus on such essential points and to consolidating this consensus wherever it risks being weakened or is in danger of collapse....

The civil legislation of many States confers an undue legitimation upon certain practices in the eyes of many today; it is seen to be incapable of guaranteeing that morality which is in conformity with the natural exigencies of the human person and with the "unwritten laws" etched by the Creator upon the human heart. All men of goodwill must commit themselves, particularly within their professional field and in the exercise of their civil rights, to ensuring the reform of morally unacceptable civil laws and the correction of illicit practices. In addition, "conscientious objection" vis-à-vis such laws must be supported and recognized. A movement of passive resistence to the legitimation of practices contrary to human life and dignity is beginning to make an ever sharper impression upon the moral conscience of many, especially among specialists in the biomedical sciences.

## 4810–4819: Encyclical *Sollicitudo rei socialis*, December 30, 1987

This encyclical was composed for the twentieth anniversary of the encyclical *Populorum progressio* (*4440–4469). On the one hand, it underlines the importance of the encyclical of Paul VI, and, on the other hand, it takes up new questions of development. The new social encyclical includes, among other things, a forceful critique of consumerism and promotes the overcoming of bloc politics in favor of peace and development. Of theological importance are the concepts of "structures of sin" and "solidarity". A shorter version of the social encyclical is contained in the discourse of John Paul II given on March 24, 1987, in the context of a commemoration for representatives of public life (*Insegnamenti di Giovanni Paolo II* X/1 [Rome, 1988], 669–77).

*Ed.:* AS 80 (1988): 547–68.

27. Quod Litterae Encyclicae nobis suaserunt inspiciendum in mundo huius temporis, nobis ostendit progressionem hominum *non esse* rectilineam, seu rem fere *automatariam* ac *per se ipsam sine fine*, perinde ac si genus humanum quibusdam sub condicionibus expedite ad aliquam veluti non definitam tendat perfectionem.[1]

Haec notio, quae notioni progressionis, *illuminismi* notis philosophicis potius signatae coniungitur, quam progressionis[2] significatione oeconomica-sociali acceptae, nunc aperte in dubium revocari videtur, praesertim post cognitas calamitates postremi utriusque belli pancosmii, post praestitutam ratio*[548]*nem, et partim ad effectum deductam, excidendi integros populos, necnon ipso instante periculo atomico. Stultam *bonam spem irrationalem* iactatio animi de ultimo hominis exitu secuta est non sine causa.

28. Eodem tamen tempore in discrimen etiam ratio adducta est, quae "oeconomica" vel "oeconomistica" nuncupatur et cum verbo "progressionis" conectitur. Hodie re vera melius intellegi potest *merum congestum* bonorum ac ministeriorum, quamvis plerisque is faveat hominibus, non satis esse ad humanam felicitatem persequendam. Proindeque facultas mutiplicium *beneficiorum realium*, quae his proxime actis temporibus scientia et technica disciplina effecerunt, re addita, quae "informatica" dicitur, non homines ex omni eripit servitute. Ex contrario, postremorum annorum usus docet opes et potestates, quae homini ad nutum praesto sunt, in eum vertere ut opprimant, nisi regantur *iudicio morali* ac propensione ad verum generis humani bonum.

*Trepida cognitio* recentissimi temporis perquam idonea ad docendum videtur: prope miserias tardatae progressionis, quae accipi non possunt, *nimia quaedam progressio* adest, eademque pariter reicienda, quia, sicut prior, ita et altera est bono veraeque felicitati adversa. Nimia enim eiusmodi progressio, quae in *supervacanea* consistit abundantia omnis generis rerum corporearum

27. The examination that the encyclical invites us **4810** to make of the contemporary world leads us to note in the first place that development *is not* a straightforward process, as it were, *automatic* and *in itself limitless*, as though, given certain conditions, the human race were able to progress rapidly toward an undefined perfection of some kind.[1]

Such an idea—linked to a notion of "progress" with philosophical connotations deriving from the *Enlightenment*, rather than to the notion of "development"[2] that is used in a specifically economic and social sense—now seems to be seriously called into doubt, particularly since the tragic experience of the two world wars, the planned and partly achieved destruction of whole peoples, and the looming atomic peril. A naïve *mechanistic optimism* has been replaced by a well-founded anxiety for the fate of humanity.

28. At the same time, however, the "economic" concept **4811** itself, linked to the word development, has entered into crisis. In fact there is a better understanding today that *the mere accumulation* of goods and services, even for the benefit of the majority, is not enough for the realization of human happiness. Nor, in consequence, does the availability of the many *real benefits* provided in recent times by science and technology, including the computer sciences, bring freedom from every form of slavery. On the contrary, the experience of recent years shows that unless all the considerable body of resources and potential at man's disposal is guided by a *moral understanding* and by an orientation toward the true good of the human race, it easily turns against man to oppress him.

A *disconcerting conclusion* about the most recent period should serve to enlighten us: side-by-side with the miseries of underdevelopment, themselves unacceptable, we find ourselves up against a form of *superdevelopment*, equally inadmissible, because like the former it is contrary to what is good and to true happiness. This superdevelopment, which consists in an

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*4810 [1] Cf. apostolic exhortation *Familiaris consortio*, November 22, 1981, no. 6: "History is not simply a fixed progression toward what is better, but rather an event of freedom, and even a struggle between freedoms" (Hoc ipsum ostendit historiam non esse simpliciter progressionem necessariam ad meliora, sed eventum libertatis, quin immo luctationem inter libertates: AAS 74 [1982]: 88).

[2] For this reason the word "development" was used in the encyclical rather than the word "progress", but with an attempt to give the word "development" its fullest meaning (Hac de causa in textu harum Litterarum Encyclicarum maluimus uti verbo "progressione" potius quam verbo "profectu" id vero curantes ut verbo "progressioni" plenissime detur sensus).

pro quibusdam hominum coetibus, facile efficit ut homines et "possessioni" et *immediatae* voluptati serviant neque alio spectent, nisi ad res multiplicandas aliasve vel perfectiores pro iis, quas iam possederint, substituendas. Is est qui dicitur civilis cultus *rerum consumendarum* cupidus, qui idem et "reiciendorum" et "purgamentorum" est cultus. Res, quae possidetur, directo seponitur simul atque nova aut perfectiore superatur, neglecta utilitate perenni fortasse illius propria aut in commodum egentioris hominis convertenda....

excessive availability of every kind of material goods for the benefit of certain social groups, easily makes people slaves of "possession" and of *immediate* gratification, with no other horizon than the multiplication or continual replacement of the things already owned with others still better. This is the so-called civilization of "*consumption*" or "consumerism", which involves so much "throwing away" and "waste". An object already owned but now superseded by something better is discarded, with no thought of its possible lasting value in itself or of some other human being who is poorer....

**4812** *[550]* ... 29. Progressio *non tantummodo oeconomica* aestimatur ac dirigitur secundum naturam et vocationem *hominis ad omnem rationem perpensi*, seu etiam in eius *animi partibus*. Qui sine dubio bonis indiget creatis rebusque machinali industria perfectis, quae frequenti augetur profectu scientiarum et artium technicarum. Semper autem novus usus bonorum corporeorum, dum necessitatibus subvenit, novos etiam aperit prospectus. Periculum pravi consumendarum rerum usus atque supervenientes artificiosae necessitates haudquaquam obstare debent aestimationi et usui novorum bonorum et opum, quae in promptu nobis sunt; quin etiam habenda sunt tamquam donum Dei, necnon responsum humanae vocationi, quae in Christo plene perficitur. *[551]*

Ad veram tamen hominis progressionem ut perveniatur, necesse est ne illae *animi partes* neglegantur, in quibus *propria ipsius hominis* consistit *natura*, *quem* scilicet creavit Deus ad imaginem et similitudinem suam [*cf. Gn 1:26*]. Natura corporea et spiritalis, cuius imago ex altera *Genesis* narratione [*Gn 2:7*] duobus efficitur elementis: *terra*, qua Deus format corpus hominis, atque *spiritu vitae*, quem ei ipse inhalat.

Ita homo aliquam habet similitudinem cum ceteris creaturis: ipse invitatur ad commoditatem ex iis percipiendam, ad curamque earum agendam atque, sicut ipsa in Genesi narrantur res [*Gn 2:15*], in horto collocatur ut colat atque tueatur, idemque constituitur supra omnia animantia, quae Deus in eius potestate posuit [*Gn 1:26*]. Uno vero eodemque tempore homo manere debet Dei voluntati subditus, qui in usu ac potestate rerum limites imponit ei [*Gn 2:16s*], quemadmodum immortalitatem ei promittit [*Gn 2:9; Sap 2:23*]. Homo igitur, cum sit imago Dei, et aliquam cum eo similitudinem habet.

Secundum eiusmodi doctrinae principia progressio hominis nequit tantummodo consistere in usu et in potestate et *omnimoda* in possessione bonorum creatorum necnon rerum artibus et artificiis hominis perfectarum, sed potius in subicienda possessione, potestate, tractatione rerum sub similitudinem hominis cum Deo et sub eius vocationem ad immortalitatem assequendam....

29. Development that is *not only economic* must be measured and oriented according to the reality and vocation of *man seen in his totality*, namely, according to his *interior dimension*. There is no doubt that he needs created goods and the products of industry, which is constantly being enriched by scientific and technological progress. And the ever greater availability of material goods not only meets needs but also opens new horizons. The danger of the misuse of material goods and the appearance of artificial needs should in no way hinder the regard we have for the new goods and resources placed at our disposal and the use we make of them. On the contrary, we must see them as a gift from God and as a response to the human vocation, which is fully realized in Christ.

However, in trying to achieve true development, we must never lose sight of *that dimension* which is in *the specific nature of man*, who has been created by God in his image and likeness [*cf. Gen 1:26*]. It is a bodily and a spiritual nature, symbolized in the second *creation* account by the two elements: the *earth*, from which God forms man's body, and the *breath of life* that he breathes into man's nostrils [*cf. Gen 2:7*].

Thus man comes to have a certain affinity with other creatures: he is called to use them and to be involved with them. As the Genesis account says [*cf. Gen 2:15*], he is placed in the garden with the duty of cultivating and watching over it, being superior to the other creatures placed by God under his dominion [*cf. Gen 1:25–26*]. But at the same time man must remain subject to the will of God, who imposes limits upon his use and dominion over things [*cf. Gen 2:16–17*], just as he promises him immortality [*cf. Gen 2:9; Wis 2:23*]. Thus man, being the image of God, has a true affinity with him, too.

On the basis of this teaching, development cannot consist only in the use, dominion over, and indiscriminate possession of created things and the products of human industry but consists, rather, in *subordinating* the possession, dominion, and use to man's divine likeness and to his vocation to immortality....

30. ... *[552]* ... Ex quibus effici cogique potest, saltem ab omnibus, qui credunt in Verbum Dei, hodiernam "hominis progressionem" habendam esse historiae momentum inceptae in creatione orbis terrarum perpetuoque in discrimen adductae ob neglectam quidem Dei voluntatem in primisque ob libidinem ido*[553]*lolatriae; sed ea fundamentali ratione cum promissionibus initio factis congruit. Qui, causam interponens durum esse certare vel assidue contendere vires ad assequendam victoriam, aut, nomine cognitae ipsius iacturae necnon reversionis ad caput, se *difficili sed excitante* abdicaret *munere* meliorem reddendi sortem totius hominis omniumque hominum, voluntatem Dei Creatoris is non observaret....

30. ... It is logical to conclude, at least on the part **4813** of those who believe in the Word of God, that today's "development" is to be seen as a moment in the story that began at creation, a story that is constantly endangered by reason of infidelity to the Creator's will and especially by the temptation to idolatry. But this "development" fundamentally corresponds to the promises made at the beginning. Anyone wishing to renounce the *difficult yet exciting task* of improving the lot of man in his totality, and of all people, with the excuse that the struggle is difficult and that constant effort is required, or simply because of the experience of defeat and the need to begin again, that person would be betraying the will of God the Creator....

31. ... *[554]* ... Huic Dei consilio, quod initium ducit ab aeternitate in Christo—perfecta "imagine" Patris—quodque fastigium in eo habet, "qui est principium, primogenitus ex mortuis" [*Col 1:15*], *nostra includitur historia*, quae nostro privato et publico denotatur labore, ut hominum condicio melior reddatur, necnon difficultates vincantur in itinere frequenter nobis occurrentes, ita ut ad plenitudinem nos comparemus participandam, quae "habitat in Domino" [*Col 1:19*], quamque ipse tradit "Corpori suo, quod est Ecclesia" [*Col 1:18; cf. Eph 1:22s*], dum peccatum, quod nobis semper insidiatur nostraque laedit opera, vincitur ac redimitur "reconciliatione", quam operatus est Christus [*cf. Col 1:20*].

Rerum prospectus hic amplior fit. Optatum infinitae cuiusdam "progressionis" recuperatur, in aliud tamen penitus mutatum *nova quadam visione* christiana fide patefacta, unde accipimus eiusmodi progressionem haberi tantummodo posse, quod Deus Pater inde a principio voluerit suam gloriam cum homine communicare in Christo Iesu a mortuis excitato, "in quo habemus redemptionem per sanguinem eius, remissionem peccatorum" [*cf. Eph 1:7*], in eoque voluerit peccatum vinci nostrumque maximum in bonum converti,[1] quod infinite superat quidquid progressio assequi potest....

31. ... A part of this divine plan, which begins from **4814** eternity in Christ, the perfect "image" of the Father, and which culminates in him, "the first-born from the dead" [*Col 1:15*], is *our own history*, marked by our personal and collective effort to raise up the human condition and to overcome the obstacles that are continually arising along our way. It thus prepares us to share in the fullness that "dwells in the Lord" [*Col 1:19*] and that he communicates "to his body, which is the Church" [*Col 1:18; cf. Eph 1:22–23*]. At the same time, sin, which is always attempting to trap us and that jeopardizes our human achievements, is conquered and redeemed by the "reconciliation" accomplished by Christ [*cf. Col 1:20*].

Here the perspectives widen. The dream of "unlimited progress" reappears, radically transformed by the new outlook created by Christian faith, assuring us that progress is possible only because God the Father has decided from the beginning to make man a sharer of his glory in Jesus Christ risen from the dead, in whom "we have redemption through his blood,... the forgiveness of our trespasses" [*Eph 1:7*]. In him God wished to conquer sin and make it serve our greater good,[1] which infinitely surpasses what progress could achieve....

33. ... *[559]* ... Christianus insuper, educatus ad videndam in homine Dei imaginem, vocatam ad plenam participandam libertatem plenumque bonum, quod *Deus Ipse* est, studium progressus eiusque effectionis sensu carens putat sine observantia et obsequio dignitatis unicae huius "imaginis". Ut alia utamur locutione, verus progressus ponendus est in *Dei proximique amore* debetque usui favere personarum cum societate. Ecce "civilis cultus amoris", de quo tam frequenter Paulus PP. VI. loquebatur.

33. ... Furthermore, the Christian who is taught to **4815** see that man is the image of God, called to share in the full freedom and the full good that is *God himself*, does not understand a zeal for progress and its application that excludes regard and respect for the unique dignity of this "image". In other words, true development must be based on the *love of God and neighbor* and must help to promote the relationships between individuals and society. This is the "civilization of love" of which Paul VI often spoke.

*4814 [1] Cf. *Missale Romanum*, Exsultet: "O truly necessary sin of Adam that was destroyed by the death of Christ. O happy fault that merited to have so great a Redeemer!" (O certe necessarium Adae peccatum, quod Christi morte deletum est. O felix culpa, quae talem ac tantum meruit habere Redemptorem!: Vatican, Ed. typ., 2nd ed. [1975], 272).

**4816** 34. Progressus indoles moralis discedere ne potest quidem ab obsequio erga *entia*, quae naturam visibilem *efficiunt*, quamque Graeci, significantes sane ordinem, quo illud eminet, "cosmum" vocabant.... *[564]* ...

34. Nor can the moral character of development exclude respect for *the beings* that *constitute* the natural world, which the ancient Greeks—alluding precisely to the order that distinguishes it—called the "cosmos"....

**4817** 38. ... *[565]* ... Quod ad *christianos* attinet, sicut et ad omnes, qui vocis "peccati" expressam significationem theologicam agnoscunt, mutatio rationis vivendi et mentis vel modi, quo quis est, sermone biblico vocatur "conversio" [*cf. Mc 1:15; Lc 13:35; Is 30:15*]....

In itinere optatae conversionis versus superationem moralium impedimentorum, quae progressioni obstant, iam indicari potest ut bonum *definitum* et *morale* maior intellegentia homines et nationes copulari inter se. Quod viri et mulieres, in variis mundi partibus, tamquam proprias sentiunt iniustitias et violationes iurium humanorum longinquis in regionibus actas, quas numquam fortasse visent, aliud est signum quendam eventum esse mutatum in conscientiam et notam *moralem* esse consecutum.

Agitur ante omnia de mutua copulatione, quae recipitur uti systema praeponderans rationum in mundo nostri temporis, in eius partibus, seu oeconomia, cultura, res publicas administrandi scientia, religione, et ut *genus morale* assumitur. Cum ita mutua copulatio agnoscitur et assumitur, ei respondet, tamquam habitus moralis et socialis, tamquam "virtus", *consensio*; quae igitur non simplex est et vagus misericordiae sensus vel levis miseratio tot personarum malis tributa, vicinarum aut longinquarum; sed est contra *voluntas [566] firma et constans bonum* curandi *commune*, seu bonum uniuscuiusque et omnium, quia *omnes* vere recipimus in nos....

38. ... For *Christians*, as for all who recognize the precise theological meaning of the word "sin", a change of behavior or mentality or mode of existence is called "conversion", to use the language of the Bible [*cf. Mk 1:15; Lk 13:3, 5; Is 30:15*]....

On the path toward the desired conversion, toward the overcoming of the moral obstacles to development, it is already possible to point to the *positive* and *moral* value of the growing awareness of interdependence among individuals and nations. The fact that men and women in various parts of the world feel personally affected by the injustices and violations of human rights committed in distant countries, countries that perhaps they will never visit, is a further sign of a reality transformed into awareness, thus acquiring a *moral* connotation.

It is above all a question of interdependence, sensed as a system determining relationships in the contemporary world, in its economic, cultural, political, scientific, and religious elements and accepted as a *moral category*. When interdependence becomes recognized in this way, the correlative response as a moral and social attitude, as a "virtue", is *solidarity*. This, then, is not a feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. On the contrary, it is a *firm and persevering determination* to commit oneself *to the common good*; that is to say, to the good of all and of each individual, because we are *all* really responsible for all....

**4818** 39. Consensionis exercitium *in omni* societate efficax est, cum eius participes se vicissim agnoscunt ut personas. Qui plus pollent, quia maiora habent bona et communes apparatus, sentiant se esse humiliorum *cautores* et paratos ad ea communicanda cum iis, quae possident; debiliores vero, eandem sequentes consensionem, non desidi agendi modo se gerant vel ordinis societatis destructivo, sed, quamvis legitima sua vindicent iura, id faciant, quod ad eos spectet, pro omnium bono. Coetus autem interpositi ne contendant solummodo de sua peculiari utilitate, sed aliorum causas observent....

Eadem regula per similitudinem adhibetur in consuetudinibus gentium. Mutua copulatio mutanda est in concordiam, positam in principio omnia naturae bona *esse omnibus desti[567]nata*. Quae humana industria edit materias primas elaborando, bono omnium debent, labore iuvante, prodesse....

39. The exercise of solidarity *within each* society is valid when its members recognize one another as persons. Those who are more influential, because they have a greater share of goods and common services, should feel *responsible* for the weaker and be ready to share with them what they possess. Those who are weaker, for their part, in the same spirit of solidarity, should not adopt a purely passive attitude or one that is destructive of the social fabric, but, while claiming their legitimate rights, should do what they can for the good of all. The intermediate groups, in their turn, should not selfishly insist on their particular interests, but respect the interests of others....

The same criterion is applied by analogy in international relationships. Interdependence must be transformed into solidarity, based upon the principle that *the goods of creation are meant for all*. That which human industry produces through the processing of raw materials, with the contribution of work, must serve equally for the good of all....

*[568]* Consensio ita, quam Nos proponimus, est simul *via ad pacem et ad progressionem.* Pax mundi namque ne in cogitationem quidem cadit, nisi ii, qui in haec incumbunt, agnoscunt mutuam copulationem exigere superationem rationis politicae "adversarum nationum compagum", reiectionem cuiuslibet formae dominandi, ad oeconomiam, militiam vel politicam artem pertinentis, et mutationem mutuae diffidentiae in *consociatam operam*, quae sane *actus proprius* est consensionis inter homines et Nationes....

In this way, the solidarity we propose is the *path to peace and at the same time to development.* For world peace is inconceivable unless the world's leaders come to recognize that interdependence in itself demands the abandonment of the politics of blocs, the sacrifice of all forms of economic, military, or political imperialism, and the transformation of mutual distrust into *collaboration.* This is precisely the *act proper* to solidarity among individuals and nations....

40. Non est dubium quin solida hominum coniunctio virtus sit *christiana*....

40. Solidarity is undoubtedly a *Christian virtue*.... **4819**

Lumine fidei praefulgente, coniunctio illa se ipsam nititur superare, nititur rationes *speciali modo* christianas plenae donationis gratuitae induere, veniae et reconciliationis....

In the light of faith, solidarity seeks to go beyond itself, to take on the *specifically* Christian dimension of total gratuity, forgiveness, and reconciliation....

## 4820–4823: Motu Proprio *Ecclesia Dei*, July 2, 1988

Because of his traditionalism and opposition to ecumenism and the freedom of conscience and religion, Archbishop Marcel Lefebvre was suspended from his ministerial functions by Paul VI in 1976 (cf. Discourse to the Cardinals of May 24, 1976: AAS 68 [1976]: 373f.). An indult of October 3, 1984, from the Congregation of Rites (AAS 76 [1984]: 1088f.) permitted the celebration of the Mass of the Tridentine Rite under prescribed conditions. At the same time, Lefebvre and his followers persisted in their rejection of the Second Vatican Council. After numerous failed efforts at reconciliation, on June 30, 1988, at Ecône (Wallis, Switzerland), Lefebvre consecrated four priests of his "Pius X" fraternity as bishops without papal mandate (cf. CIC/1983, cann. 1013, 1382). The motu proprio makes known the schism brought about by this act and the consequent excommunication of Lefebvre and his followers. Nevertheless, it offers to them, simultaneously, the possibility of return to the Catholic Church.

*Ed.:* AAS 80 (1988): 1495–97.

1. Ecclesia Dei adflicta illegitimam cognovit episcopalem ordinationem ab Achiepiscopo Marcello Lefebvre die tricesimo mensis Iunii collatam, unde ad nihilum sunt omnes conatus redacti horum superiorum annorum ut nempe in tuto collocaretur ipsa cum Ecclesia communio Fraternitatis Sacerdotalis a Sancto Pio Decimo quam idem condidit Reverendissimus Dominus Lefebvre. Nulli enim rei profuerunt eius modi conamina, quae prioribus mensibus fervidius usque fiebant quibusque Apostolica Sedes patientiam adhibebat et indulgentiam, quantam quidem ullo modo fieri licebat.[1]... *[1496]*...

1. With great affliction the Church has learned of the unlawful episcopal ordination conferred on June 30 last by Archbishop Marcel Lefebvre, which has frustrated all the efforts made during the previous years to ensure the full communion with the Church of the Priestly Fraternity of St. Pius X founded by the same Mons. Lefebvre. These efforts, especially intense during recent months, in which the Apostolic See exercised patience and leniency as far as it was in any way possible, were all to no avail.[1]... **4820**

3. In semetipso talis actus fuit *inoboedientia* adversus Romanum Pontificem in causa quadam gravissima summique omnino ponderis pro Ecclesiae unitate, cuius generis est episcoporum ordinatio per quam nempe sacramentaliter sustinetur apostolica successio. Quam ob rem talis inoboedientia—secum quae infert veram repudiationem Primatus Romani—actum *schismaticum*[1] efficit....

3. In itself, this act was one of *disobedience* to the Roman pontiff in a very grave matter of supreme importance for the unity of the Church, such as is the ordination of bishops, whereby the apostolic succession is sacramentally perpetuated. Hence such disobedience—which implies in practice the rejection of the Roman primacy—constitutes a *schismatic* act.[1]... **4821**

4. Huius autem schismatici actus *radix* dignosci potest in ipsa aliqua imperfecta et pugnanti sibi notione

4. The *root* of this schismatic act can be discerned in an incomplete and contradictory notion of tradition. **4822**

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*4820 [1] Cf. the *Nota informativa*, June 16, 1988 (*L'Osservatore Romano*, June 17, 1988, 1f.).

*4821 [1] Cf. CIC/1983, can. 751.

Traditionis: imperfecta, quandoquidem non satis respicit indolem *vivam* eiusdem Traditionis, quae—uti clarissime docet Concilium Vaticanum Secundum—"... sub assistentia Spiritus Sancti in Ecclesia proficit ..."[1].

... Sed omnino discors est pugnans Traditionis notio quae universali Ecclesiae Magisterio opponitur, quod quidem pertinet ad Romanum Episcopum Episcoporumque coetum. Nemo profecto traditioni fidelis haberi potest qui ligamina nempe recidit ac vincula ab eo cui Christus ipsa in persona Apostoli Petri, ministerium commisit unitatis in Ecclesiam suam.[2] *[1497]*

Incomplete, because it does not take sufficiently into account the *living* character of tradition, which, as the Second Vatican Council clearly taught, "comes from the apostles and progresses in the Church with the help of the Holy Spirit ..."[1].

... But especially contradictory is a notion of tradition that opposes the universal Magisterium of the Church possessed by the bishop of Rome and the body of bishops. It is impossible to remain faithful to the tradition while breaking the ecclesial bond with him to whom, in the person of the apostle Peter, Christ himself entrusted the ministry of unity in his Church.[2]

**4823** 5. Facinore modo patrato ante oculos obversante, nos debere intelligimus cunctos fideles conscios reddere quarundam rerum quas tristis eventus hic prae se omnino fert.

*a*) Exitus reapse quem Episcopi Lefebvre motus nuper habuit omnibus fidelibus potest dare ansam debetque aperte ac penitus cogitandi de propria erga Traditionem Ecclesiae fidelitate, sincere a Magisterio sive ordinario, sive extraordinario, a Conciliis praesertim, a Nicaeno ad Vaticanum II. Ex hac quidem meditatione, omnibus persuadendum est reiterato efficacique modo, oportere sane adhuc dilatare et fidelitatem augere, amotis omnino falsis interpretationibus ac arbitrariis et non legitimis amplificationibus de rebus ad doctrinam, liturgiam disciplinamque pertinentibus....

*b*) Velimus praeterea, et theologos viros et alios scientiarum ecclesiasticarum peritos admonere, ut et eorum sententia hisce in adiunctis exquiratur. Amplitudo, enim, et altitudo praeceptorum Concilii Vaticani II renovatum postulant investigationis studium, quo Concilii perpetuitas una cum Traditione omnino illustretur, in iis potissimum doctrinae partibus, quae, cum fortasse novae sint, nondum bene a quibusdam Ecclesiae portionibus intellectae sunt.

*c*) ... Omnes scire debent formalem schismati adhaesionem gravem esse in Deum iniuriam atque excommunicationem prae se ferre lege Ecclesiae rite statutam.[1]

5. Faced with the situation that has arisen, I deem it my duty to inform all the Catholic faithful of some aspects that this sad event has highlighted.

a. The outcome of the movement promoted by Mons. Lefebvre can and must be, for all the Catholic faithful, a motive for sincere reflection concerning their own fidelity to the Church's tradition, authentically interpreted by the ecclesiastical Magisterium, ordinary and extraordinary, especially in the ecumenical councils from Nicaea to Vatican II. From this reflection all should draw a renewed and efficacious conviction of the necessity of strengthening still more their fidelity by rejecting erroneous interpretations and arbitrary and unauthorized applications in matters of doctrine, liturgy, and discipline....

b. Moreover, I should like to remind theologians and other experts in the ecclesiastical sciences that they should feel themselves called upon to answer in the present circumstances. Indeed, the extent and depth of the teaching of the Second Vatican Council call for a renewed commitment to deeper study in order to reveal clearly the council's continuity with tradition, especially in points of doctrine that, perhaps because they are new, have not yet been well understood by some sections of the Church.

c. ... Everyone should be aware that formal adherence to the schism is a grave offense against God and carries the penalty of excommunication decreed by the Church's law.[1]

## 4830–4841: Apostolic Letter *Mulieris Dignitatem*, August 15, 1988

*Ed.:* AAS 80 (1988): 1667–1718.

*Person—Community—Gift*

**4830** 7. ... *Homo*—sive vir sive mulier—*unica est creaturarum* mundi visibilis, *quam Deus Creator*

7. ... Man—whether man or woman—is *the only being among the creatures* of the visible world *that God*

*4822 [1] Cf. Vatican Council II, Dogmatic Constitution on Divine Revelation *Dei verbum*, no. 8 (AAS 58 [1966]: 821; *4210); cf. Vatican Council I, dogmatic constitution *Dei Filius*, chap. 4 (*3020).

[2] Cf. Mt 16:18; Lk 10:16; Vatican Council I, Dogmatic Constitution on the Church of Christ *Pastor aeternus*, chap. 3 (*3060).

*4823 [1] Cf. CIC/1984, can. 1364.

"propter seipsam voluit": est ergo persona. Personam esse significat contendere ad se perficiendum ...; quod fieri non potest nisi "per sincerum sui ipsius donum". Exemplum eiusmodi interpretationis personae ipse Deus est ut Trinitas, ut Personarum communio. Dicere hominem creatum esse ad imaginem et similitudinem huius Dei idem est ac dicere etiam hominem vocatum esse ut "pro" ceteris sit, ut donum fiat.

Id spectat ad omnem humanum, sive mulierem sive virum, qui illud efficiunt quisque pro sua proprietate.... *[1674]*

*the Creator* "has willed for its own sake"; that creature is thus a person. Being a person means striving toward self-realization ..., which can only be achieved "through a sincere gift of self". The model for this interpretation of the person is God himself as Trinity, as a communion of Persons. To say that man is created in the image and likeness of God means that man is called to exist "for" others, to become a gift.

This applies to every human being, whether woman or man, who live it out in accordance with the special qualities proper to each....

*"He Will Have Dominion over You"*

10. Biblica *Libri Genesis* descriptio veritatem delineat de consecutionibus peccati hominis, sicut etiam indicat *conturbationem* eius primigeniae *necessitudinis inter virum et mulierem*, quae personali utriusque dignitati respondet.... Cum igitur in descriptione biblica verba legimus mulieri dicta: "Ad virum tuum erit appetitus tuus, ipse autem dominabitur tui" [*Gn 3:16*], abruptionem perspicimus et constans periculum attinens ad hanc "duorum unitatem", quae respondet dignitati imaginis et similitudinis Dei in utroque. Hoc tamen periculum est mulieri gravius. Namque illud donum sincerum esse indeque illud "pro" altero vivere dominium sequitur: "ipse dominabitur tui". Id "dominium" conturbationem indicat et *amissionem stabilitatis* eius *fundamentalis aequalitatis*, quam vir et mulier habent in "unitate duorum": hocque est detrimento praesertim mulieri, cum solum aequalitas, quae ex amborum dignitate, qua personarum, oritur, possit mutuas necessitudines instruere indole verae "communionis personarum". Sed si huius aequalitatis violatio, quae quidem donum simul et ius est ab ipso Deo Creatore proficiscens, detrimento est mulieri, uno tempore minuit etiam veram viri dignitatem....

10. The biblical description in the *Book of Genesis* **4831** outlines the truth about the consequences of man's sin, as it is shown by the disturbance of that original *relationship between man and woman* which corresponds to their individual dignity as persons.... Therefore when we read in the biblical description the words addressed to the woman: "Your desire shall be for your husband, and he shall rule over you" [*Gen 3:16*], we discover a break and a constant threat precisely in regard to this "unity of the two" which corresponds to the dignity of the image and likeness of God in both of them. But this threat is more serious for the woman, since domination takes the place of "being a sincere gift" and therefore living "for" the other: "he shall rule over you." This "domination" indicates the disturbance and *loss of the stability* of that *fundamental equality* which the man and the woman possess in the "unity of the two": and this is especially to the disadvantage of the woman, whereas only the equality resulting from their dignity as persons can give to their mutual relationship the character of an authentic "communion of persons". While the violation of this equality, which is both a gift and a right deriving from God the Creator, involves an element to the disadvantage of the woman, at the same time it also diminishes the true dignity of the man....

*[1676]* ... Mulier—nomine liberationis abviri "dominio"—contendere non potest ad suas faciendas proprietates masculinas contra suam "proprietatem" femininam. Certus est timor ut hac ratione mulier "se perficiat" et ne, contra, detorqueat et amittat id, quod est eius fundamentalis amplitudo.... *[1692]* ...

In the name of liberation from male "domination", **4832** women must not appropriate to themselves male characteristics contrary to their own feminine "originality". There is a well-founded fear that if they take this path, women will not "reach fulfillment" but instead will deform and lose what constitutes their essential richness....

*Two Dimensions of Women's Vocation*

17. ... Ad ipsum Evangelii lumen plenitudinem illae proprii momenti ac ponderis in Maria adsequuntur ... Hae vero *binae vocationis femininae rationes* sic in ipsa admirabiliter conveniunt coniungunturque ut alteram haud altera excluserit, verum insigniter perfecerit.... *[1693]* ...

17. ... In the light of the gospel, they ⟨motherhood **4833** and virginity⟩ acquire their full meaning and value in Mary.... These *two dimensions of the female vocation* were united in her in an exceptional manner, in such a way that one did not exclude the other but wonderfully complemented it....

*Motherhood*

**4834** 18. ... *[1694]* ... De persona porro veritas haec *viam* pariter recludit *plenam ad comprehensionem mulieris maternitatis*. Fructus enim maternitas est conubialis viri mulierisque copulae....

*Mutua porro personae in conubio donatio* ad munus sese recludit alicuius vitae novae, *novi hominis*, qui persona pariter est ad suorum parentum similitudinem. Iam inde ab initio secum maternitas infert ad novam personam apertionem quandam: haec omnino est propria mulieris "pars". Nam tali in apertione, dum concipit nempe filium paritque, se ipsam mulier "per sincerum sui ipsius donum" reperit....

*[1696]* ... Verum licet ambo sui sint filii parentes, "*partem*" *praecipuam maternitas mulieris efficit illius quod communiter sunt ipsi genitores*, tum etiam partem magis obstringentem. Illud quidem "esse parentes", quantumvis ad utrumque pertineat, multo impletur in muliere amplius praesertim ipso tempore ante filii ortum. Mulier enim directo pretium "solvit" communis huius generationis, quae corporis eius vires revera exhaurit animique. Quocirca penitus sibi conscius *vir* sit oportet, in illo communi ipsorum munere genitorum, contrahere se *peculiare erga mulierem debitum.... [1697]* ...

18. ...This truth about the person also opens up *the path to a full understanding of women's motherhood.* Motherhood is the fruit of the marriage union of a man and woman....

This *mutual gift of the person in marriage* opens to the gift of a new life, *a new human being*, who is also a person in the likeness of his parents. Motherhood implies from the beginning a special openness to the new person: and this is precisely the woman's "part". In this openness, in conceiving and giving birth to a child, the woman "discovers herself through a sincere gift of self"....

Although both of them together are parents of their child, *the woman's motherhood constitutes a special "part" in this shared parenthood*, and the most demanding part. Parenthood—even though it belongs to both—is realized much more fully in the woman, especially in the prenatal period. It is the woman who "pays" directly for this shared generation, which literally absorbs the energies of her body and soul. It is therefore necessary that *the man* be fully aware that in their shared parenthood he *owes a special debt to the woman*....

*Motherhood in the New Covenant*

**4835** 19. ... Biblicum "mulieris" paradigma cumulatur ac veluti coronatur ipsa *Matris Dei maternitate*, uti verbis Protoevangelii "Inimicitias ponam inter te et mulierem" [*Gn 3:15*] confirmatur. En ergo Deus in ea in ipsiusque materno responso "fiat" ("Fiat *[1698]* mihi secundum verbum tuum"), *Novo cum hominum genere Foederi principium* ponit ... *[1700]* ...

19. ...The biblical exemplar of the "woman" finds its culmination *in the motherhood of the Mother of God.* The words of the Proto-evangelium—"I will put enmity between you and the woman"—find here a fresh confirmation. We see that through Mary—through her maternal *fiat* ("Let it be done to me")—God *begins a New Covenant with humanity*....

*Virginity for the Kingdom of Heaven*

**4836** 20. ... Quapropter non fructus modo liberae *electionis* ab homine factae est *caelibatus propter Regnum caelorum* sed peculiaris etiam *gratiae* a Deo datae, qui certum quendam vocat hominem ut caelibatum vivendo impleat. Quod si hoc praecipuum quoddam signum Regni Dei est venturi, eodem id tempore adiuvat ut omnes animi corporisque vires *[1701]* in vita hac terrestri ac temporali devoveantur uni solique eschatologico regno....

*In Maria* autem prima sese haec *nova* commonstravit *conscientia*, quandoquidem ex Angelo quaerit: "Quomodo fiet istud, quoniam virum non cognosco?" [*Lc 1:34*]. Quantumvis Scriptura Sacra eam praebeat "virginem desponsatam viro, cui nomen erat Ioseph" [*Lc 1:27*], firmiter tamen ipsa perseverat in virginitatis proposito ac maternitas, quam in illa dumtaxat efficit "virtus Altissimi", effectus Spiritus Sancti descensionis in eam est [*cf. Lc 1:35*]. Haec ideo divina maternitas

20. ... Consequently, *celibacy for the kingdom of heaven results not only from a free choice* on the part of man, but also from a special *grace* on the part of God, who calls a particular person to live celibacy. While this is a special sign of the kingdom of God to come, it also serves as a way to devote all the energies of soul and body during one's earthly life exclusively for the sake of the eschatological kingdom....

*Mary* is the first person in whom this *new awareness* is manifested, for she asks the angel: "How can this be, since I have no husband?" [*Lk 1:34*]. Even though she is "betrothed to a man whose name was Joseph" [*cf. Lk 1:27*], she is firm in her resolve to remain a virgin. The motherhood that is accomplished in her comes exclusively from the "power of the Most High" and is the result of the Holy Spirit's coming down upon her [*cf. Lk 1:35*]. This divine motherhood, therefore, is an altogether

nequaquam exspectationibus humanis respondet mulierum Israel: ad Mariam enim defertur veluti Dei ipsius munus....

*[1702]* ... Virginitatis porro sensus ex Evangelio est enucleatus altiusque pervestigatus, prout est etiam pro feminis vocatio, in qua nempe earum confirmatur dignitas secundum Virginis Nazarethanae similitudinem. *Praeclaram speciem personarum consecrationis* proponit Evangelium quae illarum importat totam solamque Deo ipsi deditionem ob consiliorum evangelicorum virtutem, nominatim castitatis, paupertatis, oboedientiae. Eorundem vero consiliorum perfecta incarnatio ipse est Iesus Christus. Quicumque eum consectari voluit radicali quidem modo, vitam transigere statuit secundum haec consilia. Quae profecto a mandatis separantur et Christiano viam indicant radicalis evangelici moris. Iam inde a primis christiani nominis principiis hanc pariter viam tum viri ingrediuntur tum mulieres, cum, omni dempto sexus discrimine, propositum evangelicum universis patescat hominibus.

Hoc in ampliore rerum conspectu consideretur *virginitas* oportet *pro muliere via*, qua nempe via aliter atque in coniugio ipsa suam uti mulieris personam complet.... *[1703]* ...

unforeseen response to the human expectation of women in Israel: it comes to Mary as a gift from God himself....

On the basis of the gospel, the meaning of virginity was developed and better understood as a vocation for women, too, one in which their dignity, like that of the Virgin of Nazareth, finds confirmation. The gospel puts forward *the ideal of the consecration of the person*, that is, the person's exclusive dedication to God by virtue of the evangelical counsels: in particular, chastity, poverty, and obedience. The perfect incarnation of these counsels is Jesus Christ himself. Whoever wishes to follow him in a radical way chooses to live according to these counsels. They are distinct from the commandments and show the Christian the radical way of the gospel. From the very beginning of Christianity, men and women have set out on this path, since the evangelical ideal is addressed to human beings without any distinction of sex.

In this wider context, *virginity* has to be considered *also as a path for women*, a path on which they realize their womanhood in a way different from marriage....

*Spiritual Motherhood*

21. Evangelico sensu percepta virginitas secum detrectationem connubii infert proindeque etiam maternitatis physicae.

Verum huius modi renuntiatio maternitatis, quae in mulieris animo gignere potest magnum quoddam sacrificium, recludit simul eam ad alterius generis maternitatem experiendam: quae est maternitas "secundum Spiritum" [*cf. Rm 8:4*]....

21. Virginity according to the gospel means renouncing marriage and thus physical motherhood. **4837**

Nevertheless, the renunciation of this kind of motherhood, a renunciation that can involve great sacrifice for a woman, makes possible a different kind of motherhood: motherhood "according to the Spirit" [*cf. Rom 8:4*]....

22. ... *[1707]* ... Nobis igitur persuadent Biblia nec plenam explicationem haberi posse hominis ipsius, vel eius potius quod "humanum" est, nisi convenienter simul ad id recurratur quod "femineum" est. Simile vero quiddam in oeconomia salutifera Dei evenit: quam scilicet si funditus perspicere voluerimus cum hominis nempe historia tota coniunctam, praetermitti minime licebit in fidei nostrae prospectu mysterium "mulieris": virginis—matris—sponsae.

22. ... The Bible convinces us of the fact that one can have no adequate hermeneutic of man, or of what is "human", without appropriate reference to what is "feminine". There is an analogy in God's salvific economy: if we wish to understand it fully in relation to the whole of human history, we cannot omit, in the perspective of our faith, the mystery of "woman": virgin-mother-spouse. **4838**

24. ... *[1712]* ... Sed *provocatio ipsius "ethos" redemptionis* clara est ac decretoria. Cunctae enim rationes pro "submissione" mulieris in matrimonio viro intellegendae potius sunt cum intellectu "mutuae subditionis" utriusque "in timore Christi".... *[1715]* ...

24. ... But *the challenge presented by the "ethos" of the Redemption* is clear and definitive. All the reasons in favor of the "subjection" of woman to man in marriage must be understood in the sense of a "mutual subjection" of both "out of reverence for Christ".... **4839**

*On the Eucharist*

26. Amplissimo in "mysterii magni" prospectu, quod necessitudine sponsali inter Christum atque Ecclesiam

26. Against the broad background of the "great mystery" expressed in the spousal relationship between **4840**

significatur, fieri quoque potest ut veritas congruenter percipiatur ipsius vocationis "Duodecim". *Advocans enim solos viros uti apostolos suos Christus sese ratione gessit prorsus libera suique iuris....*

Ipsi cum Christo adsunt in ultima illa cena; soli praeterea ipsi praeceptionem excipiunt sacramentalem: "Hoc facite in meam commemorationem" [*Lc 22:19; 1 Cor 11:24*], cum Eucharistiae institutione consociatam. Vesperi vero diei resurrectionis Spiritum Sanctum ipsi recipiunt ut peccata hominibus condonent....

In medio ipso iam versamur paschali mysterio quod funditus Dei sponsalem recludit amorem....

*[1716]* ... Ecclesiae Sponsus est Christus uti servator mundi. *Nostrae sacramentum est Eucharistia redemptionis. Sponsi sacramentum est Sponsaeque.* Praesentem enim reddit rationeque sacramentali Eucharistia denuo implet actum Christi redimentem, qui suum corpus Ecclesiam "creat". Hoc cum "corpore" Christus coniungitur veluti cum sponsa sponsus....

Si Eucharistiam instituens Christus tam explicato ita modo eam cum ministerio apostolorum sacerdotali iunxit, aestimari simul licet ea ratione voluisse ipsum etiam proferre necessitudinem a Deo decretam inter virum ac mulierem, inter id quod "femininum" est atque id quod "masculinum" tum in creationis mysterio tum redemptionis. Ante omnia vero *in Eucharistia* exprimitur via sacramentali *redimens Christi Sponsi actus pro Ecclesia Sponsa.* Quod elucet omnino et univocum redditur, cum sacramentale Eucharistiae ministerium, ubi se gerit sacerdos "*in persona Christi*", a viro perficitur.... *[1717]*....

Christ and the Church, it is possible to understand adequately the calling of the "Twelve". *In calling only men as his apostles*, Christ acted *in a completely free and sovereign manner....*

They are with Christ at the Last Supper. They alone receive the sacramental charge, "Do this in remembrance of me" [*Lk 22:19; 1 Cor 11:24*], which is joined to the institution of the Eucharist. On Easter Sunday night they receive the Holy Spirit for the forgiveness of sins....

We find ourselves at the very heart of the paschal mystery, which completely reveals the spousal love of God....

... As the Redeemer of the world, Christ is the Bridegroom of the Church. *The Eucharist is the sacrament of our redemption.* It is *the sacrament of the Bridegroom and of the Bride.* The Eucharist makes present and realizes anew in a sacramental manner the redemptive act of Christ, who "creates" the Church, his Body. Christ is united with this "Body" as the bridegroom with the bride....

Since Christ, in instituting the Eucharist, linked it in such an explicit way to the priestly service of the apostles, it is legitimate to conclude that he thereby wished to express the relationship between man and woman, between what is "feminine" and what is "masculine". It is a relationship willed by God both in the mystery of creation and in the mystery of redemption. It is *the Eucharist* above all that expresses *the redemptive act of Christ the Bridegroom toward the Church the Bride.* This is clear and unambiguous when the sacramental ministry of the Eucharist, in which the priest acts "in *persona Christi*", is performed by a man....

### *The Gift of the Bride*

**4841** 27. ... *[1718]* ... Doctrinam autem totius confirmans traditionis Concilium Vaticanum II memoravit in hierarchia ipsa sanctitatis *"mulierem" ipsam*, Mariam Nazarethanam Ecclesiae esse "figuram" eamque reliquos in via ad sanctimoniam "praecedere". Nam "in Beatissima Virgine ad perfectionem iam pertingit, qua sine macula et ruga exsistit" [*cf. Eph 5:27*].[1] Hoc sensu Ecclesia dici potest esse simul "mariana" et "apostolico-petrina".[2]

27. ... The Second Vatican Council, confirming the teaching of the whole of tradition, recalled that in the hierarchy of holiness it is *precisely the "woman"*, Mary of Nazareth, who is the "figure" of the Church. She "precedes" everyone on the path to holiness; in her person "the Church has already reached that perfection whereby she exists without spot or wrinkle [*cf. Eph 5:27*]".[1] In this sense, one can say that the Church is both "Marian" and "Apostolic-Petrine".[2]

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*4841 [1] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, nos. 65, 63 (AAS 57 [1965]: 64f.); John Paul II, *Redemptoris Mater*, nos. 2–6 (AAS 79 [1987]: 362–67).

[2] "This Marian profile is also—perhaps even more—fundamental and characteristic of the Church than is the *apostolic* and *Petrine* profile to which it is profoundly united.... The Marian dimension of the Church is antecedent to the Petrine dimension, although closely united with and complementary to it. Mary Immaculate precedes all others, including obviously Peter himself and the apostles. This is so, not only because Peter and the apostles, being born of the human race under the burden of sin, form part of the Church, which is 'holy with sinners', but also because their triple *function* has no other purpose except to form the Church in line with the ideal of holiness already preformed and prefigured in Mary. A contemporary theologian has rightly stated that 'Mary is "Queen of the Apostles" without claiming apostolic powers for herself. She possesses something else and something more'"

## 4850–4858: Post-Synodal Apostolic Exhortation *Christifideles laici*, December 30, 1988

This letter was composed in connection with the deliberations of the Synod of Bishops of October 1–30, 1987, in Rome, on the "Vocation and Mission of the Laity in the Church and in the World Twenty Years after the Second Vatican Council" (cf. AAS 80 [1988]: 597–602, 603, 606–11).

*Ed.:* AAS 81 (1989): 396–431.

*The Vocation and Mission of the Laity in the Church and in the World*

2. ... Patres synodales, tempora post Concilium conspicientes, plane agnoverunt Spiritum vigorem iuvenilem nunc quoque Ecclesiae tribuere novamque sanctitatis et participationis virtutem in multis christifidelibus laicis suscitare. Quod, in aliis multis, ex renovata et mutua agendi et collaborandi ratione sacerdotum, religiosorum et christifidelium laicorum comprobatur; ex actuosa in liturgia participatione, in modo verbi Dei nuntiandi, in catechesi tradenda; ex multis pensis et operis christifidelibus laicis concreditis et ab his susceptis; ex florentibus coetibus, consociationibus, motibus spiritualibus atque ex laicorum in haec deditione; ex ampliore et perspicua participatione mulierum in vita Ecclesiae atque in societatis hodiernae progressu.

2. ... In looking over the years following the council, **4850** the synod Fathers have been able to verify how the Holy Spirit continues to renew the youth of the Church and how he has inspired new aspirations toward holiness and the participation of so many lay faithful. This is witnessed, among other ways, in the new manner of active collaboration among priests, religious, and the lay faithful; the active participation in the liturgy, in the proclamation of the Word of God, and catechesis; the multiplicity of services and tasks entrusted to the lay faithful and fulfilled by them; the flourishing of groups, associations, and spiritual movements as well as a lay commitment in the life of the Church; and in the fuller and meaningful participation of women in the development of society.

At Synodus simul animadvertit hanc christifidelium laicorum viam postconciliarem difficultatibus et periculis minime fuisse immunem. Ex quibus duas illas memoramus tentationes a quibus non semper se ipsi subduxerunt: eam in primis qua tam acre tribuerunt studium in ministeria et munera ecclesialia, ut saepe a sua et propria in responsabilitate in campo professionis, societatis, oeconomiae, culturae ac rei politicae recederent; eam deinde tentationem qua iniusta fidei a vita seiunctio atque evangelii receptionis ab actuosa opera in diversis huius temporis huiusque terrae rebus rata omnino fit....

At the same time, the synod has pointed out that the postconciliar path of the lay faithful has not been without its difficulties and dangers. In particular, two temptations can be cited that they have not always known how to avoid: the temptation of being so strongly interested in Church services and tasks that some fail to become actively engaged in their responsibilities in the professional, social, cultural, and political world; and the temptation of legitimizing the unwarranted separation of faith from life, that is, a separation of the gospel's acceptance from the actual living of the gospel in various situations in the world....

*[397]* 3. Primarius huius Synodi sensus, et inde ab ipsa optatus praestantissimus fructus, in eo constat quod *christifideles laici cupide aures praebeant ut ex appellatione a Christo Domino [398] facta in eius vinea laborent*, ut partes suas alacri, sapienti, conscio animo sumant, quibus, *in hac magnifica et dramatica historiae hora*, dum tertium annorum millenarium instat, in missionem Ecclesiae penetrent.

3. The basic meaning of this synod and the most **4851** precious fruit desired as a result of it is the *lay faithful's hearkening to the call of Christ the Lord to work in his vineyard*, to take an active, conscientious, and responsible part in the mission of the Church *in this great moment in history*, made especially dramatic by occurring on the threshold of the third millennium.

Christifidelium laicorum actio, quadam singulari prorsus virtute excitata, ex novis adiunctis tum

A new state of affairs today both in the Church and in social, economic, political, and cultural life calls with a

(H. U. von Balthasar, *New Elucidations*, trans. Sr. Mary Theresilde Skerry [San Francisco: Ignatius Press, 1986], 196). (Hic marianus aspectus est tantundem—si non magis—fundamentalis ac praecipuus Ecclesiae quantum aspectus *apostolicus* et *petrinus*, cum quo arctissime coniungitur ... mariana ratio Ecclesiae petrinam praecedit rationem, etiamsi sit cum ea penitus coniuncta et complementaris. Maria, Immaculata, omnem alium praecedit, et, ut patet, ipsum Petrum et apostolos: non solum quod Petrus et Apostoli, orti e multitudine humani generis quod nascitur sub peccato, membra sunt Ecclesiae, quae est "sancta ex peccatoribus", sed etiam quia triplex eorum *munus* ad nil aliud spectat quam ut efformet Ecclesiam ad illam perfectam formam sanctitatis, quae iam praeformata et praefigurata est in Maria. Sicut probe dixit quidam theologus nostrae aetatis: "Maria est *regina Apostolorum* neque sibi apostolicas petivit potestates. Ipsa aliud et plus habet"; John Paul II, address to the cardinals and prelates of the Roman curia, December 22, 1987 (AAS 80 [1988]: 1028).

ecclesialibus tum socialibus, oeconomicis, politicis et culturalibus requiritur. Quod si desidia numquam probabilis est, hoc tempore in culpa potius erit maiore. *Esse in otio nemini prorsus licet....*

**4852** 14. ... *[410]* ... Christifideles laici, ex parte sua, participes efficiuntur triplicis muneris sacerdotalis, prophetici et regalis Iesu Christi....

*[411]* Christifideles laici participes sunt *muneris sacerdotalis* per quod Iesus ad gloriam Patris et in salutem omnium gentium se ipse in cruce obtulit et in sacra Eucharistiae celebratione perpetuo se offert. Baptizati, in Christum Dominum incorporati, cum eo et cum eius sacrificio coniunguntur, se ipsos suaque opera offerendo [*cf. Rm 12:1s*]....

Praeterea, cum *munus propheticum* Christi participant, "qui et testimonio vitae et verbi virtute Regnum proclamavit Patris",[1] christifideles laici idonei fiunt et obstringuntur ut Evangelium ex fide suscipiant idque verbis et operibus nuntient, atque quod in mundo malum est fortiter indicare minime haesitent. Cum Christo, "propheta magno" [*cf. Lc 7:16*], concorporati, atque, in Spiritu, Christi resuscitati "testes" effecti, christifideles laici tum sensum fidei supernaturalis Ecclesiae participant, quae "in credendo falli nequit",[2] tum gratiae verbi fiunt participes [*cf. Act 2:17s; Apc 19:10*]. Advocantur etiam ut novitatem et virtutem Evangelii in vita quotidiana, familiari et sociali manifestent et illustrent, ac *[412]* simul in contradictionibus huius aetatis patienti et forti animo spem gloriae "etiam per vitae saecularis structuras exprimant".[3]

Cum a Christo, Domino et Rege universi mundi, christifideles laici plene possideantur, participant de eius *munere regali*, atque ab eo in servitium Regni Dei et in huius diffusionem per generis humani historiam convocantur. Hanc christianam "regalitatem" vivunt praecipue ex pugna spirituali ut ipsi in se regnum peccati vincant ac superent [*cf. Rm 6:12*] ac deinde sese offerendo ad serviendum, in caritate et iustitia, ipsi Iesu Christo qui in omnibus fratribus, praesertim in minimis, praesens perpetuo inest [*cf. Mt 25:40*]....

**4853** *[413]* 15. ... Ex ipsa communi dignitate Baptismi christifidelis laicus corresponsabilis est, una cum ministris ordinatis, religiosis viris et mulieribus, missionis Ecclesiae....

*[414] Omnia membra* Ecclesiae profecto hanc indolem saecularem participant, sed *forma diversa*. Speciatim participatio *Christifidelium laicorum* modum

particular urgency for the action of the lay faithful. If lack of commitment is always unacceptable, the present time renders it even more so. *It is not permissible for anyone to remain idle....*

14. ... The lay faithful participate, for their part, in the threefold mission of Christ as Priest, Prophet, and King....

The lay faithful are sharers in the *priestly mission*, for which Jesus offered himself on the Cross and continues to be offered in the celebration of the Eucharist for the glory of God and the salvation of humanity. Incorporated into Christ the Lord, the baptized are united to him and to his sacrifice in the offering they make of themselves and their daily activities [*cf. Rom 12:1–2*]....

Through their participation in the *prophetic mission* of Christ, "who proclaimed the kingdom of his Father by the testimony of his life and by the power of his word",[1] the lay faithful are given the ability and responsibility to accept the gospel in faith and to proclaim it in word and deed, without hesitating courageously to identify and denounce evil. United to Christ, the "great prophet" [*Lk 7:16*], and in the Spirit made "witnesses" of the risen Christ, the lay faithful are made sharers in the appreciation of the Church's supernatural faith, which "cannot err in matters of belief",[2] and sharers as well in the grace of the Word [*cf. Acts 2:17–18; Rev 19:10*]. They are also called to allow the newness and the power of the gospel to shine out every day in their family and social life as well as to express patiently and courageously in the contradictions of the present age their hope of future glory even "through the framework of their secular life".[3]

Because the lay faithful belong to Christ, Lord and King of the Universe, they share in his *kingly mission* and are called by him to spread that kingdom in history. They exercise their kingship as Christians, above all in the spiritual combat in which they seek to overcome in themselves the kingdom of sin [*cf. Rom 6:12*], and then to make a gift of themselves so as to serve, in justice and in charity, Jesus who is himself present in all his brothers and sisters, above all in the very least [*cf. Mt 25:40*]....

15. ... Because of the common dignity of baptism, each member of the lay faithful, together with ordained ministers and men and women religious, shares a responsibility for the Church's mission....

Certainly *all the members* of the Church are sharers in this secular dimension but *in different ways*. In particular the sharing of the *lay faithful* has its own manner of

*4852 [1] Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 35 (AAS 57 [1965]: 40; *4161).
[2] Ibid., no. 12 (16; *4130).
[3] Ibid., no. 35 (40; *4161).

agendi et exercendi habet proprium, qui, ex verbis Concilii, ipsorum est "proprius et peculiaris"; hic autem modus locutione "indoles saecularis" significatur.[1]...

17. ... *[419]* ... Vocatio pariter ad sanctitatem *penitus cum missione conectitur* et cum officio conscie explendo, quae fidelibus laicis in Ecclesia et in mundo concredita sunt. Etenim ipsa sanctitas, qua vivunt et quae a participatione vitae sanctitatis Ecclesiae derivat, primam et fundamentalem operam affert ad Ecclesiam aedificandam quatenus est "Communio Sanctorum"....

*[425]* 20. Communio ecclesialis ... praelucet enim vel maxime ex simul praesentibus *diversitate* et *complementarietate*, sive charismatum, sive responsabilitatum. Per hanc igitur diversitatem et complementarietatem quilibet laicus christifidelis *in relationem venit cum toto corpore*, cui proinde *propriam* exhibet *contribuendi vim*....

*[427]* 21.... Ecclesia enim ducitur atque gubernatur a Spiritu, qui diversa dona hierarchica et charismatica inter baptizatos omnes dispergit, singulos advocans ut, sua quisque ratione, et activi et corresponsabiles fiant....

*[428]* 22. Reperiuntur primum in Ecclesia quaedam *ministeria ordinata*, id est, ministeria *quae ex Ordinis sacramento derivantur*....

Ministri itaque hoc Spiritus Sancti charisma, et quidem in non interrupta successione apostolica et per ordinis sacramentum, a Christo Resuscitato recipiunt; accipiunt pariter et auctoritatem et sacram potestatem agendi "in persona Christi Capitis",[1] ad serviendum Ecclesiae et ad eam in Spiritu Sancto per Evangelium et per sacramenta coadunandam.

Ministeria ergo ordinata, ante quam in beneficium evadant eorum qui ea recipiunt, gratia sunt pro vita et missione totius Ecclesiae. Exprimunt et efficiunt participationem quandam in *[429]* sacerdotio Iesu Christi, quae alia atque diversa est, non gradu tantum sed essentia, ab illa participatione quae omnibus christifidelibus per baptismum et confirmationem donatur. Ceterum sacerdotium hoc ministeriale, ut admonuit Concilium Vaticanum II, essentialiter ad regale omnium christifidelium sacerdotium intenditur atque ordinatur.[2]...

realization and function, which, according to the council, is "properly and particularly" theirs. Such a manner is designated with the expression "secular character".[1]...

17. ... At the same time the vocation to holiness is **4854**
*intimately connected to mission* and to the responsibility entrusted to the lay faithful in the Church and in the world. In fact, that same holiness which is derived simply from their participation in the Church's holiness represents their first and fundamental contribution to the building of the Church insofar as she is the "communion of saints"....

20. Ecclesial communion is more precisely likened to **4855**
an "organic" communion, analogous to that of a living and functioning body. In fact, at one and the same time it is characterized by a *diversity* and a *complementarity* of vocations and states in life, of ministries, of charisms, and responsibilities. Because of this diversity and complementarity, every member of the lay faithful is seen *in relation to the whole body* and offers a *totally unique contribution* on behalf of the whole body....

21. ... Indeed, the Church is directed and guided by **4856**
the Holy Spirit, who lavishes diverse hierarchical and charismatic gifts on all the baptized, calling them to be, each in an individual way, active and coresponsible....

22. In a primary position in the Church are the **4857**
*ordained ministries*, that is, the ministries *that come from the sacrament of orders*....

The ministries receive the charism of the Holy Spirit from the risen Christ, in uninterrupted succession from the apostles, through the sacrament of orders: from him they receive the authority and sacred power to serve the Church, acting in *persona Christi Capitis* (in the person of Christ, the Head),[1] and to gather her in the Holy Spirit through the gospel and the sacraments.

The ordained ministries, apart from the persons who receive them, are a grace for the life and mission of the entire Church. These ministries express and realize a participation in the priesthood of Jesus Christ that is different, not simply in degree but in essence, from the participation given to all the lay faithful through baptism and confirmation. On the other hand, the ministerial priesthood, as the Second Vatican Council recalls, essentially has the royal priesthood of all the faithful as its aim and is ordered to it.[2]...

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***4853** [1] Ibid., no. 31 (AAS 57 [1965]: 37; *4157).

***4857** [1] Vatican Council II, Decree on the Ministry and Life of Priests *Presbyterorum ordinis*, no. 2 (AAS 58 [1966]: 992); Dogmatic Constitution on the Church *Lumen gentium*, no. 10 (AAS 57 [1965]: 14; *4126).

[2] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 10 (AAS 57 [1965]: 14f.; *4126).

**4858** 23. Salvifica Ecclesiae missio in mundum peragitur non a ministris dumtaxat, vi Ordinis sacramenti, sed ab omnibus quoque christifidelibus laicis; hi enim, propter propriam condicionem baptizatorum et specificatam vocationem, ea qua quisque valet mensura, partem habent in Christi muneribus sacerdotali, prophetico et regali.

Pastores igitur debent christifidelium laicorum ministeria, officia et munera agnoscere et promovere, cum eadem *sacramentale fundamentum* habeant *in Baptismo et Confirmatione* et pro eorum pluribus etiam *in Matrimonio*.

Quoties ergo Ecclesiae vel necessitas vel utilitas id exigit, pastores, iuxta normas iure universali constitutas, possunt christifidelibus laicis concredere quasdam functiones, quae sunt cum proprio pastorum munere conexa, non tamen exigunt characterem Ordinis....

*[430]* ... Nihilominus *exercitium huiusmodi munerum non efficit ex christifideli laico pastorem*: nam ministerium non munus efficit sed sacramentalis ordinatio....

Novissimus Synodalis Coetus protulit amplam et eloquentem varietatem casuum qui manifestant quomodo ministeria, officia et munera baptizatorum in Ecclesia considerentur. Patres valde aestimasse visi sunt auxilium in apostolatu ex parte christifidelium laicorum, virorum et feminarum, pro evangelizatione, pro sanctificatione et pro christiana animatione realitatum temporalium itemque eorum in casibus emergentibus et in permanentibus necessitatibus generosa disponibilitas ad partes supplendas.[1]

Sic igitur postquam promota a Concilio est sic dicta renovatio liturgica, ipsi christifideles laici, perspicue animadvertentes quam maiora sibi munera competant in coetu liturgico et eius praeparatione, paratiores sese in dies exhibent hisce *[431]* partibus suscipiendis; celebratio enim liturgica censenda est non cleri dumtaxat sed totius coetus actio sacra. Aequum proinde visum est ut munera, quae non sunt ministrorum ordinatorum propria, per christifideles laicos absolvantur.[2] Inde spontanea fere ratione effectum est ut, cum christifideles re participes facti fuerint in actione liturgica, participes quoque fiant in nuntiando Dei verbo atque in ipsa cura pastorali.[3]

23. The Church's mission of salvation in the world is realized not only by the ministers in virtue of the sacrament of orders but also by all the lay faithful; indeed, because of their baptismal state and their specific vocation, in the measure proper to each person, the lay faithful participate in the priestly, prophetic, and kingly mission of Christ.

The pastors, therefore, ought to acknowledge and foster the ministries, the offices, and the roles of the lay faithful that find their *foundation in the sacraments of baptism and confirmation*, indeed, for a good many of them, *in the sacrament of matrimony*.

When necessity and expediency in the Church require it, the pastors, according to established norms from universal law, can entrust to the lay faithful certain offices and roles that are connected to their pastoral ministry but do not require the character of orders....

However, *the exercise of such tasks does not make pastors of the lay faithful*: in fact, a person is not a minister simply in performing a task, but through sacramental ordination....

The recent synodal assembly has provided an extensive and meaningful overview of the situation in the Church on the ministries, offices, and roles of the baptized. The Fathers have manifested a deep appreciation for the contribution of the lay faithful, both women and men, in the work of the apostolate, in evangelization, sanctification, and the Christian animation of temporal affairs, as well as their generous willingness to supply in situations of emergency and chronic necessity.[1]

Following the liturgical renewal promoted by the council, the lay faithful themselves have acquired a more lively awareness of the tasks that they fulfill in the liturgical assembly and its preparation and have become more widely disposed to fulfill them: the liturgical celebration, in fact, is a sacred action, not simply of the clergy, but of the entire assembly. It is, therefore, natural that the tasks not proper to the ordained ministers be fulfilled by the lay faithful.[2] In this way there is a natural transition from an effective involvement of the lay faithful in the liturgical action to that of announcing the Word of God and pastoral care.[3]

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***4858** [1] The Code of Canon Law enumerates a series of functions and actions proper to the sacred ministers, which, however, in special and grave circumstances, concretely in the absence of priests and deacons, are exercised for a time by lay faithful, provided they have the proper juridical authorization and mandate of the competent ecclesiastical authority: cf. CIC/1983, can. 230, § 3; 517, § 2; 776; 861, § 2; 910, § 2; 943; 1112, etc.

[2] Cf. Vatican Council II, Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, no. 28 (AAS 56 [1964]: 107; *4028); cf. CIC/1983, can. 230, § 2: "Lay persons can fulfill the function of lector in liturgical actions by temporary deputation; likewise, all lay persons can fulfill the functions of commentator or cantor or other functions in accord with the norm of law" (Laici ex temporanea deputatione in actionibus liturgicis munus lectoris implere possunt; item omnes laici muneribus commentatoris, cantoris aliisve ad normam iuris fungi possunt).

[3] The CIC/1983 presents diverse functions and tasks that the lay faithful can fill in the organizational structure of the Church: cf. cann. 228; 229, § 3; 317, § 3; 463, § 1, no. 5, and § 2; 483; 494; 537; 759; 776; 784; 785; 1282; 1421, § 2; 1424; 1428, § 2; 1435, etc.

Nihilominus non defuerant in ipso Coetu Synodali qui, iuxta positiva iudicia, alia negativa obtruderent circa usum haud satis cautum vocabuli "ministerium", circa confusionem et, interdum, exaequationem commune inter et sacerdotium ministeriale, circa id quod aliquae ecclesiasticae leges et normae parum observentur; quod ad arbitrium fiat interpretatio de conceptu "subsidiaritatis"; quod christifideles laici quodammodo "clericalizentur"; quod periculum adsit re constituendi structuram quamdam ecclesialem servitii quae parallela exsistat illi quae Ordinis sacramento fundatur.

Ad subveniendum igitur hisce periculis locuti sunt Patres de necessitate exprimendi quam dilucide, et quidem accuratioribus vocalibus,[4] tum *missionis unitatem* in Ecclesia, cui missioni baptizati omnes accedunt, tum partiter substantialem Pastorum *diversitatem ministerii*, quod, cum in Ordinis sacramento fundetur, differat necesse est ab aliis ministeriis, officiis et muneribus ecclesialibus, quae in sacramentis Baptismi et Confirmationis radicantur....

In the same synod assembly, however, a critical judgment was voiced along with these positive elements about too indiscriminate a use of the word "ministry", the confusion and the equating of the common priesthood and the ministerial priesthood, the lack of observance of ecclesiastical laws and norms, the arbitrary interpretation of the concept of "subsidiarity", the tendency toward a "clericalization" of the lay faithful and the risk of creating, in reality, an ecclesial structure of parallel service to that founded on the sacrament of orders.

Precisely to overcome these dangers, the synod Fathers have insisted on the necessity to express with greater clarity, and with a more precise terminology,[4] both *the unity of the Church's mission* in which all the baptized participate and the substantial *diversity of the ministry* of pastors that is rooted in the sacrament of orders, all the while respecting the other ministries, offices, and roles in the Church that are rooted in the sacraments of baptism and confirmation....

## 4860–4862: Letter of the Congregation for the Doctrine of the Faith *Orationes formas*, October 15, 1989

This letter, *Concerning Some Aspects of Christian Meditation*, takes the wide reception of Far Eastern and other practices of meditation and prayer as the occasion to discuss the main features of Christian prayer.

*Ed.:* AAS 82 (1990): 366–70.

### *II. Christiana oratio ad lumen revelationis*

7. ... Si enim christiana oratio inserenda est in motum trinitarium Dei, etiam eius essentiale contentum necessario est definiendum duplici huiusmodi motus directione: in Spiritu Sancto scilicet Filius in mundum venit ad reconciliandum eum cum Patre gestis et doloribus suis; in eodem autem motu in eodemque Spiritu, Filius caro factus redit ad Patrem, eius voluntatem adimplens Passione et Resurrectione....

Domini Iesu oratio Ecclesiae traditur ("sic ergo vos orate", *Mt 6:9*),[1] et propterea Christiana oratio, etiam cum fit in solitudine, re autem vera semper manet ad intra illius "Sanctorum communionis", in qua et cum qua oratur sive sollemni ac liturgica sive privata actione....

### *III. Non recti orandi modi*

*[367]* 9. Christianae orationis perfectio neque existimari potest ex excellentia gnosticae scientiae, neque iudicari ex experientia divini, iuxta modum

### *II. Christian Prayer in the Light of Revelation*

7. ... If the prayer of a Christian has to be inserted **4860** in the trinitarian movement of God, then its essential content must also necessarily be determined by the twofold direction of such movement. It is in the Holy Spirit that the Son comes into the world to reconcile it to the Father through his works and sufferings. On the other hand, in this same movement and in the very same Spirit, the Son Incarnate returns to the Father, fulfilling his will through his Passion and Resurrection....

The prayer of Jesus has been entrusted to the Church ("Pray then like this", *Mt 6:9*).[1] This is why when a Christian prays, even if he is alone, his prayer is in fact always within the framework of the "communion of saints" in which and with which he prays, whether in a public and liturgical way or in a private manner....

### *III. Erroneous Ways of Praying*

9. If the perfection of Christian prayer cannot be **4861** evaluated using the sublimity of gnostic knowledge as a basis, neither can it be judged by referring to the

*4858 [4] Cf. propositio 18.

*4860 [1] De Domini Jesu oratione, cf. *Institutio generalis de Liturgia Horarum* 3–4.

messalianismi.[1]... Contra quos Patres continenter docuerunt unionem animae orantis cum Deo in mysterio perfici, praesertim per Ecclesiae sacramenta, eamque praeterea vel per afflictionum ac etiam desolationum experientias ad actum deduci posse; quas minime significare,... Spiritum animam deseruisse, sed e converso,... easdem participationem genuinam esse posse illius condicionis et solitudinis et derelictionis in Cruce Domini Nostri, qui semper manet orationis exemplar ac mediator.[2]...

experience of the divine, as Messalianism proposed.[1]... In opposing them, the Fathers insisted on the fact that the soul's union with God in prayer is realized in a mysterious way and, in particular, through the sacraments of the Church. Moreover, it can even be achieved through experiences of affliction or desolation. These are not necessarily a sign ... that the Spirit has abandoned a soul. Rather,... they may be an authentic participation in the state of abandonment experienced on the Cross by our Lord, who always remains the model and mediator of prayer.[2]...

*IV. Christianum iter coniunctionis cum Deo*

**4682** [*370*] 14. Ad illud attingendum coniunctionis cum Deo mysterium quod a Patribus Graecis appellabatur hominis divinizatio, ... prae oculis est habendum ... Filium ab aeterno esse "alium" ac Patrem, et tamen, in Spiritu Sancto, esse "consubstantialem"; sequitur quod factum alteritatis non habendum est tamquam malum sed potius ut maximum bonorum. Datur in ipso Deo alteritas, qui est Una Natura in Tribus Personis, et datur alteritas inter Deum et creaturam, qui suapte natura diversi sunt....

*IV. The Christian Way to Union with God*

14. In order to draw near to that mystery of union with God which the Greek Fathers called the divinization of man,... it is necessary in the first place to bear in mind that from eternity the Son is "other" with respect to the Father, and yet, in the Holy Spirit, he is "of the same substance". Consequently, this otherness, far from being an ill, is rather the greatest of goods. There is otherness in God himself, who is one single nature in three Persons, and there is also otherness between God and creatures, who are by nature different....

## 4870–4885: Instruction of the Congregation for the Doctrine of the Faith *Donum veritatis*, May 24, 1990

The purpose of the instruction "On the Ecclesial Vocation of the Theologian" is a fundamental clarification of the relation between theology and the Magisterium. The comments about dissent seem to suggest that the 1989 "Declaration of Cologne" and subsequent publications supplied the occasion.

*Ed.:* AAS 82 (1990): 1552–68.

*II. Vocatio theologi*

**4870** 6. Inter vocationes, quas Spiritus suscitat in Ecclesia, vocatio eminet theologi, cuius munus est peculiari modo sibi comparare, in communione cum Magisterio, profundiorem usque perceptionem Verbi Dei, quod in Scripturis inspiratis continetur, et per Traditionem vivam in Ecclesia transmittitur.

... Disciplina theologica, quae, obsequens voci veritatis quaerit intellectum fidei, Populum Dei adiuvat, secundum Apostoli praeceptum [*cf. 1 Pt 3:15*], ad rationem reddendam de spe iis, qui id poscant....

*II. The Vocation of the Theologian*

6. Among the vocations awakened in this way by the Spirit in the Church is that of the theologian. His role is to pursue in a particular way an ever deeper understanding of the Word of God found in the inspired Scriptures and handed on by the living tradition of the Church.

... Theological science responds to the invitation of truth as it seeks to understand the faith. It thereby aids the people of God in fulfilling the apostle's command [*cf. 1 Pet 3:15*] to give an accounting for their hope to those who ask it....

**4871** *[1553]* 9. Decursu saeculorum theologia gradatim ut veri nominis scientia constituta est. Oportet igitur theologus animadvertat ad suae disciplinae exigentias epistemologicas, ad criticae severitatis necessitates, ac proinde ad rationis probationem circa quemlibet gradum suae investigationis. Attamen necessitas critica minime

9. Through the course of centuries, theology has progressively developed into a true and proper science. The theologian must therefore be attentive to the epistemological requirements of his discipline, to the demands of rigorous critical standards, and thus to a rational verification of each stage of his research. The

*4861 [1] The Messalians were first denounced by St. Ephrem the Syrian (*Hymni contra Haereses* 22, 4, ed. E. Beck, Corpus scriptorum christianorum orientalium 169 [1957]: 79) and later, among others, by Epiphanius of Salamis (*Panarion*, also called *Adversus Haereses*: PG 41:156–1200; PG 42:9–832) and Amphilochius, Bishop of Iconium (*Contra haereticos*: G. Ficker, *Amphilochiana* 1 [Leipzig, 1906], 21–77).

[2] Cf. John of the Cross, *Ascent to Mount Carmel* II, chap. 7, 11.

assimilanda est spiritui critico, quippe qui potius ab animi affectionibus vel a praeiudiciis originem ducat. Theologus in se ipso discernere debet suae criticae mentis *[1554]* originem et causas, et sinere ut ipsius obtutus a fide purificetur....

11. ... *[1555]* Hinc sequitur, ut "servitium valde gratuitum communitati fidelium oblatum", quale theologia est, "postulet ex natura sua disputationem aequam, dialogum fraternum, animum apertum ac paratum ad opiniones proprias immutandas."[1]

12. Libertas investigationis, quae iure tamquam pretiosissimum bonum omnibus viris doctis cordi est, significat animum promptum ad excipiendam veritatem sicuti est, post investigationem factam, cui nullum elementum se immiscuerit extraneum exigentiis methodi, quae rei, de qua agitur, respondeat.

In scientia theologica haec libertas investigationis inscribitur intra cognitionem rationalem, cuius obiectum praebetur Revelatione, transmissa et explicata in Ecclesia sub Magisterii auctoritate, et per fidem excepta. Neglegere haec elementa, quae ut principia habenda sunt, idem est ac desistere a theologia exercenda. Ut satis hanc rationem inter theologiam et Magisterium explicemus, nunc opportunum ducimus munus considerare, quo Magisterium fungitur in Ecclesia....

*III. Magisterium pastorum*

*[1557]* 16. Munus divinae Revelationis depositum sancte custodiendi et fideliter exponendi suapte natura secumfert Magisterium definitive proponere posse[1] sententias quae, etiam si non continentur in veritatibus fidei, ipsis tamen intime conectuntur, adeo ut indoles definitiva talium affirmationum a Revelatione ipsa tandem derivet.[2]...

*IV. Magisterium et theologia*

*[1559]* 21. Vivum Ecclesiae Magisterium et theologia, quamvis propriis officiis et donis inter se differant, tamen eundem demum finem spectant: sustinere scilicet Populum Dei in veritate, quae liberat, eumque ita "lucem nationum" reddere. Hoc servitium ecclesiali communitati praestitum efficit, ut theologus cum Magisterio rationes habeat....

obligation to be critical, however, should not be identified with the critical spirit that is born of feeling or prejudice. The theologian must discern in himself the origin of and motivation for his critical attitude and allow his gaze to be purified by faith....

11. ... Consequently, "this very disinterested service **4872** to the community of the faithful", which theology is, "entails in essence an objective discussion, a fraternal dialogue, an openness and willingness to modify one's own opinions."[1]

12. Freedom of research, which the academic **4873** community rightly holds most precious, means an openness to accepting the truth that emerges at the end of an investigation in which no element has intruded that is foreign to the methodology corresponding to the object under study.

In theology this freedom of inquiry is the hallmark of a rational discipline whose object is given by revelation, handed on and interpreted in the Church under the authority of the Magisterium, and received by faith. These givens have the force of principles. To eliminate them would mean to cease doing theology. In order to set forth precisely the ways in which the theologian relates to the Church's teaching authority, it is appropriate now to reflect upon the role of the Magisterium in the Church....

*III. The Magisterium of the Church's Pastors*

16. By its nature, the task of religiously guarding and **4874** loyally expounding the deposit of divine revelation (in all its integrity and purity) implies that the Magisterium can make a pronouncement "in a definitive way"[1] on propositions that, even if not contained among the truths of faith, are nonetheless intimately connected with them, in such a way that the definitive character of such affirmations derives in the final analysis from revelation itself.[2]...

*IV. The Magisterium and Theology*

21. The living Magisterium of the Church and **4875** theology, while having different gifts and functions, ultimately have the same goal: preserving the people of God in the truth that sets free and thereby making them "a light to the nations". This service to the ecclesial community brings the theologian and the Magisterium into a reciprocal relationship....

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***4872** [1] John Paul II, address to theologians in Altötting, November 18, 1980 (AAS 73 [1981]: 104); cf. also Paul VI, address to the members of the International Theological Commission, October 11, 1972 (AAS 64 [1972]: 682–83); John Paul II, address to the members of the International Theological Commission, October 26, 1979 (AAS 71 [1979]: 1428–33).

***4874** [1] Cf. *Professio fidei et Iusiurandum fidelitatis*: (AAS 81 [1989]: 104f.): "omnia et singula quae circa doctrinam de fide vel moribus ab eadem definitive proponuntur."

[2] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 25 (*4149); Congregation for the Doctrine of the Faith, declaration *Mysterium Ecclesiae*, nos. 3–5 (AAS 65 [1973]: 400–404; *4534–4540); *Professio fidei et Iusiurandum fidelitatis*: AAS 81 [1989]: 104f.).

**4876** 22. Cooperatio inter theologum et Magisterium peculiari modo efficitur, cum theologus recipit missionem canonicam vel mandatum docendi. Quae cooperatio tunc fit quodammodo participatio operis Magisterii, cui quidem vinculo iuris consociatur....

22. Collaboration between the theologian and the Magisterium occurs in a special way when the theologian receives the canonical mission or the mandate to teach. In a certain sense, such collaboration becomes a participation in the work of the Magisterium, linked, as it then is, by a juridic bond....

**4877** 23. Cum Magisterium Ecclesiae sententiam infallibilem pronuntiat, sollemniter declarando doctrinam contineri in Revelatione, adhaesio requiritur, quae dicitur assensus fidei theologalis. Hic assensus ad doctrinam Magisterii ordinarii et universalis extenditur, cum doctrina fidei proponitur tamquam divinitus revelata credenda.

Cum idem proponit definitive veritates respicientes fidem et mores, *[1560]* quae etiam si non pertinent proprie ad Revelationem, stricte et intime ei conectuntur, ipsae firmiter amplectendae et retinendae sunt.[1]

Cum autem Magisterium, etiam sine voluntate ponendi actum "definitivum", doctrinam docet sive ad iuvandam altiorem perceptionem Revelationis vel eius rei, quae explanat argumentum eiusdem Revelationis, sive ad monendum de conformitate alicuius doctrinae cum veritatibus fidei, sive denique ad praecavendas opiniones quae cum eisdem veritatibus non componuntur: tunc religiosum voluntatis et intellectus obsequium requiritur.[2]...

23. When the Magisterium of the Church makes an infallible pronouncement and solemnly declares that a teaching is found in revelation, the assent called for is that of theological faith. This kind of adherence is to be given even to the teaching of the ordinary and universal Magisterium when it proposes for belief a teaching of faith as divinely revealed.

When the Magisterium proposes "in a definitive way" truths concerning faith and morals, which, even if not divinely revealed, are nevertheless strictly and intimately connected with revelation, these must be firmly accepted and held.[1]

When the Magisterium, not intending to act "definitively", teaches a doctrine to aid a better understanding of revelation and make explicit its contents or to recall how some teaching is in conformity with the truths of faith or finally to guard against ideas that are incompatible with these truths, the response called for is that of the religious submission of will and intellect.[2]...

**4878** 24. Denique Magisterium, ut maxime idoneo quo fieri possit modo, Populo Dei deserviat, ac nominatim ut eum tueatur a periculosis opinionibus quae ad errorem conducere possint, intervenire potest in quaestionibus disputatis, in quibus, una cum firmis principiis, elementa coniecturalia et contingentia miscentur....

Voluntas sinceri obsequii erga hanc Magisterii doctrinam, in rebus quae per se irreformabiles non sunt, pro regula habenda est. Potest tamen accidere, ut theologus quaestiones sibi ponat, quae, prout fert casus, opportunitatem, formam ac vel etiam materiam alicuius interventus respiciant. Quod eum imprimis impellet, ut accurate inspiciat quaenam sit horum interventuum auctoritas, prout ipsa se prodit sive ex indole documentorum, sive ex frequenti propositione eiusdem doctrinae, sive ex dicendi ratione.[1]...

24. Finally, in order to serve the people of God as well as possible, in particular, by warning them of dangerous opinions that could lead to error, the Magisterium can intervene in questions under discussion that involve, in addition to solid principles, certain contingent and conjectural elements....

The willingness to submit loyally to the teaching of the Magisterium on matters per se not irreformable must be the rule. It can happen, however, that a theologian may, according to the case, raise questions regarding the timeliness, the form, or even the contents of magisterial interventions. Here the theologian will need, first of all, to assess accurately the authoritativeness of the interventions, which becomes clear from the nature of the documents, the insistence with which a teaching is repeated, and the very way in which it is expressed.[1]...

**4879** *[1561]* 27. Etiamsi doctrina fidei in discrimen non adducatur, theologus opiniones suas vel hypotheses suas contrarias non exhibebit, quasi de conclusionibus agatur, quae nullam controversiam admittant. Quod exigitur ob

27. Even if the doctrine of the faith is not in question, the theologian will not present his own opinions or divergent hypotheses as though they were non-arguable conclusions. Respect for the truth as well as for the

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***4877** [1] The text of the new profession of faith (cf. n. 15) specifies compliance to these teachings in these terms: "Firmiter etiam amplector et retineo..."

[2] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 25 (*4149); CIC/1983, can. 752.

***4878** [1] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 25 (*4149).

reverentiam tum erga veritatem, tum erga Populum Dei [*cf. Rm 14:1–15; 1 Cor 8; 10:23–33*]....

28. Quod supra dictum est, peculiari modo applicatur ad theologum qui, ob rationes quae ipsi solidae videantur, graves habeat difficultates excipiendi doctrinam Magisterii non irreformabilem....

*[1562]* 30. Si nihilominus post sincerum conatum difficultates permaneant, theologi officium est in notitiam auctoritatum Magisterii perferre quaestiones ortas ex ipsa doctrina proposita vel ex probationibus quae offeruntur, vel etiam ex modo quo eadem doctrina proponitur. Ipse id efficiet spiritu evangelico ductus ac vehementi studio permotus difficultates solvendi. Tunc eius obiectiones in verum progressum conferent, Magisterium exstimulando ad doctrinam Ecclesiae modo profundiore proponendam aptioribusque fulciendam argumentis....

32. ... *[1563]* Peculiari modo, hic sermo est de illa publica se gerendi ratione, quae magisterio Ecclesiae opponitur et etiam "dissensio" appellatur, quaeque bene distinguenda est a condicione difficultatis privatae, de qua supra dictum est....

*[1564]* 33. Dissensio varias formas sumere potest. Forma, quae extrema est, illuc tandem spectat, ut Ecclesia commutetur secundum contestationis exemplar, quod de publicae societatis vita sumitur....

34. Dissensionis defensio generatim variis argumentis fulcitur, quorum duo suapte natura altius fundantur. Alterum est indolis hermeneuticae: documenta Magisterii nihil aliud esse, nisi quamdam theologiae opinabilis imaginem. Alterum vero ad pluralismum theologicum appellat, protractum quandoque usque ad relativismum, qui in discrimen adducit ipsam integritatem fidei: interventus Magisterii ortum suum ducere ex una tantum theologia inter alias multas, at nullam theologiam particularem ubique eminere posse super ceteras. Sic genus quoddam "magisterii paralleli" theologorum exoritur, quod magisterio authentico adversatur et aemulatur.[1]...

*[1568]* 39. ... Rogare maiorem opinionis partem quid tandem credere facereque deceat, adversus Magisterium invocare pondus publicae opinionis, praetendere theologorum "consensum", affirmare theologum esse praesagum quemdam interpretem alicuius "basis" aut sui

people of God requires this discretion [*cf. Rom 14:1–15; 1 Cor 8; 10:23–33*]....

28. The preceding considerations have a particular application to the case of the theologian who might have serious difficulties, for reasons that appear to him well founded, in accepting a non-irreformable magisterial teaching.... **4880**

30. If, despite a loyal effort on the theologian's part, the difficulties persist, the theologian has the duty to make known to the magisterial authorities the problems raised by the teaching in itself, in the arguments proposed to justify it, or even in the manner in which it is presented. He should do this in an evangelical spirit and with a profound desire to resolve the difficulties. His objections could then contribute to real progress and provide a stimulus to the Magisterium to propose the teaching of the Church in greater depth and with a clearer presentation of the arguments.... **4881**

32. ... In particular, the concern here is to address that public opposition to the Magisterium of the Church also called "dissent", which must be distinguished from the situation of personal difficulties treated above.... **4882**

33. Dissent has different aspects. In its most radical form, it aims at changing the Church following a model of protest that takes its inspiration from political society.... **4883**

34. Dissent is generally defended by various arguments, two of which are more basic in character. The first lies in the order of hermeneutics. The documents of the Magisterium, it is said, reflect nothing more than a debatable theology. The second takes theological pluralism sometimes to the point of a relativism that calls the integrity of the faith into question. Here the interventions of the Magisterium would have their origin in one theology among many theologies, while no particular theology, however, could presume to claim universal normative status. In opposition to and in competition with the authentic Magisterium, there thus arises a kind of "parallel magisterium" of theologians.[1]... **4884**

39. ... Polling public opinion to determine the proper thing to think or do, opposing the Magisterium by exerting the pressure of public opinion, making the excuse of a "consensus" among theologians, maintaining that the theologian is the prophetical spokesman of a **4885**

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***4884** [1] The notion of a "parallel magisterium" of theologians in opposition to and in dispute with the Magisterium of the pastors is sometimes supported by reference to certain texts in which St. Thomas Aquinas makes a distinction between the "magisterium cathedrae pastoralis" [magisterium of the pastor's chair] and "magisterium cathedrae magisterialis" [magisterium of the teacher's chair] (*Contra impugnantes*, c. 2; *Quodlib.* III, q. 4, a. 1 [9]; *In IV Sent.* 19, 2, 2, q. 3, sol. 2 ad 4). Actually these texts do not give any support for this position, for St. Thomas was absolutely certain that the right to judge in matters of doctrine was due solely to the "officium praelationis" [office of the prelates].

iuris communitatis quae hac ratione unica habeatur fons veritatis: haec omnia grave denotant detrimentum sensus veritatis, atque similiter sensus Ecclesiae.

"base" or autonomous community that would be the source of all truth, all this indicates a grave loss of the sense of truth and of the sense of the Church.

## 4890–4896: Encyclical *Redemptoris missio*, December 7, 1990

Twenty-five years after the Decree on the Mission Activity of the Church of the Second Vatican Council (AAS 58 [1966]: 947–90) and twenty years after *Evangelii nuntiandi* (*4570–4579), the encyclical confirms the necessity of "missio ad gentes" because of the weakness of the Church's presence, both qualitative and quantitative, in many nations.

*Ed.:* AAS 83 (1991): 251–333.

*Introductio*

**4890** 2. ... Hoc documentum finem internum habet, qui est fidei et vitae christianae renovatio. Missio enim Ecclesiam renovat, firmat fidem et identitatem christianam, novum infundit animi ardorem novosque dat stimulos. Fides corroboratur eam donando! Nova populorum christianorum evangelizatio instinctum et munimentum inveniet in munere missionis universalis....

*Introduction*

2. ... The present document has as its goal an interior renewal of faith and Christian life. For missionary activity renews the Church, revitalizes faith and Christian identity, and offers fresh enthusiasm and new incentive. Faith is strengthened when it is given to others! It is in commitment to the Church's universal mission that the new evangelization of Christian peoples will find inspiration and support....

*I. Iesus Christus unicus salvator*

**4891** *[258]* 10. Salutis universalitas non significat illam iis solis oblatam esse, qui expresse in Christum credunt et Ecclesiam ingressi sunt. Si omnibus destinatur, salutis facultas vere est omnibus suppeditanda. Sed liquet hodie, sicut praeterito tempore, multos homines facultatem non habere cognoscendi vel accipiendi Evangelii revelationem, in Ecclesiam ingrediendi. Hi vivunt enim in socialibus culturalibusque condicionibus, quae hoc non sinunt, et saepe sunt ad diversas religiones educati. His Christi salus patens est per gratiam quae, quamquam arcanam habet necessitudinem cum Ecclesia, in hanc tamen formali ratione eos non introducit, sed modo illuminat congruenti eorum interiori condicioni rerumque temporumque adiunctis....

*I. Jesus Christ, the Only Savior*

10. The universality of salvation means that it is granted not only to those who explicitly believe in Christ and have entered the Church. Since salvation is offered to all, it must be made concretely available to all. But it is clear that today, as in the past, many people do not have an opportunity to come to know or accept the gospel revelation or to enter the Church. The social and cultural conditions in which they live do not permit this, and frequently they have been brought up in other religious traditions. For such people salvation in Christ is accessible by virtue of a grace that, while having a mysterious relationship to the Church, does not make them formally part of the Church but enlightens them in a way that is accommodated to their spiritual and material situation....

**4892** *[259]* 11. ... Omnes religiones omnesque sensus observantibus est nobis imprimis cum simplicitate affirmanda nostra fides in Christum, unum hominis salvatorem: quam fidem, uti donum desursum accepimus sine nostro merito. Nos cum Paulo dicimus: "Non erubesco evangelium: virtus enim Dei est in salutem omni credenti" [*Rm 1:16*]....

11. ... While respecting the beliefs and sensitivities of all, we must first clearly affirm our faith in Christ, the one Savior of mankind, a faith we have received as a gift from on high, not as a result of any merit of our own. We say with Paul, "I am not ashamed of the gospel: it is the power of God for salvation to everyone who has faith" [*Rom 1:16*]....

*IV. Campi Missionis ad gentes immensi*

**4893** *[278]* 33. Actionis differentia in unica Ecclesiae missione non ex causis oritur ipsius missionis propriis, sed ex condicionibus in quibus illa explicatur.[1] Si mundus huius aetatis respectu evangelizationis consideratur, tres possunt condiciones distingui.

*IV. The Vast Horizons of the Mission* Ad Gentes

33. The fact that there is a diversity of activities in the Church's one mission is not intrinsic to that mission but arises from the variety of circumstances in which that mission is carried out.[1] Looking at today's world from the viewpoint of evangelization, we can distinguish three situations.

*4893 [1] Cf. Vatican Council II, Decree on the Mission Activity of the Church *Ad gentes*, no. 6 (AAS 58 [1966]: 952–55).

Ea, imprimis, ad quam intendit actio missionalis Ecclesiae: populorum, scilicet, humanorum coetuum, contextuum *[279]* socialium et culturalium, in quibus aut Christus et eius Evangelium noti non sunt, aut in quibus desunt communitates christianae maturae, quae possint, in rerum locorumque adiunctis, ubi sunt, fidem exprimere aliisque humanis coetibus eandem nuntiare. Haec est proprie missio *ad gentes.*[2]

Sunt deinde communitates christianae, quae aptis solidisque structuris ecclesiasticis instructae sunt, fide sunt et vita ferventes, Evangelii testimonium disseminant in suis locis et officium animadvertunt missionis universalis. In illis actio, vel cura pastoralis, explicatur Ecclesiae.

Est denique condicio interposita, praesertim in Nationibus antiquae christianitatis, sed etiam aliquando in Ecclesiis iunioribus, ubi integri baptizatorum coetus vivum sensum fidei amiserunt, aut prorsus se non iam membra agnoscunt Ecclesiae, vitam viventes a Christo remotam et ab eius Evangelic In hoc casu "nova evangelizatio" vel "iterata evangelizatio" est necessaria....

First, there is the situation that the Church's missionary activity addresses: peoples, groups, and sociocultural contexts in which Christ and his gospel are not known or that lack Christian communities sufficiently mature to be able to incarnate the faith in their own environment and proclaim it to other groups. This is mission *ad gentes* in the proper sense of the term.[2]

Secondly, there are Christian communities with adequate and solid ecclesial structures. They are fervent in their faith and in Christian living. They bear witness to the gospel in their surroundings and have a sense of commitment to the universal mission. In these communities the Church carries out her activity and pastoral care.

Thirdly, there is an intermediate situation, particularly in countries with ancient Christian roots, and occasionally in the younger Churches as well, where entire groups of the baptized have lost a living sense of the faith or even no longer consider themselves members of the Church and live a life far removed from Christ and his gospel. In this case, what is needed is a "new evangelization" or a "re-evangelization"....

### *V. Missionis viae*

*[299]* 52. Suum persequens missionale opus inter gentes incidit Ecclesia in diversas culturas et ipsa vicissim includitur in talis inculturationis motum. Est ideo haec necessitas quaedam, quae totum eius historiae iter signavit, at hodie praesertim gravis est et urgens....

*[300]* Hanc per inculturationem corporat Ecclesia Evangelium diversis in culturis ac simul gentes cum propriis etiam culturis in eandem suam communitatem inducit;[1] iis tribuit sua bona, dum omne suscipit bonum quod est in illis, easque interius renovat.[2] Sua vicissim ex parte fit per inculturationem Ecclesia facilius intellectu signum illius, quod ea est, aptiusque missionis instrumentum....

*[302]* 55. Ad evangelizandi Ecclesiae munus pertinet dialogus quoque cum religionum ceterarum sodalibus. Si ille quidem accipitur tamquam via instrumentumque ad mutuam cognitionem et locupletationem, non adversatur ipsi missioni *ad gentes*, quin immo praecipuis cum ea vinculis ligatur eiusque quidam est modus. Etenim missio illa ad homines dirigitur, qui Christum nempe ignorant eiusque Evangelium, quorum maior pars ad alias pertinet religiones. Omnes in Christo gentes ad se Deus advocat, cum plenitudinem suae revelationis

### *V. Paths of Mission*

52. As she carries out missionary activity among the **4894**
nations, the Church encounters different cultures and becomes involved in the process of inculturation. The need for such involvement has marked the Church's pilgrimage throughout her history, but today it is particularly urgent....

Through inculturation the Church makes the gospel incarnate in different cultures and at the same time introduces peoples, together with their cultures, into her own community.[1] She transmits to them her own values, at the same time taking the good elements that already exist in them and renewing them from within.[2] Through inculturation the Church, for her part, becomes a more intelligible sign of what she is and a more effective instrument of mission....

55. Interreligious dialogue is a part of the Church's **4895**
evangelizing mission. Understood as a method and means of mutual knowledge and enrichment, dialogue is not in opposition to the mission *ad gentes*; indeed, it has special links with that mission and is one of its expressions. This mission, in fact, is addressed to those who do not know Christ and his gospel and who belong for the most part to other religions. In Christ, God calls all peoples to himself, and he wishes to share with them the fullness of his revelation and love. He does not fail to make himself

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***4893** [2] Cf. ibid.

***4894** [1] Cf. John Paul II, apostolic exhortation *Catechesi tradendae*, October 16, 1979, no. 53 (AAS 71 [1979]: 1320); encyclical *Slavorum Apostoli*, June 2, 1985, no. 21 (AAS 77 [1985]: 802f.).

[2] Cf. Paul VI, apostolic exhortation *Evangelii nuntiandi*, December 8, 1975, no. 20 (AAS 68 [1976]: 18f.).

amorisque iis cupiat communicare neque omittit sese multimodis praesentem reddere non singulis solum hominibus, verum populis etiam per spiritales eorum divitias, quas in primis necessario*[303]*que religiones testantur, licet "lacunas, defectus et errores" contineant.[1] Haec vero omnia iam abunde efferuntur in Concilio ac subsequente Magisterio, quae tamen pro certo semper habuerunt salutem a Christo proficisci neque dialogum illum liberare ab evangelizationis officio.[2]...

present in many ways, not only to individuals, but also to entire peoples through their spiritual riches, of which their religions are the main and essential expression, even when they contain "gaps, insufficiencies, and errors".[1] All of this has been given ample emphasis by the council and the subsequent Magisterium, without detracting in any way from the fact that salvation comes from Christ and that dialogue does not dispense from evangelization.[2]...

*VII. Operae missionariae communicatio*

**4896** *[333]* 86. ... Impendente iamiam ter millesimo Redemptionis anno, magnificum ver novum christianae rei comparat Deus cuius nunc dispicitur aurora. Simul enim in regionibus non christianis simul in antiquitus iam christianis appropinquant paulatim populi ad proposita ac bona Evangelii quibus enititur Ecclesia suffragari. Conspiratio enim et consensio gentium de iis bonis deprehenditur: violentiae et belli repudiatione; personae humanae eiusque iurium observantia; libertatis iustitiae fraternitatis appetitione; proclivitate ad stirpium ac nationum discriminis superationem; dignitatis et aestimationis mulieris confessione.

Christiana nos spes sustentat penitus nos dedentes evangelizationi novae ac missioni universali facitque ut, quem ad modum docuit nos Iesus, precemur: "adveniat regnum tuum, fiat voluntas tua, sicut in caelo, et in terra" [*Mt 6:10*]....

*VII. Cooperation in Missionary Activity*

86... 1. As the third millennium of the redemption draws near, God is preparing a great springtime for Christianity, and we can already see its first signs. In fact, both in the non-Christian world and in the traditionally Christian world, people are gradually drawing closer to gospel ideals and values, a development that the Church seeks to encourage. Today in fact there is a new consensus among peoples about these values: the rejection of violence and war; respect for the human person and for human rights; the desire for freedom, justice, and brotherhood; the surmounting of different forms of racism and nationalism; the affirmation of the dignity and role of women.

Christian hope sustains us in committing ourselves fully to the new evangelization and to the worldwide mission and leads us to pray as Jesus taught us: "Thy kingdom come. Thy will be done, on earth as it is in heaven" [*Mt 6:10*]....

## 4900–4914: Encyclical *Centesimus annus*, May 1, 1991

The encyclical on the one-hundredth anniversary of *Rerum novarum* (*3265–3271) recapitulates the basic statements of Leo XIII, outlines the path of social upheavals up to 1989, and discusses the social obligations of ownership as well as the relations of State, economy, and culture.

*Ed.:* AAS 88 (1991): 833–58.

*Caput IV: Possessio privata et universalis bonorum addictio*

**4900** 32. ... Si olim proventuum causa potissima terra erat et postea pecuniae caput, acceptum tamquam acervus machinarum et bonorum ex instrumentis constantium, nunc causa praecipua usque magis ipse est homo, hoc est eius cognoscendi facultas quae apparet per cognitionem et disciplinas, facultas se ordinandi consociata voluntate, facultas necessitatem alterius intellegendi eandemque explendi.

*Chapter IV: Private Property and the Universal Destination of Material Goods*

32. ... Whereas at one time the decisive factor of production was the land and, later, capital—understood as a total complex of the instruments of production—today the decisive factor is increasingly man himself, that is, his knowledge, especially his scientific knowledge, his capacity for interrelated and compact organization, as well as his ability to perceive the needs of others and to satisfy them.

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***4895** [1] Paul VI, address at the opening of the second session of Vatican Council II, September 29, 1963 (AAS 55 [1963]: 858); cf. Vatican Council II, Declaration on the Church's Relation to Non-Christian Religions *Nostra aetate*, no. 2 (*4196); Dogmatic Constitution on the Church *Lumen gentium*, no. 16 (*4140); Decree on the Mission Activity of the Church *Ad gentes*, no. 9 (AAS 58 [1966]: 957f.); Paul VI, apostolic exhortation *Evangelii nuntiandi*, no. 53 (AAS 68 [1976]: 41f.).

[2] Cf. Paul VI, encyclical *Ecclesiam suam*, August 6, 1964 (AAS 56 [1964]: 609–59); Vatican Council II, Declaration on the Church's Relation to Non-Christian Religions *Nostra aetate* (*4195–4199); Decree on the Mission Activity of the Church *Ad gentes*, nos. 11, 41 (AAS 58 [1966]: 959f.; 988f.; Secretariat for Non-Christians, *The Attitude of the Church before Followers of Other Religions: Reflections and Orientations concerning Dialogue and Mission*, September 4, 1984 (AAS 76 [1984]: 816–28).

*[834]* 33. Attamen fieri non potest quin reprehendantur pericula et incommoda cum eiusmodi processu coniuncta. Re multi homines, fortasse eorum maior pars, instrumentis carent quae potestatem faciunt ingrediendi modo certo et humaniter digno figuram conductionis et operis, in qua ipse labor locum obtinet principem. Hi sibi parere nequeunt primas cognitiones quibus possint suam efficiendi vim exprimere suamque augere potentiam.... Hi ad summam, si non omnino quaestui sunt, large segregantur, et progressus oeconomicus fit, ut ita dicamus, super eorum capita, nisi forte prousus iam angusta spatia contrahit veterum oeconomiarum ad victum solum pertinentium....

33. However, the risks and problems connected with **4901**
this kind of process should be pointed out. The fact is that many people, perhaps the majority today, do not have the means that would enable them to take their place in an effective and humanly dignified way within a productive system in which work is truly central. They have no possibility of acquiring the basic knowledge that would enable them to express their creativity and develop their potential.... Thus, if not actually exploited, they are to a great extent marginalized; economic development takes place over their heads, so to speak, when it does not actually reduce the already narrow scope of their old subsistence economies....

*[835]* 34. Simul quod ad singulas Nationes spectat simul quod rationes internationales, liberum commercium videtur efficacissima via ad opes collocandas et ad necessitatibus feliciter respondendum. Hoc tamen solum valet de eis necessitatibus, quae "ad solvendum sunt" quae pondus emptionis habent, *[836]* et de opibus quae "ad vendendum" sunt quanti aequum est. Sed quaedam exsistunt postulata humana quae ad mercaturam non attinent. Grave est caritatis et iustitiae officium prohibere ne fundamentales humanae necessitates non satiatae maneant et homines qui iis premuntur pereant. Est praeterea necesse hos homines indigentes adiuvari ad consequendas cognitiones, ad ineundas mutuas conexiones, ad excolendas suas dotes et habilitates quibus possint suarum opum et facultatum virtutem augere. Ante rationem permutationis rerum parium et ante iustitiae genera quae eius sunt propria, aliquid viget quod homini debetur quia homo est ob eius eminentem dignitatem. Hoc aliquid, quod debetur, potestatem flagitat qua quis superstes vivat et reapse ad bonum commune totius generis humani conducat....

34. It would appear that, on the level of individual **4902**
nations and of international relations, the free market is the most efficient instrument for utilizing resources and effectively responding to needs. But this is true only for those needs that are "solvent", insofar as they are endowed with purchasing power, and for those resources that are "marketable", insofar as they are capable of obtaining a satisfactory price. But there are many human needs that find no place on the market. It is a strict duty of justice and truth not to allow fundamental human needs to remain unsatisfied and not to allow those burdened by such needs to perish. It is also necessary to help these needy people to acquire expertise, to enter the circle of exchange, and to develop their skills in order to make the best use of their capacities and resources. Even prior to the logic of a fair exchange of goods and the forms of justice appropriate to it, there exists something that is due to man because he is man, by reason of his lofty dignity. Inseparable from that required "something" is the possibility to survive and, at the same time, to make an active contribution to the common good of humanity....

35. ... *[837]* Ea [societas liberi operis, conductionis et participationis] scilicet mercatui non opponitur sed convenienter est Reipublicae auctoritatibus temperanda ut totius societatis expleat necessitates....

35. ... Such a [society of free enterprise] is not dir- **4903**
ected against the market, but it demands that the market be appropriately controlled by the forces of society and by the State, so as to guarantee that the basic needs of the whole of society are satisfied....

*[838]* Impraesentiarum utilia incepta ad hoc propositum assequendum difficultate gravantur, quae magnam partem nondum est dirempta, debiti videlicet externi Nationum pauperiorum. Est quidem iustum illud: debita esse solvenda; sed non licebit exsolutionem petere vel exigere, si illa inducet revera ad tales electiones politicas, ut ingentes humanas multitudines ad famem agat et desperationem. Illicitum est postulare ut aes alienum contractum intolerabilibus cum incommodis solvatur. His in casibus necesse est—uti ceteroqui partim iam fit—modi inveniantur ad oneris debiti deminutionem, dilationem et etiam exstinctionem, congruentes cum fundamentali iure populorum ad victum et progressionem.

At present, the positive efforts that have been made along these lines are being affected by the still largely unsolved problem of the foreign debt of the poorer countries. The principle that debts must be paid is certainly just. However, it is not right to demand or expect payment when the effect would be the imposition of political choices leading to hunger and despair for entire peoples. It cannot be expected that the debts that have been contracted should be paid at the price of unbearable sacrifices. In such cases it is necessary to find—as in fact is partly happening—ways to lighten, defer, or even cancel the debt, compatible with the fundamental right of peoples to subsistence and progress.

**4904** 36. ... Postulatio ipsius vitae, natura sua acceptioris et ditioris, est per se legitima; tamen non possunt non in luce poni nova officia et pericula huic historico tempori cohaerentia. Modis, quibus novae necessitates oriuntur et definiuntur, semper subest notio plus minusve homini eiusque vero bono consentanea: ex delectibus bonorum efficiendorum et consumendorum certa se patefacit cultura, uti universalis vitae notio. Hinc oritur nimium rerum consumendarum studium. In deprehendendis novis necessitatibus novisque viis satisfaciendi eis, oportet quemque sinere se integra hominis imagine dirigi, quae observet momenta eius uti hominis et materialia ac naturalia interioribus et spiritalibus subiciat. Si quis autem suos directo spectat appetitus et praetermittit naturam personae suae consciae et liberae, importari possunt mores consumptionis et *[839]* vitae consuetudines ipsae per se vitiosae aut eius corporis et animi sanitati nocentes. Institutum oeconomicum in se normas non habet quibus possit recte discernere modos novos et altiores satiandi necessitates humanas ab ipsis novis necessitatibus invectis, quae personae maturae formationi obstant. Necessarium igitur est, et urget magnum opus institutorium et culturale, quod comprehendat emptorum formationem ad prudentem usum potestatis suae seligendi ac formationem ipsorum effectorum ad acrem officii conscientiam et imprimis eorum qui artem exercent utendi instrumentis communicationis socialis, iam praeter necessarium civilium Auctoritatum interventum....

Malum non est melius vivere cupere sed mala est constitutio vitae, quae melior esse iudicatur, cum id spectat ut quis habeat non ut sit, et cum is plus habere vult non ut plus ipse sit sed ut vita absumatur supervacanea voluptate.[1] Curandum est idcirco ut vitae rationes constituantur, in quibus conquisitio veri pulchri boni et communio cum ceteris hominibus propter communem progressionem electiones efficiant consumptionum, compendiorum, pecuniae collocationum....

**4905** *[840]* 37. Praeter consumptionis quaestionem, aliquid sollicitudinis habet estque illi arcte iuncta, quaestio oecologica. Homo enim magis habere cupiens et gaudere quam esse et crescere, immodice et sine moderatione opes terrae et suae ipsius vitae absorbet. Stultae locorum naturalium destructioni error subest anthropologicus nostra aetate sane diffusus. Homo, qui intellegit se posse suo opere mundum mutare et quodammodo "creare", obliviscitur hoc opus semper exerceri supra fundamentum primigeniae donationis rerum a Deo factae. Iste cogitat sibi licere arbitrio suo terra uti et frui eam

36. ... To call for an existence that is qualitatively more satisfying is of itself legitimate, but one cannot fail to draw attention to the new responsibilities and dangers connected with this phase of history. The manner in which new needs arise and are defined is always marked by a more or less appropriate concept of man and of his true good. A given culture reveals its overall understanding of life through the choices it makes in production and consumption. It is here that the phenomenon of consumerism arises. In singling out new needs and new means to meet them, one must be guided by a comprehensive picture of man that respects all the dimensions of his being and that subordinates his material and instinctive dimensions to his interior and spiritual ones. If, on the contrary, a direct appeal is made to his instincts—while ignoring in various ways the reality of the person as intelligent and free—then consumer attitudes and life-styles can be created that are objectively improper and often damaging to his physical and spiritual health. Of itself, an economic system does not possess criteria for correctly distinguishing new and higher forms of satisfying human needs from artificial new needs that hinder the formation of a mature personality. Thus a great deal of educational and cultural work is urgently needed, including the education of consumers in the responsible use of their power of choice, the formation of a strong sense of responsibility among producers and among people in the mass media in particular, as well as the necessary intervention by public authorities....

It is not wrong to want to live better; what is wrong is a style of life that is presumed to be better when it is directed toward "having" rather than "being" and that wants to have more, not in order to be more, but in order to spend life in enjoyment as an end in itself.[1] It is therefore necessary to create life-styles in which the quest for truth, beauty, goodness, and communion with others for the sake of common growth are the factors that determine consumer choices, savings, and investments....

37. Equally worrying is the ecological question that accompanies the problem of consumerism and that is closely connected to it. In his desire to have and to enjoy rather than to be and to grow, man consumes the resources of the earth and his own life in an excessive and disordered way. At the root of the senseless destruction of the natural environment lies an anthropological error, which unfortunately is widespread in our day. Man, who discovers his capacity to transform and in a certain sense create the world through his own work, forgets that this is always based on God's prior and original gift of the

*4904 [1] Cf. Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, no. 35 (*4335); Paul VI, encyclical *Populorum progressio*, no. 19 (AAS 59 [1967]: 266f.).

sine condicione voluntati suae subicienti, ac si ea suam non habeat formam et destinationem priorem sibi a Deo tributam, quam homo potest quidem excolere non autem prodere debet. Nedum suo fungatur munere cooperatoris Dei in mundo, non recte homo in Dei locum succedit sicque abit ad concitandam naturae detrectationem quam is potius vexat quam gubernat.[1]...

things that are. Man thinks that he can make arbitrary use of the earth, subjecting it without restraint to his will, as though it did not have its own requisites and a prior God-given purpose, which man can indeed develop but must not betray. Instead of carrying out his role as a cooperator with God in the work of creation, man sets himself up in place of God and thus ends up provoking a rebellion on the part of nature, which is more tyrannized than governed by him.[1]...

38. Praeter insanam locorum naturalium destructionem illa sane gravior est hic commemoranda quae ad hominum ambi*[841]*tum pertinet in quam tamen rem longe abest ut necessaria consideratio intendatur. Dum enim iuste profecto, etsi multo minus quam oportet, cogitatur de areis naturalibus diversorum generum animalium, quae ne exstinguantur periculum est, quoniam intellegitur eorum unumquodque peculiariter conferre ad terrae generalem temperationem, parum curatur de "oecologiae humanae" condicionibus moralibus tutandis....

38. In addition to the irrational destruction of the **4906** natural environment, we must also mention the more serious destruction of the human environment, something that is by no means receiving the attention it deserves. Although people are rightly worried—though much less than they should be—about preserving the natural habitats of the various animal species threatened with extinction, because they realize that each of these species makes its particular contribution to the balance of nature in general, too little effort is made to safeguard the moral conditions for an authentic "human ecology"....

*[843]* 40. ... Sicut temporibus veteris capitalismi Respublica debebat iura laboris fundamentalia defendere, ita nunc novo in capitalismo et illa et universa societas bona communia defendere debent, quae ceteroquin saeptum sunt intra quod tantummodo potest quisque legitime sua ipsius consequi proposita.

40. ... Just as in the time of primitive capitalism **4907** the State had the duty of defending the basic rights of workers, so now, with the new capitalism, the State and all of society have the duty of defending those collective goods that, among others, constitute the essential framework for the legitimate pursuit of personal goals on the part of each individual.

Alius hic mercatus terminus invenitur: necessitates exsistunt communes et qualitativae, quae istius modis et institutis expleri nequeunt. Humana postulata exsistunt quae eius logicam consecutionem effugiunt. Bona exsistunt quae ex sua natura nec possunt nec debent venire et emi. Haud dubie, viae rationesque mercatus multa praebent auxilia; adiuvant praeter cetera, ad melius opibus utendum; mercium commutationem fovent, et imprimis maximi faciunt voluntates et proposita personae humanae, quae in pactione incidunt in voluntatem et proposita alterius personae; attamen pericula afferunt "idololatriae" mercatus, qui bona esse nescit quae suapte natura nec sint nec esse possint simplices merces.

Here we find a new limit on the market: there are collective and qualitative needs that cannot be satisfied by market mechanisms. There are important human needs that escape its logic. There are goods that by their very nature cannot and must not be bought or sold. Certainly the mechanisms of the market offer secure advantages: they help to utilize resources better; they promote the exchange of products; above all they give central place to the person's desires and preferences, which, in a contract, meet the desires and preferences of another person. Nevertheless, these mechanisms carry the risk of an "idolatry" of the market, an idolatry that ignores the existence of goods that by their nature are not and cannot be mere commodities.

41. ... *[845]* In societatibus occidentalibus est superatus quaestus immitis, saltem secundum illas formas, quas Carolus Marx inquirit et describit. Attamen superata non est alienatio in formis abutentis quaestus multiplicibus, cum homines sibi ipsis vicissim quaestui sunt et, dum usque exquisitius satisfaciunt peculiaribus et secundariis necessitatibus, necessitates praecipuas et veras spernunt quae etiam modos dirigere debent

41.... Exploitation, at least in the forms analyzed and **4908** described by Karl Marx, has been overcome in Western society. Alienation, however, has not been overcome as it exists in various forms of exploitation, when people use one another, and when they seek an ever more refined satisfaction of their individual and secondary needs, while ignoring the principal and authentic needs that ought to regulate the manner of satisfying the other

***4905** [1] Cf. John Paul II, encyclical *Sollicitudo rei socialis*, no. 34 (AAS 80 [1988]: 559–60); Message for the World Day of Peace 1990 (AAS 82 [1990]: 147–56).

satisfaciendi ceteris postulatis.[1] Homo qui solum curat ut potiatur rebus et fruatur, nec iam aptus ad cupiditates et impetus suos refrenandos atque per oboedientiam veritati subiciendos, liber esse non potest. Oboedientia veritati, etiam veritati quoad Deum et hominem, est prima libertatis condicio. Nam efficit ut proprii usus, appetitus et modi ad eos sedandos secundum iustum ordinem disponantur ita sane ut rerum possessio ratio fiat qua homo crescat....

ones, too.[1] A person who is concerned solely or primarily with possessing and enjoying, who is no longer able to control his instincts and passions, or to subordinate them by obedience to the truth, cannot be free: obedience to the truth about God and man is the first condition of freedom, making it possible for a person to order his needs and desires and to choose the means of satisfying them according to a correct scale of values, so that the ownership of things may become an occasion of growth for him....

**4909** 42. Initialem quaestionem nunc repetentibus licetne nobis affirmare, collapso communismo, capitalismum esse rationem socialem vincentem et ad illam spectare debere Nationum conatus quae operam dant suis oeconomiis reficiendis suisque societatibus? Estne hoc exemplar Nationibus Tertii Mundi proponendum quae verae progressionis oeconomicae et civilis quaerunt viam?

Responsio sane implicata est. Si, "capitalismus" existimatur ratio oeconomica, quae pondus praecipuum et positivum agnoscit administrationis, mercatus, possessionis privatae et hinc consequentis responsalis officii de instrumentis confectionis, liberae hominis facultatis moliendi in oeconomiae regione, responsio est certe adfirmans, etsi forte magis proprium est loqui de "oeconomia administrationis", vel "oeconomia mer*[546]*catus", vel simpliciter "oeconomia libera". At si "capitalismus" existimatur ratio, ubi libertas in provincia oeconomiae, non in solidum contextum politicum tamquam in formam stabilem includitur, qui eam immittat ad ministerium integrae libertatis humanae eamque putet peculiarem mensuram libertatis cuius cardo ethicus est et religiosus, tum responsio tantundem negans est....

42. Returning now to the initial question: Can it perhaps be said that, after the failure of Communism, capitalism is the victorious social system and that capitalism should be the goal of the countries now making efforts to rebuild their economy and society? Is this the model that ought to be proposed to the countries of the Third World that are searching for the path to true economic and civil progress?

The answer is obviously complex. If by "capitalism" is meant an economic system that recognizes the fundamental and positive role of business, the market, private property, and the resulting responsibility for the means of production, as well as free human creativity in the economic sector, then the answer is certainly in the affirmative, even though it would perhaps be more appropriate to speak of a "business economy", "market economy", or simply "free economy". But if by "capitalism" is meant a system in which freedom in the economic sector is not circumscribed within a strong juridical framework that places it at the service of human freedom in its totality and that sees it as a particular aspect of that freedom, the core of which is ethical and religious, then the reply is certainly negative....

*Caput V: Civitas et animi cultus*

*Chapter V: State and Culture*

**4910** *[850]* 46. Magni sane ducit Ecclesia populare regimen, quippe quod amplam tribuat civibus potestatem in politicis consiliis partes agendi, ac subditis pariter facultatem suppeditat sive praepositos eligendi ac temperandi, sive pacifice eosdem et pro opportunitate amovendi.[1]

Ipsa ideo, ut conclusi praepositorum circuli constituantur, adiuvare non potest, qui emolumentorum privatorum gratia vel ex doctrinae principiis Civitatis regimen arripiunt.

Sincerum quidem populare regimen tantummodo in Civitate iuris exstare valet idemque in recta personae humanae notione consistit. Etenim haec poscit ut

46. The Church values the democratic system inasmuch as it ensures the participation of citizens in making political choices and guarantees to the governed the possibility both of electing and holding accountable those who govern them and of replacing them through peaceful means when appropriate.[1]

Thus she cannot encourage the formation of narrow ruling groups that usurp the power of the State for individual interests or for ideological principles.

Authentic democracy is possible only in a State ruled by law and on the basis of a correct conception of the human person. It requires that the necessary conditions

*4908 [1] Cf. Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, no. 26 (*4326).
*4910 [1] Cf. ibid., no. 29 (*4155); Pius XII, Christmas radio message of December 24, 1944 (AAS 37 [1945]: 10–20).

condiciones impleantur sive necessariae ad singulas personas provehendas, optimis traditis inculcatisque praeceptis, sive societatis subiectivitati necessariae, inducta participationis structura communisque officii. Hodiernis profecto temporibus arbitrantur homines agnosticismum itemque relativismum scepticum philosophiam agnosci ac primarium habitum, quae in genere Reipublicae populari inveniantur, atque eos quotquot sibi sint conscii se veritatem novisse eidemque firmiter adhaereant, non esse fidos quoad populare regimen, cum minime probent veritatem a maiore civium parte statui vel pro politicae vicissitudinis varietate flecti. Nunc vero illud est animadvertendum, nulla si sit postrema veritas quae quidem politicam actionem dirigat et moderetur, ideo notiones et persuasiones ad imperium adipiscendum veluti instrumenta commode usurpari posse. Populare tandem regimen principiis carens in totalitarismum manifestum occultumve prompte vertitur, ut hominum annales commonstrant.

Haudquaquam Ecclesia fanatismi vel fundamentalismi praetermittit periculum eorum qui sub doctrinae cuiusdam titulo, quae scientificam se audet praebere religiosamve, iniungere reliquis se posse existimant suam de veritate notionem et de bono. Ad hoc revera genus christiana veritas non pertinet. Cum non sit ipsa ideologica, christiana fides certis cancellis versicolorem naturam socialium et politicarum rerum circumscribi non postulat, quae simul fatetur nempe hominis vitam *[851]* per aetates effici in multiplicibus condicionibus nec semper iis perfectis. Ecclesia igitur, quandoquidem transcendentem hominis dignitatem agnoscit, libertatis observantiam tenet suam videlicet ut rationem et viam.[2]

At suscepta tantummodo veritate plene et perfecte aestimatur libertas: sine veritate in terrarum orbe nihil sane habet ponderis libertas ac homo libidinum incursioni obicitur et condicionibus adstringitur apertis abditisque. Christianus autem libertatem vivit [*cf. Io 8:31s*] eidemque inservit, secundum suae vocationis naturam missionariam dum veritatem quam cognovit usque prae se fert. Omni autem veritatis spectata particula quae in cuiusque vitae experientia occurrit et singulorum Nationumque in cultura, ipse cum aliis hominibus colloquens testari non desistit id quod de humana persona docuit fides rectusque rationis usus.[3]

47. Totalitarismo marxiano necnon compluribus ex toto imperiosis regiminibus subversis et iis quibus "nationalis securitatis" nomen imposuerunt, popularis figura gubernii plerumque hodie prospectatur, quamvis insit aliquid concertationis, quacum de humanis iuribus iungitur studiosa sollicitudo. At hac ipsa de re necesse be present for the advancement both of the individual through education and formation in true ideals and of the "subjectivity" of society through the creation of structures of participation and shared responsibility. Nowadays there is a tendency to claim that agnosticism and skeptical relativism are the philosophy and the basic attitude that correspond to democratic forms of political life. Those who are convinced that they know the truth and firmly adhere to it are considered unreliable from a democratic point of view, since they do not accept that truth is determined by the majority or that it is subject to variation according to different political trends. It must be observed in this regard that if there is no ultimate truth to guide and direct political activity, then ideas and convictions can easily be manipulated for reasons of power. As history demonstrates, a democracy without values easily turns into open or thinly disguised totalitarianism.

Nor does the Church close her eyes to the danger of fanaticism or fundamentalism among those who, in the name of an ideology that purports to be scientific or religious, claim the right to impose on others their own concept of what is true and good. Christian truth is not of this kind. Since it is not an ideology, the Christian faith does not presume to imprison changing sociopolitical realities in a rigid schema, and it recognizes that human life is realized in history in conditions that are diverse and imperfect. Furthermore, in constantly reaffirming the transcendent dignity of the person, the Church's method is always that of respect for freedom.[2]

But freedom attains its full development only by accepting the truth. In a world without truth, freedom loses its foundation and man is exposed to the violence of passion and to manipulation, both open and hidden. The Christian upholds freedom and serves it, constantly offering to others the truth that he has known [*cf. Jn 8:31–32*], in accordance with the missionary nature of his vocation. While paying heed to every fragment of truth he encounters in the life experience and in the culture of individuals and of nations, he will not fail to affirm in dialogue with others all that his faith and the correct use of reason have enabled him to understand.[3]

47. Following the collapse of Communist totali- **4911**
tarianism and of many other totalitarian and "national security" regimes, today we are witnessing a predominance, not without signs of opposition, of the democratic ideal, together with lively attention to and concern for human rights. But for this very reason it

***4910** [2] Cf. Vatican Council II, Declaration on Religious Freedom *Dignitatis humanae* (*4240–4245).
[3] Cf. John Paul II, encyclical *Redemptoris missio*, no. 11 (*4892).

est populi suas leges emendaturi sincerum solidumque iaciant popularis auctoritatis fundamentum, palam illa iura agnoscentes.[1] Inter ea primum ius vitae est memorandum cui ius sub praecordiis matris crescendi proxime consociatur postquam vita est concepta, tum etiam ius in iuncta familia agendi aetatem et in loco propriae personae ad progressum apto, tum augendi proprium intellectum propriamque libertatem in veritate anquirenda et ea cognoscenda, praeterea ius opus faciendi, ut terrae bona recte percipiantur atque ex ipsa eveniat sustentatio cuiusque et eius necessariorum, tum denique ius familiam libere condendi filiosque suscipiendi et instituendi, dum sexualitas pro officio adhibetur. Fons exinde et talium iurium comprehensio est quodammodo religiosa libertas, quae veluti ius intellegitur in propriae fidei *[852]* veritate vivendi et secundum transcendentem dignitatem propriae personae.[2]

is necessary for peoples in the process of reforming their systems to give democracy an authentic and solid foundation through the explicit recognition of those rights.[1] Among the most important of these rights, mention must be made of the right to life, an integral part of which is the right of the child to develop in the mother's womb from the moment of conception; the right to live in a united family and in an environment conducive to the growth of one's personality; the right to develop one's intelligence and freedom in seeking and knowing the truth; the right to share in the work that makes wise use of the earth's material resources and to derive from that work the means to support oneself and one's dependents; and the right freely to establish a family, to have and to rear children through the responsible exercise of one's sexuality. In a certain sense, the source and synthesis of these rights is religious freedom, understood as the right to live in the truth of one's faith and in conformity with one's transcendent dignity as a person.[2]

**4912** 48. ... *[853]* Recentioribus iam temporibus haec Civitatis actionum provincia valde ita prolata est, ut quodammodo Status ge*[854]*nus exstiterit, scilicet "Civitas prosperitatis seu commodorum". Hae progressiones evenerunt nonnullis in Civitatibus magis magisque ut aequarentur compluribus necessitatibus egestatibusque, cum de quibusdam paupertatibus et angustiis persona humana indignis inita essent consilia. At vero non defuerunt intemperantiae et abusus quae recentioribus potissimum temporibus acerbas reprehensiones isti "Civitati commodorum" concitarent, "Civitati auxiliari" vocitatae. Vitia autem et pravitates "Civitatis auxiliaris" munerum ipsius Civitatis ex manco intellectu oriuntur. Hac quoque in re subsidiaritatis principium est servandum, per quod illud asseritur: superioris ordinis societatem invadere non debere societatis ordinis inferioris in interiorem vitam et eam propriis officiis exuere, quae ex contrario est potius in necessitatibus sustentanda et adiuvanda, ut eius actio cum reliquis socialibus partibus componatur, videlicet in bonum commune conversa.[1]...

48. ... In recent years the range of such intervention has vastly expanded, to the point of creating a new type of State, the so-called "Welfare State". This has happened in some countries in order to respond better to many needs and demands, by remedying forms of poverty and deprivation unworthy of the human person. However, excesses and abuses, especially in recent years, have provoked very harsh criticisms of the Welfare State, dubbed the "Social Assistance State". Malfunctions and defects in the Social Assistance State are the result of an inadequate understanding of the tasks proper to the State. Here again the principle of subsidiarity must be respected: a community of a higher order should not interfere in the internal life of a community of a lower order, depriving the latter of its functions, but rather should support it in case of need and help to coordinate its activity with the activities of the rest of society, always with a view to the common good.[1]...

**4913** 49. ... *[855]* Ut mens autem suis ipsius finibus saepta quae nuper invaluit evincatur, solidum solidarietatis officium requiritur et caritatis quod intra familiam ex mutuo scilicet coniugum adiumento initium ducit, deinde ex cura quam inter se adhibent suboles.... Instat igitur omnino illud: ut de familia ratio politica promoveatur itemque de societate, in qua ipsa familia principem obtineat locum quam convenientibus subsidiis

49. ... In order to overcome today's widespread individualistic mentality, what is required is a concrete commitment to solidarity and charity, beginning in the family with the mutual support of husband and wife and the care that the different generations give to one another.... It is urgent therefore to promote not only family policies, but also those social policies that have the family as their principal object, policies that assist

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***4911** [1] Cf. encyclical *Redemptor hominis*, no. 17 (AAS 71 [1979]: 295–300).

[2] Cf. Message for the World Day of Peace 1988 (AAS 80 [1988]: 1572–80); Message for World Day of Peace 1991 (AAS 83 [1991]: 410–21); Vatican Council II, Declaration on Religious Freedom *Dignitatis humanae*, nos. 1–2 (AAS 58 [1966]: 929f.;*4240).

***4912** [1] Cf. Pius XI, encyclical *Quadragesimo anno* I (AAS 23 [1931]: 184–86).

efficientibusque instrumentis fulciri oportet, sive in liberis instituendis sive in senibus curandis, declinata eorum de familia expulsione et inter aetates vinculis necessitudinum confirmatis.[1]

Extra familiam vero, primas partes agunt nexusque aptant proprios solidarietatis aliae interpositae societates. Suo etenim fungentes munere, omnes hae societates veluti personarum communitates adolescunt quae veluti nervos socialis corporis paene texunt prohibentes quominus in ignota illud decidat et inter multitudines sine nomine misceatur, id quod tamen in hodierna societate percrebro, proh dolor, accidit. Inter necessitudinum nexus persona aetatem agit et "societatis subiectivitas" invalescit. Hodie homo saepe a duobus coangustatur lateribus, Civitate scilicet et mercatu. Tamquam enim solus rerum effector exstare interdum videtur et consumptor mercium vel Civitatis subiectum administrationis, dum illud ex animo excidit: hominum convictum neque ad mercatum referri neque ad Civitatem, cum in se collocet ipse peculiare bonum, cui tum a Civitate tum mercatu est serviendum. Is quidem *[856]* est homo qui ante omnia veritatem perquirat quique similiter vivendo eandem complere contendat eandemque altius percipere dialogo nempe cum praeteritis usque instituto ac venturis saeculis.[2]

*[857]* 52. ... Nos autem Persici Sinus ingruente atroci bello ipsi iterum clamavimus: "Numquam amplius bellum!" Minime, iam numquam bellum, innocentium vitam quod de*[858]*mit, quod docet necare et vitam pariter interfectorum evertit, quod odium et simultates continuas post se relinquit, quod denique quaestiones difficilius reddit expediendas ex quibus idem bellum ortum est! Quem ad modum vero in singulis Civitatibus iam in locum privatae ultionis et clarigationis imperium legis ipsius suffectum est, ita tempus pariter instat ut in Communitate Nationum talis progressus augeatur. Non est autem obliviscendum bellum plerumque ex gravibus verisque rationibus exsistere: hae sunt iniuriae quas homines patiuntur, legitimarum petitionum deceptiones, egestas et multitudinum ab omni spe deiectarum abusio, quibus per pacis semitas progrediendi et proficiendi facultas non datur.

Hac de causa alterum pacis nomen est progressio.[1]

the family by providing adequate resources and efficient means of support, both for bringing up children and for looking after the elderly, so as to avoid distancing the latter from the family unit and in order to strengthen relations between generations.[1]

Apart from the family, other intermediate communities exercise primary functions and give life to specific networks of solidarity. These develop as real communities of persons and strengthen the social fabric, preventing society from becoming an anonymous and impersonal mass, as unfortunately often happens today. It is in interrelationships on many levels that a person lives and that society becomes more "personalized". The individual today is often suffocated between two poles represented by the State and the marketplace. At times it seems as though he exists only as a producer and consumer of goods or as an object of State administration. People lose sight of the fact that life in society has neither the market nor the State as its final purpose, since life itself has a unique value that the State and the market must serve. Man remains above all a being who seeks the truth and strives to live in that truth, deepening his understanding of it through a dialogue that involves past and future generations.[2]

52. ... I myself, on the occasion of the recent tragic **4914**
war in the Persian Gulf, repeated the cry: "Never again war!" No, never again war, which destroys the lives of innocent people, teaches how to kill, throws into upheaval even the lives of those who do the killing and leaves behind a trail of resentment and hatred, thus making it all the more difficult to find a just solution of the very problems that provoked the war. Just as the time has finally come when in individual States a system of private vendetta and reprisal has given way to the rule of law, so too a similar step forward is now urgently needed in the international community. Furthermore, it must not be forgotten that at the root of war there are usually real and serious grievances: injustices suffered, legitimate aspirations frustrated, poverty, and the exploitation of multitudes of desperate people who see no real possibility of improving their lot by peaceful means.

For this reason, another name for peace is development.[1]

## 4920–4924: Letter of the Congregation for the Doctrine of the Faith *Communionis notio*, May 28, 1992

The letter "On Some Aspects of the Church Understood as Communion" turns against an overemphasis on the particular Churches at the expense of the universal Church and the significance of the Petrine office. In the discussion of the letter *Communionis*

*4913 [1] Cf. John Paul II, apostolic exhortation *Familiaris consortio*, no. 45 (AAS 74 [1982]: 136f.).
[2] Cf. Address to the leaders of UNESCO of June 2, 1980 (AAS 72 [1980]: 735–52).
*4914 [1] Cf. Paul VI, encyclical *Populorum progressio*, nos. 76–77 (AAS 59 [1967]: 294f.; *4468).

*notio*, a semi-official commentary appeared in the June 23, 1993, issue of the *Osservatore Romano* that brings clarifications to the controversial relationship of the universal Church and the particular Churches.

*Ed.:* AAS 85 (1993): 839–46.

*I. De ecclesia mysterio communionis*

**4920** 3. ... Notio communionis, quae non est univoca, ut adhiberi possit tamquam clavis interpretativa ecclesiologiae, intellegatur necesse est intra ambitum doctrinae biblicae atque traditionis patristicae, ubi communio implicat semper duplicem dimensionem: scilicet verticalem (communionis cum Deo) et horizontalem (communionis inter homines). Quamobrem acceptioni christianae communionis essentialiter pertinet, quod ipsa communio agnoscatur imprimis esse donum Dei, fructus nempe divinae operationis in mysterio paschali consummatae. Nova itaque relatio hominem inter et Deum, quae stabilita est in Christo atque communicatur in sacramentis, expanditur quoque in hominum inter seipsos necessitudinem pariter novam....

*I. The Church, A Mystery of Communion*

3. ... If the concept of communion, which is not a univocal concept, is to serve as a key to ecclesiology, it has to be understood within the teaching of the Bible and the patristic tradition, in which communion always involves a double dimension: the vertical (communion with God) and the horizontal (communion among men). It is essential to the Christian understanding of communion that it be recognized above all as a gift from God, as a fruit of God's initiative accomplished in the paschal mystery. The new relationship between man and God that has been established in Christ and is communicated through the sacraments also extends to a new relationship among human beings....

*II. De ecclesia universali et ecclesiis particularibus*

**4921** *[842]* 8. Ecclesia universalis est igitur Corpus Ecclesiarum,[1] quapropter fas est notionem communionis modo analogico applicare quoque Ecclesiarum particuliarium inter se unioni, necnon Ecclesiam universalem intellegere tamquam Communionem Ecclesiarum. Attamen idea communionis Ecclesiarum particularium nonnumquam tali modo adhibetur, ut ipsa conceptio unitatis Ecclesiae debilitetur in sua dimensione visibili et institutionali. Eo igitur pervenitur ut affirmetur quamcumque Ecclesiam particularem subiectum completum esse in seipsa, Ecclesiam vero universalem esse consequentiam agnitionis mutuae Ecclesiarum particuliarium. Quae visio ecclesiologica unilateralis, restringens notionem non solum Ecclesiae universalis sed et Ecclesiae particuliaris, prae se fert haud sufficientem comprehensionem notionis communionis....

*II. Universal Church and Particular Churches*

8. The universal Church is therefore the Body of the Churches.[1] Hence it is possible to apply the concept of communion in analogous fashion to the union existing among particular Churches and to see the universal Church as a communion of Churches. Sometimes, however, the idea of a "communion of particular Churches" is presented in such a way as to weaken the concept of the unity of the Church at the visible and institutional level. Thus it is asserted that every particular Church is a subject complete in itself and that the universal Church is the result of a reciprocal recognition on the part of the particular Churches. This ecclesiological unilateralism, which impoverishes not only the concept of the universal Church but also that of the particular Church, betrays an insufficient understanding of the concept of communion....

**4922** *[843]* 9. ... Quare "Ecclesia universalis nequit concipi quasi sit summa Ecclesiarum particularium aut Ecclesiarum particuliarium quaedam foederatio";[1] non est enim fructus communionis istarum, sed, pro essentiali suo mysterio, ontologice et temporaliter praecedit quamcumque Ecclesiam particularem.

Enimvero ontologice Ecclesia quae est mysterium, Ecclesia una et unica, secundum Patres praecedit creationem,[2] et parturit Ecclesias particulares sicut

9. ... For this reason, "the universal Church cannot be conceived as the sum of the particular Churches or as a federation of particular Churches."[1] She is not the result of the communion of the Churches, but, in her essential mystery, she is a reality ontologically and temporally prior to every individual particular Church.

Indeed, according to the Fathers, ontologically, the Church-mystery, the Church that is one and unique, precedes creation[2] and gives birth to the particular

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*4921 [1] Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 23 (*4147); cf. Hilary of Poitiers, *In Psalm.* 14, 3: PL 9:301; Gregory the Great, *Moralia* IV, 7, 12; PL 75:643.

*4922 [1] John Paul II, address to the bishops of the United States of America, September 16, 1987, no. 3: *Insegnamenti di Giovanni Paolo II*, X, 3 (1987), 555.

[2] Cf. Clement of Rome, *Epist. II ad Cor.* 14, 2: Funk 1:200; Shepherd of Hermas, *Vis.* 2, 4: PG 2:897–900.

filias, in iis seipsam exprimit, est mater Ecclesiarum particularium et non earum effectus....

Ex qua Ecclesia, nata et manifestata universali, ortae sunt diversae Ecclesiae locales, tamquam expressiones particulares unius et unicae Ecclesiae Iesu Christi. Nascentes in et ex Ecclesia universali, in ipsa et ab ipsa habent suam ecclesialitatem propterea formula Concilii Vaticani II: Ecclesia in et ex Ecclesiis,[3] inseparabilis est ab hac altera: Ecclesiae in et ex Ecclesia.[4]...

Churches as her daughters. She expresses herself in them; she is the mother and not the product of the particular Churches....

From this Church, which in her origins and her first manifestation is universal, have arisen the different local Churches, as particular expressions of the one unique Church of Jesus Christ. Arising within and out of the universal Church, they have their ecclesiality in her and from her. Hence the formula of the Second Vatican Council: The Church in and formed out of the Churches[3] is inseparable from this other formula: The Churches in and formed out of the Church.[4] ...

### *III. De communione ecclesiarum, eucharistia et episcopatu*

11.... *[845]* Verumtamen auctus nostris diebus cultus ecclesiologiae eucharisticae, qui sine dubio fructus edidit magni pretii, nihilominus eo nonnumquam duxit, ut modo unilaterali extolleretur principium Ecclesiae localis. Autumant ergo quidam totum Ecclesiae mysterium praesens fieri ubi Eucharistia celebratur, tali quidem modo, ut quodlibet aliud unitatis universalitatisque principium reddatur non essentiale. Aliae autem opiniones, diversis influxibus theologicis obnoxiae, tendunt ad supradictam visionem particularem Ecclesiae modo adhuc magis radicali proponendam, adeo ut sustineant congregari in nomine Iesu [*cf. Mt 18:20*] idem esse ac generare Ecclesiam... Profecto ex unicitate atque indivisibilitate Corporis eucharistici Domini necessario sequitur unicitas ipsius Corporis mystici, quod est Ecclesia una et indivisibilis....

*[846]* 13. Episcopus est quidem visibile principium et fundamentum unitatis in Ecclesia particulari suo ministerio pastorali commissa.[1] Ut autem unaquaeque Ecclesia particularis plene sit Ecclesia, particularis nempe praesentia Ecclesiae universalis cum omnibus ipsius essentialibus elementis, ideoque ad imaginem Ecclesiae universalis formata, adsit in ipsa necesse est, tamquam elementum proprium, suprema Ecclesiae auctoritas: Collegium scilicet episcopale "una cum Capite suo Romano Pontifice, et numquam sine hoc Capite".[2] Primatus Romani Episcopi atque Collegium episcopale elementa sunt propria Ecclesiae Universalis "non derivata ex particularitate Ecclesiarum",[3] sed nihilominus

### *III. Communion of the Churches, Eucharist, and Episcopate*

11. ... The rediscovery of a eucharistic ecclesiology, **4923**
though being of undoubted value, has however sometimes placed unilateral emphasis on the principle of the local Church. It is claimed that, where the Eucharist is celebrated, the totality of the mystery of the Church would be made present in such a way as to render any other principle of unity or universality nonessential. Other conceptions, under different theological influences, present this particular view of the Church in an even more radical form, going as far as to hold that gathering together in the name of Jesus [*cf. Mt 18:20*] is the same as generating the Church.... Indeed, the unicity and indivisibility of the eucharistic Body of the Lord implies the unicity of his Mystical Body, which is the one and indivisible Church....

13. The bishop is a visible source and foundation **4924**
of the unity of the particular Church entrusted to his pastoral ministry.[1] But for each particular Church to be fully Church, that is, the particular presence of the universal Church with all her essential elements, and hence constituted after the model of the universal Church, there must be present in her, as a proper element, the supreme authority of the Church: the episcopal college "together with their head, the supreme pontiff, and never apart from him".[2] The primacy of the bishop of Rome and the episcopal college are proper elements of the universal Church that are "not derived from the particularity of the Churches"[3] but are nevertheless

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***4922** [3] Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 23: " ... in and from which [particular] Churches comes into being the one and only Catholic Church" (*4147). This doctrine develops in steady continuity with what was stated previously, for example, by Pius XII, encyclical *Mystici corporis* (AAS 35 [1943]: 211): "from which exist and out of which is composed the one Catholic Church".

[4] Cf. John Paul II, address to the Roman curia, December 20, 1990, no. 9 (AAS 83 [1991]: 745–47).

***4924** [1] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 23 (*4147).

[2] Ibid., no. 22 (*4146); cf. also no. 19 (*4143).

[3] John Paul II, address to the Roman curia, December 20, 1990, no. 9 (AAS 83 [1991]: 745–47).

intima cuicumque Ecclesiae particulari.... Ministerium Successoris Petri intimum esse unicuique Ecclesiae particuliari necessaria exsistit expressio fundamentalis illius mutuae interioritatis Ecclesiam universalem inter et Ecclesiam particularem intercedentis.[4]...

interior to each particular Church.... For the ministry of the successor of Peter to be interior to each particular Church is a necessary expression of that fundamental mutual interiority between the universal Church and the particular Church.[4]...

## 4930–4942: Final Document of the Fourth General Assembly of the Latin American Bishops in Santo Domingo *Convocados por*, October 12–18, 1992

The document is concerned with Jesus Christ, the "good news" of the Father, who, in and through the Church, continues his mission (part 1), the promotion of man as a dimension of evangelization and Christian culture (part 2), and the development of pastoral guidelines (part 3). Special emphasis is given in the second part to the significance of human rights, ecological challenges, the problem of poverty, and the basic questions of social order; in the same way, the multiplicity and rights of the indigenous, African American, and Mestizo cultures are discussed.

*Ed.: Río de Janeiro, Medellín, Puebla, Santo Domingo Documentos Pastorales* (San Pablo, 1993), 514–86.

### Segunda Parte: Jesu Cristo evangelizador viviente en su iglesia

### *I. La nueva evangelización*

**4930** 26. La Nueva Evangelización tiene como finalidad formar hombres y comunidades maduras en la fe y dar respuesta a la nueva situación que vivimos, provocada por los cambios sociales y culturales de la modernidad. Ha de tener en cuenta la urbanización, la pobreza y la marginación. Nuestra situacion esta marcada por el materialismo, la cultura de la muerte, la invasión de las sectas y propuestas religiosas de distintos orígenes....

**4931** *[515]* 30. ... La Nueva Evangelización tiene que inculturarse más en el *[516]* modo de ser y de vivir de nuestras culturas, teniendo en cuenta las particularidades de las diversas culturas, especialmente las indígenas y afroamericanas. (Urge aprender a hablar según la mentalidad y cultura de los oyentes, de acuerdo a sus formas de comunicación y a los medios que están en uso). Así, la Nueva Evangelización continuará en la línea de la encarnación del Verbo. La Nueva Evangelización exige la conversión pastoral de la Iglesia. Tal conversión debe ser coherente con el Concilio. Lo toca todo y a todos: en la conciencia y en la praxis personal y comunitaria, en las relaciones de igualdad y de autoridad; con estructuras y dinamismos que hagan presente cada vez con más claridad a la Iglesia, en cuanto signo eficaz, sacramento de salvación universal....

### *II. La promoción humana*

**4932** *[563]* 178. Evangelizar es hacer lo que hizo Jesucristo, cuando en la sinagoga mostró que vino a "evangelizar" a los pobres [*cf. Lc 4:18–19*], Él "siendo rico se hizo pobre para enriquecernos con su pobreza" [*2 Cor 8:9*]. Él nos desafía a dar un testimonio auténtico de pobreza

### Part Two: Jesus Christ, the Living Evangelizer within His Church

### *I. The New Evangelization*

26. The aim of the new evangelization is to form people and communities whose faith is mature and to respond to the new situation we are facing as a result of the social and cultural changes of modernity. It must take into account urbanization, poverty, and marginalization. Our situation bears the marks of materialism, the culture of death, the invasion of the sects and religious proposals from a variety of sources....

30. ... The new evangelization must be more inculturated into the ways of being and living of our cultures, while keeping in mind the particular features of different cultures, especially indigenous and African American cultures. (It is crucial that we learn to speak in tune with the mentality and culture of our hearers and in accord with their forms of communication and contemporary means of expression.) The new evangelization will thus follow the thrust of the Incarnation of the Word. New evangelization demands that the Church undergo a pastoral conversion. Such a conversion must be in keeping with the council. It affects everything and everybody: in personal and community awareness and practice and in relationships of equality and of authority. It does so with structures and dynamisms that can make the Church ever more clearly present as an effective sign and as sacrament of universal salvation.

### *II. Human Advancement*

178. Evangelizing means doing what Jesus Christ did in the synagogue when he stated that he had come to "bring glad tidings" to the poor [*cf. Lk 4:18f.*]. He "became poor although he was rich, so that by his poverty you might become rich" [*2 Cor 8:9*]. He challenges us to

*4924 [4] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 9 (*4122–4124).

evangélica en nuestro estilo de vida y en nuestras estructuras eclesiales, tal cual como Él lo dio.

Esta es la fundamentación que nos compromete en una opción evangélica y preferencial por los pobres, firme e irrevocable pero no exclusiva ni excluyente....

give an authentic witness of gospel poverty in the way we live and in our church structures, just as he gave it.

Such is the basis for our commitment to a gospel-based and preferential option for the poor, one that is firm and irrevocable but not exclusive or excluding....

*III. La cultura cristiana*

*III. Christian Culture*

*[579]* 229. ... Esta evangelización de la cultura, que la invade hasta su núcleo dinámico, se manifiesta en el proceso de inculturación, al que Juan Pablo II ha llamado "centro, medio y objetivo de la Nueva Evangelización":[1] Los auténticos valores culturales, discernidos y asumidos por la fe, son necesarios para encarnar en esa misma cultura el mensaje evangélico y la reflexión y praxis de la Iglesia....

229. ... This evangelization of culture, which reaches into its dynamic core, is expressed in the inculturation process, which John Paul II has called the "center, means, and aim of the new evangelization".[1] Authentic Christian values, discerned and assumed in faith, are necessary in order to incarnate the gospel message and the Church's reflection and practice into that culture.... **4933**

230. ... Es necesario inculturar el Evangelio a la luz de los tres grandes misterios de la salvación: la Navidad, que muestra el camino de la Encarnación y mueve al evangelizador a compartir su vida con el evangelizado; la Pascua, que conduce a través del sufrimiento a la purificación de los pecados, para que sean redimidos; y Pentecostés, que por la fuerza del Espíritu posibilita a todos entender en su propria lengua las maravillas de Dios.

230. ... The gospel must be inculturated in the light of the three great mysteries of salvation: Christmas, which demonstrates the path of the Incarnation and prompts evangelizers to share their lives with the evangelized; Easter, which leads through suffering to the purification of sins, so that they may be redeemed; and Pentecost, which by the power of the Spirit enables all to understand the wonders of God in their own language. **4934**

*[580]* La inculturación del Evangelio es un proceso que supone reconocimiento de los valores evangélicos que se han mantenido más o menos puros en la actual cultura; y el reconocimiento de nuevos valores que coinciden con el mensaje de Cristo. Mediante la inculturación se busca que la sociedad descubra el carácter cristiano de estos valores, los aprecie y los mantenga como tales. Además, intenta la incorporación de valores evangélicos que están ausentes de la cultura, o porque se han oscurecido o porque han llegado a desaparecer....

The inculturation of the gospel is a process that entails recognizing those gospel values that have been maintained more or less pure in present-day culture and recognizing those new values that are congruent with the message of Christ. The aim of inculturation is to bring society to discover the Christian nature of those values, to esteem them, and to maintain them as values. It also seeks to incorporate gospel values that are not present in the culture, either because they have been obscured or have even disappeared....

*[583]* 243. ... Una meta de la Evangelización inculturada será siempre la salvación y liberación integral de un determinado pueblo o grupo humano, que fortalezca su identidad y confíe en su futuro específico, contraponiéndose a los poderes de la muerte, adoptando la perspectiva de Jesucristo encarnado, que salvó al hombre desde la debilidad, la pobreza y la cruz redentora. La Iglesia defiende los auténticos valores culturales de todos los pueblos, especialmente de los oprimidos, indefensos y marginados, ante la fuerza arrolladora de las estructuras de pecado manifiestas en la sociedad moderna.

243. ... One goal of inculturated evangelization will always be the salvation and integral liberation of a particular people or human group, strengthening its identity and trusting in its specific future. At the same time, it will stand opposed to the powers of death by taking on the perspective of Jesus Christ incarnate, who out of weakness, poverty, and the redeeming Cross saved mankind. The Church defends the genuine human values of all peoples, especially of those who are oppressed, defenseless, and excluded, as they confront the overwhelming power of the structures of sin manifested in modern society. **4935**

244. América Latina y el Caribe configuran un continente multiétnico y pluricultural. En él conviven en general pueblos aborígenes, afroamericanos, mestizos y descendientes de europeos y asiáticos, cada cual con su

244. Latin America and the Caribbean constitute a multiethnic and multicultural continent on which indigenous, African American, and mestizo peoples and those descending from Europeans and Asians live **4936**

***4933** [1] Discurso al Consejo Internacional de Catequesis [address to the International Council on Catechesis], September 26, 1992.

propia cultura que los sitúa en su respectiva identidad social, de acuerdo con la cosmovisión de cada pueblo, pero buscan su unidad desde la identidad católica.

**4937** *[584]* 245. ... La Iglesia, al encontrarse con estos pueblos nativos, trató desde el principio de acompañarlos en la lucha por su propia sobrevivencia, enseñándoles el camino de Cristo Salvador, desde la injusta situación de pueblos vencidos, invadidos y tratados como esclavos. En la primera evangelización, junto a enormes sufrimientos, hubo grandes aciertos e intuiciones pastorales valiosas, cuyos frutos perduran hasta nuestros días.

**4938** 246. Las culturas afroamericanas, presentes en América Latina y el Caribe, están marcadas por una constante resistencia a la esclavitud. Estos pueblos, que suman millones de personas, tienen también en sus culturas valores humanos que expresan la presencia del Dios creador.

Durante los cuatro siglos, es cierto que varios millones de africanos negros fueron transportados como esclavos, violentamente arrancados de sus tierras, separados de sus familias y vendidos como mercancías. La esclavitud de los negros y las matanzas de los indios fueron el mayor pecado de la expansión colonial de occidente. Por desgracia, en lo que se refiere a la esclavitud, el racismo y la discriminación, hubo bautizados que no fueron ajenos a esta situación....

*Líneas pastorales: Evangelización inculturada*

**4939** 248. ... Ofrecer el evangelio de Jesús con el testimonio de una actitud humilde, comprensiva y profética, valorando su palabra a través de un diálogo respetuoso, franco y fraterno y esforzarnos por conocer sus propias lenguas.

*[585]* Crecer en el conocimiento crítico de sus culturas para apreciarlas a la luz del Evangelio.

Promover una inculturación de la liturgia, acogiendo con aprecio sus símbolos, ritos y expresiones religiosas compatibles con el claro sentido de la fe, manteniendo el valor de los símbolos universales y en armonía con la disciplina general de la Iglesia.

Acompagñar su reflexión teológica, respetando sus formulaciones culturales que les ayudan a dar razón de su fe y esperanza.

Crecer en el conocimiento de su cosmovisión, que hace de la globalidad Dios, hombre y mundo, una unidad que impregna todas las relaciones humanas, espirituales y trascendentes.

Promover en los pueblos indígenas sus valores culturales autóctonos mediante una inculturación de la Iglesia para lograr una mayor realizatión del Reino.

together. Each has its own culture, which provides it with its own social identity in accord with each people's world vision, but they seek unity on the basis of their Catholic identity.

245. ... From her first encounters with these native peoples, the Church sought to accompany them as they struggled for survival out of the unjust situation of people who had been defeated, invaded, and treated as slaves, and she taught them the way of Christ the Savior. Along with enormous suffering, the first evangelization brought major accomplishments and attained valuable pastoral insights. Their fruit has lasted to the present.

246. African American cultures in Latin America and the Caribbean are marked by a continual resistance to slavery. These peoples, who number in the millions, also have in their cultures human values that express the presence of God the Creator.

It is true that during the first four centuries several million Africans were brought as slaves. They were violently torn away from their lands, separated from their families, and sold as items of merchandise. The enslaving of blacks and killing of Indians were the worst sin of the West's colonial expansion. Unfortunately, some baptized people were involved in slavery, racism, and discrimination....

*Pastoral Directions: Inculturated Evangelization*

248. ... Offer the gospel of Jesus with the witness of a humble, understanding, and prophetic attitude, esteeming what they have to say through a respectful, frank, and fraternal dialogue; strive to learn their languages.

Acquire greater critical knowledge of their cultures in order to appreciate them in the light of the gospel.

Foster an inculturation of the liturgy by appreciating and drawing on those symbols, rituals, and religious expressions of theirs that are compatible with the clear meaning of the faith, while maintaining the value of the universal symbols, and in harmony with the Church's general discipline.

Accompany their theological reflection by respecting their cultural formulations, which help them to provide a reason for their faith and hope.

Acquire greater knowledge of their world vision, which makes the complex of God-human-world a unity that pervades all human, spiritual, and transcendent relationships.

Promote within the indigenous peoples their own native cultural values by means of an inculturation of the Church so as to embody God's reign more fully.

249. Conscientes del problema de marginación y racismo que pesa sobre la población negra, la Iglesia, en su misión evangelizadora, quiere participar de sus sufrimientos y acompañarlos en sus legítimas aspiraciones en busca de una vida más justa y digna para todos.[1]

Por lo mismo, la Iglesia en América Latina y el Caribe quiere apoyar a los pueblos afroamericanos en la defensa de su identidad y en el reconocimiento de sus propios valores; como también ayudarlos a mantener vivos sus usos y costumbres compatibles con la doctrina cristiana.[2]

Del mismo modo nos comprometemos a dedicar especial atención a la causa de las comunidades afroamericanas en el campo pastoral, favoreciendo la manifestación de las expresiones religiosas propias de sus culturas.[3]

249. Conscious of the problem of exclusion and racism **4940** weighing down on the black population, the Church in her evangelizing mission wishes to share in their sufferings and to accompany them in their legitimate aspirations for a more just and decent life for all.[1]

Hence, the Church in Latin America and the Caribbean wants to support African American peoples in defending their identity and in acknowledging their own values and to help them to keep alive those practices and customs of theirs that are compatible with Christian teaching.[2]

We likewise commit ourselves to devote special attention to the cause of African American communities in the pastoral field by encouraging the manifestation of the religious expressions proper to their cultures.[3]

250. Desarrollar la conciencia del mestizaje, no sólo racial sino cultural, que caracteriza a grandes mayorías en muchos de nuestros pueblos, pues está vinculado con la inculturación del Evangelio.

250. Develop that mestizo consciousness, not only **4941** of racial amalgamation [mestizaje] but also of cultural amalgamation, which is typical of the majority of the people in many of our countries, for it is connected to the inculturation of the gospel.

251. Para una auténtica promoción humana, la Iglesia quiere apoyar los esfuerzos que hacen estos pueblos para ser reconocidos como tales por las leyes nacionales e internacionales, con pleno derecho a la tierra, a sus propias *[586]* organizaciones y vivencias culturales, a fin de garantizar el derecho que tienen de vivir de acuerdo con su identidad, con su propia lengua y sus costumbres ancestrales, y de relacionarse con plena igualdad con todos los pueblos de la tierra....

251. In the interest of genuine human development, **4942** the Church wants to support the efforts that these people are making to bring national and international law to recognize them as peoples with full rights to land and to their own organizations and ways of life, in order to safeguard their right to live in accordance with their identity, speaking their own language and observing their ancestral customs, and to establish relations with full equality with all the peoples of the earth.

## 4950–4971: Encyclical *Veritatis splendor*, August 6, 1993

This encyclical, first announced in 1987, deals with the positions of unnamed theologians on basic questions of moral theology that have resulted in "a crisis" (no. 5). After a biblical foundation, freedom and law, conscience and truth, the fundamental option and concrete behavior, and the nature of moral acts are treated.

*Ed.:* AAS 85 (1993): 1159–1223.

### Caput II
### "Nolite conformari huic saeculo" [*Rm 12:2*]

32. A quibusdam ... scholis recentoribus tantum extollitur libertas ut habeatur aliquid absoluti, bonorum fons et origo. Semitas has ingrediuntur doctrinae quae transcendentiae amittunt significationem vel quae Deum prorsus denegant.

Conscientiis singulorum facultates tribuuntur quae proprie pertinent ad ultimam iudicii moralis sententiam, quae definit et sine errore statuit de bono et malo. Pro

### Chapter II
### "Do Not Be Conformed to This World" [*Rom 12:2*]

32. Certain currents of modern thought have gone so **4950** far as to exalt freedom to such an extent that it becomes an absolute, which would then be the source of values. This is the direction taken by doctrines that have lost the sense of the transcendent or that are explicitly atheist.

The individual conscience is accorded the status of a supreme tribunal of moral judgment that hands down categorical and infallible decisions about good and evil.

*4940 [1] Cf. general audience, Wednesday, October 21, 1992, 3.
[2] Cf. Message to Afro-Americans, 3.
[3] Cf. ibid.

principio quod postulat suam quemque sequi debere conscientiam, illud iniuria ponitur principium quod declarat iudicium morale esse verum ex eo quod ex propria conscientia oritur. Sed hoc modo veritatis necessarium postulatum resolvitur ceditque iudicio sinceritatis, authenticitatis, "concordantiae secum", adeo ut perventum sit ad moralis iudicii opinationem positam omnino in privato iudicio....

To the affirmation that one has a duty to follow one's conscience is unduly added the affirmation that one's moral judgment is true merely by the fact that it has its origin in the conscience. But in this way the inescapable claims of truth disappear, yielding their place to a criterion of sincerity, authenticity, and "being at peace with oneself', so much so that some have come to adopt a radically subjectivistic conception of moral judgment....

*I. Libertas et lex*

*I. Freedom and Law*

**4951** *[1162]* 35. ... Omnino aliter tamen quaedam hodiernae culturales propensiones fundamentum ponunt haud paucarum ethicarum opinionum quae cardinem habent cogitationis suae coniectam dissentionem inter libertatem et legem. Tales sunt doctrinae quae singulis hominibus vel socialibus coetibus facultatem tribuunt de bono et de malo decernendi: humana libertas "bona efficere" posset et primas maxime sustineret quoad veritatem, veluti si veritas ipsa haberetur a libertate effecta. Haec igitur talem autonomiam moralem sibi vindicaret, quae re sui ipsius absolutam dominationem designaret....

35. ... In contrast, however, some present-day cultural tendencies have given rise to several currents of thought in ethics that center upon an alleged conflict between freedom and law. These doctrines would grant to individuals or social groups the right to determine what is good or evil. Human freedom would thus be able to "create values" and would enjoy a primacy over truth, to the point that truth itself would be considered a creation of freedom. Freedom would thus lay claim to a moral autonomy that would actually amount to an absolute sovereignty....

**4952** *[1163]* 37. Cum autem intra christianos fines moralem vitam continere vellent, nonnulli rei moralis theologi distinctionem induxerunt, contra doctrinam catholicam,[1] inter ordinem ethicum, ex hominibus genitum et ad hunc mundum solummodo pertinentem, atque salutis ordinem secundum quem nonnullae tantummodo intentiones et interiores aliquae habitudines quoad Deum et proximum momentum haberent....

37. In their desire, however, to keep the moral life in a Christian context, certain moral theologians have introduced a sharp distinction, contrary to Catholic doctrine,[1] between an ethical order, which would be human in origin and of value for this world alone, and an order of salvation, for which only certain intentions and interior attitudes regarding God and neighbor would be significant....

**4953** *[1165]* 40. ... Moralis lex a Deo oritur atque in Eo semper suum fontem invenit: naturalem propter rationem, quae ex divina sapientia originem trahit, ea est simul lex hominis propria.... Attamen rationis autonomia non significat moralia bona normasque creari ab ipsa ratione.[1] Quod si autonomia haec negaret rationem practicam sociam esse sapientiae Creatoris et Legislatoris divini, vel si suggereret libertatem quandam creatricem normarum moralium pro historicis adiunctis diversisve societatibus culturisque, haec asserta autonomia Ecclesiae doctrinae contradiceret de hominis veritate.[2]...

40. ... The moral law has its origin in God and always finds its source in him: at the same time, by virtue of natural reason, which derives from divine wisdom, it is a properly human law.... Nevertheless, the autonomy of reason cannot mean that reason itself creates values and moral norms.[1] Were this autonomy to imply a denial of the participation of the practical reason in the wisdom of the divine Creator and Lawgiver, or were it to suggest a freedom that creates moral norms on the basis of historical contingencies or the diversity of societies and cultures, this sort of alleged autonomy would contradict the Church's teaching on the truth about man.[2]...

**4954** *[1172]* 48. ... Persona, corpore incluso, sibi ipsi penitus concreditur, atque in animae corporisque unitate ipsa suorum actuum moralium fit subiectum. Persona, per rationis lumen et virtutis fulcimentum, signa praenuntia in suo corpore detegit, significationem pariter atque donationis sui ipsius promissionem, secundum sapiens

48. ... The person, including the body, is completely entrusted to himself, and it is in the unity of body and soul that the person is the subject of his own moral acts. The person, by the light of reason and the support of virtue, discovers in the body the anticipatory signs, the expression, and the promise of the gift of self, in

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***4952** [1] Council of Trent, Decree on Justification, cann. 19–21 (*1569–1571).

***4953** [1] Cf. address to a group of bishops from the United States of America on the occasion of their *ad limina* visit, October 15, 1988, 6: *Insegnamenti* XI, 3 (1988), 1228.

[2] Cf. Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, no. 41 (*4331).

Creatoris propositum. Dignitate personae humanae prae oculis habita—per se ipsa confirmanda—ratio bonum morale nonnullorum beneficiorum peculiare percipit, in quod persona naturaliter tendit....

conformity with the wise plan of the Creator. It is in the light of the dignity of the human person—a dignity that must be affirmed for its own sake—that reason grasps the specific moral value of certain goods toward which the person is naturally inclined....

49. Doctrina quae moralem actum a corporeis condicionibus disiungit Sacrae Scripturae praeceptis repugnat et Traditioni: eiusmodi doctrina, immutata specie, veteres errores instaurat, quos Ecclesia semper respuit, quia personam humanam redigunt ad quandam libertatem "spiritalem" mere formalem....

49. A doctrine that dissociates the moral act from the bodily dimensions of its exercise is contrary to the teaching of Scripture and tradition. Such a doctrine revives, in new forms, certain ancient errors that have always been opposed by the Church, inasmuch as they reduce the human person to a "spiritual" and purely formal freedom.... **4955**

*[1174]* 50. ... Corporalitatis respuens adulterationes quae eius humanam significationem demutant, Ecclesia homini inservit eidemque veri amoris viam demonstrat, in qua solummodo is verum Deum invenire potest.

Naturae lex sic intellecta se opponit divisioni inter libertatem et naturam: etenim illae apte iunguntur inter se penitusque sociantur.

50. ... By rejecting all manipulations of corporeity that alter its human meaning, the Church serves man and shows him the path of true love, the only path on which he can find the true God. **4956**

The natural law thus understood does not allow for any division between freedom and nature. Indeed, these two realities are harmoniously bound together, and each is intimately linked to the other.

51. ... Sed cum personae humanae exprimat dignitatem ipsiusque fundamentum ponat iurium officiorumque praecipuorum, naturalis lex est universalis suis in praescriptis eiusque auctoritas omnes homines complectitur. Haec universalitas hominum singularitatem non praetermittit, neque singularitati et non iterabili naturae cuiusque personae officit: contra, ipsius quosque actus radicitus complectitur, qui veri boni testantur universalitatem....

51. ... But inasmuch as the natural law expresses the dignity of the human person and lays the foundation for his fundamental rights and duties, it is universal in its precepts and its authority extends to all mankind. This universality does not ignore the individuality of human beings, nor is it opposed to the absolute uniqueness of each person. On the contrary, it embraces at its root each of the person's free acts, which are meant to bear witness to the universality of the true good.... **4957**

*[1175]* 52. ... Naturalis legis praecepta negativa universaliter valent: omnes singulosque divinciunt, semper et quavis in rerum condicione. Agitur enim de prohibitionibus certa opera vetantibus semper et pro semper, sine ulla exceptione, quandoquidem huiusmodi consuetudinis electio nullo modo cum bonitate voluntatis personae agentis congruit, cum eiusdem pariter vocatione ad vitam cum Deo adque communionem cum proximo....

52. ... The negative precepts of the natural law are universally valid. They oblige each and every individual, always and in every circumstance. It is a matter of prohibitions that forbid a given action *semper et pro semper*, without exception, because the choice of this kind of behavior is in no case compatible with the goodness of the will of the acting person, with his vocation to life with God and to communion with his neighbor.... **4958**

*[1176]* Ecclesia semper docuit numquam esse eligendas consuetudines moralibus mandatis prohibitas, quae in Vetere et in Novo Testamento neganti modo perscribuntur. Ut supra dictum est, Iesus ipse immutabilitatem harum prohibitionum confirmat: "Si vis ad vitam ingredi, serva mandata... Non homicidium facies, non adulterabis, non facies furtum, non falsum testimonium dices" [*Mt 19:17–18*].

The Church has always taught that one may never choose kinds of behavior prohibited by the moral commandments expressed in negative form in the Old and New Testaments. As we have seen, Jesus himself reaffirms that these prohibitions allow no exceptions: "If you wish to enter into life, keep the commandments.... You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness" [*Mt 19:17–18*]. **4959**

53. Celsus hominis aetatis nostrae sensus de historia et de humano cultu, nonnullos inducit ut de ipsius legis naturalis immutabilitate ambigant, ideoque "de moralitatis regulis obiectivis",[1] quae afficiant omnes homines qui nunc sunt quique sunt futuri, perinde ac eos qui fuerunt....

53. The great concern of our contemporaries for historicity and for culture has led some to call into question the immutability of the natural law itself and, thus, the existence of "objective norms of morality"[1] valid for all people of the present and the future, as for those of the past.... **4960**

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***4960** [1] Ibid., no. 16 (*4316).

*II. Conscientia et veritas*

**4961** *[1180]* 59. Ita conscientia, praelucente lege naturali, officium morale enuntiat: est officium faciendi, quod homo ex animi conscientia cognoscit ut bonum hic et nunc sibi assignatum. Universalis legis obligationisque natura non deletur, sed potius confirmatur cum ratio statuit applicationes ad casum definitum ac re praesentem. Iudicium conscientiae "ultimo" affirmat congruentiam cuiusdam certae ac finitae agendi rationis quoad legem; proximam concipit normam *[1181]* de moralitate actus voluntarii, qua ad effectum adducitur "legis obiectivae ad particularem casum applicatio".[1]...

**4962** 61. ... Ita in practico conscientiae iudicio, quod personae praecipit ut actionem definitam patret, apparet vinculum libertatis cum veritate. Hac ipsa de causa conscientia exprimitur per "iudicii" actus, qui non "consilia" arbitraria, sed veritatem de bono ostendunt. Quorum iudiciorum maturitas ac responsalitas—et in summa ipsius hominis qui eorum est subiectum—non perpenduntur ex conscientiae liberatione a veritate obiectiva, pro *[1182]* coniecta quadam eius consiliorum autonomia, sed contra ex intenta veritatis investigatione, necnon ex potestate veritati facta gubernandi proprios actus....

**4963** *[1184]* 64. ... Ideo Ecclesiae auctoritas, quae suam de quaestionibus moralibus sententiam dicit, nihil de Christifidelium conscientiae libertate detrahit: tum quia conscientiae libertas numquam est resolutio "a" veritate, sed semper ac solum est "in" veritate; tum etiam quia Magisterium non affert christianae conscientiae veritates ipsi extraneas, sed veritates patefacit, quas iam possidere deberet, eas ab actu fidei primigenio excolendo....

*III. Delectio fundamentalis ac definitae sese gerendi rationes*

**4964** *[1185]* 65. ... Ita inter optionem fundamentalem et consultas delectiones cuiusdam definitae actionis distinctio introducitur quae apud nonnullos auctores formam dissociationis accipit cum expresse "bonum" et "malum" morale assignant rationi transcendentali optionis fundamentalis propriae, eas delectiones, quae ad particulares se gerendi rationes "intramundanas" pertinent, "iustas" aut "erroneas" appellantes, respicientes videlicet ad necessitudines hominis cum semet ipso, cum ceteris hominibus, cumque universis rebus. Intus in hominis actione, hiatus inter binos

*II. Conscience and Truth*

59. Conscience thus formulates moral obligation in the light of the natural law: it is the obligation to do what the individual, through the workings of his conscience, knows to be a good he is called to do here and now. The universality of the law and its obligation are acknowledged, not suppressed, once reason has established the law's application in concrete present circumstances. The judgment of conscience states "in an ultimate way" whether a certain particular kind of behavior is in conformity with the law; it formulates the proximate norm of the morality of a voluntary act, "applying the objective law to a particular case".[1]...

61. ... Consequently, in the practical judgment of conscience, which imposes on the person the obligation to perform a given act, the link between freedom and truth is made manifest. Precisely for this reason conscience expresses itself in acts of "judgment" that reflect the truth about the good, and not in arbitrary "decisions". The maturity and responsibility of these judgments—and, when all is said and done, of the individual who is their subject—are not measured by the liberation of the conscience from objective truth, in favor of an alleged autonomy in personal decisions, but, on the contrary, by an insistent search for truth and by allowing oneself to be guided by that truth in one's actions....

64. ... It follows that the authority of the Church, when she pronounces on moral questions, in no way undermines the freedom of conscience of Christians. This is so not only because freedom of conscience is never freedom "from" the truth but always and only freedom "in" the truth, but also because the Magisterium does not bring to the Christian conscience truths that are extraneous to it; rather it brings to light the truths that it ought already to possess, developing them from the starting point of the primordial act of faith....

*III. Fundamental Choice and Specific Kinds of Behavior*

65. ... A distinction thus comes to be introduced between the fundamental option and deliberate choices of a concrete kind of behavior. In some authors this division tends to become a separation, when they expressly limit moral "good" and "evil" to the transcendental dimension proper to the fundamental option and describe as "right" or "wrong" the choices of particular "innerworldly" kinds of behavior: those, in other words, concerning man's relationship with himself, with others, and with the material world. There thus appears to be established within human acting a clear disjunction between two

*4961 [1] Congregation of the Holy Office, Instruction on "Situation Ethics" *Contra doctrinam*, February 2, 1956 (AAS 48 [1956]:144).

moralitatis gradus adumbrari videtur: hinc ordinem boni et mali ex voluntate pendentem, illinc definitos actus, qui moraliter iusti aut mendosi censentur secundum solam technicam computationem proportionis inter bona et mala "praemoralia" aut "physica", quae reapse actionem sequuntur....

levels of morality: on the one hand, the order of good and evil, which is dependent on the will, and, on the other hand, specific kinds of behavior, which are judged to be morally right or wrong only on the basis of a technical calculation of the proportion between the "premoral" or "physical" goods and evils that actually result from the action....

*[1186]* 67. Propensiones hae a biblica ergo discrepant doctrina, quae optionem fundamentalem tamquam veram certamque libertatis delectionem explicat eamque cum actibus particularibus alte coniungit....

67. These tendencies are therefore contrary to the teaching of Scripture itself, which sees the fundamental option as a genuine choice of freedom and links that choice profoundly to particular acts.... **4965**

*[1188]* 69. Animadversiones de optione fundamentali, ut iam demonstravimus, adduxerunt nonnullos theologiae cultores ad acute rursus considerandam ipsam traditam distinctionem peccatorum mortalium a peccatis venialibus. Ii illustrant divinae legi adversationem, quae inducit amissionem "gratiae sanctificantis"—atque aeternam damnationem hominis qui eiusmodi peccati statu oppressus moriatur—solum fructum esse posse actus qui implicet hominem totum, id est actus optionis fundamentalis....

69. As we have just seen, reflection on the fundamental option has also led some theologians to undertake a basic revision of the traditional distinction between mortal sins and venial sins. They insist that the opposition to God's law that causes the loss of sanctifying grace—and eternal damnation, when one dies in such a state of sin—could only be the result of an act that engages the person in his totality: in other words, an act of the fundamental option.... **4966**

*[1189]* 70.... Ita disiunctio optionis fundamentalis a deliberatis electionibus definitarum rationum sese gerendi—quae malae sint suapte natura aut ob rerum adiuncta—quibus in controversiam illa non deducatur, continet contemptionem doctrinae catholicae de peccato mortali: "Cum tota Ecclesiae traditione peccatum mortale eum dicimus actum, quo homo sponte scienterque repudiat Deum, eius legem, foedus caritatis a Deo sibi propositum, praeoptans se ad se ipsum et ad aliquid divinae voluntati contrarium convertere (conversio ad creaturam)...."[1]

70. ... The separation of the fundamental option from deliberate choices of particular kinds of behavior, disordered in themselves or in their circumstances, that would not engage that option thus involves a denial of Catholic doctrine on mortal sin: "With the whole tradition of the Church, we call mortal sin the act by which man freely and consciously rejects God, his law, the covenant of love that God offers, preferring to turn in on himself or to some created and finite reality, something contrary to the divine will (conversio ad creaturam)...."[1] **4967**

### *IV. Actus moralis*

### *IV. The Moral Act*

*[1196]* 78. Actus humani moralitas pendet in primis et fundamentali modo ex "obiecto" deliberata voluntate rationaliter electo, sicut evincitur in acuta etiam nunc valida sancti Thomae investigatione.[1]...

78. The morality of the human act depends primarily and fundamentally on the "object" rationally chosen by the deliberate will, as is borne out by the insightful analysis, still valid today, made by St. Thomas.[1]... **4968**

*[1197]* 79. Respuenda est igitur thesis doctrinarum teleologicarum et proportionalistarum, quae tenet moraliter malam appellari non posse secundum suam speciem—id est "obiectum" suum—deliberatam quarundam rationum agendi vel definitorum actuum delectionem, si separetur ab intentione, qua patrata fuerit, aut ab universitate illius actus consectariorum, quae erga omnes, quorum interest, praevideri possunt.

79. One must therefore reject the thesis, characteristic of teleological and proportionalist theories, that holds that it is impossible to qualify as morally evil according to its species—its "object"—the deliberate choice of certain kinds of behavior or specific acts apart from a consideration of the intention for which the choice is made or the totality of the foreseeable consequences of that act for all persons concerned. **4969**

Primarium essentialeque elementum ad iudicium morale est obiectum actus humani, quod statuit de eius ordinatione ad bonum adque ultimum finem, qui Deus

The primary and decisive element for moral judgment is the object of the human act, which establishes whether it is capable of being ordered to the good and to the

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***4967** [1] Apostolic exhortation *Reconciliatio et paenitentia*, December 2, 1984, no. 17 (AAS 77 [1985]: 222).
***4968** [1] Cf. *Summa theologiae* I–II, q. 18, a. 6.

est. Eiusmodi ordinatio intellectu animadvertitur in ipsa hominis natura, in integra eius veritate inspecti, in naturalibus igitur eius propensionibus, in eius dynamismis atque propositis, quibus semper inest spiritalis mensura: haec proprie sunt quae lege naturali continentur, idcirco ordinata universitas "bonorum pro persona", quae "bono personae" inserviunt, bono quod ipsa est eiusque perfectio....

ultimate end, which is God. This capability is grasped by reason in the very being of man, considered in his integral truth, and therefore in his natural inclinations, his motivations, and his finalities, which always have a spiritual dimension as well. It is precisely these that are the contents of the natural law and hence that ordered complex of "personal goods" which serve the "good of the person": the good that is the person himself and his perfection....

**4970** *[1199]* 83. Sicut videri potest, in quaestionem de moralitate humanorum actuum, praesertim de exsistentia actuum intrinsece malorum, convenit aliquo modo quaestio ipsa de homine, de eius veritate deque consectariis moralibus inde manantibus. Ecclesia, cum agnoscit ac docet malum intrinsecum in quibusdam inesse actibus humanis, fidelitatem erga integram hominis veritatem observat, quem proinde veretur eiusque dignitati et vocationi favet. Ideoque sententias, quas supra diximus, huic veritati adversantes, ea repellere debet....

83. As is evident in the question of the morality of human acts and, in particular, the question of whether there exist intrinsically evil acts, we find ourselves faced with the question of man himself, of his truth and of the moral consequences flowing from that truth. By acknowledging and teaching the existence of intrinsic evil in given human acts, the Church remains faithful to the integral truth about man; she thus respects and promotes man in his dignity and vocation. Consequently, she must reject the theories set forth above, which contradict this truth....

CAPUT III
"UT NON EVACUETUR CRUX CHRISTI"
[*1 COR 1:17*]

CHAPTER III
"LEST THE CROSS OF CHRIST BE EMPTIED OF ITS POWER"
[1 Cor 1:17]

**4971** *[1223]* 115. ... Unusquisque nostrum cognoscit momentum doctrinae quae est harum Litterarum Encyclicarum caput, quaeque hodie commemoratur auctoritate successoris Petri. Unusquisque nostrum gravitatem totius rei, quae tractatur, animadvertere potest, non singulis tantum personis, sed universae etiam societati, ob confirmationem universalitatis et immutabilitatis moralium praeceptorum, potissimum quidem praeceptorum vetantium semper et sine exceptionibus actus intrinsece malos....

115. ... Each of us knows how important is the teaching that represents the central theme of this encyclical and that is today being restated with the authority of the successor of Peter. Each of us can see the seriousness of what is involved, not only for individuals, but also for the whole of society, with the reaffirmation of the universality and immutability of the moral commandments, particularly those that prohibit always and without exception intrinsically evil acts....

## 4980–4983: Apostolic Letter *Ordinatio sacerdotalis*, May 22, 1994

In view of the decision of the Anglican Church in favor of the ordination of women, the first episcopal ordinations in the United States and Germany as well as the intensified theological discussion in the Catholic Church, the pope summarizes the arguments of Paul VI (*4590–4606) together with the teachings of his own pontificate in *Mulieris dignitatem* (*4840), *Christifidelis laici* (*4850–4858), no. 51, and the *Catechism of the Catholic Church*, no. 1578, against the ordination of women, and he determines their binding character. Cf. the Response of Congregation for the Doctrine of the Faith of December 11, 1995 (*5040–5041).

*Ed.:* AAS 86 (1994): 545–48.

**4980** 1. Ordinatio sacerdotalis, per quam munus traditur, quod Christus Apostolis suis concredidit fideles docendi, sanctificandi et regendi, in Ecclesia Catholica inde ab initio semper solis viris reservata est. Quam traditionem Ecclesiae etiam Orientales fideliter retinuerunt....

1. Priestly ordination, which hands on the office entrusted by Christ to his apostles of teaching, sanctifying, and governing the faithful, has in the Catholic Church from the beginning always been reserved to men alone. This tradition has also been faithfully maintained by the Oriental Churches....

**4981** *[546]* 2. ...In Epistola Apostolica *"Mulieris dignitatem"* Nos Ipsi de hac materia scripsimus: "Advocans solos viros uti Apostolos suos Christus sese ratione gessit prorsus libera suique iuris. Eadem istud libertate fecit,

2. ... In the apostolic letter *Mulieris Dignitatem*, I myself wrote in this regard: "In calling only men as his apostles, Christ acted in a completely free and sovereign manner. In doing so, he exercised the same freedom with

qua toto in vitae suae instituto dignitatem extulit mulieris vocationemque, non tamen accomodans se vigentibus moribus ac traditionibus lege illius temporis constitutis."[1]

Evangelia enim et Acta Apostolorum testificantur hanc vocationem factam esse secundum aeternum Dei consilium: Christus elegit quos voluit ipse [*cf. Mc 3:13–14; Io 6:70*], idque fecit una cum Patre, "per Spiritum Sanctum" [*Act 1:2*], postquam pernoctaverat in oratione [*cf. Lc 6:12*]. Quapropter in admissione ad sacerdotium ministeriale,[2] Ecclesia semper tamquam constantem normam agnovit Domini sui agendi rationem in duodecim virorum electione, quos Ipse posuit Ecclesiae suae fundamentum [*cf. Apc 21:14*]. Qui quidem non tantum munus acceperunt, quod deinde a quolibet Ecclesiae membro exerceri potuisset, sed iidem peculiariter et arte *[547]* cum ipsius Verbi Incarnati missione sunt consociati [*cf. Mt 10:1, 7–8; 28:16–20; Mc 3:13–16; 16:14–15*]. Apostoli idem fecerunt cum cooperatores suos elegerunt[3] qui ipsis successuri erant in ministerio.[4] Qua in electione illi quoque inclusi erant qui, decursu temporum Ecclesiae, ipsorum Apostolorum munus prosequerentur, scilicet vicem gerendi Christi Domini ac Redemptoris.[5]

3. Ceterum, quod Maria Sanctissima, Dei et Ecclesiae Mater, munus non accepit Apostolorum proprium, neque sacerdotium ministeriale, clare ostendit non admissionem mulierum ad sacerdotalem ordinationem non posse minorem earum dignitatem significare nec discrimen erga eas, sed fidelem observantiam consilii, quod sapientiae Domini universi est tribuendum.

Mulieris praesentia eiusque in Ecclesiae vita missioneque partes, etsi non sunt cum sacerdotio ministeriali coniunctae, perstant tamen ratione absoluta necessariae et eae quae substitui non possint.... Novum Testamentum cunctaque Ecclesiae historia satis superque testantur in Ecclesia praesentiam mulierum germanarum discipularum et testium Christi in familia atque in civili professione praeter quam in integra dedicatione famulatui Dei et Evangelii....

*[548]* 4. Quamvis doctrina de ordinatione sacerdotali viris tantum reservanda constanti et universali Ecclesiae Traditione servetur atque Magisterio in recentioribus documentis firmiter doceatur, temporibus tamen nostris diversis in partibus disputabilis habetur, aut

which, in all his behavior, he emphasized the dignity and the vocation of women, without conforming to the prevailing customs and to the traditions sanctioned by the legislation of the time."[1]

In fact the Gospels and the Acts of the Apostles attest that this call was made in accordance with God's eternal plan; Christ chose those whom he willed [*cf. Mk 3:13–14; Jn 6:70*], and he did so in union with the Father, "through the Holy Spirit" [*Acts 1:2*], after having spent the night in prayer [*cf. Lk 6:12*]. Therefore, in granting admission to the ministerial priesthood,[2] the Church has always acknowledged as a perennial norm her Lord's way of acting in choosing the twelve men whom he made the foundation of his Church [*cf. Rev 21:14*]. These men did not in fact receive only a function that could thereafter be exercised by any member of the Church; rather, they were specifically and intimately associated in the mission of the incarnate Word himself [*cf. Mt 10:1, 7–8; 28:16–20; Mk 3:13–16; 16:14–15*]. The apostles did the same when they chose fellow workers[3] who would succeed them in their ministry.[4] Also included in this choice were those who, throughout the time of the Church, would carry on the apostles' mission of representing Christ the Lord and Redeemer.[5]

3. Furthermore, the fact that the Blessed Virgin **4982** Mary, Mother of God and Mother of the Church, received neither the mission proper to the apostles nor the ministerial priesthood clearly shows that the non-admission of women to priestly ordination cannot mean that women are of lesser dignity, nor can it be construed as discrimination against them. Rather, it is to be seen as the faithful observance of a plan to be ascribed to the wisdom of the Lord of the universe.

The presence and the role of women in the life and mission of the Church, although not linked to the ministerial priesthood, remain absolutely necessary and irreplaceable.... The New Testament and the whole history of the Church give ample evidence of the presence in the Church of women, true disciples, witnesses to Christ in the family and in civil professions, as well as in total consecration to the service of God and of the gospel....

4. Although the teaching that priestly ordination is **4983** to be reserved to men alone has been preserved by the constant and universal tradition of the Church and firmly taught by the Magisterium in its more recent documents, at the present time in some places it is nonetheless

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***4981** [1] Apostolic letter *Mulieris dignitatem*, August 15, 1988, no. 26 (AAS 80 [1988]: 1715; *4840).

[2] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 28 (*4153–4154); decree *Presbyterorum ordinis*, no. 2 (AAS 58 [1966]: 992).

[3] Cf. 1 Tim 3:1–13; 2 Tim 1:6; Tit 1:5–9.

[4] Cf. *Catechism of the Catholic Church*, no. 1577.

[5] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, nos. 20 and 21 (*4144–4145).

etiam Ecclesiae sententiae non admittendi mulieres ad ordinationem illam vis mere disciplinaris tribuitur.

Ut igitur omne dubium auferatur circa rem magni momenti, quae ad ipsam Ecclesiae divinam constitutionem pertinet, virtute ministerii Nostri confirmandi fratres [*cf. Lc 22:32*], declaramus Ecclesiam facultatem nullatenus habere ordinationem sacerdotalem mulieribus conferendi, hancque sententiam ab omnibus Ecclesiae fidelibus esse definitive tenendam....

considered still open to debate, or the Church's judgment that women are not to be admitted to ordination is considered to have a merely disciplinary force.

Wherefore, in order that all doubt may be removed regarding a matter of great importance, a matter that pertains to the Church's divine constitution itself, in virtue of Our ministry of confirming the brethren [*cf. Lk 22:32*], We declare that the Church has no authority whatsoever to confer priestly ordination on women and that this judgment is to be definitively held by all the Church's faithful....

## 4990–4998: Encyclical *Evangelium vitae*, March 25, 1995

With passion and complete authority, the pope opposes all modern forms of socially sanctioned offenses against life—especially abortion and euthanasia—to plead for a "culture of life" in the spirit of the gospel.

*Ed.:* AAS 87 (1995): 465–518.

*Caput III*
*Non homicidium fades: Dei lex sacra*

**4990** 57. ... Coram igitur conspectu progredientis imminutionis intra conscientias hominum et societatem sensuum absolutae et gravis inhonestatis moralis, quam secum directa omnis innocentis humanae vitae extinctio importat, praesertim sub eiusdem principium ac finem, *Ecclesiae Magisterium* suas geminavit pro sacra inviolabilique humanae vitae natura tuenda intercessiones. Cui pontificum Romanorum Magisterio, valde quidem instanti, semper adiunctum est etiam episcoporum magisterium per complura et copiosa documenta doctrinalia ac pastoralia quae tum Episcopales Conferentiae ediderunt tum singuli Episcopi. Neque vehemens defuit suaque brevitate efficax Concilii Vaticani II edictum.[1]

Quapropter Nos auctoritate usi Petro eiusque Successoribus a Christo collata, coniuncti cum Ecclesiae catholicae Episcopis, *confirmamus directam voluntariamque hominis innocentis interfectionem graviter inhonestam esse semper.* Doctrina haec, cuius innituntur radices illa in non scripta lege quam, praeeunte rationis lumine, quivis homo suo reperit in animo [*cf. Rm 2:14–15*], inculcatur denuo Sacris in Litteris, Ecclesiae Traditione commendatur atque ordinario et universali Magisterio explanatur.[2] Deliberatum consilium spoliandi innocuum hominem sua vita semper morali iudicio malum est, nec potest licitum haberi umquam nec uti finis neque ut via ad bonum propositum. Gravis namque inoboedientia est morali legi, immo ipsi Deo eius auctori

*Chapter III*
*You Shall Not Kill: God's Holy Law*

57. ... Faced with the progressive weakening in individual consciences and in society of the sense of the absolute and grave moral illicitness of the direct taking of all innocent human life, especially at its beginning and at its end, the *Church's Magisterium* has spoken out with increasing frequency in defense of the sacredness and inviolability of human life. The papal Magisterium, particularly insistent in this regard, has always been seconded by that of the bishops, with numerous and comprehensive doctrinal and pastoral documents issued either by episcopal conferences or by individual bishops. The Second Vatican Council also addressed the matter forcefully, in a brief but incisive passage.[1]

Therefore, by the authority that Christ conferred upon Peter and his successors, and in communion with the bishops of the Catholic Church, *We confirm that the direct and voluntary killing of an innocent human being is always gravely immoral.* This doctrine, based upon that unwritten law which man, in the light of reason, finds in his own heart [*cf. Rom 2:14–15*], is reaffirmed by Sacred Scripture, transmitted by the tradition of the Church, and taught by the ordinary and universal Magisterium.[2] The deliberate decision to deprive an innocent human being of his life is always morally evil and can never be licit either as an end in itself or as a means to a good end. It is in fact a grave act of disobedience to the moral law and, indeed, to God himself, the author and guarantor of that

*4990 [1] Cf. Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, no. 27 (*4327).
[2] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 25 (*4149).

ac vindici; primariae praeterea virtuti iustitiae contradicit et caritatis....

*[466]* 58. Omnia inter ea scelera quae patrare homo contra vitam potest, notas quasdam prae se fert procuratus abortus quibus improbus insignite ac detestabilis evadit. Illum describit Concilium Vaticanum II, perinde atque infanticidium, "crimen nefandum".[1]

Hodie tamen multorum hominum in conscientia ipsa eius gravitatis perceptio paulatim est obtecta. Quod in animis, in moribus, in legibus ipsis accipitur abortus, luculentum est documentum periculosissimi cuiusdam discriminis moralium sensuum, unde difficilius usque fit inter bonum discernere ac malum, etiam cum fundamentale agitur ad vitam ius....

58. Among all the crimes that can be committed against life, procured abortion has characteristics making it particularly serious and deplorable. The Second Vatican Council defines abortion, together with infanticide, as an "unspeakable crime".[1] **4991**

But today, in many people's consciences, the perception of its gravity has become progressively obscured. The acceptance of abortion in the popular mind, in behavior, and even in law itself is a telling sign of an extremely dangerous crisis of the moral sense, which is becoming more and more incapable of distinguishing between good and evil, even when the fundamental right to life is at stake....

62. ... *[472]* Auctoritate proinde utentes Nos a Christo Beato Petro eiusque Successoribus collata, consentientes cum Episcopis qui abortum crebrius respuerunt quique in superius memorata interrogatione licet per orbem disseminati una mente tamen de hac ipsa concinuerunt doctrina, *declaramus abortum recta via procuratum, sive uti finem intentum seu ut instrumentum, semper gravem prae se ferre ordinis moralis turbationem,* quippe qui deliberata exsistat innocentis hominis occisio. Haec doctrina naturali innititur lege Deique scripto Verbo, transmittitur Ecclesiae Traditione atque ab ordinario et universali Magisterio exponitur.[1]

62.... Therefore, by the authority that Christ conferred upon Peter and his successors, in communion with the bishops—who on various occasions have condemned abortion and who in the aforementioned consultation, albeit dispersed throughout the world, have shown unanimous agreement concerning this doctrine—*We declare that direct abortion, that is, abortion willed as an end or as a means, always constitutes a grave moral disorder*, since it is the deliberate killing of an innocent human being. This doctrine is based upon the natural law and upon the written Word of God, is transmitted by the Church's tradition, and taught by the ordinary and universal Magisterium.[1] **4992**

Nequit exinde ulla condicio, ulla finis, ulla lex in terris umquam licitum reddere actum suapte natura illicitum, cum Dei Legi adversetur in cuiusque hominis insculptae animo, ab Ecclesia praedicatae, quae potest etiam ratione agnosci....

No circumstance, no purpose, no law whatsoever can ever make licit an act that is intrinsically illicit, since it is contrary to the law of God that is written in every human heart, knowable by reason itself, and proclaimed by the Church....

*[475]* 65. Clare ideo in primis ut rectum de euthanasia feratur morale iudicium, est definienda illa. Sub *nomine euthanasiae vero proprioque sensu* accipitur actio vel omissio quae suapte natura et consilio mentis mortem affert ut hoc modo omnis dolor removeatur. "Euthanasia igitur in voluntatis proposito et procedendi rationibus, quae adhibentur, continetur."[1]

Ab ea separetur oportet consilium illud, quo quis tractationem reiciat sic dictam "*vehementiam therapeuticam*", aliquos nempe medicos interventus non amplius aegrotantis statui congruentes, quia impares

65. For a correct moral judgment on euthanasia, in the first place a clear definition is required. *Euthanasia in the strict sense* is understood to be an action or omission that of itself and by intention causes death, with the purpose of eliminating all suffering. "Euthanasia's terms of reference, therefore, are to be found in the intention of the will and in the methods used."[1] **4993**

Euthanasia must be distinguished from the decision to forego so-called "*aggressive medical treatment*", in other words, medical procedures that no longer correspond to the real situation of the patient, either because they are by

law; it contradicts the fundamental virtues of justice and charity....

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***4991** [1] Cf. Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, no. 51: "Abortion and infanticide are unspeakable crimes" (Abortus necnon infanticidium nefanda sunt crimina; AAS 58 [1966]: 1072).

***4992** [1] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 25 (*4149–4150).

***4993** [1] Congregation for the Doctrine of the Faith, Declaration on Euthanasia *Iura et bona*, May 5, 1980, no. 2 (AAS 72 [1980]: 546; *4660).

iam sunt iis effectibus quos sperari liceret vel etiam quia nimis omnino ipsi aegroto eiusque familiae molesti....

*[477]* His rite interpositis distinctionibus, Magisterium Nos Decessorum Nostrorum[2] iterantes atque in communione cum catholicae Ecclesiae Episcopis *confirmamus euthanasiam gravem divinae Legis esse violationem*, quatenus est conscia necatio personae humanae, quae moraliter probari non potest. Haec doctrina lege naturali atque Verbo Dei scripto adnixa, Ecclesiae Traditione traducitur atque Magisterio ordinario et universali explicatur.[3]

Talis actus, secundum rerum adiuncta, propriam voluntariae mortis ac homicidii inhonestatem secum adfert....

Taking into account these distinctions, in harmony with the Magisterium of my predecessors[2] and in communion with the bishops of the Catholic Church, *We confirm that euthanasia is a grave violation of the law of God*, since it is the deliberate and morally unacceptable killing of a human person. This doctrine is based upon the natural law and upon the written Word of God, transmitted by the Church's tradition, and taught by the ordinary and universal Magisterium.[3]

Depending on the circumstances, this practice involves the malice proper to suicide or murder....

**4994** 66. ... *[478]* Quamvis non causetur euthanasia ex eo quod, sui commodi causa, quis curare recusat patientem, eadem *falsa pietas est habenda*, immo eius gravis "deformitas": nam vera "miseratio" efficit ut cum alterius dolore homo societur, non autem eum perimit cuius aegritudo tolerari non potest. Atque multo flagitiosius videtur euthanasiae facinus, si ab iis patratur, qui—ut familiares—consanguineum leniter amanterque iuvare debent vel—ut medici—suam ipsorum propter artem, aegrotum curare debent, etiamsi in condicionibus ille insanabilibus versatur.

Euthanasiae electio gravior fit cum in *homicidium* vertitur, quod alii in quadam persona patrant quae nullo prorsus modo eam quaesivit eamque comprobavit. Summum deinceps arbitrium attingitur et iniuria, cum quidam medici vel legum latores de vita morteque decernendi sibi vindicant potestatem....

66. ... Even when not motivated by a selfish refusal to be burdened with the life of someone who is suffering, euthanasia *must be called a false mercy* and, indeed, a disturbing "perversion" of mercy. True "compassion" leads to sharing another's pain; it does not kill the person whose suffering we cannot bear. Moreover, the act of euthanasia appears all the more perverse if it is carried out by those, like relatives, who are supposed to treat a family member with patience and love or by those, such as doctors, who by virtue of their specific profession are supposed to care for the sick person even in the most painful terminal stages.

The choice of euthanasia becomes more serious when it takes the form of a *murder* committed by others on a person who has in no way requested it and who has never consented to it. The height of arbitrariness and injustice is reached when certain people, such as physicians or legislators, arrogate to themselves the power to decide who ought to live and who ought to die....

**4995** 72. ... *[485]* Leges igitur, quae permittunt euthanasiam abortumque iisque favent, radicitus sunt absonae non modo a singulorum bono, verum et bono communi, atque idcirco iuridiciali carent vera vi. Etenim iuris vitae negatio, propterea quod prae se gerit personae interitum, cui inserviendi causa exsistit societas, altius quidem et sine spe bono communi perficiendo opponitur. Ex quo consequitur legem civilem iam desinere veram esse legem civilem quae moraliter obstringat, cum abortum euthanasiamve comprobat.

72. ... Laws that authorize and promote abortion and euthanasia are therefore radically opposed not only to the good of the individual but also to the common good; as such they are completely lacking in authentic juridical validity. Disregard for the right to life, precisely because it leads to the killing of the person whom society exists to serve, is what most directly conflicts with the possibility of achieving the common good. Consequently, a civil law authorizing abortion or euthanasia ceases by that very fact to be a true, morally binding civil law.

**4996** *[486]* 73. Abortus ergo et euthanasia crimina sunt quae nulla humana lex potest rata facere. Huiusmodi leges

73. Abortion and euthanasia are thus crimes that no human law can claim to legitimize. There is no obligation

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***4993** [2] Cf. Pius XII, address to an international group of physicians, February 24, 1957 (AAS 49 [1957]: 129–47); Congregation of the Holy Office, *Decretum de directa insontium occisione*, December 2, 1940 (AAS 32 [1940]: 553–54); Paul VI, message to French television: "Every Life Is Sacred", January 27, 1971: *Insegnamenti* IX (1971), 57–58; address to the International Congress of Surgeons, June 1, 1972 (AAS 64 [1972]: 432–36); Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, no. 27 (*4327).

[3] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 25 (*4149–4150).

non modo conscientiam non devinciunt, verum *graviter nominatimque compellunt ut iisdem per conscientiae repugnantiam officiatur....*

in conscience to obey such laws; instead there is a *grave and clear obligation to oppose them by conscientious objection....*

*Caput IV*
*Mihi fecistis: Pro novo humanae vitae cultu*

*Chapter IV*
*You Did It to Me: For a New Culture of Human Life*

*[509]* 95. ... Quam primum inducantur necesse est *generalis conscientiarum motus moralisque communis nisus,* qui excitare valeant *validum sane opus ad vitam tuendam: omnibus nobis simul coniunctis nova exstruenda est vitae cultura:* nova, quae scilicet possit hodiernas de vita hominis ineditas quaestiones suscipere atque solvere; nova, utpote quae acriore et alacriore ratione omnium christianorum conscientiam permoveat; nova demum, quae accommodata sit ad gravem animosamque culturalem suscitandam comparationem cum omnibus. Huius culturalis conversionis necessitas coniungitur cum aetatis nostrae historica rerum condicione, at praesertim inhaeret in ipso evangelizandi munere quod proprium est Ecclesiae....

95. ... What is urgently called for is a *general mobilization of consciences and a united ethical effort* to activate *a great campaign in support of life. All together, we must build a new culture of life:* new, because it will be able to confront and solve today's unprecedented problems affecting human life; new, because it will be adopted with deeper and more dynamic conviction by all Christians; new, because it will be capable of bringing about a serious and courageous cultural dialogue among all parties. While the urgent need for such a cultural transformation is linked to the present historical situation, it is also rooted in the Church's mission of evangelization.... **4997**

101. ... *[517] Evangelium vitae civitati hominum favet.* Pro vita operari idem est ac conferre ad *societatis renovationem* per aedificationem boni communis. Etenim fieri nequit ut bonum commune aedificetur ita ut non agnoscatur et servetur ius ad vitam, quo omnia cetera inalienabilia hominis iura fulciuntur et explicantur.... Reverentia una vita praecipua necessariaque societatis bona generare et praestare valet, cuius modi democratia est et pax....

101. ... *The gospel of life is for the whole of human society.* To be actively pro-life is to contribute to the *renewal of society* through the promotion of the common good. It is impossible to further the common good without acknowledging and defending the right to life, upon which all the other inalienable rights of individuals are founded and from which they develop.... Only respect for life can be the foundation and guarantee of the most precious and essential goods of society, such as democracy and peace.... **4998**

## 5000–5012: Encyclical *Ut unum sint*, May 25, 1995

This encyclical confirms the ecumenical responsibility of the Catholic Church, summarizes the achievements and describes the tasks to be fulfilled. Going beyond the statements of the Second Vatican Council, the Petrine ministry is presented as *episkopé*. The exercise of primacy should be more closely determined within ecumenical dialogue.

*Ed.:* AAS 87 (1995): 922–78.

*Introduction*

3. Per Concilium Oecumenicum Vaticanum II Ecclesia catholica modo irreversibili se tradidit itineri inquisitionis oecumenicae conficiendo, ita au*[923]*res erigens ad Spiritum Domini, qui docet quemadmodum "signa temporum" attente legenda sint....

3. At the Second Vatican Council, the Catholic Church committed herself irrevocably to following the path of the ecumenical venture, thus heeding the Spirit of the Lord, who teaches people to interpret carefully the "signs of the times".... **5000**

*The Catholic Church's Commitment to Ecumenism*

*[929]* 14. ... Non agitur de summa facienda omnium divitiarum, quae in Communitatibus christianis sunt disseminatae, ut ad Ecclesiam perveniatur, ad quam Deus spectet in futurum. Secundum magnam Traditionem, quam Patres Orientales et Occidentales testantur, Ecclesia catholica credit Deum in Eventu Pentecostes iam ostendisse Ecclesiam in sua veritate eschatologica,

14.... It is not a matter of adding together all the riches scattered throughout the various Christian Communities in order to arrive at a Church that God has in mind for the future. In accordance with the great tradition, attested to by the Fathers of the East and of the West, the Catholic Church believes that in the Pentecost Event God has already manifested the Church in her eschatological **5001**

quam Ipse parabat "a tempore iusti Abel".[1] Iam ea data est. Ob eam causam nos iam in ultimis sumus temporibus. Elementa huius Ecclesia iam datae exsistunt, in sua plenitudine coniuncta, in Ecclesia catholica et, sine hac plentitudine, in ceteris Communitatibus,[2] ubi mysterii christiani quidam aspectus efficacius interdum sunt in luce positi. Oecumenismus plane contendit ut communionem ex parte, quae est inter christianos augeat ad plenam communionem in veritate inque caritate....

reality, which he had prepared "from the time of Abel, the just one".[1] This reality is something already given. Consequently we are even now in the last times. The elements of this already-given Church exist, found in their fullness in the Catholic Church and, without this fullness, in the other Communities,[2] where certain features of the Christian mystery have at times been more effectively brought to light. Ecumenism is directed precisely to making the partial communion existing between Christians grow toward full communion in truth and charity....

**5002** *[942]* 35. ... Affirmari potest totum Decretum de Oecumenismo spiritu conversionis perfundi.[1] Dialogus oecumenicus in hoc documento sua instruitur proprietate; mutatur enim in "dialogum conversionis", et idcirco, ut dixit Papa Paulus VI, in verum "dialogum salutis".[2] Dialogus procedere non potest cursum sequens solum ad libellam directum, in occursu contentus, in opinionum commutatione, vel donorum cuiusque Communitatis propriorum; is tendit etiam, immo ante omnia, ad dimensionem verticalem, qua dirigitur ad eum qui, Redemptor mundi et historiae Dominus, nostra est reconciliatio. Dialogi dimensio verticalis consistit in communi ac mutua agnitione nostrae virorum ac mulierum, qui peccaverunt, condicionis. Ipsa haec agnitio pandit ad fratres, qui in communitate vivunt non in plena communione inter se, interius illud spatium, in quo Christus, Ecclesiae unitatis fons, agere potest efficaciter, tota sui Spiritus Paracliti potentia....

35. ... It can be said that the entire Decree on Ecumenism is permeated by the spirit of conversion.[1] In the document, ecumenical dialogue takes on a specific characteristic; it becomes a "dialogue of conversion" and, thus, in the words of Pope Paul VI, an authentic "dialogue of salvation".[2] Dialogue cannot take place merely on a horizontal level, being restricted to meetings, exchanges of points of view, or even the sharing of gifts proper to each Community. It has also a primarily vertical thrust, directed toward the One who, as the Redeemer of the world and the Lord of history, is himself our reconciliation. This vertical aspect of dialogue lies in our acknowledgment, jointly and to each other, that we are men and women who have sinned. It is precisely this acknowledgment that creates in brothers living in Communities not in full communion with one another that interior space where Christ, the source of the Church's unity, can effectively act, with all the power of his Spirit, the Paraclete....

**5003** *[943]* 38.... Quod ad hoc attinet, dialogus oecumenicus, qui partes stimulat eo implicatas ad se interrogandas, comprehendendas, vicissim aperiendas, inexpectatas inventiones permittit. Concertationes et intolerantes controversiae in affirmationes repugnantes ea *[944]* mutaverunt, quae re effectus erant duorum obtutuum, idem scrutantium sed rationibus diversis. Oportet hodie formula reperiatur quae, tota veritate deprehensa, transcendere sinat lectiones ex parte ac falsas interpretationes removere....

38. ... In this regard, ecumenical dialogue, which prompts the parties involved to question each other, to understand each other, and to explain their positions to each other, makes surprising discoveries possible. Intolerant polemics and controversies have made incompatible assertions out of what was really the result of two different ways of looking at the same reality. Nowadays we need to find the formula that, by capturing the reality in its entirety, will enable us to move beyond partial readings and eliminate false interpretations....

### *How Long Is the Way that Lies before Us?*

**5004** *[968]* 79. Iam nunc argumenta finiri possunt pervestiganda, ad verum fidei assensum adipiscendum, nempe: 1) inter Sacram Scripturam ratio, quae summa auctoritate de fide pollet, et sacram Traditionem, quae est omnino *[969]* necessaria ad Dei verbum explicandum; 2) Eucharistia, sacramentum Corporis et Sanguinis Christi,

79. It is already possible to identify the areas in need of fuller study before a true consensus of faith can be achieved: (1) the relationship between Sacred Scripture, as the highest authority in matters of faith, and sacred tradition, as indispensable to the interpretation of the Word of God; (2) the Eucharist, as the sacrament of

*5001 [1] Cf. Gregory the Great, *Homiliae in Evangelia* 19:1: PL 77:1154, cited in Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 2 (*4102).
[2] Cf. Vatican Council II, decree *Unitatis redintegratio*, no. 15 (AAS 57 [1965]: 101f.).
*5002 [1] Cf. ibid., no. 4 (AAS 57 [1965]: 94–96).
[2] Cf. Paul VI, encyclical *Ecclesiam suam*, August 6, 1964, no. 3 (AAS 56 [1964]: 642).

ad Patris laudem oblatio, memoriale sacrificii et realis Christi praesentia, Spiritus Sancti sanctificans effusio; 3) Ordinatio, veluti sacramentum, ad triplex ministerium, episcopatum scilicet, presbyteratum et diaconatum; 4) Ecclesiae Magisterium, Summo Pontifici demandatum Episcopisque cum eo coniunctis, intellectum tamquam officium et auctoritas Christi nomine fidei tradendae servandaeque gratia; 5) Virgo Maria, Dei Mater et Ecclesiae Icon, spiritalis Mater quae pro Christi discipulis intercedit et pro cuncta humanitate....

the Body and Blood of Christ, an offering of praise to the Father, the sacrificial memorial and Real Presence of Christ, and the sanctifying outpouring of the Holy Spirit; (3) ordination, as a sacrament, to the threefold ministry of the episcopate, presbyterate, and diaconate; (4) the Magisterium of the Church, entrusted to the pope and the bishops in communion with him, understood as a responsibility and an authority exercised in the name of Christ for teaching and safeguarding the faith; (5) the Virgin Mary, as Mother of God and icon of the Church, the spiritual Mother who intercedes for Christ's disciples and for all humanity....

80. Dum dialogus de novis argumentis producitur vel altius evolvitur, obeundum prostat novum munus, quomodo scilicet effectus ad hoc usque tempus adepti recipiantur. Ipsi veluti pronuntiationes utriusque partis Commissionum haerere non possunt, at commune patrimonium evadere debent....

80. While dialogue continues on new subjects or develops at deeper levels, a new task lies before us: that of receiving the results already achieved. These cannot remain the statements of bilateral commissions but must become a common heritage.... **5005**

*[970]* 82. Plane intellegitur quomodo oecumenicum opus funditus fideles catholicos interroget. Eosdem Spiritus ad attentam sui recognitionem elicit. Catholica Ecclesia ingredi debet "conversionis dialogum", qui dicitur, in quo interius fundamentum residet oecumenici dialogi. In hoc autem dialogo, qui coram Deo instituitur, unusquisque sua errata perquirere debet, suas culpas confiteri, atque se manibus concredere Illius qui est apud Patrem Intercessor, Iesus Christus....

82. It is understandable how the seriousness of the commitment to ecumenism presents a deep challenge to the Catholic faithful. The Spirit calls them to make a serious examination of conscience. The Catholic Church must enter into what might be called a "dialogue of conversion", which constitutes the spiritual foundation of ecumenical dialogue. In this dialogue, which takes place before God, each individual must recognize his own faults, confess his sins, and place himself in the hands of the One who is our Intercessor before the Father, Jesus Christ.... **5006**

*[971]* 84. Illo in rerum prospectu, cuius Deus medium occupat locum, nobis christianis iam commune est Martyrologium. Id nostri quoque saeculi martyres complectitur, plures sane quam quis suspicari potest, quod porro altis rationibus demonstrat quem ad modum Deus inter baptizatos communionem servet in suprema fidei necessitate, quam vitae sacrificio ostenderunt.[1] Si autem possibile est pro fide mori, id ostendit metam attingi posse, cum de aliis eiusdem causae necessitatibus agitur....

84. In a theocentric vision, we Christians already have a common Martyrology. This also includes the martyrs of our own century, more numerous than one might think, and it shows how, at a profound level, God preserves communion among the baptized in the supreme demand of faith, manifested in the sacrifice of life itself.[1] The fact that one can die for the faith shows that other demands of the faith can also be met.... **5007**

... Quamvis conspici non possit, haud plena adhuc nostrarum communitatum communio arte reapse coagmentatur in plena communione sanctorum, eorum scilicet qui, terreno vitae gratiae fideli expleto cursu, in communione sunt *[972]* Christi gloriosi. Sancti hi ad omnes Ecclesias ecclesialesque Communitates pertinent, quae eis aditum ad salutis communionem reseraverunt....

... Albeit in an invisible way, the communion between our Communities, even if still incomplete, is truly and solidly grounded in the full communion of the saints—those who, at the end of a life faithful to grace, are in communion with Christ in glory. These saints come from all the Churches and Ecclesial Communities that gave them entrance into the communion of salvation....

*[973]* 88. Inter omnes Ecclesias Communitatesque ecclesiales, catholica Ecclesia sibi conscia est se Successoris Petri apostoli, Episcopi Romani, ministerium conservasse, quem "unitatis [...] perpetuum ac visibile

88. Among all the Churches and Ecclesial Communities, the Catholic Church is conscious that she has preserved the ministry of the successor of the apostle Peter, the bishop of Rome, whom God established as **5008**

*5007 [1] Cf. John Paul II, apostolic letter *Tertio millennio adveniente*, November 10, 1994, no. 37 (AAS 87 [1995]: 29f.); encyclical *Veritatis splendor*, August 6, 1993 (AAS 85 [1993]: 1207).

principium et *[974]* fundamentum"[1] constituit Deus atque Spiritus sustentat, ut ceteris cum omnibus hoc primarium bonum communicet. Secundum Gregorii Magni Summi Pontificis expolitum effatum ministerium Nostrum significat illud servus servorum Dei. Definitio haec optima quidem ratione a periculo eripit ne potestas (primatus potissimum) a ministerio seiungatur, quod iuxta Evangelium potestatis significationi adversatur: "Ego autem in medio vestrum sum sicut qui ministrat" [*Lc 22:27*], dicit Dominus noster Iesus Christus, Ecclesiae Caput. Quemadmodum autem in conventu Consilii Oecumenici Ecclesiarum Genavae, die 12 mensis Iunii anno 1984, enuntiavimus, catholicae Ecclesiae persuasio se in fidelitate erga apostolicam traditionem Patrumque fidem, in Episcopi Romani ministerio servasse visibile signum et unitatis vadem difficultas quaedam plerisque ceteris christianis exsistit, quorum memoria quibusdam acerbis recordationibus notatur. Quarum rerum prout fuimus causa, cum Paulo VI, Praedecessore Nostro, veniam petimus.[2]...

her "perpetual and visible principle and foundation of unity"[1] and whom the Spirit sustains in order that he may enable all the others to share in this essential good. In the beautiful expression of Pope St. Gregory the Great, my ministry is that of servant of the servants of God. This designation is the best possible safeguard against the risk of separating power (and in particular the primacy) from ministry. Such a separation would contradict the very meaning of power according to the Gospel: "I am among you as one who serves" [*Lk 22:27*], says our Lord Jesus Christ, the Head of the Church. On the other hand, as I acknowledged on the important occasion of a visit to the World Council of Churches in Geneva on June 12, 1984, the Catholic Church's conviction that in the ministry of the bishop of Rome she has preserved, in fidelity to the apostolic tradition and the faith of the Fathers, the visible sign and guarantor of unity, constitutes a difficulty for most other Christians, whose memory is marked by certain painful recollections. To the extent that we are responsible for these, We join Our predecessor Paul VI in asking forgiveness.[2]...

**5009** *[976]* 92. ... In Ecclesia sanguine coryphaeorum Apostolorum alta, Petri muneris heres, Epicopus Romanus ministerium sustinet quod suam ex multiformi Dei misericordia originem ducit, quae corda convertit gratiaeque dat robur ubi quidem discipulus experitur amarum gustatum imbecillitatis suae suaeque miseriae, Huius ministerii auctoritas tota ad serviendum destinatur misericordi Dei consilio atque hoc sensu usque est intellegenda. Per ipsam eius potestas declaratur....

92.... As the heir to the mission of Peter in the Church, which has been made fruitful by the blood of the princes of the apostles, the bishop of Rome exercises a ministry originating in the manifold mercy of God. This mercy converts hearts and pours forth the power of grace where the disciple experiences the bitter taste of his personal weakness and helplessness. The authority proper to this ministry is completely at the service of God's merciful plan, and it must always be seen in this perspective. Its power is explained from this perspective....

**5010** 94. Hoc unitatis servitium, quod divinae misericordiae opere radicitus nititur, intra Episcoporum collegium uni eorum demandatur qui a Spiritu munus receperunt, non sane in populum exercendi potestatem—quemadmodum principes Gentium et qui magni sunt faciunt [*cf. Mt 20:25; Mc 10:42*]—, sed eum moderandi ut ad tranquilla pascua ducatur. Munus hoc requirere potest ut propria vita tradatur [*cf. Io 10:11–18*]. Postquam ostendit quemadmodum sit Christus "ille unus in quo uno omnes unus", S. Augustinus cohortatur: "Sint ergo omnes in pastore uno...."[1] *[977]* Episcopi Romani munus in Pastorum coetu sibi vult "vigilare" (episkopein), velut excubitoris, ita ut per Pastores, in omnibus Ecclesiis particularibus Christi Pastoris vera vox exaudiatur. Sic

94. This service of unity, rooted in the action of divine mercy, is entrusted within the college of bishops to one among those who have received from the Spirit the task, not of exercising power over the people—as the rulers of the Gentiles and their great men do [*cf. Mt 20:25; Mk 10:42*]—but of leading them toward peaceful pastures. This task can require the offering of one's own life [*cf. Jn 10:11–18*]. St. Augustine, after showing that Christ is "the one Shepherd, in whose unity all are one", goes on to exhort: "May all shepherds thus be one in the one Shepherd...."[1] The mission of the bishop of Rome within the college of all the pastors consists precisely in "keeping watch" (*episkopein*), like a sentinel, so that, through the efforts of the pastors, the true voice of

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*5008 [1] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 23 (*4147).

[2] Cf. address at the headquarters of the World Council of Churches in Geneva, June 12, 1994, no. 2: *Insegnamenti* VII, 1 (1984), 1686.

*5010 [1] *Sermo* XLVI, 30 (CpChL 41:557).

in unaquaque Ecclesia particulari eis demandata efficitur una, sancta, catholica et apostolica Ecclesia. Omnes Ecclesiae plena visibilique communione fruuntur, quandoquidem cum Petro sociantur Pastores omnes ideoque sunt Christi unitate.

Potestate et auctoritate, quibus ademptis munus hoc vacuefit, Episcopus Romanus communionem omnium Ecclesiarum praestare debet. Hoc nomine primus ipse est inter unitatis ministros. Huiusmodi primatus variis gradibus exercetur, qui tutelam Verbi transmittendi, sacramentalem liturgicamque celebrationem, missioniem, disciplinam atque christianam vitam respiciunt. Ad Petri Successorem pertinet necessitatum commonefacere boni Ecclesiae communis, si quis forte inducatur ad id obliviscendum, suis commodis antepositis. Eius est monere, praemonere, declarare a fidei unitate nonnunquam illam, aut illam crebrescentem opinationem abhorrere. Cum id requirunt condiciones, ipse omnium Pastorum secum iunctorum nomine loquitur. Ipse potest etiam—certis quibusdam condicionibus, quas Concilium Vaticanum I definivit—ex cathedra declarare quamdam doctrinam ad fidei depositum pertinere.[2] Testans sic ipse veritatem, unitati inservit.

Christ the Shepherd may be heard in all the particular Churches. In this way, in each of the particular Churches entrusted to those pastors, the one, holy, catholic, and apostolic Church is made present. All the Churches are in full and visible communion, because all the Pastors are in communion with Peter and therefore united in Christ.

With the power and the authority without which such an office would be illusory, the bishop of Rome must ensure the communion of all the Churches. For this reason, he is the first servant of unity. This primacy is exercised on various levels, including vigilance over the handing down of the Word, the celebration of the liturgy and the sacraments, the Church's mission, discipline, and the Christian life. It is the responsibility of the successor of Peter to recall the requirements of the common good of the Church, should anyone be tempted to overlook it in the pursuit of personal interests. He has the duty to admonish, to caution, and to declare at times that this or that opinion being circulated is irreconcilable with the unity of faith. When circumstances require it, he speaks in the name of all the pastors in communion with him. He can also—under very specific conditions clearly laid down by the First Vatican Council— declare *ex cathedra* that a certain doctrine belongs to the deposit of faith.[2] By thus bearing witness to the truth, he serves unity.

95. Haec vero omnia in communione sunt facienda. Cum catholica Ecclesia asseverat Episcopi Romani munus cum Christi voluntate congruere, ipsa hoc munus a missione non seiungit, quae episcoporum coetui credita est, qui "vicarii et legati Christi"[1] ipsi quoque sunt. Episopus Romanus ad eorum "collegium" pertinet et ii in ministerio sunt eius fratres.

95. All this, however, must always be done in communion. When the Catholic Church affirms that the office of the bishop of Rome corresponds to the will of Christ, she does not separate this office from the mission entrusted to the whole body of bishops, who are also "vicars and ambassadors of Christ".[1] The bishop of Rome is a member of the "college", and the bishops are his brothers in the ministry. **5011**

Quod ad unitatem omnium Communitatum christianarum spectat, in provincia, ut liquet, primatus sollicitudinum inest. Ut Romanus Episcopus probe novimus, idque hisce Litteris encyclicis confirmavimus, vehementer a Christo exoptari plenam visibilemque communionem omnium Communitatum, in quibus propter Dei fidelitatem habitat eius Spiritus. Persuasum habemus peculiari nos officio obstringi, cum potissimum perspiciamus plerasque christianas Communitates oecumenica cupiditate flagrare cumque petitionem nobis subiectam exaudiamus, ut aliquam inveniamus formam pri[978]matus exercitii, quae, nihil essentiae suae deponens, in novam tamen condicionem pateat. Millennium sane christiani iungebantur "fraterna fidei

Whatever relates to the unity of all Christian Communities clearly forms part of the concerns of the primacy. As bishop of Rome, We are fully aware, as We have reaffirmed in the present encyclical letter, that Christ ardently desires the full and visible communion of all those Communities in which, by virtue of God's faithfulness, his Spirit dwells. We are convinced that We have a particular responsibility in this regard, above all in acknowledging the ecumenical aspirations of the majority of the Christian Communities and in heeding the request made of Us to find a way of exercising the primacy that, while in no way renouncing what is essential to its mission, is nonetheless open to a new situation. For a whole millennium Christians were united in "a brotherly

***5010** [2] Cf. Vatican Council I, Dogmatic Constitution on the Church of Christ *Pastor aeternus* (*3074).
***5011** [1] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 27 (*4152).

communione sacramentalisque vitae, sede Romana moderante communi consensu, si dissensiones circa fidem et disciplinam inter eas orirentur." [2] Hac ratione primatus partes unitatis agebat. Patriarcham oecumenicum, Suam Sanctitatem Demetrium I, alloquentes diximus Nos esse Nobis conscios "varias propter rationes, atque utriusque partis praeter voluntatem, id quod servitium esse debebat, omnino alio sub lumine esse demonstratum. At [...] ob studium Christi voluntati vere parendi Nos ipsos agnoscimus, veluti Romanum Episcopum, ad ministerium exercendum vocari [...]. Spiritus Sanctus sua luce nos perfundat atque omnes pastores theologosque nostrarum Ecclesiarum illuminet, ut, una simul, ut patet, illas formas perquiramus, in quibus hoc ministerium obire possit amoris opus, quod ab utrisque agnoscatur."[3]

communion of faith and sacramental life.... If disagreements in belief and discipline arose among them, the Roman See acted by common consent as moderator."[2] In this way the primacy exercised its office of unity. When addressing the Ecumenical Patriarch His Holiness Dimitrios I, We acknowledged Our awareness that "for a great variety of reasons, and against the will of all concerned, what should have been a service sometimes manifested itself in a very different light. But ... it is out of a desire to obey the will of Christ truly that We recognize that as bishop of Rome We are called to exercise that ministry.... May the Holy Spirit shine his light upon us, enlightening all the pastors and theologians of our Churches, that we may seek—together, of course—the forms in which this ministry may accomplish a service of love recognized by all concerned."[3]

**5012** 96. Immane est officium, quod non possumus recusare quodque soli ad exitum adducere non valemus. Communio realis, etiamsi imperfecta, inter nos omnes exsistens, Ecclesiarum responsales eorumque theologos inducere non potest ad instaurandum nobiscum atque de hoc argumento dialogum fraternum ac patientem, in quo possimus nosmet ipsos audire extra steriles altercationes, in mente habentes tantummodo Christi voluntatem erga suam Ecclesiam, sinentes nos transfigi eius exclamatione "ut et ipsi... unum sint: ut mundus credat quia tu me misisti" [*Io 17:21*]?

96. This is an immense task, which we cannot refuse and which we cannot carry out alone. Could not the real but imperfect communion existing between us persuade Church leaders and their theologians to engage with us in a patient and fraternal dialogue on this subject, a dialogue in which, leaving useless controversies behind, we could listen to one another, keeping before us only the will of Christ for his Church and allowing ourselves to be deeply moved by his plea "that they may all be one ... so that the world may believe that you have sent me" [*Jn 17:21*]?

## 5020–5030: Post-Synodal Apostolic Exhortation *Ecclesia in Africa*, September 14, 1995

This exhortation summarizes the results of the Special Assembly for Africa of the Roman Synod of Bishops of April 10–May 8, 1994. At the same time, it develops perspectives for the Church in Africa.

*Ed.:* AAS 88 (1996): 12–72.

### *Caput I*
### *Ecclesiae tempus memorabile*

**5020** 14. Totum cohortamur Nos Dei populum in Africa viventem ut apertis animis spei nuntium amplectatur qui a Coetu synodali illi est enuntiatus. Varia agitantes argumenta Synodi Patres, prorsus sibi conscii exspectationes sese portare non Afrorum modo catholicorum verum singulorum virorum feminarumque singularum totius illius Continentis, aperte occurrerunt multiplicibus, quibus hodie adfligitur Africa, incommodis.... Quantumvis adversum sane prospectum praebeant complures Africae regiones, quamvis tristia eventa multa ibidem patiantur non pauca Nationes, tamen Ecclesiae superest officium adfirmandi vehementer has

### *Chapter 1*
### *A Memorable Time for the Church*

14. We exhort all God's people in Africa to accept with open hearts the message of hope addressed to them by the synodal assembly. During their discussions the synod Fathers, fully aware that they were expressing the expectations not only of African Catholics but also those of all the men and women of the continent, squarely faced the many evils that oppress Africa today.... Despite the mainly negative picture that today characterizes numerous parts of Africa, and despite the sad situations being experienced in many countries, the Church has the duty to affirm vigorously that these difficulties can be overcome. She must

*5011 [2] Decree *Unitatis redintegratio*, no. 14 (AAS 57 [1965]: 101).

[3] Homily in the Vatican Basilica in the presence of Dimitrios I, Archbishop of Constantinople and Ecumenical Patriarch, December 6, 1987, no. 3 (AAS 80 [1988]: 714).

superari posse difficultates. Excitare oportet eam omnibus in Afris verae liberationis spem. Solido namque eius fiducia innititur fundamento, ipsa tandem pollicitationis divinae conscientia, unde confirmatur nostram historiam haud in sese concludi, sed ad Dei Regnum patere....

strengthen in all Africans hope of genuine liberation. In the final analysis, this confidence is based on the Church's awareness of God's promise, which assures us that history is not closed in upon itself but is open to God's kingdom....

*[15]* 21. Praecipuum Ecclesiae in Africa obeundum munus, secundum Patres Synodales, est describere quam clarissime quid ipsa sit et quid plene efficere possit ut nuntius eius aptus et credibilis evadat.[1]...

21. According to the synod Fathers, the main question facing the Church in Africa consists in delineating as clearly as possible what she is and what she must fully carry out, in order that her message may be relevant and credible.[1]... **5021**

*Caput III*
*Evangelizatio et inculturatio*

*Chapter 3*
*Evangelization and Inculturation*

*[37]* 59. ... Iudicat Synodus inculturationem esse primariam quandam actionem ac necessitatem in particularium Ecclesiarum vita ut revera altis radicibus Evangelium in Africa stabiliatur,[1] "postulatum evangelizationis",[2] "iter ad plenam evangelizationem",[3] unam maiorum provocationum pro Ecclesia in Africa appropinquante tertio millennio.[4]...

59. ... The synod considers inculturation an urgent priority in the life of the particular Churches, for a firm rooting of the gospel in Africa.[1] It is "a requirement for evangelization",[2] "a path toward full evangelization",[3] and one of the greatest challenges for the Church on the continent on the eve of the third millennium.[4]... **5022**

*[40]* 63. ... Eo igitur evangelizatio tendet ut *Ecclesiam tamquam familiam exstruat,* omni ethnocentrismo amoto immodicoque particularismo....

63. ... The new evangelization will thus aim at *building up the Church as family*, avoiding all ethnocentrism and excessive particularism.... **5023**

*[41]* 65. "Habitudo dialogi est vivendi modus proprius christiani intra communitatem, tum etiam cum aliis credentibus virisque et mulieribus bonae voluntatis."[1] *Exercendus in primis est dialogus intra Ecclesiam-Familiam* universis in ordinibus....

"Cum Christo coniuncti sua in testificatione catholici in Africa admonentur ut *oecumenicum dialogum* persequantur universis cum fratribus sororibusque baptizatis ceterarum Confessionum christianarum, ut unitas illa perficiatur pro qua est Christus precatus, sicque ministerium eorum pro continentis populis Evangelium magis reddat credibile ante oculos omnium Deum quaerentium."[2]...

65. "Openness to dialogue is the Christian's attitude inside the community as well as with other believers and with men and women of good will."[1] *Dialogue is to be practiced first of all within the family of the Church* at all levels.... **5024**

"United to Jesus Christ by their witness in Africa, Catholics are invited to develop an *ecumenical dialogue* with all their baptized brothers and sisters of other Christian denominations, in order that the unity for which Christ prayed may be achieved and in order that their service to the peoples of the continent may make the gospel more credible in the eyes of those who are searching for God."[2]...

66. "Muslimos quoque bonae voluntatis complecti hoc dialogi officium debet...."[1]... *[42]* Animus idcirco singulariter intendetur ut diverbium Islamicum-Christianum ex utraque parte religiosam conservet libertatem cum omnibus iis rebus quas secum infert, non exemptis externis publicis fidei demonstrationibus.[2]...

66. "Commitment to dialogue must also embrace all Muslims of good will...."[1] ... Particular care will therefore be taken so that Islamic-Christian dialogue respects on both sides the principle of religious freedom with all that this involves, not excluding external and public manifestations of faith.[2]... **5025**

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***5021** [1] Cf. *Relatio ante disceptationem* (Report before discussion), April 11, 1994 (*L'Osservatore Romano*, April 13, 1994, 5).
***5022** [1] Cf. propositio 29.
[2] Propositio 30.
[3] Propositio 32.
[4] Cf. propositio 33.
***5024** [1] Propositio 38.
[2] Propositio 40.
***5025** [1] Propositio 41.
[2] Cf. ibid.

**5026** 67. Quod ad translaticiam religionem Africanam pertinet, dialogus serenus ac prudens poterit hinc ab affectionibus noxiosis defendere, quae saepe vim habent in complurium catholicorum vivendi rationem, hincque certis bonis tutis reddendis conferre, qualia sunt fides in Ens Supremum, Aeternum, Creatorem, Providentem iustumque Iudicem, quae cum bono fidei congruunt. Haec immo videri possunt *praeparatio ad Evangelium*....

67. With regard to African traditional religion, a serene and prudent dialogue will be able, on the one hand, to protect Catholics from negative influences that condition the way of life of many of them and, on the other hand, to foster the assimilation of positive values such as belief in a Supreme Being who is eternal, Creator, provident and just Judge, values that are readily harmonized with the content of the faith. They can even be seen as a *preparation for the gospel*....

*Caput V*
*"Eritis mihi testes" in Africa*

*Chapter 5*
*"You Shall Be Witnesses" in Africa*

**5027** *[56]* 88. Evangelizatio operatoribus indiget. Etenim, "quomodo ... invocabunt, in quem non crediderunt? Aut quomodo credent ei, quem non audierunt? Quomodo autem audient sine praedicante? Quomodo vero praedicabunt nisi mittantur?" [*Rm 10:14–15*]. Evangelii nuntiatio pleno iure fieri potest tantummodo per navam omnium fidelium operam, in quovis gradu sive universae sive particularis Ecclesiae.

Proprium est Ecclesiae particularis, et quidem de Episcopi vigilantia, componere munus evangelizationis, fideles congregando, eos in fide ope presbyterorum et catechistarum confirmando, in singulis adimplendis missionibus eos sustentando....

88. Evangelization needs agents. For "how are men to call upon him [the Lord] in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent?" [*Rom 10:14–15*]. The proclamation of the gospel can be fully carried out only through the contribution of all believers at every level of the universal and local Church.

It is especially the concern of the local Church, entrusted to the responsibility of the bishop, to coordinate the commitment to evangelization by gathering the faithful together, confirming them in the faith through the work of the priests and catechists, and supporting them in the fulfillment of their respective tasks....

*Caput VI*
*Regnum Dei aedificare*

*Chapter 6*
*Building the Kingdom of God*

**5028** *[69]* 117. ... Non possumus Nostram vocem non coniungere voci membrorum Coetus synodalis, ut inenarrabilis doloris condiciones arguamus tot certaminibus partas, quae iam sunt vel potentiali vi pollent, utque flagitemus eos, quot*[70]*quot id possunt, ut quam acerrime nitantur eiusmodi casuum luctuosorum finem facere.

Adhortamur insuper, cum Patribus synodalibus, ad actuosam curam de provehendis in illa continenti condicionibus maioris iustitiae socialis iustiorisque exercitii potestatis, ad solum paci praeparandum....

117. ... We cannot fail to join Our voice to that of the members of the synodal assembly in order to deplore the situations of unspeakable suffering caused by so many conflicts now taking place or about to break out and to ask all those who can do so to make every effort to put an end to such tragedies.

Together with the synod Fathers, We likewise urge a serious commitment to foster on the continent conditions of greater social justice and good government, in order thereby to prepare the ground for peace....

**5029** *[71]* 121. Unum ex nostrae aetatis propriis signis est crescens intelligentia dignitatis mulieris eiusque congrui muneris in Ecclesia atque generatim in societate. "Creavit hominem ad imaginem suam; ad imaginem Dei creavit illum; masculum et feminam creavit eos" [*Gn 1:27*].

Ipsi semel atque iterum fundamentalem declaravimus aequalitatem et locupletantem rationem completivam quae intercedit viro cum muliere.[1]...

121. One of the characteristic signs of our times is the growing awareness of women's dignity and of their specific role in the Church and in society at large. "So God created man in his own image, in the image of God he created him; male and female he created them" [*Gen 1:27*].

We have repeatedly affirmed the fundamental equality and enriching complementarity that exist between man and woman.[1]...

*5029 [1] Cf. John Paul II, apostolic letter *Mulieris dignitatem*, August 15, 1988, nos. 6–9 (AAS 80 [1988]: 1662–70; *4830); *Letter to Women*, June 29, 1995, no. 7 (AAS 87 [1995]: 803–12).

*[72]* Ecclesia reprehendit et damnat, prout in variis societatibus Africanis adhuc insunt, omnes "mores et usus qui mulieres iuribus suis privant atque reverentia quae eis debetur".[1]...

The Church deplores and condemns, to the extent that they are still found in some African societies, all "the customs and practices that deprive women of their rights and the respect due to them".[1]... **5030**

## 5040–5041: Response of the Congregation for the Doctrine of the Faith, October 28, 1995

This response of the Congregation for the Doctrine of the Faith, approved by John Paul II, clarifies the obligatory character of the apostolic letter *Ordinatio sacerdotalis* (*4980–4983), which presented the decision against the priestly ordination of women.

*Ed.:* AAS 87 (1995): 1114.

*Dub.:* Utrum doctrina, tradita tamquam definitive tenenda in Epist. Ap. "*Ordinatio sacerdotalis*", iuxta quam Ecclesia facultatem nullatenus habet ordinationem sacerdotalem mulieribus conferendi, ut pertinens ad fidei depositum intelligenda sit.

*Resp.:* Affirmative.

*Question:* Is the teaching that the Church has no authority whatsoever to confer priestly ordination on women, which is presented in the apostolic letter *Ordinatio sacerdotalis* to be held definitively, to be understood as belonging to the deposit of the faith?

*Response:* Yes. **5040**

Haec enim doctrina assensum definitivum exigit, cum, in verbo Dei scripto fundata atque in Ecclesiae Traditione inde ab initio constanter servata et applicata, ab ordinario et universali magisterio infallibiliter proposita sit.[1] Quapropter, praesentibus adiunctis, Romanus Pontifex, proprium munus fratres confirmandi exercens [*cf. Lc 22:32*], eandem doctrinam per formalem declarationem tradidit, explicite enuntians quod semper, quod ubique et quod ab omnibus tenendum est, utpote ad fidei depositum pertinens....

This teaching requires definitive assent, since, founded on the written Word of God and from the beginning constantly preserved and applied in the tradition of the Church, it has been set forth infallibly by the ordinary and universal Magisterium.[1] Thus, in the present circumstances, the Roman pontiff, exercising his proper office of confirming the brethren [*cf. Lk 22:32*], has handed on this same teaching by a formal declaration, explicitly stating what is to be held always, everywhere, and by all, as belonging to the deposit of the faith.... **5041**

## 5050–5053: Instruction of the Congregation for the Clergy and Seven Other Congregations or Councils *De quibusdam quaestionibus circa fidelium laicorum cooperationem sacerdotum ministerium spectantem* (Instruction for the Laity), August 15, 1997

The instruction *On Certain Questions regarding the Collaboration of the Non-Ordained Faithful in the Sacred Ministry of Priests* deals with the growing significance of lay ministry in the Church, as it is expressed by the increasing importance of community and pastoral consultants, pastoral animators, catechists, and so on, and initiated by the Second Vatican Council. The instruction was approved by Pope John Paul II on August 13 *in forma specifica*. It was signed by eight congregations or pontifical councils, and its publication triggered intense discussion.

*Ed.:* AAS 89 (1997): 856–61.

### Theologica Principia

#### *1. Sacerdotium commune et sacerdotium ministeriale*

*[856]* Christus Iesus, Summus et Aeternus Sacerdos, voluit communicare suum unum et in[di]visibile sacerdotium cum Ecclesia.... Cum inter omnes vigeat "aequalitas quoad dignitatem et actionem cunctis fidelibus communem circa aedificationem Corporis Christi", nonnulli Christi voluntate constituuntur "doctores, mysteriorum dispensatores et pastores pro aliis".[1] Sive sacerdotium commune fidelium sive sacerdotium

### Theological Principles

#### *1. The Common Priesthood of the Faithful and the Ministerial Priesthood*

Jesus Christ, the Eternal High Priest, wished that his *one* and indivisible priesthood be transmitted to his Church.... There exists "a true equality between all with regard to the dignity and to the activity that is common to all the faithful in the building up of the body of Christ". By the will of Christ, some are constituted "teachers, dispensers of the mysteries, and pastors".[1] The common priesthood of the faithful and the ministerial or **5050**

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***5030** [1] Propositio 48.

***5041** [1] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 25 (*4149).

***5050** [1] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 32 (*4158).

ministeriale vel hierarchicum, "licet essentia et non gradu tantum differant, ad invicem tamen ordinantur; unum enim et alterum suo peculiari modo de uno Christi sacerdotium participant".[2] Inter eos efficax datur unitas, quia Spiritus Sanctus Ecclesiam in communione ac ministratione unificat atque diversis donis hierarchicis et charismaticis instruit.[3]

Essentiale discrimen inter sacerdotium commune et sacerdotium ministeriale igitur non reperitur in Christi sacerdotio, quod usque manet unum et indivisibile, ne in sanctitate quidem ad quam omnes fideles vocantur....

*[857]* Diversitas ad *rationem* spectat participationis Christi sacerdotii atque est essentialis quia, "dum commune fidelium sacerdotium in rem deducitur per incrementum gratiae baptismalis, vitae fidei, spei et caritatis, vitae secundum Spiritum, sacerdotium ministeriale in servitium est sacerdotii communis, ad incrementum gratiae baptismalis omnium christianorum refertur."[4] Hanc propter causam "sacerdotium ministeriale essentialiter a sacerdotio fidelium differt communi propterea quod sacram potestatem in fidelium confert servitium".[5]...

Notae, quae distinguunt sacerdotium ministeriale Episcoporum presbyterorumque a sacerdotio communi fidelium ideoque fines etiam constituunt eorum cooperationis in sacro ministerio exercendo, in haec pauca conferri possunt:

a) Sacerdotium ministeriale suam reperit radicem in successione apostolica atque sacra potestate fruitur,[6] quae stat in facultate et responsabilitate agendi in persona Christi Capitis et Pastoris.[7]

b) Idem sacros ministros famulos efficit Christi et Ecclesiae per legitimam proclamationem Dei verbi, per sacramentorum celebrationem et pastoralem fidelium directionem.[8]

*[858]* ... Quapropter ministerium ordinatum in fundamento consistit Apostolorum ad Ecclesiam aedificandam:[9] "est omnino pro ipsa Ecclesia".[10] "Intrinsece coniuncta naturae sacramentali ministerii

hierarchical priesthood, "though they differ essentially and not only in degree,... are nonetheless ordered one to another; (since) each in its own proper way shares in the one priesthood of Christ".[2] Between both there is an effective unity since the Holy Spirit makes the Church one in communion, in service, and in the outpouring of the diverse hierarchical and charismatic gifts.[3]

Thus the essential difference between the common priesthood of the faithful and the ministerial priesthood is not found in the priesthood of Christ, which remains forever one and indivisible, or in the sanctity to which all of the faithful are called....

This diversity exists at the *mode* of participation in the priesthood of Christ and is essential in the sense that, "while the common priesthood of the faithful is exercised by the unfolding of baptismal grace—a life of faith, hope, and charity, a life according to the Spirit— the ministerial priesthood is at the service of the common priesthood ... and directed at the unfolding of the baptismal grace of all Christians."[4] Consequently, the ministerial priesthood "differs in essence from the common priesthood of the faithful because it confers a sacred power for the service of the faithful".[5]...

The characteristics that differentiate the ministerial priesthood of bishops and priests from the common priesthood of the faithful and consequently delineate the extent to which other members of the faithful cooperate with this ministry may be summarized in the following fashion:

a. The ministerial priesthood is rooted in the apostolic succession and vested with sacred power,[6] consisting of the faculty and the responsibility of acting in the person of Christ the Head and the Shepherd.[7]

b. It is a priesthood that renders its sacred ministers servants of Christ and of the Church by means of authoritative proclamation of the Word of God, the administration of the sacraments, and the pastoral direction of the faithful.[8]

... The ordained ministry, therefore, is established on the foundation of the apostles for the upbuilding of the Church:[9] "and is completely at the service of the Church".[10] "Intrinsically linked to the sacramental nature

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***5050** [2] Ibid., no. 10 (*4125f.).

[3] Cf. ibid., no. 4 (*4104).

[4] *Catechism of the Catholic Church*, no. 1547.

[5] Ibid., no. 1592.

[6] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, nos. 10, 18, 27, 28 (*4125f.; *4142; *4152; *4153f.); Decree on the Ministry and Life of Priests *Presbyterorum ordinis*, nos. 2, 6; *Catechism of the Catholic Church*, nos. 1538, 1576.

[7] Cf. John Paul II, post-synodal apostolic exhortation *Pastores dabo vobis*, no. 15 (AAS 84 [1992]: 680); *Catechism of the Catholic Church*, no. 875.

[8] Cf. John Paul II, post-synodal apostolic exhortation *Pastores dabo vobis*, no. 16 (AAS 84 [1992]: 681–84); *Catechism of the Catholic Church*, no. 1592.

[9] Cf. Eph 2:20; Rev 21:14.

[10] John Paul II, post-synodal apostolic exhortation *Pastores dabo vobis*, no. 16 (AAS 84 [1992]: 681).

ecclesialis est eius *indoles servitii.* Ministri etenim, prorsus dependentes a Christo qui missionem praebet et auctoritatem, vere sunt 'servi Christi' [*Rom 1:1*], ad imaginem eius qui libere propter nos 'formam servi' accepit [*Phil 2:7*]. Quia verbum et gratia quorum sunt ministri, eorum non sunt, sed Christi qui illa eis pro aliis concredit, ipsi libere omnium fient servi."[11]

of ecclesial ministry is its *character of service.* Entirely dependent on Christ, who gives mission and authority, ministers are truly 'servants of Christ' [*Rom 1:1*] in the image of him who freely took for us 'the form of a slave' [*Phil 2:7*]. Because the word and grace of which they are ministers are not their own but are given to them by Christ for the sake of others, they must freely become the slaves of all."[11]

*2. Unitas ac distinctio officiorum ministerialium*

Ministerii ordinati officia, coniuncte considerata, unum propter eorum fundamentum,[1] unitatem quamdam efficiunt indivisibilem. Una enim et unica, quemadmodum in Christo,[2] est salutaris actionis radix, quae a ministro per officia docendi, sanctificandi ceterosque fideles regendi significatur atque efficitur. Haec unitas essentialiter functionum exercitium sacri ministri afficit, eademque semper sunt exercitium, complures per species, partis Christi, Capitis Ecclesiae.

Si quidem ministri ordinati procuratio *muneris docendi, sanctificandi et regendi* substantiam constituit ministerii pastoralis, varia ministrorum sacrorum officia, quae individuam unitatem efficiunt, alia ab aliis seiuncta intellegi non possunt, immo in sua ipsorum mutua convenientia et completiva coniunctione sunt consideranda. In nonnullis tantum officiis, et certo quodam modo, cooperari cum pastoribus possunt alii fideles non ordinati, si ab eis hanc operam, congruis servatis modis, requirit legitima Auctoritas. Christus Iesus enim "in corpore suo, scilicet Ecclesia, dona ministrationum iugiter disponit, quibus Ipsius virtute nobis invicem ad salutem servitia praestamus".[3] "Nihilominus *exercitium huiusmodi munerum non efficit ex [859] christifideli laico pastorem:* nam ministerium non munus efficit sed sacramentalis ordinatio. Ordinis dumtaxat sacramentum confert ministerio ordinato peculiarem participationem in Christi *munere* Capitis et Pastoris atque in eius aeterno sacerdotio. Si quae autem functio suppletorie exercetur, id immediate et formaliter legitimum evadit vi officialis deputationis a pastoribus collatae: ipsum autem, dum ad actum concrete reducitur directioni auctoritatis ecclesiasticae subest."[4]...

*2. Unity and Diversity of Ministerial Functions*

**5051** The functions of the ordained minister, taken as a whole, constitute a single indivisible unity in virtue of their singular foundation in Christ.[1] As with Christ,[2] salvific activity is one and unique. It is signified and realized by the minister through the functions of teaching, sanctifying, and governing the faithful. This unity essentially defines the exercise of the sacred minister's functions, which are always an exercise, in different ways, of the role of Christ as Head of the Church.

Therefore, since the exercise of the *office of teaching, sanctifying, and governing* by the sacred minister constitutes the essence of pastoral ministry, the diverse functions proper to ordained ministers form an indivisible unity and cannot be understood if separated, one from the other. Rather they must be viewed in terms of mutual correspondence and complementarity. Only in some of these functions, and to a limited degree, may the non-ordained faithful cooperate with their pastors should they be called to do so by lawful authority and in accordance with the prescribed manner. "He [Jesus Christ] continually provides in his body, that is, in the Church, for gifts of ministries through which, by his power, we serve each other unto salvation."[3] "*The exercise of such tasks does not make pastors of the lay faithful*; in fact, a person is not a minister simply in performing a task, but through sacramental ordination. Only the sacrament of orders gives the ordained minister a particular participation in the office of Christ, the Shepherd and Head in his Eternal Priesthood. The task exercised in virtue of supply takes its legitimacy formally and immediately from the official deputation given by pastors, as well as from its concrete exercise under the guidance of ecclesiastical authority."[4]...

*3. Ministerium ordinatum substitui non potest*

Fidelium communitas, ut Ecclesia vocetur eaque vera sit, ductorem suum sumere non potest e quibusdam

*3. The Indispensability of the Ordained Ministry*

**5052** For a community of the faithful to be called a Church, and indeed to truly be a Church, it cannot be

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***5050**[11] *Catechism of the Catholic Church*, no. 876.

***5051** [1] Ibid., no. 1581.

[2] Cf. John Paul II, letter *Novo incipiente*, April 8, 1979, 3 (AAS 71 [1979]: 397).

[3] Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 7 (*4112–4117).

[4] John Paul II, post-synodal apostolic exhortation *Christifideles laici*, no. 23 (AAS 81 [1989]: 430).

ordinationibus et apparatibus, quae pertinent ad sociativam vel politicam naturam.

Unaquaequae Ecclesia particularis a Christo suum ductorem depromere *debet,* quia Ipse Ecclesiae radicitus ministerium apostolicum concessit; quocirca nulla communitas potestatem habet sibi ipsi[1] ductorem dandi vel quandam per delgationem eum statuendi. Exercitium "muneris" docendi et gubernandi deposcit revera canonicam vel iuridicam hierarchiae auctoritatis deliberationem.[2]

Sacerdotium ideo ministeriale necessario coniungitur cum exsistentia ipsa communitatis quatenus Ecclesiam constituit: "Non igitur censendum erit ordinatum sacerdotium velut (...) aliquid communitate ecclesiali posterius, quasi concipi possit hanc prius constitutam esse et postea sacerdotio donatam."[3] Si deest namque in communitate sacerdos, caret ipsa exercitio et functione sacramentali Christi Capitis Pastorisque, quod ad essentiam ipsius vitae communitatis pertinet.

*[860]* Sacerdotium ministeriale ergo substitui non potest....

### *4. Fidelium non ordinatorum in pastorali ministerio cooperatio*

**5053** In conciliaribus documentis, inter varios modos participationis fidelium Ordinis charactere carentium Ecclesiae missionis, eorum directa consideratur cooperatio cum propriis pastorum muneribus.[1] "Quotiens Ecclesiae vel necessitas vel utilitas id exigit, pastores, iuxta normas iure universali constitutas, possunt christifidelibus laicis concredere quasdam functiones, quae sunt cum proprio pastorum munere conexae, non tamen exigunt characterem Ordinis."[2]...

Pro his postremis officiis vel functionibus, fideles non ordinati ius non habent ea exercendi, sed "sunt habiles ut a sacris Pastoribus ad illa officia ecclesiastica et munera assumantur, quibus ipsi secundum iuris prae*[861]*scripta fungi valent"[3] vel "deficientibus ministris (...) possunt (...) quaedam eorum officia supplere (...) iuxta iuris praescripta".[4]

Ut haec cooperatio concinne ad rem deducatur pastoralis ministerii necesse est, ad pastorales errores et disciplinae abusus vitandos, doctrinalia principia

guided according to political criteria or those of human organizations.

Every particular Church *owes* its guidance to Christ, since it was he who fundamentally linked apostolic mission to the Church, and hence no community has the power to grant that mission to itself[1] or to delegate it. In effect, a canonical or juridical determination made by hierarchal authority is necessary for the exercise of the "office" of teaching and governing.[2]

The ministerial priesthood is therefore necessary for a community to exist as "Church": "The ordained priesthood ought not to be thought of as existing ... posterior to the ecclesial community, as if the Church could be imagined as already established without this priesthood."[3] Indeed, were a community to lack a priest, it would be deprived of the exercise and sacramental action of Christ, the Head and Pastor, which are essential for the very life of every ecclesial community.

Thus the ordained priesthood is absolutely irreplaceable....

### *4. The Collaboration of the Non-ordained Faithful in Pastoral Ministry*

Among the various aspects of the participation of the non-ordained faithful in the Church's mission considered by the conciliar documents, that of their direct collaboration with the ministry of the Church's pastors is considered.[1] Indeed, "when necessity and expediency in the Church require it, the pastors, according to established norms from universal law, can entrust to the lay faithful certain offices and roles that are connected to their pastoral ministry but do not require the character of orders."[2]...

With regard to these last-mentioned areas or functions, the non-ordained faithful do not enjoy a right to such tasks and functions. Rather, they are "capable of being admitted by the sacred pastors ... to those functions that, in accordance with the provisions of law, they can discharge"[3] or where "ministers are not available ... they can supply certain of their functions ... in accordance with the provisions of law."[4]

To ensure that such collaboration is harmoniously incorporated into pastoral ministry and to avoid situations of abuse and disciplinary irregularity in

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*5052 [1] Congregation for the Doctrine of the Faith, letter *Sacerdotium ministeriale* III, 2 (AAS 75 [1983]: 1004).
[2] Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, preliminary note of explanation (nota explicativa praevia), 2 (*4354f.).
[3] John Paul II, post-synodal apostolic exhortation *Pastores dabo vobis*, no. 16 (AAS 84 [1992]: 682).

*5053 [1] Cf. Vatican Council II, Decree on the Apostolate of the Laity *Apostolicam actuositatem*, no. 24.
[2] John Paul II, post-synodal apostolic exhortation *Christifideles laici*, no. 23 (AAS 81 [1989]: 429).
[3] CIC/1983, can. 228, § 1.
[4] Ibid., can. 230, § 3; cf. 517, § 2; 776; 861, § 1; 910, § 2; 943; 1112.

sint perspicua, atque ideo, congruenti voluntate, in tota Ecclesia opera detur ut sedulo sincereque praescripta vigentia usurpentur, haud illegitime extensis terminis casuum extraordinariorum ad casus illos qui "extraordinarii" iudicari non possunt.

Si autem uspiam abusus agendique rationes contra leges eveniant, necessaria opportunaque instrumenta adhibeant Pastores, ut eorum propagatio tempestive cohibeatur atque vitetur ne naturae ipsius Ecclesiae recta comprehensio detrimentum patiatur....

pastoral practice, it is always necessary to have clarity in doctrinal principles. Therefore a consistent, faithful, and serious application of the current canonical dispositions throughout the entire Church, while avoiding the abuse of multiplying "exceptional" cases over and above those so designated and regulated by normative discipline, is extremely necessary.

Where the existence of abuses or improper practices has been proved, pastors will promptly employ those means judged necessary to prevent their dissemination and to ensure that the correct understanding of the Church's nature is not impaired....

## 5060–5061: Declaration of the Congregation for the Clergy together with the Congregation for Catholic Education *De diaconatu permanenti*, February 22, 1998

*Ed.:* AAS 90 (1998): 838–41.

### *I. De ministerio ordinato*

1. ... Sacramentum Ordinis "ordinandum Christo per gratiam Spiritus Sancti configurat specialem, ut sit instrumentum Christi pro Eius Ecclesia. Per ordinationem recipitur capacitas agendi tamquam Christi legatus, Capitis Ecclesiae, in Eius triplici munere sacerdotis, prophetae et regis."[1]

Vi sacramenti Ordinis, missio a Christo Apostolis suis concredita, permanenter in Ecclesia exercetur usque ad temporem finem; ipsa est sacramentum ministerii apostolici.[2] Actus sacramentalis ordinationis ultra progreditur, quam simplex electio, designatio, delegatio aut institutio communitatis operari potest, quia confert Spiritus Sancti donum, quod sinit ut potestas sacra exerceatur, quae tantummodo a Christo per Ecclesiam suam proficisci potest.[3] "Missus a Domino non auctoritate propria loquitur et agit, sed virtute auctoritatis Christi; non tamquam communitatis membrum, sed eidem nomine Christi loquens. Nemo potest sibi ipsi conferre gratiam, haec debet donari et offeri. Hoc supponit ministros gratiae, auctoritate et aptitudine a Christo ornatos."[4]

*[839]* Sacramentum ministerii apostolici tres infert gradus. Etenim "ministerium ecclesiasticum divinitus [institutum] diversis ordinibus exercetur ab illis qui iam ab antiquo Episcopi, Presbyteri, Diaconi vocantur."[5] Una cum presbyteris et diaconis qui suum auxilium praestant, Episcopi receperunt ministerium pastorale communitatis et loco Dei praesident gregi, cuius sunt

### *I. The Ordained Ministry*

1. ... The sacrament of orders "configures the recipient to Christ by a special grace of the Holy Spirit, so that he may serve as Christ's instrument for his Church. By ordination he is enabled to act as a representative of Christ, Head of the Church, in his triple office of priest, prophet, and king."[1] **5060**

Through the sacrament of orders, the mission entrusted by Christ to his apostles continues to be exercised in the Church until the end of time. It is thus the sacrament of apostolic ministry.[2] The sacramental act of ordination surpasses mere election, designation, or delegation by the community, because it confers a gift of the Holy Spirit enabling the exercise of sacred power that can only come from Christ himself through his Church.[3] "The one sent by the Lord speaks and acts, not of his own authority, but by virtue of Christ's authority; not as a member of the community, but speaking to it in the name of Christ. No one can bestow grace on himself; it must be given and offered. This fact presupposes ministers of grace, authorized and empowered by Christ."[4]

The sacrament of apostolic ministry comprises three degrees. Indeed, "the divinely instituted ecclesiastical ministry is exercised in different degrees by those who even from ancient times have been called bishops, priests, and deacons."[5] Together with priests and deacons as their helpers, the bishops have received pastoral charge of the community and preside in God's stead over the flock of

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***5060** [1] *Catechism of the Catholic Church*, no. 1581.
[2] Ibid., no. 1536.
[3] Ibid., no. 1538.
[4] Ibid., no. 875.
[5] Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 28 (*4153f.).

pastores, et doctrinae magistri, sacri cultus sacerdotes et gubernationis ministri.[6]

Natura sacramentalis ministerii ecclesialis efficit ut eidem intrinsece coniuncta ist "*indoles servitii.* Ministri etenim, prorsus dependentes a Christo qui missionem praebet et auctoritatem, vere sunt 'servi Christi' [*cf. Rom 1:7*] ad imaginem Christi qui libere propter nos 'formam servi' [*Phil 2:7*] accepit."[7] Sacro ministerio inest praeterea *nota collegialis*[8] et *nota personalis*,[9] quarum vi "ministerium sacramentale in Ecclesia est igitur servitium in nomine Christi exercitum. Hoc indolem habet personalem et formam collegialem."[10]

which they are shepherds inasmuch as they are teachers of doctrine, priests of sacred worship, and ministers of pastoral government.[6]

The sacramental nature of ecclesial ministry is such that it is "intrinsically linked to ... its *character of service*. Entirely dependant on Christ who gives mission and authority, ministers are truly 'slaves of Christ' [*cf. Rom 1:1*], in the image of him who freely took 'the form of a slave' for us [*Phil 2:7*]."[7] The sacred ministry also has a *collegial form*[8] and a *personal character*[9] by which "sacramental ministry in the Church, then, is a service exercised in the name of Christ. It has a personal character and a collegial form."[10]

### *II. Ordo diaconatus*

### *II. The Diaconate*

**5061** 2. Ministerium diaconorum in Ecclesia inde a temporibus apostolicis documentis comprobatur. Secundum firmam Traditionem cuius testis est Sanctus Irenaeus, quaequae in liturgiam ordinationis est recepta, initium diaconatus in eventu ponitur institutionis "septem virorum", de quibus in *Actis 6:1–6* agitur. Itaque in primo sacrae hierarchiae initio diaconi sunt constituti, quorum ministerium in Ecclesia magnum in honore est habitum.[1] Sanctus Paulus eos et una cum iis Episcopos salutat in *Epistula ad Philippenses* [*cf. Phil 1:1*], et in prima *Epistula ad Timotheum* qualitates et virtutes exponit, quibus ornentur oportet ut ministerio suo digne fungantur [*cf. 1 Tim 3:8–13*].[2]

In scriptis Patrum Ecclesiae inde a primordiis haec compages hierarchica et ministerialis Ecclesiae, etiam diaconatum continens, asseritur. Secun*[840]*dum Sanctum Ignatium Antiochenum[3] Ecclesia particularis sine Episcopo, presbytero et diacono ne cogitari quidem posse videtur. Ipse affirmat ministerium diaconi aliud non esse quam "ministerium Iesu Christi, qui ante saecula erat apud Patrem et apparuit in consummatione saeculorum". "Non enim in cibo et potu sunt ministri, sed ministri Ecclesiae Dei". *Didascalia Apostolorum*[4] ac Patres saeculis subsequentibus necnon varia Concilia[5] et

2. The service of deacons in the Church is documented from apostolic times. A strong tradition, attested already by St. Irenaeus and influencing the liturgy of ordination, sees the origin of the diaconate in the institution of the "seven" mentioned in the *Acts of the Apostles 6:1–6*. Thus, at the initial grade of the sacred hierarchy are deacons, whose ministry has always been greatly esteemed in the Church.[1] St. Paul refers to them and to the bishops in the exordium of his *Epistle to the Philippians* [*cf. Phil 1:1*], while in his first *Epistle to Timothy* he lists the qualities and virtues they should possess so as to exercise their ministry worthily [*cf. 1 Tim 3:8–13*].[2]

From its outset, patristic literature witnesses to this hierarchical and ministerial structure in the Church, which includes the diaconate. St. Ignatius of Antioch[3] considers a Church without bishop, priest, or deacon unthinkable. He underlines that the ministry of deacons is nothing other than "the ministry of Jesus Christ, who was with the Father before time began and who appeared at the end of time". They are not deacons of food and drink but ministers of the Church of God. The *Didascalia Apostolorum*,[4] the Fathers of subsequent centuries, the various councils,[5] as well as ecclesiastical

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*5060 [6] Ibid., no. 20 (*4144); CIC/1983, can. 373, § 1.

[7] *Catechism of the Catholic Church*, no. 876.

[8] Cf. ibid., no. 879.

[9] Ibid., no. 878.

[10] Ibid., no. 879.

*5061 [1] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 29 (*4155); Paul VI, apostolic letter *Ad pascendum*, August 15, 1972 (AAS 64 [1972]: 534).

[2] Moreover, among the sixty collaborators in his work that are mentioned in his letters, some are named as deacons: Timothy (1 Thess 3:2); Epaphras (Col 1:7); Tychicus (Col 4:7; Eph 6:2).

[3] Cf. epist. *Ad Philadelphenses* 4; epist. *Ad Smyrnaeos* 12, 2; epist. *Ad Magnesios* 6, 1: J. A. Fisher, ed. (Darmstadt, 1986).

[4] Cf. *Didascalia Apostolorum* III: A. Vööbus, ed., Corpus scriptorum christianorum orientalium 402:29–30; *Didascalia Apostolorum* XI: A. Vööbus, ed., Corpus scriptorum christianorum orientalium 408:120.

[5] Cf. Synod of Elvira (A.D. 303), cann. 32–33 (*119); Synod of Arles I (A.D. 314), can. 5; Council of Nicaea (A.D. 325), can. 18.

praxis ecclesiastica[6] continuitatem et progressum huius rei revelatae testantur.

Institutio diaconalis in Ecclesia occidentali usque ad V saeculum floruit, exinde variis de causis paulatim declinavit donec facta est tantum interiectio quaedam intermedia pro candidatis ad sacerdotium.

Concilium Tridentinum statuit ut diaconatus permanens in pristimum restitueretur sicut temporibus antiquis, secundum propriam naturam, scilicet ut originarium ministerium in Ecclesia.[7] Sed huiusmodi praescriptio in praxim reapse non fuit deducta.

Concilio Vaticano II tribuendum est ut diaconatus possit "in futurum tamquam proprius ac permanens gradus hierarchiae restitui ... (et) viris maturioris aetatis etiam in matrimonio viventibus conferre poterit, necnon iuvenibus idoneis, pro quibus tamen lex caelibatus firma remanere debet" iuxta constantem traditionem.[8] Tres sunt causae praecipuae quae ad hoc constituendum induxerunt: *a*) desiderium Ecclesiam muneribus ministerii diaconalis locupletandi, quae aliter, multis in regionibus difficile exerceri possent; *b*) voluntas gratia ordinationis diaconalis eos roborandi, qui iam muneribus diaconalibus fungebantur; *c*) sollicitudo eo pertinens ut regionibus penuria cleri laborantibus, per sacros ministros prospiceretur. Hae causae in luce ponunt quomodo restauratio diaconatus permanentis minime imminuere velit significationem, momentum et prosperitatem sacerdotii mi[*841*]nisterialis, quae semper generoso animo enitenda est, etiam eo quod ei nihil substitui potest....

praxis[6] all confirm the continuity and development of this revealed datum.

Up to the fifth century, the diaconate flourished in the Western Church, but after this period, it experienced, for various reasons, a slow decline, which ended in its surviving only as an intermediate stage for candidates preparing for priestly ordination.

The Council of Trent disposed that the permanent diaconate, as it existed in ancient times, should be restored, in accord with its proper nature, to its original function in the Church.[7] This prescription, however, was not carried into effect.

The Second Vatican Council established that "it will be possible for the future to restore the diaconate as a proper and permanent rank of the hierarchy ... ⟨and confer it⟩ even upon married men, provided they be of more mature age, and also on suitable young men for whom, however, the law of celibacy must remain in force",[8] in accordance with constant tradition. Three reasons lay behind this choice: (a) a desire to enrich the Church with the functions of the diaconate, which otherwise, in many regions, could only be exercised with great difficulty; (b) the intention of strengthening with the grace of diaconal ordination those who already exercised many of the functions of the diaconate; (c) a concern to provide regions where there was a shortage of clergy with sacred ministers. Such reasons make clear that the restoration of the permanent diaconate was in no manner intended to prejudice the meaning, role, or flourishing of the ministerial priesthood, which must always be fostered because of its indispensability....

## 5062–5063: Congregation for Catholic Education, *Ratio fundamentalis institutionis diaconorum permanentium*, February 22, 1998

*Ed.:* AAS 90 (1998): 845–47.

*Ecclesiologicus et christologicus prospectus*

*[845]* 4. Diaconatum imprimis considerare oportet prout quodlibet aliud institutum intrinsecum Ecclesiae, contemplatae tamquam mysterium communionis trinitariae ad missionem protensae. Hoc enim est indicium ad cuiusque ministri ordinati identitatem definiendam necessarium quidem licet not primarium; quia ad eius plenam veritatem pertinet esse participatio specifica et

*Ecclesiological and Christological Perspective*

4. First of all we must consider the diaconate, **5062** like every other Christian identity, from within the Church, which is understood as a mystery of trinitarian communion in missionary extension. This is a necessary, even if not the first, reference in the definition of the identity of every ordained minister insofar as its full truth consists in being a specific participation in and

*5061 [6] In the early period of Christianity, every local Church needed a number of deacons proportionate to her numbers so that everyone might be known and helped (cf. *Didascalia XII Apostolorum* 16: F. X. Funk, ed., 1:208). Pope St. Fabian of Rome (236–250) divided the city into seven zones (or *regiones*, later called *diaconiae*) and placed a deacon (*regionarius*) in charge of each for promotion of charity and assistance to the poor. An analogous diaconal structure was found in many cities of East and West during the third and fourth centuries.

[7] Council of Trent, sess. 23, Decree on Reform, can. 17.

[8] Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 29 (*4155).

repraesentatio ministerii Christi.[1] Quo pacto intellegitur cur diacono manus imponantur atque peculiaris gratia sacramentalis conferatur, qua sacramentum ordinis inseritur.[2]

*Specifica ad Christum conformatio*

5. Diaconatus confertur per peculiarem effusionem Spiritus *(ordinatio),* quae in recipientis persona specificam efficit configurationem cum Christo, Domino et Servo omnium. In constitutione *Lumen gentium* (n. 29) explicatur, textu *Constitutionum Ecclesiae Aegyptiacae* allato, quod manuum impositio diacono non est "ad sacerdotium sed ad ministerium",[3] id est non ad celebrationem eucharisticam sed ad servitium. Quae animadversio una cum monitu Sancti Polycarpi in constitutione *Lumen gentium* (n. 29) pariter commemorato,[4] specificam diaconi identitatem exhibet: is enim, prout unici ministerii ecclesiastici particeps, est in Ecclesia specificum signum sacramentale Christi servi. Vi sui muneris debet esse "interpres necessitatum ac *[846]* votorum christianarum communitatum" atque "instimulator famulatus seu diaconiae",[5] quae est pars essentialis missionis Ecclesiae.

*"Materia" et "forma" sacramenti*

6. *Materia* ordinationis diaconalis est impositio manuum Episcopi; *forma* in verbis orationis ordinationis consistit, quae tribus momentis, anamnesi nempe, epiclesi et intercessione signatur.[6]...

*Forma essentialis* sacramenti est epiclesis quae his in verbis consistit: "Emitte in eum, Domine, quaesumus, Spiritum Sanctum, quo in opus ministerii fideliter exsequendi munere septiformis tuae gratiae roboretur". Septem dona autem ex *Isaiae* 11:2 originem suam trahunt, et quidem in ampliata forma a *Septuaginta* mutuata. Haec sunt dona Spiritus in Messiam effusa, quae ordini initiatis participantur....

*Character et specifica gratia sacramentalis*

7. ... Sicut in omnibus sacramentis characterem imprementibus, gratia permanentem virtualem vim continet. Eo gradu floret et reflorescit quo in fide accipitur atque iterum iterumque recipi solet.

representation of the ministry of Christ.[1] This is why the deacon receives the laying on of hands and is sustained by a specific sacramental grace that inserts him into the sacrament of orders.[2]

*Specific Conformation to Christ*

5. The diaconate is conferred through a special outpouring of the Spirit (ordination), which brings about in the one who receives it a specific conformation to Christ, Lord and servant of all. Quoting a text of the *Constitutiones Ecclesiae Aegyptiacae*, *Lumen gentium* (no. 29) defines the laying on of hands on the deacon as being, not "ad sacerdotium sed ad ministerium",[3] that is, not for the celebration of the Eucharist, but for service. This indication, together with the admonition of St. Polycarp, also taken up again by *Lumen gentium* (no. 29),[4] outlines the specific theological identity of the deacon: as a participation in the one ecclesiastical ministry, he is a specific sacramental sign, in the Church, of Christ the servant. His role is to "express the needs and desires of the Christian communities" and to be "a driving force for service, or *diakonia*",[5] which is an essential part of the mission of the Church.

*"Matter" and "Form" of the Sacrament*

6. The *matter* of diaconal ordination is the laying on of the hands of the bishop; the *form* is constituted by the words of the prayer of ordination, which is expressed in the three moments of anamnesis, epiclesis, and intercession.[6]...

The *essential form* of the sacrament is the epiclesis, which consists of the words: "Lord, send forth upon them the Holy Spirit, that they may be strengthened by the gift of your sevenfold grace to carry out faithfully the work of the ministry." The seven gifts originate in a passage of *Isaiah* 11:2, from the fuller version given by the Septuagint. These are the gifts of the Spirit given to the Messiah, which are granted to the newly ordained....

*Character and Specific Sacramental Grace*

7. ... Just as in all sacraments that imprint character, grace has a permanent virtuality. It flowers again and again in the same measure in which it is received and accepted again and again in faith.

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*5062 [1] Cf. John Paul II, post-synodal apostolic exhortation *Pastores dabo vobis*, March 25, 1992, no. 12: (AAS 84 [1992]: 675–76).

[2] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, nos. 28; 29 (*4153–4155).

[3] The Roman Pontifical, *De ordinatione Episcopi, presbyterorum et diaconorum*, Editio typica altera (Polyglottis Vaticanis, 1990), 101, no. 179 ...: *Didascalia et Constitutiones Apostolorum* II (Paderborn, 1905), 103.

[4] "They should be moderate in all things, compassionate, industrious, walking according to the truth of the Lord, who was the servant of all" (Polycarp, *Epistula ad Philippenses* 5, 2: Funk 1:300–302).

[5] Paul VI, apostolic letter *Ad pascendum*, August 15, 1972, introduction (AAS 64 [1972]: 534–38).

[6] The Roman Pontifical, *De ordinatione Episcopi, presbyterorum et diaconorum*, no. 207, Editio typica altera (Polyglottis Vaticanis, 1990), 115–22.

*Necessitudo cum Episcopis et presbyteris*

*[847]* 8. Diaconi, cum ecclesiasticum ministerium in inferiore gradu participent, in sua potestate exercenda necessario ex Episcopis pendent prout plenitudinem sacramenti ordinis habentibus. Praeterea, necessitudinem peculiarem cum presbyteris ineunt, quippe in communione quorum ad populum Dei serviendum sint vocati.[1] ...

*Relationship with Bishops and Priests*

8. In the exercise of their power, deacons, since **5063** they share in a lower grade of ecclesiastical ministry, necessarily depend on the bishops, who have the fullness of the sacrament of orders. In addition, they are placed in a special relationship with the priests, in communion with whom they are called to serve the people of God.[1]...

## 5065–5066: Motu proprio *Ad tuendam fidem*, May 18, 1998

The motu proprio *Ad tuendam fidem* expanded on CIC 1983 can. 749, § 1, and strengthened both the *Professio fidei* and the *ius iurandum fidelitatis* of 1989 (cf. AAS 81 [1989]: 104–6), which had been received only hesitantly. Both texts were published again together with a doctrinal explanation in 1998 (cf. *5070–5072). An appeal to the competency of the Magisterium to present truths definitively that are connected to doctrine on faith and morals can be found in the instruction of the Congregation of the Doctrine of the Faith *Donum veritatis* (*4877), in the encyclical *Evangelium vitae* (*4990–4993), as well as in the response to the question regarding *Ordinatio sacerdotalis* (*5040f.). In the Second Vatican Council, this question was not settled (cf. LG 25, *4149).

*Ed.:* AAS 90 (1998): 457–59.

*[457]* Ad tuendam fidem Catholicae Ecclesiae contra errores insurgentes ex parte aliquorum christifidelium, praesertim illorum qui in sacrae theologiae disciplinas studiose incumbunt, pernecessarium visum est Nobis, quorum praecipuum munus est fratres suos in fide confirmare [*cf. Lc 22:32*], ut in textum vigentium Codicis Iuris Canonici et Codicis Canonum Ecclesiarum Orientalium addantur normae, quibus expresse imponatur officium servandi veritates definitive ab Ecclesiae Magisterio propositas, addita mentione in sanctionibus canonicis ad eandem materiam spectantibus.

1. Iam inde a prioribus saeculis usque ad hodiernum diem Ecclesia de fide in Christum Eiusque redemptionis mysterio profitetur veritates, postea collectas in Symbola fidei; hodie enim communiter cognoscuntur atque proclamantur a christifidelibus in Missarum celebratione sollemni et festiva Symbolum Apostolorum aut Symbolum Nicaenum-Constantinopolitanum.

Hoc ipsum Symbolum Nicaenum-Constantinopolitanum continetur in Professione fidei, a Congregatione pro Doctrina Fidei ulterius elaborata,[1] quae specialiter imponitur determinatis christifidelibus emittenda in susceptione aliquorum officiorum directe vel indirecte respicientium profundiorem *[458]* investigationem in veritates de fide et de moribus aut coniunctorum cum peculiari potestate in Ecclesiae regimine.[2]

2. Professio fidei, rite praemisso Symbolo Nicaeno-Constantinopolitano, habet etiam tres propositiones aut commata, quae explicare intendunt fidei catholicae

To protect the faith of the Catholic Church against **5065** errors arising from certain members of the Christian faithful, especially from among those dedicated to the various disciplines of sacred theology, We, whose principal duty is to confirm the brethren in the faith [*cf. Lk 22:32*], consider it absolutely necessary to add to the existing texts of the *Code of Canon Law* and the *Code of Canons of the Eastern Churches* new norms that expressly impose the obligation of upholding truths proposed in a definitive way by the Magisterium of the Church and that also establish related canonical sanctions.

1. From the first centuries to the present day, the Church has professed the truths of her faith in Christ and the mystery of his redemption. These truths were subsequently gathered into the Symbols of the faith, today known and proclaimed in common by the faithful in the solemn and festive celebration of Mass as the Apostles' Creed or the Nicene-Constantinopolitan Creed.

This same Nicene-Constantinopolitan Creed is contained in the profession of faith developed by the Congregation for the Doctrine of the Faith,[1] which must be made by specific members of the faithful when they receive an office that is directly or indirectly related to deeper investigation into the truths of faith and morals or is united to a particular power in the governance of the Church.[2]

2. The profession of faith, which appropriately begins **5066** with the Nicene-Constantinopolitan Creed, contains three propositions or paragraphs intended to describe

*5063 [1] Vatican Council II, decree *Christus Dominus*, no. 15.

*5065 [1] Congregation for the Doctrine of the Faith, *Professio Fidei et Ius iurandum fidelitatis in suscipiendo officio nomine Ecclesiae exercendo* [Profession of Faith and Oath of Fidelity on Assuming an Office to be Exercised in the Name of the Church] January 9, 1989 (AAS 81 [1989]: 105).

[2] Cf. CIC/1983, can. 833.

veritates ab Ecclesia, sub ductu Spiritus Sancti qui eam "omnem veritatem docebit" [*Io 16:13*], sequentibus temporibus altius perscrutatas aut perscrutandas.[1]

Primum comma, quod enuntiat: "Firma fide quoque credo ea omnia quae in verbo Dei scripto vel tradito continentur et ab Ecclesia sive sollemni iudicio sive ordinario et universali Magisterio tamquam divinitus revelata credenda proponuntur",[2] congruenter affirmat et suum praescriptum habet in legis latione universali Ecclesiae in can. 750 *Codicis Iuris Canonici*[3] et in can. 598 *Codicis Canonum Ecclesiarum Orientalium*.[4]

Tertium comma edicens: "Insuper religioso voluntatis et intellectus obsequio doctrinis adhaereo quas sive Romanus Pontifex sive Collegium Episcoporum enuntiant cum Magisterium authenticum exercent etsi non definitivo actu easdem proclamare intendant",[5] locum suum obtinet in can. *[459]* 752 *Codicis Iuris Canonici*[6] et in can. 599 *Codicis Canonum Ecclesiarum Orientalium*.[7]

3. Attamen secundum comma, in quo asseveratur: "Firmiter etiam amplector ac retineo omnia et singula quae circa doctrinam de fide vel moribus ab eadem definitive proponuntur",[8] nullum habet congruentem canonem in Codicibus Ecclesiae Catholicae. Magni momenti est hoc comma Professionis fidei, quippe quod indicet veritates necessario conexas cum divina revelatione. Hae quidem

the truths of the Catholic faith, which the Church, in the course of time and under the guidance of the Holy Spirit "who will teach the whole truth" [*Jn 16:13*], has ever more deeply explored and will continue to explore.[1]

The first paragraph states: "With firm faith, I also believe everything contained in the Word of God, whether written or handed down in tradition, which the Church either by a solemn judgment or by the ordinary and universal Magisterium sets forth to be believed as divinely revealed."[2] This paragraph appropriately confirms and is provided for in the Church's universal legislation, in canon 750 of the *Code of Canon Law*[3] and canon 598 of the *Code of Canons of the Eastern Churches*.[4]

The third paragraph states: "Moreover, I adhere with submission of will and intellect to the teachings that either the Roman pontiff or the college of bishops enunciate when they exercise their authentic Magisterium, even if they do not intend to proclaim these teachings by a definitive act."[5] This paragraph has its corresponding legislative expression in canon 752 of the *Code of Canon Law*[6] and canon 599 of the *Code of Canons of the Eastern Churches*.[7]

3. The second paragraph, however, which states "I also firmly accept and hold each and everything definitively proposed by the Church regarding teaching on faith and morals",[8] has no corresponding canon in the Codes of the Catholic Church. This second paragraph of the profession of faith is of utmost importance since it refers to truths that are necessarily connected to

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***5066** [1] Cf. CIC/1983, can. 747, § 1; CCEO, can. 595, § 1.

[2] Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, November 21, 1964, no. 25 (AAS 57 [1965]: 29–31) (*4149f.); Dogmatic Constitution on Divine Revelation *Dei verbum*, November 18, 1965, no. 5 (AAS 58 [1966]: 819) (*4205); Congregation for the Doctrine of the Faith, Instruction on the Ecclesial Vocation of the Theologian *Donum veritatis*, May 24, 1990, no. 15 (AAS 82 [1990]: 1556).

[3] CIC/1983, can. 750: Those things are to be believed by divine and catholic faith which are contained in the Word of God as it has been written or handed down in tradition, that is, in the single deposit of faith entrusted to the Church, and which are at the same time proposed as divinely revealed by the solemn Magisterium of the Church or by her ordinary and universal Magisterium, which in fact is manifested by the common adherence of Christ's faithful under the guidance of the sacred Magisterium. All are therefore bound to avoid any contrary doctrines.

[4] CCEO, can. 598: Those things are to be believed by divine and catholic faith which are contained in the Word of God as it has been written or handed down in tradition, that is, in the single deposit of faith entrusted to the Church, and which are at the same time proposed as divinely revealed by the solemn Magisterium of the Church or by her ordinary and universal Magisterium, which in fact is manifested by the common adherence of Christ's faithful under the guidance of the sacred Magisterium. All Christian faithful are therefore bound to avoid any contrary doctrines.

[5] Congregation for the Doctrine of the Faith, Instruction on the Ecclesial Vocation of the Theologian *Donum veritatis*, May 24, 1990, no. 17 (AAS 82 [1990]: 1557).

[6] CIC/1983, can. 752: While the assent of faith is not required, a religious submission of intellect and will is to be given to any doctrine that either the supreme pontiff or the college of bishops, exercising their authentic Magisterium, declare upon a matter of faith and morals, even though they do not intend to proclaim that doctrine by a definitive act. Christ's faithful are therefore to ensure that they avoid whatever does not accord with that doctrine.

[7] CCEO, can. 599: While the assent of faith is not required, a religious submission of intellect and will is to be given to any doctrine that either the supreme pontiff or the college of bishops, exercising their authentic Magisterium, declare upon a matter of faith and morals, even though they do not intend to proclaim that doctrine by a definitive act. Christ's faithful are therefore to ensure that they avoid whatever does not accord with that doctrine.

[8] Cf. Congregation for the Doctrine of the Faith, Instruction on the Ecclesial Vocation of the Theologian *Donum veritatis*, May 24, 1990, no. 16 (AAS 82 [1990]: 1557) (*4874).

veritates, quae in doctrinae catholicae perscrutatione exprimunt particularem inspirationem divini Spiritus in alicuius veritatis de fide vel de moribus profundiore Ecclesiae intellectu, sive historica ratione sive logica consecutione conectuntur.

4. Quapropter dicta necessitate compulsi mature censuimus hanc legis universalis lacunam complere insequenti modo:

A) Can. 750 Codicis Iuris Canonici posthac duas paragraphos habebit, quarum prima constet textu vigentis canonis, altera vero novo textu sit ornata, ita ut ipse can. 750 absolute sic sonet: ...

§ 2. Firmiter etiam aplectenda ac retinenda sunt omnia et singula quae circa doctrinam de fide vel moribus ab Ecclesiae magisterio definitive proponuntur, scilicet quae ad idem fidei depositum sancte custodiendum et *[460]* fideliter exponendum requiruntur: ideoque doctrinae Ecclesiae catholicae adversatur qui easdem propositiones definitive tenendas recusat....

divine revelation. These truths, in the investigation of Catholic doctrine, illustrate the divine Spirit's particular inspiration for the Church's deeper understanding of a truth concerning faith and morals with which they are connected either for historical reasons or by a logical relationship.

4. Moved, therefore, by this need and after careful deliberation, We have decided to overcome this lacuna in the universal law in the following way:

A. Canon 750 of the *Code of Canon Law* will now consist of two paragraphs; the first will present the text of the existing canon; the second will contain a new text. Thus, canon 750, in its complete form, will read:...

§ 2. Furthermore, each and everything set forth definitively by the Magisterium of the Church regarding teaching on faith and morals must be firmly accepted and held; namely, those things required for the holy keeping and faithful exposition of the deposit of faith; therefore, anyone who rejects propositions that are to be held definitively sets himself against the teaching of the Catholic Church....

## 5067–5068: Motu Proprio *Apostolos suos* on the Theological and Juridical Nature of Bishops' Conferences, May 21, 1998

*Ed.:* AAS 90 (1998): 647–56.

*II. Collegialis Episcoporum Coniunctio*

*[647]* 9. ... Suprema potestas in universam Ecclesiam qua pollet Episcoporum coetus nisi collegialiter ab ipsis exerceri non potest, simul in Concilio Oecumenico sollemniter coadunatis, simul in terrarum orbe dispersis, dummodo Romanus Pontifex eosdem ad collegialem actum vocet, vel saltem comprobet libereve eorum coniunctam actionem accipiat....

*[648]* 10. Aequalis collegialis actio in ordine Ecclesiarum particularium earundemque conventuum propriorum Episcoporum non datur. Pro unaquaque Ecclesia, Episcopus dioecesanus gregem sibi proprio, ordinario et immediato veluti pastori creditum in nomine Domini pascit, atque eius agendi ratio stricte personalis est, non collegialis, etiamsi affectu communionis animata....

*[649]* 12. Cum cuiusdam territorii Episcopi pro fidelium bono quasdam pastorales res una simul faciunt, haec ministerii episcopalis perfunctio, una simul acta, ratione *collegialis affectus* perficitur,[1] qui "est anima communis Episcoporum industriae in regionali, nationali et internationali provincia".[2] Attamen ipse naturam

*II. Collegial Union among Bishops*

9. ... The supreme power that the body of bishops **5067**
possesses over the whole Church cannot be exercised by them except collegially, either in a solemn way when they gather together in ecumenical council or spread throughout the world, unless the Roman pontiff calls them to act collegially or at least freely accepts their joint action....

10. Equivalent collegial actions cannot be carried out at the level of individual particular Churches or of gatherings of such Churches called together by their respective bishops. At the level of an individual Church, it is in the name of the Lord that the diocesan bishop leads the flock entrusted to him, and he does so as the proper, ordinary, and immediate pastor. His actions are strictly personal, not collegial, even when he has a sense of being in communion....

12. When the bishops of a territory jointly exercise certain pastoral functions for the good of their faithful, such joint exercise of the episcopal ministry is a concrete application of *collegial spirit*,[1] which "is the soul of the collaboration between the bishops at the regional, national, and international levels".[2] Nonetheless, this

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***5067** [1] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 23 (*4147).

[2] Synod of Bishops, 1985, *Relatio finalis* II, C, 4 (*L'Osservatore Romano*, December 10, 1985, 7).

collegialem numquam sumit, quae ad acta pertinet ordinis Episcoporum, ut subiecti supremae in universam Ecclesiam potestatis....

territorially based exercise of the episcopal ministry never takes on the collegial nature proper to the actions of the order of bishops as such, which alone holds the supreme power over the whole Church....

*III. Episcoporum Conferentiae*

**5068** *[654]* 20. In Episcoporum Conferentia Episcopi una simul pro fidelibus territorii Conferentiae ministerium obeunt episcopale; sed ut hoc exercitium legitimum sit omnesque Episcopos obstringat, supremae Ecclesiae auctoritatis requiritur interventus, quae per universalem legem specialiave mandata concredit quaedam negotia episcopali Conferentiae deliberanti. Episcopi nequeunt autonoma ratione, neque singuli neque in Conferentiam congregati, sacram suam potestatem pro Conferentia episcopali continere, ac tanto minus pro quadam eius parte, sive agitur de consilio permanente, sive de aliqua commissione vel ipso praeside. Haec ratio in canonica norma omnino patet de potestate legislative exercenda, quae ad Episcopos spectat in Conferentiam episcopalem congregatos: "Episcoporum Conferentia decreta generalia ferre tantummodo potest in causis, in quibus ius universale id praescripserit aut peculiare Apostolicae Sedis mandatum, sive *Motu Proprio* sive ad petitionem ipsius conferentiae, id statuerit."[1] Aliis in casibus "singuli Episcopi dioecesani competentia integra manet, nec conferentia eiusve praeses nomine omnium Episcoporum agere valet, nisi omnes et singuli Episcopi consensum dederint."[2]...

*[655]* 22. Ut novae quaestiones enodentur et Christi nuntius illuminet hominumque conscientiam dirigat ad novas res expediendas quas sociales mutationes gignunt, Episcopi in Conferentiam episcopalem conglobati, hoc suum doctrinale officium una simul explicant, probe de suis enuntiationum finibus conscii, quae universalis magisterii notis minime signantur, quamvis publice sit et authenticum ac in Apostolicae Sedis communione exercitum. Studiose ideo curent ne docendi opus Episcoporum aliis in territoriis perturbent, plane id considerantes latius eas enuntiatione[s] diffundi, immo in totum mundum, per communicationis socialis instrumenta, quae eventus cuiusdam regionis late diffundunt.

Hoc quidem posito ac praesumpto: authenticum Episcoporum magisterium quod scilicet sustinent homines Christi auctoritate honestati *[656]* semper in communione cum Collegii capite et membris esse

*III. Episcopal Conferences*

20. In the episcopal conference the bishops jointly exercise the episcopal ministry for the good of the faithful of the territory of the conference; but, for that exercise to be legitimate and binding on the individual bishops, there is needed the intervention of the supreme authority of the Church which, through universal law or particular mandates, entrusts determined questions to the deliberation of the episcopal conference. Bishops, whether individually or united in conference, cannot autonomously limit their own sacred power in favor of the episcopal conference, and even less can they do so in favor of one of its parts, whether the permanent council or a commission or the president. This logic is quite explicit in the canonical norm concerning the exercise of the legislative power of the bishops assembled in the episcopal conference: "The conference of bishops can issue general decrees only in those cases in which the common law prescribes it or a special mandate of the Apostolic See, given either motu proprio or at the request of the conference, determines it."[1] In other cases "the competence of individual diocesan bishops remains intact; and neither the conference nor its president may act in the name of all the bishops unless each and every bishop has given his consent."[2]...

22. In dealing with new questions and in acting so that the message of Christ enlightens and guides people's consciences in resolving new problems arising from changes in society, the bishops assembled in the episcopal conference and jointly exercising their teaching office are well aware of the limits of their pronouncements. While being official and authentic and in communion with the Apostolic See, these pronouncements do not have the characteristics of a universal Magisterium. For this reason the bishops are to be careful to avoid interfering with the doctrinal work of the bishops of other territories, bearing in mind the wider, even worldwide, resonance that the means of social communication give to the events of a particular region.

Taking into account that the authentic Magisterium of the bishops, namely, what they teach insofar as they are invested with the authority of Christ, must always be in communion with the Head of the

*5068 [1] CIC/1983, can. 455, § 1. By the expression "general decrees" is also intended the executive decrees mentioned in cann. 31–33 of the CIC; cf. Pontificia Commissio Codici Iuris Canonici authentice intepretando [Pontifical Commission for the Authentic Interpretation of the Code of Canon Law], Responsum ad propositum dubium, *Utrum sub locutione*, May 14, 1985 (AAS 77 [1985]: 771).

[2] CIC/1983, can. 455, § 4.

debere,[3] si ideo doctrinae declarationes Episcoporum Conferentiarum ab omnibus comprobantur, procul dubio ipsarum Conferentiarum nomine foras emitti possunt, atque fidelibus religioso animi obsequio authenticum hoc ipsorum Episcoporum magisterium est tenendum. Si autem omnium consensium deest, sola Episcoporum maior pars cuiusdam Conferentiae declarationem, si qua fit, edere non potest tamquam eiusdem magisterium authenticum, quam tenere illius territorii fideles cuncti debent, nisi ab Apostolica Sede recognoscatur, quod non eveniet nisi postquam illam declarationem in plenario conventu duae saltem partes Praesulum qui ad Conferentiam pertinent ipsique suffragio deliberativo fruuntur comprobaverunt. Sedis Apostolicae iudicium comparatur per analogiam cum illo quod a iure requiritur, ut Episcoporum Conferentia generalia decreta edere possit.[4] Apostolicae Sedis porro recognitio spectat praeterea ad cavendum ut, in recentioribus quaestionibus enodandis quas celeres sociales culturalesque mutationes secum ferunt quae hodiernae historiae sunt propriae, doctrinae responsio communioni faveat, atque magisterii universalis sententiae, si quae sunt, haud laedantur immo praeparentur....

college and its members,[3] when the doctrinal declarations of episcopal conferences are approved unanimously, they may certainly be issued in the name of the conferences themselves, and the faithful are obliged to adhere with religious submission of mind to that authentic Magisterium of their own bishops. However, if this unanimity is lacking, a majority alone of the bishops of a conference cannot issue a declaration as authentic teaching of the conference to which all the faithful of the territory would have to adhere, unless it obtains the *recognitio* of the Apostolic See, which will not give it if the majority requesting it is not substantial. The intervention of the Apostolic See is analogous to that required by the law in order for the episcopal conference to issue general decrees.[4] The *recognitio* of the Holy See serves, furthermore, to guarantee that, in dealing with new questions posed by the accelerated social and cultural changes characteristic of present times, the doctrinal response will favor communion and not harm it and will rather prepare an eventual intervention of the universal Magisterium....

## 5070–5072: Congregation for the Doctrine of the Faith: *Professio Fidei* and Doctrinal Commentary on the Concluding Formula of the Profession of Faith, June 29, 1998

Cf. Motu proprio *Ad tuendam fidem* (*5065–5066).
*Ed.:* AAS 90 (1998): 542–49.

*Professio Fidei*

(Formula deinceps adhibenda in casibus in quibus iure praescribitur Professio Fidei).

*[542]* Ego N. firma fide credo et profiteor omnia et singula quae continentur in Symbolo fidei, videlicet:

Credo in unum Deum Patrem omnipotentem ... *[cf. *150].*

Firma fide quoque credo ea omnia quae in verbo Dei scripto vel tradito continentur et ab Ecclesia sive ordinario et universali Magisterio tamquam divinitus revelata credenda proponuntur.

Firmiter etiam amplector ac retineo omnia et singula quae circa doctrinam de fide vel moribus ab eadem definitive proponuntur.

*[543]* Insuper religioso voluntatis et intellectus obsequio doctrinis adhaero quas sive Romanus Pontifex sive Collegium episcoporum enuntiant cum Magisterium authenticum exercent etsi non definitivo actu easdem proclamare intendant....

*Profession of Faith*

(Formula that is henceforth to be used by those for whom the profession of faith, by law, will be prescribed.) **5070**

I, N.N., with firm faith believe everything that is contained in the Symbol of faith, namely:

I believe in one God, the Father, the Almighty ... [*cf. *150*].

With firm faith, I also believe everything contained in the Word of God, whether written or handed down in tradition, which the Church, either by a solemn judgment or by the ordinary and universal Magisterium, sets forth to be believed as divinely revealed.

I also accept and hold each and everything definitively proposed by the Church regarding teaching on faith and morals.

Moreover, I adhere with religious submission of will and intellect to the teachings that either the Roman pontiff or the college of bishops enunciate when they exercise their authentic Magisterium, even if they do not intend to proclaim these teachings by a definitive act....

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***5068** [3] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 25 (*4149f.); CIC/1983, can. 753.
[4] Cf. CIC/1983, can. 455.

NOTA DOCTRINALIS PROFESSIONIS FIDEI FORMULAM EXTREMAM ENUCLEANS

**5071** *[545]* 4. Haec nova *Professionis fidei* formula symbolum Nicaenum-Constantinopolitanum rursus proponens ad finem perducitur tribus sententiis seu commatibus additis, quorum finis est ordines veritatis quibus fidelis adhaereat melius discernere. Operae pretium est horum commatum explanationem enucleare ita ut sensus primarius a Magisterio Ecclesiae praebitus bene intellegatur, recipiatur, integre conservetur.

Hodiernis quidem temporis verbum "Ecclesia" variis significationibus imbuitur quae, licet verae et congruentes, tamen distinctius sunt designandae, cum muneribus peculiaribus et propriis agatur eorum qui in Ecclesia operam dant. Quod ad quaestiones fidei vel disciplinae moralis spectat, patet tantum Summum Pontificem et Collegium Episcoporum in communione cum ipso commemorantium auctoritate docendi fidelesque obligandi pollere.[1] Episcopi enim "doctores authentici" fidei sunt "seu auctoritate Christi praediti",[2] quia divina institutione Apostolis successerunt "in magisterio *[546]* et regimine pastorali"; illi una simul cum Romano Pontifice supremam plenamque potestatem in universam Ecclesiam exercent, quae quidem potestas nonnisi Romano Pontifice consentiente exerceri potest.[3]

5. Primi commatis formula ... affirmatur obiectum docendi in omnibus doctrinis fidei divinae et catholicae constitui quae ab Ecclesia tamquam divinitus et rite revelatae, et ut tales immutabiles, proponuntur.[4]

Huius generis doctrinae *in Verbo Dei scripto seu tradito continentur atque sententia sollemni tamquam veritates divinitus revelatae sive a Romano Pontifice "ex cathedra" loquente sive a Collegio Episcoporum ad concilium congregato definiuntur, sive dein a Magisterio ordinario et universali ad credendum infallibiliter proponuntur.*

Hae doctrinae ex omnibus fidelibus assensum fidei theologalis exigunt. Proinde, si quis de iisdem contumaciter dubitaverit seu eas negaverit, censuram haeresos subibit, sicut in canonibus Codicis canonici ad rem attinentibus indicatur.[5]

6. *Professionis fidei* sententia secunda ... Huius formulae obiectum docendi comprehendit *omnes*

DOCTRINAL COMMENTARY ON THE CONCLUDING FORMULA OF THE PROFESSION OF FAITH

4. This new formula of the profession of faith restates the Nicene-Constantinopolitan Creed and concludes with the addition of three propositions or paragraphs intended to distinguish better the order of the truths to which the believer adheres. The correct explanation of these paragraphs deserves a clear presentation, so that their authentic meaning, as given by the Church's Magisterium, will be well understood, received, and integrally preserved.

In contemporary usage, the term "Church" has come to include a variety of meanings, which, while true and consistent, require greater precision when one refers to the specific and proper functions of persons who act within the Church. In this area, it is clear that, on questions of faith and morals, the only subject qualified to fulfill the office of teaching with binding authority for the faithful is the supreme pontiff and the college of bishops in communion with him.[1] The bishops are the "authentic teachers" of the faith, "endowed with the authority of Christ",[2] because by divine institution they are the successors of the apostles "in teaching and in pastoral governance": together with the Roman pontiff they exercise supreme and full power over all the Church, although this power cannot be exercised without the consent of the Roman pontiff. [3]

5. In the first paragraph,... the object taught is constituted by all those doctrines of divine and catholic faith that the Church proposes as divinely and formally revealed and, as such, irreformable.[4]

These doctrines *are contained in the Word of God, written or handed down, and defined with a solemn judgment as divinely revealed truths either by the Roman pontiff when he speaks "ex cathedra" or by the college of bishops gathered in council or infallibly proposed for belief by the ordinary and universal Magisterium.*

These doctrines require the assent of theological faith by all members of the faithful. Thus, whoever obstinately places them in doubt or denies them falls under the censure of heresy, as indicated by the respective canons of the Codes of Canon Law.[5]

6. In the second proposition of *the profession of faith* ..., the object taught by this formula includes *all*

*5071 [1] Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 25 (*4149f.).
[2] Ibid.
[3] Cf. ibid., no. 22 (*4146).
[4] Cf. *3074.
[5] Cf. CIC/1983, cann. 750 and 751; 1364, § 1; CCEO, can. 598; 1436, § 1.

*doctrinas ad scientiam dogmaticam et moralem*[6] *attinentes ad depositum fidei fideliter custodiendum et exponendum necessarias, licet a Magisterio Ecclesiae tamquam rite revelatae non sint propositae.*

Huiusmodi doctrinae *forma sollemni a Romano Pontifice "ex cathedra" loquente vel a Collegio Episcoporum ad concilium congregatorum definiri possunt, aut a Magisterio ordinario et universali Ecclesiae ut "sententia definitive tenenda"*[7] *doceri.* Unusquisque autem fidelis iis veritatibus *firmiter et definitive assentiri* debet fide de auxilio a Spirito Sancto Magisterio Ecclesiae praebito necnon doctrina catholica de infallibilitate Magisterii his in rebus *[547]* innitens.[8] Si quis illas negaverit, *veritatem doctrinae catholicae*[9] *respuere videbitur eoque ipso in communione cum Ecclesia catholica amplius non erit plena.*

7. Veritates ad secundum comma pertinentes variae naturae esse possunt variaque indole imbuuntur, quod a relatione earundem cum revelatione pendet. Exstant enim veritates *nexu historico* cum revelatione necessarie coniunctae; aliae autem veritates *conexionem logicam* ostendunt quae iter est conscientiae circa eandem revelationem perficiendae ad quod absolvendum Ecclesia vocatur. Quamquam eae doctrinae ut rite revelatae non proponuntur quippe quae fidei *elementa non revelata vel nondum ut talia expressim agnita* addant, indoles tamen definitiva iis non deest quae etiam nexu interiore cum veritate revelata demonstratur. Praeteres infitiandum non est processu dogmatico maturescente intelligentiam tum rerum veritatem cum verborum depositi fidei in vita Ecclesiae progredi posse necnon Magisterium aliquas earum doctrinarum dogmata fidei divinae et catholicae proclamare valere.

8. Quod ad naturam *assensionis* erga veritates quae vel tamquam divinitus revelatae ab Ecclesia proponuntur (in primo commate) vel tamquam definitivae sunt habendae (in secundo commate), magni est momenti in lucem proferre indolem assensionis erga utraque praecepta eodem modo esse plenam et irrevocabilem. Differentia ad virtutem supernaturalem fidei spectat:

*those teachings belonging to the dogmatic or moral area*[6] *that are necessary for faithfully keeping and expounding the deposit of faith, even if they have not been proposed by the Magisterium of the Church as formally revealed.*

Such doctrines *can be defined solemnly by the Roman pontiff when he speaks "ex cathedra" or by the college of bishops gathered in council, or they can be taught infallibly by the ordinary and universal Magisterium of the Church as a "doctrine definitively to be held".*[7] Every believer, therefore, is required to give *firm and definitive assent* to these truths, based on faith in the Holy Spirit's assistance to the Church's Magisterium and on the Catholic doctrine of the infallibility of the Magisterium in these matters.[8] Whoever denies these truths would be in a position of *rejecting a truth of Catholic doctrine*[9] *and would therefore no longer be in full communion with the Catholic Church.*

7. The truths belonging to this second paragraph can be of various natures, thus giving different qualities to their relationship with revelation. There are truths that are necessarily connected with revelation by virtue of a *historical relationship*; while other truths evince a *logical connection* that expresses a stage in the maturation of understanding of revelation that the Church is called to undertake. The fact that these doctrines may not be proposed as formally revealed, insofar as they add to the data of faith *elements that are not revealed or that are not yet expressly recognized as such*, in no way diminishes their definitive character, which is required at least by their intrinsic connection with revealed truth. Moreover, it cannot be excluded that at a certain point in dogmatic development, the understanding of the realities and the words of the deposit of faith can progress in the life of the Church, and the Magisterium may proclaim some of these doctrines as also dogmas of divine and catholic faith.

8. With regard to the nature of the *assent* owed to the **5072** truths set forth by the Church as divinely revealed (those of the first paragraph) or to be held definitively (those of the second paragraph), it is important to emphasize that there is no difference with respect to the full and irrevocable character of the assent that is owed to these teachings. The difference concerns the supernatural

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***5071** [6] Cf. Paul VI, encyclical *Humanae vitae*, no. 4 (AAS 60 [1968]: 483); John Paul II, encyclical *Veritatis splendor*, nos. 36–37 (AAS 85 [1993]: 1162–63) (*4952).

[7] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 25 (*4149f.).

[8] Vatican Council II, Dogmatic Constitution on Divine Revelation *Dei verbum*, nos. 8 and 10 (*4209–4211, 4213f.). Congregation for the Doctrine of the Faith, declaration *Mysterium Ecclesiae*, no. 3 (AAS 65 [1973]: 400–401) (*4534–4536).

[9] Cf. John Paul II, motu proprio *Ad tuendam fidem*, May 18, 1998 (*5065–5066).

assensio enim erga veritates primi commatis recta via fide de auctoritate Verbi Dei innititur (doctrinae *de fide credenda*); fundamenta autem assensionis erga veritates secundi commatis in fide de auxilio a Spiritu Sancto Magisterio praebito et in doctrina catholica de infallibilitate Magisterii (doctrinae *de fide tenenda*) ponuntur.

9. Utcumque Magisterium Ecclesiae doctrinam *tamquam divinitus revelatam credendam* (in primo commate) aut *definitive retinendam* (in secundo commate) *actu definitivo* aut *non definitivo* docet. Si de *actu definitivo* agitur, veritas sollemniter definitur pronuntiatione Romani Pontificis "ex cathedra" aut interventu Concilii Oecumenici. Sin de *actu non definitivo* agitur, doctrina a Magisterio ordinario et universali Episcoporum qui ubique terrarum in communione cum Successore Petri versantur, *infallibiliter* docetur. *Huiusmodi doctrina confirmari seu iterum affirmari potest a Romano [548] Pontifice nulla etiam definitione sollemni pronuntiata* declarante eandem doctrinam ad institutionem Magisterii ordinarii et universalis tamquam veritatem divinitus revelatam (in primo commate) aut tamquam veritatem doctrinae catholicae (in secundo commate) pertinere. Idcirco, cum de aliqua doctrina nullum in forma sollemni definitionis exstet iudicium, sed eadem a Magisterio ordinario et universali—in cuius numerum Papa necessarie confertur—doceatur quippe quae ad patrimonium *depositi fidei* respiciat, intellegenda est tunc tamquam infallibiliter proposita.[1] Ergo Romani Pontificis *declaratio confirmandi* seu *iterum affirmandi* actus dogmatizationis novus non est, sed confirmatio formalis veritatis ab Ecclesia iam obtentae atque infallibiliter traditae.

10. Tertia *Professionis fidei* sententia affirmat: "Insuper religioso voluntatis et intellectus obsequio doctrinis adhaero quas sive Romanus Pontifex sive Collegium episcoporum enuntiant cum Magisterium authenticum exercent etsi non definitivo actu easdem proclamare intendant."

Ad hoc comma pertinet *omnis institutio de fide et de re morali tamquam vera aut saltem tamquam certa exhibita, licet iudicio sollemni non definita nec a Magisterio ordinario et universali tamquam definita proposita.* Nihilominus tamen tales institutiones Magisterium

virtue of faith: in the case of truths of the first paragraph, the assent is based directly on faith in the authority of the Word of God (doctrines to be believed as of the faith [*de fide credenda*]); in the case of the truths of the second paragraph, the assent is based on faith in the Holy Spirit's assistance to the Magisterium and on the Catholic doctrine of the infallibility of the Magisterium (doctrines to be held as of the faith [*de fide tenenda*]).

9. The Magisterium of the Church, however, teaches a doctrine to be *believed as divinely revealed* (first paragraph) or to be *held definitively* (second paragraph) with an act that is either *defining* or *non-defining*. In the case of a defining act, a truth is solemnly defined by an "ex cathedra" pronouncement by the Roman pontiff or by the action of an ecumenical council. In the case of a *non-defining* act, a doctrine is taught *infallibly* by the ordinary and universal Magisterium of the bishops dispersed throughout the world who are in communion with the successor of Peter. *Such a doctrine can be confirmed or reaffirmed by the Roman pontiff, even without recourse to a solemn definition*, by declaring explicitly that it belongs to the teaching of the ordinary and universal Magisterium as a truth that is divinely revealed (first paragraph) or as a truth of Catholic doctrine (second paragraph). Consequently, when there has not been a judgment on a doctrine in the solemn form of a definition, but this doctrine, belonging to the inheritance of the deposit of faith, is taught by the ordinary and universal Magisterium, which necessarily includes the pope, such a doctrine is to be understood as having been set forth infallibly.[1] The *declaration of confirmation* or *reaffirmation* by the Roman pontiff in this case is not a new dogmatic definition, but a formal attestation of a truth already possessed and infallibly transmitted by the Church.

10. The third proposition of the *profession of faith* states: "Moreover, I adhere with religious submission of will and intellect to the teachings that either the Roman pontiff or the college of bishops enunciate when they exercise their authentic Magisterium, even if they do not intend to proclaim these teachings by a definitive act."

To this paragraph belong *all those teachings on faith and morals—presented as true or at least as sure, even if they have not been defined with a solemn judgment or proposed as definitive by the ordinary and universal Magisterium.* Such teachings are, however, an authentic

*5072 [1] It should be noted that the infallible teaching of the ordinary and universal Magisterium is not only set forth with an explicit declaration of a doctrine to be believed or held definitively, but it is also expressed by a doctrine implicitly contained in a practice of the Church's faith, derived from revelation, or, in any case, necessary for eternal salvation, and attested to by the uninterrupted tradition: such an infallible teaching is thus objectively set forth by the whole episcopal body, understood in a diachronic and not necessarily synchronic sense. Furthermore, the intention of the ordinary and universal Magisterium to set forth a doctrine as definitive is not generally linked to technical formulation of particular solemnity; it is enough that it be clear from the tenor of the words used and from their context.

ordinarium Romani Pontificis seu Collegii episcopalis authentice significant ideoque *obsequium religiosum voluntatis et intellectus*[2] postulant. Proponuntur quidem ad altiorem revelationis intelligentiam obtinendam vel ad confirmitatem alicuius doctrinae cum veritate fidei revocandam, vel tandem ad vigilantiam contra notiones ab iisdem veritatibus abhorrentes vel contra sententiae periculosas atque in errores inducentes excitandam.[3]

*[549]* Omne propositum talibus doctrinis contrarium *falsum* est iudicandum vel, si de institutione praecavendi causa facta agatur, *temerarium* seu *periculosum* ideoque *"tuto doceri non potest"*.[4] ...

expression of the ordinary Magisterium of the Roman pontiff or of the college of bishops and therefore require *religious submission of will and intellect*.[2] They are set forth in order to arrive at a deeper understanding of revelation or to recall the conformity of a teaching with the truths of faith or, lastly, to warn against ideas incompatible with these truths or against dangerous opinions that can lead to error.[3]

A proposition contrary to these doctrines can be qualified as *erroneous* or, in the case of teachings of the prudential order, as *rash* or *dangerous* and therefore *unable to be taught safely*.[4]...

## 5073–5074: Pontifical Council for Promoting Christian Unity and the Lutheran World Federation, *Joint Declaration on the Doctrine of Justification*, June 1998

The *Joint Declaration on the Doctrine of Justification* summarizes the results of more than thirty years of Lutheran and Roman Catholic mutual discussions. The *Joint Declaration* was accepted by the Catholic Church and the Lutheran World Federation on October 31, 1999, in the common statement, to which an annex is attached (cf. *5081).

*Ed.:* The Pontifical Council for Promoting Christian Unity, Information Service, no. 98 (Vatican City, 1998/III): 83–86.

### *3. The Common Understanding of Justification*

*[83]* 14. The Lutheran churches and the Roman Catholic Church have together listened to the good news proclaimed in Holy Scripture. This common listening, together with the theological conversations of recent years, has led to a shared understanding of justification. This encompasses a consensus in the basic truths; the differing explications in particular statements are compatible with it.

15. In faith we together hold the conviction that justification is the work of the triune God. The Father sent his Son into the world to save sinners. The foundation and presupposition of justification is the Incarnation, death, and Resurrection of Christ. Justification thus means that Christ himself is our righteousness, in which we share through the Holy Spirit in accord with the will of the Father.

Together we confess: By grace alone, in faith in Christ's saving work and not because of any merit on our part, we are accepted by God and receive the Holy Spirit, who renews our hearts while equipping and calling us to good works.[1]

16. All people are called by God to salvation in Christ. Through Christ alone are we justified, when we receive this salvation in faith. Faith is itself God's gift through the Holy Spirit, who works through word and sacrament in the community of believers and who, at the same time, **5073** leads believers into that renewal of life which God will bring to completion in eternal life.

17. We also share the conviction that the message of justification directs us in a special way toward the heart of the New Testament witness to God's saving action in Christ: it tells us that as sinners our new life is solely due to the forgiving and renewing mercy that God imparts as a gift and we receive in faith and never can merit in any way.

18. Therefore the doctrine of justification, which takes up this message and explicates it, is more than just one part of Christian doctrine. It stands in an essential relation to all truths of faith, which are to be seen as internally related to each other. It is an indispensable criterion which constantly serves to orient all the teaching and practice of our churches to Christ. When Lutherans emphasize the unique significance of this criterion, they do not deny the interrelation and significance of all truths of faith.

When Catholics see themselves as bound by several criteria, they do not deny the special function of the message of justification. Lutherans and Catholics share the goal of confessing Christ in all things, who alone is to be trusted above all things as the one Mediator (1 Tim 2:5f.) through whom God in the Holy Spirit gives himself and pours out his renewing gifts....

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***5072** [2] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 25 (*4149f.); Congregation for the Doctrine of the Faith, instruction *Donum veritatis*, no. 23 (AAS 82 [1990]: 1559–60) (*4877).

[3] Cf. Congregation for the Doctrine of the Faith, instruction *Donum veritatis*, nos. 23 and 24 (AAS 82 [1990]: 1559–61) (*4877f.).

[4] CIC/1983, can. 752; 1371; CCEO, cann. 599; 1436, 2.

***5073** [1] Cf. *All under One Christ*, no. 14 (in *Growth in Agreement* [New York and Geneva, 1984], 241–47).

*5. The Significance and Scope of the Consensus Reached*

**5074** 43. Our consensus in basic truths of the doctrine of justification must come to influence the life and teachings of our churches. Here it must prove itself. In this respect, there are still questions of varying importance which need further clarification. These include, among other topics, the relationship between the Word of God and church doctrine, as well as ecclesiology, ecclesial authority, church unity, ministry, the sacraments, and the relation between justification and social ethics. We are convinced that the consensus we have reached offers a solid basis for this clarification....

## 5075–5080: Encyclical *Fides et Ratio*, September 14, 1998

The encyclical deals with the relationship of faith and reason, theology and philosophy, in seven chapters: Introduction: Know Yourself (nos. 1–6); I. The Revelation of Divine Wisdom (nos. 7–15); II. I Believe So as to Understand (nos. 16–23); III. I Understand So as to Believe (nos. 24–35); IV. The Relationship between Faith and Reason (nos. 36–48); V. The Magisterium's Interventions in Philosophical Matters (nos. 49–63); VI. The Interaction between Philosophy and Theology (nos. 64–79); VII. Current Requirements and Tasks (nos. 80–99).

*Ed.:* AAS 91 (1999): 13–86.

### Caput I
### Sapientiae Divinae patefactio

**5075** ... *[13]* 11. In tempus propterea inque historiae annales se interserit Dei revelatio. Immo evenit Iesu Christi incarnatio "in plenitudine temporis" *[cf. Gal 4:4]*. Duobus ideo milibus annorum post illum eventum necesse esse rursus adseverare istud arbitramur: "Christiana in fide praecipuum habet pondus tempus."[1] Intra tempus namque profertur in lucem totum creationis ac salutis opus at in primis elucet per Filii Dei incarnationem vivere nos et iam nunc id antecapere quod ipsius temporis erit complementum [*cf. Heb 1:2*]....

*[14]* 12. Locus ita evadit historia ubi comprobare possumus Dei acta pro hominibus. Nos enim attingit ille in iis quae nobis maxime sunt familiaria et ad demonstrandum facilia, quia cotidiana nostra constituunt adiuncta, quibus submotis haud possemus nosmet ipsos intellegere.

Permittit Dei Filii incarnatio ut perennis ac postrema summa videatur completa quam ex se profecta hominum mens numquam fingere sibi valuisset: Aeternum ingreditur tempus, Quod est Omne absconditur in parte, Deus hominis suscipit vultum: Christi in Revelatione igitur expressa veritas iam nullis circumscribitur artis locorum et culturarum finibus, verum cuivis viro et feminae aperitur quae eam complecti voluerit veluti sermonem penitus validum qui vitae tribuat sensum....

*[15]* 13. ... Sua fide *adsensum* suum huiusmodi testificationi divinae tribuit homo....

*[16]* ... Fidei cognitio, demum, mysterium non exstinguit; illud evidentius dumtaxat reddit demonstratque veluti necessarium vitae hominis elementum: Christus Dominus "in ipsa Revelatione mysterii Patris Eiusque amoris, hominem ipsi homini plene manifestat eique

### Chapter I
### The Revelation of Divine Wisdom

... 11. God's revelation is therefore immersed in time and history. Jesus Christ took flesh in the "fullness of time" [*Gal 4:4*]; and two thousand years later, I feel bound to restate forcefully that "in Christianity time has a fundamental importance."[1] It is within time that the whole work of creation and salvation comes to light; and it emerges clearly, above all, that, with the Incarnation of the Son of God, our life is even now a foretaste of the fulfillment of time that is to come [*cf. Heb 1:2*]....

12. History therefore becomes the arena where we see what God does for humanity. God comes to us in the things we know best and can verify most easily, the things of our everyday life, apart from which we cannot understand ourselves.

In the Incarnation of the Son of God we see forged the enduring and definitive synthesis that the human mind of itself could not even have imagined: the Eternal enters time, the Whole lies hidden in the part, God takes on a human face. The truth communicated in Christ's revelation is therefore no longer confined to a particular place or culture but is offered to every man and woman who would welcome it as the Word that is the absolutely valid source of meaning for human life....

13. ... By faith, man gives his *assent* to this divine testimony.

... The knowledge proper to faith does not destroy the mystery; it only reveals it the more, showing how necessary it is for people's lives: Christ the Lord "in revealing the mystery of the Father and his love fully reveals man to himself and makes clear his supreme

*5075 [1] Apostolic letter *Tertio millennio adveniente*, November 10, 1994, no. 10 (AAS 87 [1995]: 11).

altissimam eius vocationem patefacit",[2] quae nempe ea est ut vitae trinitariae Dei particeps fiat.[3]...

CAPUT II
CREDO UT INTELLEGAM

*[19]* 16. ... Proprietas ea, qua textus biblicus signatur, in eo consistit quod persuadetur altam et continuam exsistere coniunctionem inter rationis cognitionem atque fidei. Mundus eaque omnia quae in illo contingunt, perinde ac historia variique populi eventus, res quidem sunt respiciendae explorandae et iudicandae propriis rationis instrumentis, fide tamen ab hoc processu haudquaquam subtracta. Ipsa non ideo intercedit ut autonomiam rationis deiciat aut eius actionis regionem deminuat, sed tantummodo ut homini explicit his in eventibus visibilem fieri agereque Deum Israelis....

*[24]* 23. ... Philosophia, quae iam ex se agnoscere potest perpetuum hominis ascensum adversus veritatem, adiuvante fide potest se recludere ad recipiendum in "stultitia" Crucis criticum iudicium eorum qui falso arbitrantur se veritatem possidere, dum eam angustiis sui philosophici instituti involvunt. Inter fidem et philosophiam necessitudo in Christi crucifixi ac resuscitati praedicatione scopulum offendit ad quem naufragium facere potest, sed ultra quem patescere potest infinitum veritatis spatium. Hic liquido indicatur inter rationem ac fidem limes; at locus similiter clarus elucescit ubi ambae ipsae congredi possunt.

CAPUT III
INTELLEGO UT CREDAM

*[29]* 31. ... Homo, ille nempe qui quaerit, est igitur etiam *ille qui vivit alteri fidens.*

32. Unusquisque, in credendo, fidem ponit in cognitionibus quas aliae personae sunt adeptae. Hac in re agnoscenda est quaedam significans intentio: una ex parte, cognitio ex fiducia videtur imperfecta cognitionis forma, quae paulatim per evidentiam singillatim comperatam perfici debet; alia ex *[30]* parte, fiducia divitior saepe exstat quam simplex evidentia, quoniam secum fert necessitudinem interpersonalem atque in discrimen committit non tantum personales intellectus facultates, verum etiam penitiorem facultatem sese aliis personis confidendi, validiorem et intimiorem cum illis necessitudinem statuendo.

... cognitio per fiduciam, quae existimatione interpersonali nititur, non datur quin ad veritatem referatur: homo, credendo, veritati quam alter ostendit committitur....

calling",[2] which is to share in the divine mystery of the life of the Trinity.[3]...

CHAPTER II
I BELIEVE SO AS TO UNDERSTAND

16. ... What is distinctive in the biblical text is the **5076**
conviction that there is a profound and indissoluble unity between the knowledge of reason and the knowledge of faith. The world and all that happens within it, including history and the fate of peoples, are realities to be observed, analyzed, and assessed with all the resources of reason, but without faith ever being foreign to the process. Faith intervenes, not to abolish reason's autonomy or to reduce its scope for action, but solely to bring man to understand that in these events it is the God of Israel who acts....

23. ... Of itself, philosophy is able to recognize man's ceaselessly self-transcendent orientation toward the truth; and, with the assistance of faith, it is capable of accepting the "foolishness" of the Cross as the authentic critique of those who delude themselves that they possess the truth, when in fact they run it aground on the shoals of a system of their own devising. The preaching of Christ crucified and risen is the reef upon which the link between faith and philosophy can break up, but it is also the reef beyond which the two can set forth upon the boundless ocean of truth. Here we see not only the border between reason and faith, but also the space where the two may meet.

CHAPTER III
I UNDERSTAND SO AS TO BELIEVE

31. ... This means that man—the one who seeks the **5077**
truth—is also *the one who lives by belief.*

32. In believing, he entrusts himself to the knowledge acquired by other people. This suggests an important tension. On the one hand, the knowledge acquired through belief can seem an imperfect form of knowledge, to be perfected gradually through personal accumulation of evidence; on the other hand, belief is often humanly richer than mere evidence, because it involves an interpersonal relationship and brings into play not only a person's capacity to know but also the deeper capacity to entrust oneself to others, to enter into a relationship with them that is intimate and enduring.

... At the same time, however, knowledge through belief, grounded as it is on trust between persons, is linked to truth: in the act of believing, man entrusts himself to the truth that the other declares to him....

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***5075** [2] Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, no. 22 (*4322).
[3] Vatican Council II, Dogmatic Constitution on Divine Revelation *Dei verbum*, no. 2 (*4202).

*[31]* 33. ... Ex hucusque dictis colligitur hominem quodam in itinere versari perquisitionis, quae humano sensu finiri nequit: est perquisitio veritatis et cuiusdam personae cui se committere possit. Christiana fides obviam venit ut ei offerat concretam facultatem contemplandi huius inquisitionis impletionem....

34. Haec veritas, quam Deus in Christo Iesu nobis revelat, minime opponitur veritatibus quae per philosophiam assumuntur. Immo, duo cogni-*[32]* tionis gradus ducunt ad veritatis plenitudinem. Unitas veritatis est iam fundamentalis postulatus humanae rationis, qui principio non-contradictionis exprimitur. Revelatio offert certitudinem huius unitatis, ostendendo Deum Conditorem esse etiam Deum historiae salutis. Ipse idemque Deus, qui condit et vindicat facultatem intellegendi et ratiocinandi naturalem rerum ordinem, quo docti fidentur nituntur,[1] idem est qui revelatur Pater Domini nostri Iesu Christi. Haec unitas veritatis, naturalis et revelatae, viventem et personalem identitatem suam invenit in Christo....

33. ... From all that I have said to this point it emerges that man is on a journey of discovery that is humanly unstoppable—a search for the truth and a search for a person to whom he might entrust himself. Christian faith comes to meet him, offering the concrete possibility of reaching the goal he seeks....

34. This truth, which God reveals to us in Jesus Christ, is not opposed to the truths that philosophy perceives. On the contrary, the two modes of knowledge lead to truth in all its fullness. The unity of truth is a fundamental premise of human reasoning, as the principle of noncontradiction makes clear. Revelation renders this unity certain, showing that the God of creation is also the God of salvation history. It is one and the same God who establishes and guarantees the intelligibility and reasonableness of the natural order of things upon which scientists confidently depend[1] and who reveals himself as the Father of our Lord Jesus Christ. This unity of truth, natural and revealed, is embodied in a living and personal way in Christ....

## Caput V
## De re philosophica magisterii iudicia

### *Magisterii prudens discretio uti veritati praestitum officium*

**5078** *[44]* 49. ... Munus non est Magisterii neque officium opem ferre ad lacunas philosophicae cogitationis mancae implendas. Eius est, contra, palam et strenue obsistere, cum philosophicae sententiae dubiae periculum iniciunt ne revelatio recte intellegatur nec non cum falsae factiosaeque effunduntur opiniones, quae graves errores disseminant, exturbantes Dei populi simplicitatem et fidei sinceritatem....

## Chapter V
## The Magisterium's Interventions in Philosophical Matters

### *The Magisterium's Discernment as Diakonia of the Truth*

49. ... It is neither the task nor the competence of the Magisterium to intervene in order to make good the lacunae of deficient philosophical discourse. Rather, it is the Magisterium's duty to respond clearly and strongly when controversial philosophical opinions threaten right understanding of what has been revealed and when false and partial theories that sow the seed of serious error, confusing the pure and simple faith of the people of God, begin to spread more widely....

## Caput VI
## Mutua inter theologiam et philosophiam actio

**5079** *[61]* 72. ... Huius temporis Christianorum est, praesertim Indianorum, locupleti ex eiusmodi patrimonio elementa illa depromere quae cum illorum fide coniungi possunt, ita ut christiana doctrina ditior fiat. Hac in discretione agenda, quae ex conciliari Declaratione *Nostrae aetate* sumit consilium, quasdam iudicandi

## Chapter VI
## The Interaction between Philosophy and Theology

72. ... In India particularly, it is the duty of Christians now to draw from this rich heritage the elements compatible with their faith, in order to enrich Christian thought. In this work of discernment, which finds its inspiration in the council's declaration *Nostra aetate*, certain criteria will have to be kept in mind. The first of

*5077 [1] "[Galileo] declared explicitly that the two truths, of faith and science, can never contradict each other, 'Sacred Scripture and the natural world proceeding equally from the divine Word, the first as dictated by the Holy Spirit, the second as a faithful executor of the commands of God', as he wrote in his letter to Father Benedetto Castelli on December 21, 1613. The Second Vatican Council says the same thing, even adopting similar language in its teaching: 'Methodical research, in all realms of knowledge, if it respects ... moral norms, will never be genuinely opposed to the faith: the reality of the world and of faith have their origin in the same God' (*Gaudium et spes*, no. 36). Galileo sensed in his scientific research the presence of the Creator, who, stirring in the depths of his spirit, stimulated him, anticipating and assisting his intuitions": John Paul II, address to the Pontifical Academy of Sciences (November 10, 1979): *Insegnamenti* II, 2 (1979), 1111–12.

normas ii ob oculos habebunt. Prima norma est humani spiritus universalitas cuius postulata in diversissimis culturis eadem reperiuntur. Altera, quae ex prima oritur, haec est: cum Ecclesia maioris momenti convenit culturas antea haud attactas, id, quod per inculturationem Graecae et Latinae disciplinae adepta est, posthabere non potest. Talis si repudiaretur hereditas, providum Dei consilium oppugnaretur, qui per temporis historiaeque semitam suam ducit Ecclesiam. Haec, ceteroqui, iudicandi lex propria est Ecclesiae omnium aetatum, etiam subsequentis, quae se persentiet divitem factam iis ex rebus quas adepta erit per orientalium culturarum hodiernum accessum, et in hac hereditate nova indicia reperiet, ut frugifer instituatur dialogus cum culturis illis, quas humanitas iuvabit ut prosperent in suo ad futuram aetatem itinere. Tertio, cavebitur ne legitima proprietatis singularitatisque Indianae philosophiae expostulatio cum sententia illa confundetur, culturalem scilicet traditionem sua in diversitate concludi debere eamque per dissidentiam cum ceteris traditionibus emergere, quod quidem naturae humani spiritus ipsi est contrarium.

Quod de India dictum est, adscribitur patrimonio praestantium culturarum Sinensium et Iaponensium aliarumque Asiae Nationum itemque refertur thesauro culturarum Africae translaticiarum, quae verbis potissimum sunt transmissae.

73. His rebus consideratis, necessitudo quae inter theologiam et philosophiam opportune institui debet notam habebit cuiusdam circularis progres *[62]* sionis. Theologiae initium atque primigenius fons est Dei verbum in historia revelatum, dum ultimum propositum necessario erit ipsius intellectio quae sensim est perspecta succedentibus aetatibus. Quandoquidem autem Dei verbum est Veritas [*cf. Io 17,17*], fieri non potest quin ad eiusdem aptiorem intellectum opem conferat humanae veritatis inquisitio, philosophans scilicet mens, quae suis servatis legibus explicatur. Non agitur de hac vel illa notione vel parte cuiusdam systematis philosophici in theologico sermone simpliciter adhibenda; decretorium est quod fidelis ratio suae cogitationis facultatem exerceat ad verum reperiendum quendam intra motum, qui, initium ex Dei verbo sumens, consequi conatur pleniorem eiusdem comprehensionem....

## Caput VII
## Postulata hodierna et officia

### *Verbi Dei postulationes haud renuntiandae*

*[67]* 80. ... Primaria huius "philosophiae" in Bibliis repositae persuasio haec est: humana vita et mundus ipse aliquid significant et ordinantur ad sui perfectionem quam in Christo Iesu eveniunt....

*[68]* 81. ... Ut autem verbo Dei conveniat necesse in primis est philosophia suam reperiat *sapientialem*

these is the universality of the human spirit, whose basic needs are the same in the most disparate cultures. The second, which derives from the first, is this: in engaging great cultures for the first time, the Church cannot abandon what she has gained from her inculturation in the world of Greco-Latin thought. To reject this heritage would be to deny the providential plan of God, who guides his Church down the paths of time and history. This criterion is valid for the Church in every age, even for the Church of the future, who will judge herself enriched by all that comes from today's engagement with Eastern cultures and will find in this inheritance fresh cues for fruitful dialogue with the cultures that will emerge as mankind moves into the future. Thirdly, care will need to be taken lest, contrary to the very nature of the human spirit, the legitimate defense of the uniqueness and originality of Indian thought be confused with the idea that a particular cultural tradition should remain closed in its difference and affirm itself by opposing other traditions.

What has been said here of India is no less true for the heritage of the great cultures of China, Japan, and the other countries of Asia, as also for the riches of the traditional cultures of Africa, which are for the most part orally transmitted.

73. In the light of these considerations, the relationship between theology and philosophy is best construed as a circle. Theology's source and starting point must always be the Word of God revealed in history, while its final goal will be an understanding of that Word which increases with each passing generation. Yet, since God's Word is Truth [*cf. Jn 17:17*], the human search for truth—philosophy, pursued in keeping with its own rules—can only help to achieve a better understanding of God's Word. It is not just a question of theological discourse using this or that concept or element of a philosophical construct; what matters most is that the believer's reason use its powers of reflection in the search for truth that moves from the Word of God toward a fuller understanding of it....

## Chapter VII
## Current Requirements and Tasks

### *The Indispensable Requirements of the Word of God*

80. ... The fundamental conviction of the "philo- **5080**
sophy" found in the Bible is that the world and human life do have a meaning and look toward their fulfillment, which comes in Jesus Christ....

81. ... To be consonant with the Word of God, philosophy needs first of all to recover its *sapiential*

*amplitudinem* quaerendi novissimum ac omnia complectentem sensum vitae. Haec prima necessitas, si res bene ponderantur, ipsi philosophiae addit perutile incitamentum ut suae ipsius naturae accomodetur. Id agens, enim, non erit dumtaxat decretoria quaedam et critica postulatio quae diversis scientiae partibus earum fundamentum ac limitem designat, verum proponetur etiam veluti extrema facultas colligandi totam scientiam actionemque hominum, dum ad unum finem eos concurrere cogit adque sensum ultimum....

*[69]* 82. Ceterum hoc sapientiae munus non potest aliqua philosophia explere quae ipsa vicissim non est vera solidaque scientia, quae scilicet non tantum dirigitur ad elementa peculiaria et relativa—sive functiones tangunt sive formas vel utilitates—rerum ipsarum, sed ad totam ultimamque earum veritatem, id est ad essentiam ipsam obiectorum cognitionis. Ecce itaque secunda postulatio: ut hominis comprobetur facultas adipiscendae *veritatis cognitionis*....

*[70]* 83. Priores hae postulationes tertiam secum important: opus est philosophia naturae *vere metaphysicae,* quae excedere nempe valeat empirica indicia ut, veritatem conquirens, ad aliquid absolutum ultimum, fundamentale pertingat. Haec postulatio iam implicita reperitur in cognitionibus indolis sapientialis tum etiam analyticae; est necessitas praesertim cognitionum de bono morali cuius extremum fundamentum est Bonum supremum, Deus ipse. Nolumus hic loqui de metaphysica re tamquam de peculiari schola aut particulari consuetudine historica. Adfirmare id dumtaxat interest realitatem ac veritatem transcendere facta et elementa empirica; refert etiam defendere hominis potestatem cuius vi hanc rationem transcendentem ac metaphysicam percipiat modo vero certoque, licet imperfecto et analogico....

*[72]* 85. ... Hoc sensu plurimum id significat, quod nempe quidam philosophi hodiernis in adiunctis se exhibeant fautores iterum detecti pergravis ponderis traditionum ad rectam cognitionis formam. Appellatio enim ad traditionem non sola praeteriti temporis recordatio est; agnoscit potius illa patrimonium culturae quod pertinet omnes ad homines. Par immo est dicere nos ad traditionem pertinere neque licere statuere de ea uti velimus. Hinc plane, quod radices in ipsam traditionem aguntur, permittitur nobis hodie ut cogitationem aliquam primam et novam et de futuro tempore providam enuntiemus. Eadem haec appellatio magis etiam pertinet ad theologiam....

*Hodierna theologia officia*

*[77]* 92. Quatenus est Revelationis intellegentia, variis in historiae aetatibus theologia semper cognovit sibi diversarum culturarum postulationes esse suscipiendas ut intra eas, consentanea cum doctrinae explicatione, *dimension* as a search for the ultimate and overarching meaning of life. This first requirement is in fact most helpful in stimulating philosophy to conform to its proper nature. In doing so, it will be not only the decisive critical factor that determines the foundations and limits of the different fields of scientific learning, but it will also take its place as the ultimate framework of the unity of human knowledge and action, leading them to converge toward a final goal and meaning....

82. Yet this sapiential function could not be performed by a philosophy that was not itself a true and authentic knowledge, addressed, that is, not only to particular and subordinate aspects of reality—functional, formal, or utilitarian—but to its total and definitive truth, to the very being of the object that is known. This prompts a second requirement: that philosophy verify the human capacity to *know the truth*....

83. The two requirements already stipulated imply a third: the need for a philosophy of *genuinely metaphysical* range, capable, that is, of transcending empirical data in order to attain something absolute, ultimate, and foundational in its search for truth. This requirement is implicit in sapiential and analytical knowledge alike; and in particular it is a requirement for knowing the moral good, which has its ultimate foundation in the Supreme Good, God himself. Here I do not mean to speak of metaphysics in the sense of a specific school or a particular historical current of thought. I want only to state that reality and truth do transcend the factual and the empirical and to vindicate man's capacity to know this transcendent and metaphysical dimension in a way that is true and certain, albeit imperfect and analogical....

85. ... In the present situation, therefore, it is most significant that some philosophers are promoting a recovery of the determining role of this tradition for a right approach to knowledge. The appeal to tradition is not a mere remembrance of the past; it involves rather the recognition of a cultural heritage that belongs to all mankind. Indeed, it may be said that it is we who belong to the tradition and that it is not ours to dispose of at will. Precisely by being rooted in the tradition will we be able today to develop for the future an original, new, and constructive mode of thinking. This same appeal is all the more valid for theology....

*Current Tasks for Theology*

92. As an understanding of revelation, theology has always had to respond in different historical moments to the demands of different cultures, in order then to mediate the content of faith to those cultures in a coherent and

fidei elementa tradere posset. Hodie quoque duplex ad eam pertinet munus. Altera ex parte opus explicet illa oportet quod Concilium Oecumenicum Vaticanum II suo tempore ei commisit: suas ut proprias renovaret docendi rationes quo evangelizationi efficacius inserviret....

Ex altera vero parte oculos theologia intendat necesse est ultimam in veritatem quam ei commendat Revelatio ipsa neque sibi satis esse existimet in mediis consistere intervallis. Decet enim reminisci theologum opus suum respondere "ad vim dynamicam, quae in ipsa fide inest" suaeque inquisitionis argumentum id esse: "Veritas, Deus vivus eiusque salutis consilium per Iesum Christum revelatum".[1] ...

*[81]* 97. ... Si traditionis theologicae universos complecti vult *intellectus fidei* thesauros, ad philosophiam essendi decurrere debet. Haec enim necessario quaestionem essendi rursus proponet secundum postulationes atque totius traditionis philosophicae etiam recentioris utilitates adlatas, omni omissa opportunitate in superatas iam philosophicas rationes futiliter recidendi....

*Conclusio*

*[85]* ... 105. His Litteris encyclicis finem imponentibus, Nobis placet cumprimis ad *theologos* mentem Nostram postremo convertere, qui peculiari animi intentione philosophicas Dei verbi implicationes observent ac cogitationes in illa re defigant, unde speculativa ac practica scientiae theologicae granditas emergat. De ecclesiali opera iis gratias agere cupio. Artus inter sapientiam philosophicam et theologicam disciplinam nexus in singularissimis christianae traditionis divitiis de revelata veritate vestiganda ponitur. Quapropter eosdem cohortamur ut recipiant et veritatis metaphysicam rationem clarius extollant ad criticum et impellentem dialogum instituendum sive cum nostrae aetatis philosophia sive cum omni philosophica traditione, quae cum Dei verbo concinat aut dissonet....

*[86]* ... 106. Ad *philosophos* praeterea Nos convertimus et *eos qui philosophiam docent,* ut, ob oculos philosophica traditione usque probabili habita, animose repetant sincerae sapientiae veritatisque, metaphysicae etiam, philosophicae disciplinae rationes. Se illis interrogari patiantur postulationibus, quae e Dei verbo effluunt ac strenue suam ratiocinationem et argumentationem agant ut ei interrogationi respondeatur. Ad veritatem usque tendant atque ad bonum quod verum continet sint intenti. Hoc modo sinceram illam ethicam

conceptually clear way. Today, too, theology faces a dual task. On the one hand, it must be increasingly committed to the task entrusted to it by the Second Vatican Council, the task of renewing its specific methods in order to serve evangelization more effectively....

On the other hand, theology must look to the ultimate truth that revelation entrusts to it, never content to stop short of that goal. Theologians should remember that their work corresponds "to a dynamism found in the faith itself" and that the proper object of their inquiry is "the Truth which is the living God and his plan for salvation revealed in Jesus Christ".[1]...

97. ... If the *understanding of the faith* wishes to integrate all the wealth of the theological tradition, it must turn to the philosophy of being, which should be able to propose anew the problem of being—and this in harmony with the demands and insights of the entire philosophical tradition, including philosophy of more recent times, without lapsing into sterile repetition of antiquated formulas....

*Conclusion*

... 105. In concluding this encyclical letter, my thoughts turn particularly to *theologians*, encouraging them to pay special attention to the philosophical implications of the Word of God and to be sure to reflect in their work all the speculative and practical breadth of the science of theology. I wish to thank them for their service to the Church. The intimate bond between theological and philosophical wisdom is one of the Christian tradition's most distinctive treasures in the exploration of revealed truth. This is why I urge them to recover and express to the full the metaphysical dimension of truth in order to enter into a demanding critical dialogue with both contemporary philosophical thought and with the philosophical tradition in all its aspects, whether consonant with the Word of God or not....

... 106. I appeal also to *philosophers* and to all *teachers of philosophy*, asking them to have the courage to recover, in the flow of an enduringly valid philosophical tradition, the range of authentic wisdom and truth—metaphysical truth included—which is proper to philosophical inquiry. They should be open to the impelling questions that arise from the Word of God, and they should be strong enough to shape their thought and discussion in response to that challenge. Let them always strive for truth, alert to the good that truth contains. Then they will be

*5080 [1] Congregation for the Doctrine of the Faith, Instruction on the Ecclesial Vocation of the Theologian *Donum veritatis*, May 24, 1990, nos. 7–8 (AAS 82 [1990]: 1552–53).

effingere poterunt, qua homines, his potissimum annis, omnino indigent. Ecclesia attente et amabiliter eorum inquisitiones spectat; pro certo ideo habeant eam iustam eorum scientiae autonomiam colere....

able to formulate the genuine ethics that man needs so urgently at this particular time. The Church follows the work of philosophers with interest and appreciation; and they should rest assured of her respect for the rightful autonomy of their discipline....

## 5081: The Pontifical Council for Promoting Christian Unity and the Lutheran World Federation, "The Official Common Statement regarding the *Joint Declaration on the Doctrine of Justification*" (*5073f.) with the Appendix (Annex) to the "Official Common Statement", October 31, 1999

The *Joint Declaration on the Doctrine of Justification* (*5073f.) was ratified by the Lutheran World Federation and the Catholic Church with the "Official Common Statement". At the same time, the partners committed themselves to a continuation of the dialogue. The attached appendix (annex) explains the consensus that was reached: the previous mutual doctrinal condemnations no longer affect the teaching of the present dialogue partners.

*Ed.:* The Pontifical Council for Promoting Christian Unity, Information Service, no. 103 (Vatican City, 2000/I–II): 4–6.

**5081** ... Based on the consensus reached, continued dialogue is required specifically on the issues mentioned especially in the Joint Declaration itself (JD 43) as requiring further clarification in order to reach full church communion, a unity in diversity, in which remaining differences would be "reconciled" and no longer have a divisive force. Lutherans and Catholics will continue their efforts ecumenically in their common witness to interpret the message of justification in language relevant for human beings today and with reference to both individual and social concerns of our times.

By this act of signing, The Catholic Church and The Lutheran World Federation confirm the Joint Declaration on the Doctrine of Justification in its entirety.[1]

**[1]Annex to the official common statement**

1. The following elucidations underline the consensus reached in the *Joint Declaration on the Doctrine of Justification* (JD) regarding basic truths of justification; thus it becomes clear that the mutual condemnations of former times do not apply to the Catholic and Lutheran doctrines of justification as they are presented in the Joint Declaration.

2. "Together we confess: By grace alone, in faith in Christ's saving work and not because of any merit on our part, we are accepted by God and receive the Holy Spirit, who renews our hearts while equipping and calling us to good works" (JD 15).

A. "We confess together that God forgives sin by grace and at the same time frees human beings from sin's enslaving power ..." (JD 22). Justification is forgiveness of sins and being made righteous, through which God "imparts the gift of new life in Christ" (JD 22). "Since we are justified by faith we have peace with God" (Rom 5:1). We are "called children of God; and that is what we are" (1 Jn 3:1). We are truly and inwardly renewed by the action of the Holy Spirit, remaining always dependent on his work in us. "So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!" (2 Cor 5:17). The justified do not remain sinners in this sense.

Yet we would be wrong were we to say that we are without sin (1 Jn 1:8–10, cf. JD 28). "All of us make many mistakes" (Jas 3:2). "Who is aware of his unwitting sins? Cleanse me of many secret faults" (Ps 19:12). And when we pray, we can only say, like the tax collector, "God, be merciful to me, a sinner" (Lk 18:13). This is expressed in a variety of ways in our liturgies. Together we hear the exhortation "Therefore, do not let sin exercise dominion in your mortal bodies, to make you obey their passions" (Rom 6:12). This recalls to us the persisting danger which comes from the power of sin and its action in Christians. To this extent, Lutherans and Catholics can together understand the Christian as *simul justus et peccator*, despite their different approaches to this subject as expressed in JD 29–30.

B. The concept of "concupiscence" is used in different senses on the Catholic and Lutheran sides. In the Lutheran Confessional writings "concupiscence" is understood as the self-seeking desire of the human being, which in light of the Law, spiritually understood, is regarded as sin. In the Catholic understanding concupiscence is an inclination, remaining in human beings even after baptism, which comes from sin and presses toward sin. Despite the differences involved here, it can be recognized from a Lutheran perspective that desire can become the opening through which sin attacks. Due to the power of sin the entire human being carries the tendency to oppose God. This tendency, according to both Lutheran and Catholic conception, "does not correspond to God's original design for humanity" (JD 30). Sin has a personal character and, as such, leads to separation from God. It is the selfish desire of the old person and the lack of trust and love toward God.

The reality of salvation in baptism and the peril from the power of sin can be expressed in such a way that, on the one hand, the forgiveness of sins and renewal of humanity in Christ by baptism is emphasized and, on the other hand, it can be seen that the justified also "are continuously exposed to the power of sin still pressing its attacks (cf. Rom 6:12–14) and are not exempt from a lifelong struggle against the contradiction to God ..." (JD 28).

C. Justification takes place "by grace alone" (JD 15 and 16); by faith alone, the person is justified "apart from works" (Rom 3:28, cf. JD 25). "Grace creates faith not only when faith begins in a person but as long as faith lasts" (Thomas Aquinas, *S. Th.* II/II 4, 4 ad 3). The working of God's grace does not exclude human action: God effects everything, the willing and the achievement; therefore, we are called to strive (cf. Phil 2:12ff.). "As soon as the Holy Spirit has initiated his work of regeneration and renewal in us through the Word and the holy sacraments, it is certain that we can and must cooperate by the power of the Holy Spirit ..." (The Formula of Concord, FC SD II, 64f.; BSLK 897, 37ff.).

D. Grace as fellowship of the justified with God in faith, hope, and love is always received from the salvific and creative work of God (cf. JD 27). But it is nevertheless the responsibility of the justified not to waste this grace but to live in it. The exhortation to do good works is the exhortation to practice the faith (cf. BSLK 197, 45). The good works of the justified "should be done in order to confirm their

call, that is, lest they fall from their call by sinning again" (*Apol.* XX, 13, BSLK 316, 18–24; with reference to 2 Pet 1:10. Cf. also FC SD IV, 33; BSLK 948, 9–23). In this sense Lutherans and Catholics can understand together what is said about the "preservation of grace" in JD 38 and 39. Certainly, "whatever in the justified precedes or follows the free gift of faith neither is the basis of justification nor merits it" (JD 25).

E. By justification we are unconditionally brought into communion with God. This includes the promise of eternal life; "If we have been united with him in a death like his, we will certainly be united with him in a resurrection like his" (Rom 6:5, cf. Jn 3:36, Rom 8:17). In the final judgment, the justified will be judged also on their works (cf. Mt 16:27; 25:31-46; Rom 2:16; 14:12; 1 Cor 3:8; 2 Cor 5:10, etc.). We face a judgment in which God's gracious sentence will approve anything in our life and action that corresponds to his will. However, everything in our life that is wrong will be uncovered and will not enter eternal life. The Formula of Concord also states: "It is God's will and express command that believers should do good works which the Holy Spirit works in them, and God is willing to be pleased with them for Christ's sake, and he promises to reward them gloriously in this and in the future life" (FC SD IV, 38). Any reward is a reward of grace, on which we have no claim.

3. The doctrine of justification is measure or touchstone for the Christian faith. No teaching may contradict this criterion. In this sense, the doctrine of justification is an "indispensable criterion which constantly serves to orient all the teaching and practice of our churches to Christ" (JD 18). As such, it has its truth and specific meaning within the overall context of the Church's fundamental trinitarian confession of faith. We "share the goal of confessing Christ in all things, who is to be trusted above all things as the one Mediator (1 Tim 2:5–6) through whom God in the Holy Spirit gives himself and pours out his renewing gifts" (JD 18).

4. The Response of the Catholic Church does not intend to put in question the authority of Lutheran Synods or of the Lutheran World Federation. The Catholic Church and the Lutheran World Federation began the dialogue and have taken it forward as partners with equal rights ("par cum pari"). Notwithstanding different conceptions of authority in the church, each partner respects the other partner's ordered process of reaching doctrinal decisions.

## 5082–5083: Post-Synodal Apostolic Exhortation *Ecclesia in Asia*, November 6, 1999

In the apostolic exhortation, John Paul II summarizes the results of the Special Assembly for Asia of the Roman Synod of Bishops (April 18–May 14, 1998).

*Ed.:* AAS 92 (2000), 472–507.

### Chapter III: The Holy Spirit: Lord and Giver of Life

#### *The Spirit of God in Creation and History*

*[472]* 15. ... Following the lead of the Second Vatican Council, the synod Fathers drew attention to the multiple and diversified action of the Holy Spirit, who continually sows the seeds of truth among all peoples, their religions, *[473]* cultures, and philosophies.[1] This means that these religions, cultures, and philosophies are capable of helping people, individually and collectively, to work against evil and to serve life and everything that is good. The forces of death isolate people, societies, and religious communities from one another and generate the suspicion and rivalry that lead to conflict. The Holy Spirit, by contrast, sustains people in their search for mutual understanding and acceptance. The synod was therefore right to see the Spirit of God as the prime agent of the Church's dialogue with all peoples, cultures, and religions. **5082**

#### *The Holy Spirit and the Incarnation of the Word*

*[474]* 16. ... The presence of the Spirit in creation and history points to Jesus Christ, in whom creation and history are redeemed and fulfilled. The presence and action of the Spirit both before the Incarnation and in the climactic moment of Pentecost point always to Jesus and to the salvation he brings. So *[475]* too the Holy Spirit's universal presence can never be separated from his activity within the Body of Christ, the Church.[2]...

### Chapter IV: Jesus the Savior: Proclaiming the Gift

#### *Proclaiming Jesus Christ in Asia*

*[482]* 20. ... Yet at the same time the synod Fathers were well aware of the pressing need of the local Churches in Asia to present the mystery of Christ to their peoples according to their cultural patterns and ways of thinking. They pointed out that such an inculturation of the faith on their continent involves rediscovering the Asian countenance of Jesus and identifying ways in which the cultures of Asia can grasp the universal saving

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***5082** [1] Cf. propositio 11, 2, 2. Vatican Council II, Decree on the Mission Activity of the Church *Ad gentes*, nos. 4 and 15; Dogmatic Constitution on the Church *Lumen gentium*, no. 17 (*4141); Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, nos. 11, 22, and 38 (*4311, *4322, *4338); John Paul II, encyclical *Redemptoris missio*, December 7, 1990, no. 28 (AAS 83 [1991]: 273f.).

[2] Cf. John Paul II, encyclical *Redemptoris missio*, December 7, 1990, no. 29 (AAS 83 [1991]: 275).

significance of the mystery of Jesus and his Church.[3] The penetrating insight into peoples and their cultures, exemplified in such men as Giovanni da Montecorvino, Matteo Ricci, and Roberto de Nobili, to mention only a few, needs to be emulated at the present time....

### Chapter V: Communion and Dialogue for Mission

*A Mission of Dialogue*

**5083** 29. ... *[499]* The Church can accomplish her mission only in a way that corresponds to the way in which God acted in Jesus Christ: he became man, shared our human life, and spoke in a human language to communicate his saving message. The dialogue which the Church proposes is grounded in the logic of the Incarnation. Therefore, nothing but fervent and unselfish solidarity prompts the Church's dialogue with the men and women of Asia who seek the truth in love....

*Ecumenical Dialogue*

30. Ecumenical dialogue is a challenge and a call to conversion for the whole Church, especially for the Church in Asia, where people expect from Christians a clearer sign of unity....

### Chapter VI: The Service of Human Promotion

*Preferential Love of the Poor*

*[506]* 34. In seeking to promote human dignity, the Church shows a preferential love of the poor and the voiceless, because the Lord has identified himself with them in a special way [*cf. Mt 25:40*]....

*[507]* ... No one can remain indifferent to the suffering of the countless children in Asia who fall victim to intolerable exploitation and violence, not just as the result of the evil perpetrated by individuals, but often as a direct consequence of corrupt social structures. The synod Fathers identified child labor, pedophilia, and the drug culture as the social evils which affect children most directly, and they saw clearly that these ills are compounded by others like poverty and ill-conceived programs of national development.[1] The Church must do all she can to overcome such evils....

## 5085–5089: Declaration of the Congregation for the Doctrine of the Faith on the Unicity and Salvific Universality of Jesus Christ and the Church *Dominus Iesus*, August 6, 2000

The declaration *Dominus Iesus* deals with the salvific significance of Jesus Christ and the Church in interreligious and interconfessional dialogue. In opposition to all relativizing tendencies, it refers to the statements of the constitution on the Church *Lumen gentium* of the Second Vatican Council (cf. *4101–4179). These interpretations have in part triggered vigorous disagreements, especially *5088.

*Ed.:* AAS 92 (2000): 744–64.

**5085** *[744]* 3. ... Hoc enim documentum non ea de causa foras datur, ut organica tractatio tradatur quaestionum de mysterii Iesu Christi atque Ecclesiae unicitate et universalitate salvifica, utve solutiones proponantur theologicis controversiis liberae disputationi relictis, sed eo contra respicit, ut, patefactis nonnullis fundamentalibus problematibus altiori indagationi adhuc subiciendis atque confutatis quibusdam erroneis vel ambiguis sententiis, doctrina catholicae fidei hac de re iterum proponatur....

3. ... The expository language of the declaration corresponds to its purpose, which is not to treat in a systematic manner the question of the unicity and salvific universality of the mystery of Jesus Christ and the Church or to propose solutions to questions that are matters of free theological debate, but rather to set forth again the doctrine of the Catholic faith in these areas, pointing out some fundamental questions that remain open to further development and refuting specific positions that are erroneous or ambiguous....

4. Perenne nuntium missionarium Ecclesiae in discrimine hodie ponitur a theoriis indolis relativisticae,

4. The Church's constant missionary proclamation is endangered today by relativistic theories that seek to

*5082 [3] Cf. Special Assembly for Asia of the Roman Synod of Bishops, *Relatio ante disceptationem* (*L'Osservatore Romano*, April 22, 1998, 5).

*5083 [1] Cf. propositio 33.

quae comprobare conantur pluralismum religiosum, non solum *de facto* sed etiam *de iure* (vel *de principio*)....

### I. De plenitudine et indole definitiva revelationis Iesu Christi

*[745]* 5. Ut remedium afferatur huic formae mentis relativisticae, quae magis magisque grassatur, opus est imprimis ut affirmetur indoles definitiva ac *[746]* completa revelationis Iesu Christi. *Firmiter* enim *credendum est* in mysterio Iesu Christi, Filii Dei incarnati, qui est "via et veritas et vita" [*Io 14:6*], haberi revelationem plenitudinis veritatis divinae....

6. Ecclesiae igitur fidei opponitur thesis de indole limitata, incompleta et imperfecta revelationis Iesu Christi, perinde ac si haec sit complementum revelationis aliis in religionibus exstantis....

*[747]* ... Proinde verba, opera et integer eventus historicus Iesu Christi, quamvis limitibus subiciantur prout sunt humanae realitates, tamquam subiectum tamen habent Personam divinam Verbi incarnati, "veri Dei et veri hominis",[1] quapropter notam induunt definitivae ac plenae revelationis viarum Dei ad hominum salutem, etiamsi altitudo ipsius divini mysterii maneat transcendens et inexhauribilis....

7. ... Oboeditio fidei secum fert ut tamquam vera accipiatur Christi revelatio, de qua Deus spondet, qui est ipsa Veritas:[2] "Fides est imprimis *adhaesio personalis* hominis ad Deum; simul vero et inseparabiliter est *liber toti veri [748]* tati a Deo revelatae assensus."[3]... *Firmiter* ergo *tenenda est* distinctio inter *fidem theologalem* et *credulitatem* quae invenitur in aliis religionibus.

Dum enim fides acceptio est, vi gratiae, veritatis revelatae, quae una sinit "nos in mysterium ingredi intimum, cuius congruentem fovet intellectum",[4] credulitas aliarum religionum tributa in complexu illo innititur experientiae et cogitationis, qui divitiarum acervum sapientiae ac sensus religiosi efformat, mente conceptum ab hominibus veritatem quaerentibus ab eisque ad effectum deductum cum sese ad Divinum et Absolutum referunt.[5]...

8. ... *[749]* Ecclesiae autem traditio tamquam *textus inspiratos* unice habet canonicos libros Veteris et Novi Testamenti, quatenus ipsi a Spiritu Sancto sunt inspirati.[6] ... Deus tamen, volens ad se omnes gentes in Christo vocare eisque plenitudinem suae revelationis ac sui amoris communicare, praesens quoque efficitur multis modis

justify religious pluralism, not only *de facto* but also *de iure* (or *in principle*)....

### I. The Fullness and Definitiveness of the Revelation of Jesus Christ

5. As a remedy for this relativistic mentality, which is becoming ever more common, it is necessary above all to reassert the definitive and complete character of the revelation of Jesus Christ. In fact, *it must be firmly believed* that, in the mystery of Jesus Christ, the incarnate Son of God, who is "the way, the truth, and the life" [*Jn 14:6*], the full revelation of divine truth is given....

6. Therefore, the theory of the limited, incomplete, or imperfect character of the revelation of Jesus Christ, which would be complementary to that found in other religions, is contrary to the Church's faith....

... Therefore, the words, deeds, and entire historical event of Jesus, though limited as human realities, have nevertheless the Divine Person of the incarnate Word, "true God and true man",[1] as their subject. For this reason, they possess in themselves the definitiveness and completeness of the revelation of God's salvific ways, even if the depth of the divine mystery in itself remains transcendent and inexhaustible....

7. ... The obedience of faith implies acceptance of the truth of Christ's revelation, guaranteed by God, who is Truth itself:[2] "Faith is first of all a *personal adherence* of man to God. At the same time, and inseparably, it is a *free* assent to the whole truth that God has revealed."[3]... For this reason, the distinction between *theological faith* and the *belief* found in the other religions *must be firmly held.*

If faith is the acceptance in grace of revealed truth, which "makes it possible to penetrate the mystery in a way that allows us to understand it coherently",[4] then belief, in the other religions, is that sum of experience and thought that constitutes the human treasury of wisdom and religious aspiration that man in his search for truth has conceived and acted upon in his relationship to God and the Absolute.[5]...

8. ... The Church's tradition, however, reserves the designation of *inspired texts* to the canonical books of the Old and New Testaments, since these are inspired by the Holy Spirit.[6] ... Nevertheless, God, who desires to call all peoples to himself in Christ and to communicate to them the fullness of his revelation and love, "does

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***5085** [1] Profession of faith of Chalcedon (*301). Cf. Athanasius of Alexandria, *De Incarnatione* 54, 3 (SC 199:458).

[2] Cf. *Catechism of the Catholic Church*, no. 144.

[3] Ibid., no. 150.

[4] John Paul II, encyclical *Fides et ratio*, no. 13 (*5075).

[5] Cf. ibid., nos. 31–32 (*5077).

[6] Cf. Council of Trent, decree *De libris sacris et de traditionibus recipiendis* (*1501); Vatican Council I, dogmatic constitution *Dei filius*, chap. 2 (*3006).

"non singulis solum hominibus, verum populis etiam per spiritales eorum divitias, quas in primis necessarioque religiones testantur, licet 'lacunas, defectus et errores' contineant".[7] Ideoque libri sacri aliarum religionum, qui de facto nutrimentum praebent earum asseclis eorumque vitae rationem dirigunt, e Christi mysterio accipiunt illa bonitatis et gratiae elementa, quae in ipsis inveniuntur.

not fail to make himself present in many ways, not only to individuals, but also to entire peoples through their spiritual riches, of which their religions are the main and essential expression even when they contain 'gaps, insufficiencies and errors' ".[7] Therefore, the sacred books of other religions, which in actual fact direct and nourish the existence of their followers, receive from the mystery of Christ the elements of goodness and grace that they contain.

## II. Verbum incarnatum et Spiritus Sanctus in opere salutis

## II. The Incarnate Logos and the Holy Spirit in the Work of Salvation

**5086** 9. In theologica nostri temporis perquisitione Iesus Nazarenus frequenter consideratur ut figura historica particularis, finita, revelatrix rei divinae modo non exclusivo, sed complementario cum aliis figuris quae pariter revelatrices et salvificae exsistimantur. Ideo Infinitum, Absolutum ultimumque Dei Mysterium sese hominum generi manifestaret multis modis multisque historicis figuris, quarum una esset Iesus Nazarenus. Magis definite, Ipse esset unus ex pluribus vultibus per temporum decursum a Verbo assumptis, ut salvifice cum hominibus communicaret.

*[750]* Praeterea, ut salva maneant, ex altera parte, universalitas salutis christianae, ex altera vero factum pluralismi religiosi, duplex proponitur oeconomia, nempe Verbi aeterni oeconomia, quae valeat quoque extra Ecclesiam neque ullam cum ipsa relationem habeat, atque oeconomia Verbi incarnati. Prior vim haberet universalitatis potiorem quam altera, quae ad solos christianos restringeretur, quamvis in ipsa Dei praesentia plenior esset.

10. Hae theses aperte discrepant a fide christiana. *Firmiter* enim *credenda est* fidei doctrina quae profitetur Iesum Nazarenum, Mariae filium, ipsumque solum, esse Patris Filium ac Verbum....

*[751]*... Componi ergo nequit cum Ecclesiae doctrina theoria illa quae Verbo qua tali actuositatem salvificam tribuit, quae exerceatur "praeter" et "ultra" Iesu Christi humanitatem, etiam post incarnationem.[1]

11. Eadem ratione *firmiter credenda est* fidei doctrina circa unicitatem oeconomiae salvificae, quam Deus Unus et Trinus voluit, cuius fons atque centrum exstat mysterium incarnationis Verbi, mediatoris divinae

9. In contemporary theological reflection there often emerges an approach to Jesus of Nazareth that considers him a particular, finite, historical figure, who reveals the divine, not in an exclusive way, but in a way complementary with other revelatory and salvific figures. The Infinite, the Absolute, the Ultimate Mystery of God would thus manifest itself to mankind in many ways and in many historical figures: Jesus of Nazareth would be one of these. More concretely, for some, Jesus would be one of the many faces that the Logos has assumed in the course of time to communicate with man in a salvific way.

Furthermore, to justify the universality of Christian salvation as well as the fact of religious pluralism, it has been proposed that there is an economy of the eternal Word that is valid also outside the Church and is unrelated to her, in addition to an economy of the incarnate Word. The first would have a greater universal value than the second, which is limited to Christians, though God's presence would be more full in the second.

10. These theses are in profound conflict with the Christian faith. The doctrine of faith *must be firmly believed* that proclaims that Jesus of Nazareth, son of Mary, and he alone, is the Son and the Word of the Father....

... Therefore, the theory that would attribute, after the Incarnation as well, a salvific activity to the Logos as such in his divinity, exercised "in addition to" or "beyond" the humanity of Christ, is not compatible with the doctrine of the Church.[1]

11. Similarly, the doctrine of faith regarding the unicity of the salvific economy willed by the one and triune God *must be firmly believed*, at the source and center of which is the mystery of the Incarnation of the

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*5085 [7] John Paul II, encyclical *Redemptoris missio*, no. 55 (*4895). Cf. also no. 56. Cf. Paul VI, apostolic exhortation *Evangelii nuntiandi*, no. 53.

*5086 [1] Cf. St. Leo the Great, letter *Promisisse me memini* to Emperor Leo I (*318): "Whereas the Godhead and humanity had been linked from his very conception by the Virgin in so great a unity that the divine ⟨acts⟩ were not done without the man, nor were the human ⟨acts⟩ done without God." Cf. also ibid., *317.

gratiae in ordine creationis ac redemptionis [*cf. Col 1:15–20*], in quo omnia recapitulantur [*cf. Eph 1:10*]....

*[752]* 12. Est etiam qui proponat hypothesim de oeconomia quadam Spiritus Sancti, indole praedita universaliore quam oeconomia Verbi incarnati, crucifixi et resuscitati, quae asseveratio contradicit pariter catholicae fidei, utpote quae teneat salvificam Verbi incarnationem eventum esse trinitarium. In Novo Testamento mysterium Iesu Christi, Verbi incarnati, locus est praesentiae Spiritus Sancti atque principium effusionis eius in hominum genus non solum in temporibus messianicis [*cf. Act 2:32–36; Io 7:39; 20:22; 1 Cor 15:45*], sed etiam in temporibus, quae eius adventum in historiam praecesserunt [*1 Cor 10:4; I Petr 1:10–12*]....

Praeterea, ultra Ecclesiae fines visibiles, actio salvifica Iesu Christi, cum Spiritu Eius et per Spiritum Eius, hominum genus universum pertingit....

*[753]* ... Ut omnia ergo breviter colligantur, dicendum est actionem Spiritus non collocari ultra vel prope Christi actionem. De unica enim agitur Dei Unius et Trini salvifica oeconomia, quae ad rem deducitur in mysterio incarnatio*[754]*nis, mortis et resurrectionis Filii Dei et Spiritu Sancto cooperante efficitur, quaeque in suo effectu salvifico ad homines cunctos et ad universum mundum pertingit....

### III. De unicitate et universalitate mysterii salvifici Iesu Christi

*[755]* ... 14. Veritas est fidei catholicae, ideoque *firmiter credenda,* universalem voluntatem salvificam Dei Unius et Trini offerri et compleri semel pro semper in mysterio incarnationis, mortis et resurrectionis Filii Dei.

Attento hoc fidei elemento, theologia nostri temporis ... ad explorandum impellitur an et quo modo figurae atque elementa positiva aliarum religionum ad divinum salutis propositum pertineant.... Concilium Vaticanum II his verbis nos docet: "unica mediatio Redemptoris non excludit, sed suscitat variam apud creaturas participatam ex unico fonte cooperationem".[1] Altius quidem perscrutandum est quid significet haec mediatio participata, cuius supremum principium unica Christi mediatio exstet semper necesse est....

15. ... *[756]* Hac de re dici potest ac debet Iesum Christum, quoad humanum genus eiusque historiam, praeditum esse significatione ac vi quae prorsus sunt singulares et unicae, ad ipsum solum pertinentes, exclusivae, universales atque absolutae....

Word, mediator of divine grace on the level of creation and redemption [*cf. Col 1:15–20*], he who recapitulates all things [*cf. Eph 1:10*]....

12. There are also those who propose the hypothesis of an economy of the Holy Spirit with a more universal breadth than that of the incarnate Word, crucified and risen. This position also is contrary to the Catholic faith, which, on the contrary, considers the salvific Incarnation of the Word as a trinitarian event. In the New Testament, the mystery of Jesus, the incarnate Word, constitutes the place of the Holy Spirit's presence as well as the principle of the Spirit's effusion on humanity, not only in messianic times [*cf. Acts 2:32–36; Jn 7:39, 20:22; 1 Cor 15:45*], but also prior to his coming in history [*cf. 1 Cor 10:4; 1 Pet 1:10–12*]....

Furthermore, the salvific action of Jesus Christ, with and through his Spirit, extends beyond the visible boundaries of the Church to all humanity....

... In conclusion, the action of the Spirit is not outside or parallel to the action of Christ. There is only one salvific economy of the one and triune God, realized in the mystery of the Incarnation, death, and Resurrection of the Son of God, actualized with the cooperation of the Holy Spirit and extended in its salvific value to all mankind and to the entire universe....

### III. Unicity and Universality of the Salvific Mystery of Jesus Christ

... 14. It must therefore be *firmly believed* as a truth **5087** of Catholic faith that the universal salvific will of the one and triune God is offered and accomplished once for all in the mystery of the Incarnation, death, and Resurrection of the Son of God.

Bearing in mind this article of faith, theology today ... is invited to explore if and in what way the historical figures and positive elements of these religions may fall within the divine plan of salvation.... The Second Vatican Council, in fact, has stated that "the unique mediation of the Redeemer does not exclude, but rather gives rise to a manifold cooperation that is but a participation in this one source."[1] The content of this participated mediation should be explored more deeply, but it must remain always consistent with the principle of Christ's unique mediation....

15. ... In this sense, one can and must say that Jesus Christ has a significance and a value for the human race and its history that are unique and singular, proper to him alone, exclusive, universal, and absolute....

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***5087** [1] Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 62 (*4177).

IV. De Ecclesiae unicitate et unitate

**5088** 16. ... *[757]* in conexione cum unicitate et universalitate mediationis salvificae Iesu Christi, tamquam veritas fidei catholicae *firmiter credenda est* unicitas Ecclesiae ab ipso conditae. Sicut unus est Christus, unum solummodo Corpus eius exstat, unaque eius Sponsa: "una Ecclesia catholica et apostolica".[1]...

Fideles *profiteri tenentur* historicam vigere continuitatem—in successione apostolica radicatam[2]—inter Ecclesiam a Christo conditam et Ecclesiam catholicam: ... "Haec Ecclesia, in hoc mundo ut societas constituta et ordinata, subsistit in Ecclesia catholica, a successore Petri et Episcopis in eius *[758]* communione gubernata."[3] Verbis "subsistit in" Concilium Vaticanum II duas voluit doctrinales affirmationes invicem componere: altera ex parte, Christi Ecclesiam, non obstantibus christianorum divisionibus, solummodo in Ecclesia Catholica plene exsistere pergere; ex altera vero inveniri "extra eius compaginem elementa plura sanctificationis et veritatis",[4] videlicet in Ecclesiis et Communitatibus ecclesialibus nondum in plena communione cum Ecclesia Catholica.[5] Sed, ad postremas quod attinet, affirmandum est earum virtutem derivari "ab ipsa plenitudine gratiae et veritatis quae Ecclesiae catholicae concredita est."[6]

17. Unica ergo est Christi Ecclesia, subsistens in Ecclesia Catholica, cuius moderatio spectat ad Petri Successorem et ad Episcopos in communione cum eo.[7] Ecclesiae illae quae, licet in perfecta communione cum Ecclesia Catholica non sint, eidem tamen iunguntur vinculis strictissimis, cuiusmodi sunt successio apostolica et valida Eucharistiae celebratio, verae sunt Ecclesiae particulares.[8] Quapropter in his quoque Ecclesiis praesens est et operatur Christi Ecclesia, quantumvis plena desit communio cum Ecclesia Catholica, eo quod ipsae doctrinam catholicam non acceptant de Primatu,

IV. Unicity and Unity of the Church

16. ... In connection with the unicity and universality of the salvific mediation of Jesus Christ, the unicity of the Church founded by him *must be firmly believed* as a truth of Catholic faith. Just as there is one Christ, so there exists a single body of Christ, a single Bride of Christ: "a single Catholic and apostolic Church".[1]...

The Catholic faithful *are required to profess* that there is a historical continuity—rooted in the apostolic succession[2]—between the Church founded by Christ and the Catholic Church.... "This Church, constituted and organized as a society in the present world, subsists in the Catholic Church, governed by the successor of Peter and by the bishops in communion with him."[3] With the expression *subsistit in*, the Second Vatican Council sought to harmonize two doctrinal statements: on the one hand, that the Church of Christ, despite the divisions that exist among Christians, continues to exist fully only in the Catholic Church and, on the other hand, that "outside of her structure, many elements can be found of sanctification and truth",[4] that is, in those Churches and Ecclesial Communities that are not yet in full communion with the Catholic Church.[5] But with respect to these, it needs to be stated that "they derive their efficacy from the very fullness of grace and truth entrusted to the Catholic Church."[6]

17. Therefore, there exists a single Church of Christ, which subsists in the Catholic Church, governed by the successor of Peter and by the bishops in communion with him.[7] The Churches that, while not existing in perfect communion with the Catholic Church, remain united to her by means of the closest bonds, that is, by apostolic succession and a valid Eucharist, are true particular Churches.[8] Therefore, the Church of Christ is present and operative also in these Churches, even though they lack full communion with the Catholic Church, since they do not accept the Catholic doctrine of the primacy,

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***5088** [1] *Symbolum maius Ecclesiae Armeniacae* (*48); cf. Boniface VIII, bull *Unam sanctam* (*870–872); Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 8 (*4118).

[2] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 20 (*4144); cf. also Irenaeus, *Adversus haereses* III, 3, 1–3 (SC 211:20–44); Cyprian, *Epist.* 33, 1 (CpChL 3B:164–65); Augustine, *Contra advers. legis et prophet.* 1, 20, 39 (CpChL 49:70).

[3] Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 8 (*4118).

[4] Ibid. Cf. John Paul II, encyclical *Ut unum sint*, no. 13; Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 15 (*4139), and decree *Unitatis redintegratio*, no. 3 (*4188).

[5] The interpretation of those who would derive from the formula *subsistit in* the thesis that the one Church of Christ could subsist also in non-Catholic Churches and Ecclesial Communities is therefore contrary to the authentic meaning of *Lumen gentium*. "The Council instead chose the word *subsistit* precisely to clarify that there exists only one 'subsistence' of the true Church, while outside her visible structure there exist only *elementa Ecclesiae*, which—being elements of that same Church—tend and lead toward the Catholic Church" (Congregation for the Doctrine of the Faith, *Notification on the Book "Church: Charism and Power" by Fr. Leonardo Boff* (AAS 77 [1985]: 756–62).

[6] Vatican Council II, decree *Unitatis redintegratio*, no. 3 (*4188).

[7] Cf. Congregation for the Doctrine of the Faith, declaration *Mysterium Ecclesiae*, no. 1 (AAS 65 [1973]: 396–408).

[8] Cf. Vatican Council II, decree *Unitatis redintegratio*, nos. 14 and 15; Congregation for the Doctrine of the Faith, letter *Communionis notio*, no. 17 (AAS 85 [1993]: 838–50).

quem, ex Dei consilio, Episcopus Romanus obiective possidet et in Ecclesiam universam exercet.[9]

Illae vero Communitates ecclesiales, quae validum Episcopatum et genuinam ac integram substantiam eucharistici mysterii non servant,[10] sensu proprio Ecclesiae non sunt; attamen qui baptizati sunt iis in Communitatibus Baptismate Christo incorporantur, et *[759]* ideo in quadam cum Ecclesia communione, licet imperfecta, exstant.[11] Per se enim Baptismus tendit ad perfectionem vitae in Christo per integram fidei professionem, Eucharistiam et plenam communionem in Ecclesia.[12]...

which, according to the will of God, the bishop of Rome objectively has and exercises over the entire Church.[9]

On the other hand, the Ecclesial Communities that have not preserved the valid episcopate and the genuine and integral substance of the eucharistic mystery[10] are not Churches in the proper sense; however, those who are baptized in these communities are, by baptism, incorporated in Christ and thus are in a certain communion, albeit imperfect, with the Church.[11] Baptism in fact tends per se toward the full development of life in Christ, through the integral profession of faith, the Eucharist, and full communion in the Church.[12]...

### V. De Ecclesia ut Regno Dei et Christi Regno

18. ... *[760]* Ex textibus biblicis atque ex Patrum testimoniis, non secus atque ex Ecclesiae Magisterii documentis, sensus univoci non eruuntur expressionum *Regnum Coelorum, Regnum Dei* et *Regnum Christi* neve de earum cum Ecclesia conexione, utpote quae mysterium et ipsa sit quod plene in conceptu humano concludi non valet. Variae ergo possunt his de rebus theologicae explanationes exstare. Nulli autem ex iis explanationibus, quae possibiles sunt, eo pervenire licet, ut intimam conexionem inter Christum, Regnum et Ecclesiam quodam modo neget vel vacuefaciat....

19.... *[761]* Cum rationes considerantur inter Regnum Dei, Regnum Christi et Ecclesiam intercedentes, partiales ac unilaterales exaltationes vitentur oportet, quales proponuntur ab iis quorum "notiones consulto Regnum amplificant et se profitentur 'regnicentricas', in lucem proferunt imaginem Ecclesiae non de se sollicitae, sed ex toto deditae Regno testificando eique serviendo.... Praeterea, Regnum, quale ipsi intellegunt regnum, ad excludendam inducit aut ad minus existimandam Ecclesiam, ob renisum contra quendam 'ecclesiocentrismum' praeteriti temporis, et quia Ecclesiam tantummodo signum putant, et quidem ambiguitatis non expers."[1] Hae theses fidei catholicae contradicunt, quia unicitatem negant relationis quam Christus et Ecclesia cum Regno Dei habent.

### V. The Church: Kingdom of God and Kingdom of Christ

18. ... The meaning of the expressions *kingdom of heaven*, *kingdom of God*, and *kingdom of Christ* in Sacred Scripture and the Fathers of the Church, as well as in the documents of the Magisterium, is not always exactly the same, nor is their relationship to the Church, which is a mystery that cannot be totally contained by a human concept. Therefore, there can be various theological explanations of these terms. However, none of these possible explanations can deny or empty in any way the intimate connection between Christ, the kingdom, and the Church.... **5089**

19. ... In considering the relationship between the kingdom of God, the kingdom of Christ, and the Church, it is necessary to avoid one-sided accentuations, as is the case with those "conceptions that deliberately emphasize the kingdom and that describe themselves as 'kingdom centered'. They stress the image of a Church that is not concerned about herself but that is totally concerned with bearing witness to and serving the kingdom.... Furthermore, the kingdom, as they understand it, ends up either leaving very little room for the Church or undervaluing the Church in reaction to a presumed 'ecclesiocentrism' of the past and because they consider the Church herself only a sign, for that matter a sign not without ambiguity."[1] These theses are contrary to Catholic faith because they deny the unicity of the relationship that Christ and the Church have with the kingdom of God.

### VI. De Ecclesia deque religionibus ad salutem quod attinet

20. ... Imprimis, *firmiter credendum est* "Ecclesiam hanc peregrinantem necessariam esse ad salutem. Unus

### VI. The Church and the Other Religions in Relation to Salvation

20. ... Above all else, it *must be firmly believed* that "the Church, a pilgrim now on earth, is necessary for

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***5088** [9] Cf. Vatican Council I, Dogmatic Constitution on the Church of Christ *Pastor aeternus* (*3053–3064); Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 22 (*4146).

[10] Cf. Vatican Council II, decree *Unitatis redintegratio*, no. 22.

[11] Cf. ibid., no. 3 (*4188).

[12] Cf. ibid., no. 22.

***5089** [1] John Paul II, encyclical *Redemptoris missio*, no. 17.

enim Christus est Mediator ac via salutis, qui in Corpore suo, quod est Ecclesia, praesens nobis fit; Ipse autem necessitatem fidei et baptismi expressis verbis inculcando [*cf. Mc 16:16; Io 3:5*], necessitatem Ecclesiae, in quam homines per baptismum tamquam per ia *[762]* nuam intrant, simul confirmavit."[2] Haec doctrina universali voluntati Dei salvificae non opponitur [*cf. 1 Tim 2:4*], quapropter "necesse est duae hae veritates coniunctae teneantur, videlicet vera possibilitas salutis in Christo pro omnibus hominibus et Ecclesiae necessitas ad hanc salutem."[3]

Exstat Ecclesia "universale salutis sacramentum",[4] utpote quae, arcano modo semper coniuncta cum Christo Salvatore Capite suo eique subordinata, artam in Dei consilio servat relationem cum uniuscuiusque hominis salute.[5] Quoad eos qui formaliter et visibiliter membra Ecclesiae non sunt, "Christi salus patens est per gratiam quae, quamquam arcanam habet necessitudinem cum Ecclesia, in hanc tamen formali ratione eos non introducit, sed modo illuminat congruenti eorum interiori condicioni rerumque temporumque adiunctis. Gratia haec a Christo venit, fructus est eius sacrificii et a Spiritu Sancto communicatur."[6] Arta relatione ipsa coniungitur cum Ecclesia, quippe quae "ex missione Filii missioneque Spiritus Sancti originem ducat secundum Propositum Dei Patris".[7]

21. ... At vero, attentis iis quae hactenus memorata sunt circa Christi mediationem necnon circa "necessitudinem singularem et unicam"[8] qua Ecclesia iungitur cum Regno Dei inter homines—quod ultimatim Regnum est Christi universalis salvatoris—, liquet contrarium esse fidei catholicae Ecclesiam effingere tamquam *unam ex viis* salutis, simul cum iis *[763]* quae efficiuntur ab aliis religionibus, quae prope Ecclesiam, veluti eius complementum, collocarentur, immo vero veluti eidem aequipollentes quoad substantiam, licet cum ipsa versus Dei Regnum eschatologicum coeuntes....

22. ... Verum est quidem aliarum religionum asseclas gratiam divinam accipere posse, at non minus verum est eos in statu gravis penuriae *obiective* versari per comparationem cum statu eorum qui, in Ecclesia, mediorum salutis plenitudine fruuntur.[9] ...

salvation: the one Christ is the mediator and the way of salvation; he is present to us in his body which is the Church. He himself explicitly asserted the necessity of faith and baptism [*cf. Mk 16:16; Jn 3:5*] and thereby affirmed at the same time the necessity of the Church that men enter through baptism as through a door."[2] This doctrine must not be set against the universal salvific will of God [*cf. 1 Tim 2:4*]; "it is necessary to keep these two truths together, namely, the real possibility of salvation in Christ for all mankind and the necessity of the Church for this salvation."[3]

The Church is the "universal sacrament of salvation",[4] since, united always in a mysterious way to the Savior Jesus Christ, her Head, and subordinated to him, she has, in God's plan, an indispensable relationship with the salvation of every human being.[5] For those who are not formally and visibly members of the Church, "salvation in Christ is accessible by virtue of a grace that, while having a mysterious relationship to the Church, does not make them formally part of the Church, but enlightens them in a way that is accommodated to their spiritual and material situation. This grace comes from Christ; it is the result of his sacrifice and is communicated by the Holy Spirit";[6] it has a relationship with the Church, which, "according to the plan of the Father, has her origin in the mission of the Son and the Holy Spirit".[7]

21. ... However, from what has been stated above about the mediation of Jesus Christ and the "unique and special relationship"[8] that the Church has with the kingdom of God among men—which in substance is the universal kingdom of Christ the Savior—it is clear that it would be contrary to the faith to consider the Church as *one way of salvation* alongside those constituted by the other religions, seen as complementary to the Church or substantially equivalent to her, even if these are said to be converging with the Church toward the eschatological kingdom of God....

22. ... If it is true that the followers of other religions can receive divine grace, it is also certain that *objectively* speaking they are in a gravely deficient situation in comparison with those who, in the Church, have the fullness of the means of salvation.[9]...

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***5089** [2] Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 14 (*4136f.). Cf. decree *Ad gentes*, no. 7; decree *Unitatis redintegratio*, no. 3 (*4188).

[3] John Paul II, encyclical *Redemptoris missio*, no. 9. Cf. *Catechism of the Catholic Church*, nos. 846–47.

[4] Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 48 (*4168).

[5] Cf. Cyprian, *De catholicae ecclesiae unitate* 6 (CpChL 3:253–54); Irenaeus, *Adversus haereses* III, 24, 1 (SC 211:472–74).

[6] John Paul II, encyclical *Redemptoris missio*, no. 10 (*4891).

[7] Vatican Council II, decree *Ad gentes*, no. 2. The famous formula "outside the Church no one at all is saved" (extra Ecclesiam nullus omnino salvatur) is to be interpreted in this sense (cf. Lateran Council IV, chap. 1, *De fide catholica*: *802); cf. also the letter of the Holy Office to the Archbishop of Boston (*3866–3872).

[8] John Paul II, encyclical *Redemptoris missio*, no. 18.

[9] Cf. Pius XII, encyclical *Mystici corporis* (*3821).

*[764]* ... Missio ad gentes, etiam per dialogum interreligiosum ad effectum adducenda, "vim suam et necessitatem hodie sicut et semper integram servat".[10]... "Quia ipsa consilium salutis credit universale, missionaria esse debet."[11] Dialogus ergo, quamvis missionis evangelizatricis elementum efficiat, pars est solummodo officii ab Ecclesia adimplendi in missione eius ad gentes.[12] *Aequalitas,* quae ad dialogum requiritur, non ad doctrinae argumentum ac materiam attinet, eoque minus ad Iesum Christum—qui est ipse Deus Homo factus—per comparationem cum aliarum religionum conditoribus, sed solummodo ad parem partium dignitatem sese refert....

... In interreligious dialogue as well, the mission to the nations (*missio ad gentes*) "today as always retains its full force and necessity".[10]... "Because she believes in God's universal plan of salvation, the Church must be missionary."[11] Interreligious dialogue, therefore, as part of her evangelizing mission, is just one of the actions of the Church in her mission to the nations.[12] *Equality*, which is a presupposition of interreligious dialogue, refers to the equal personal dignity of the parties in dialogue, not to doctrinal content or, even less, to the position of Jesus Christ—who is God himself made man—in relation to the founders of the other religions....

## 5090: Response of the Congregation for the Doctrine of the Faith, June 5, 2001

*Ed.:* AAS 93 (2001): 476.

D. Utrum baptismus collatus apud communitatem "The Church of Jesus Christ of Latter-Day Saints", vulgo dictam "Mormons" validus est.

R. Negative.

*Question:* Is the baptism conferred by the community "The Church of Jesus Christ of Latter-Day Saints", called "Mormons" in the vernacular, valid?

*Response:* No.

## 5091: Note of the Congregation for the Doctrine of the Faith on the Force of the Doctrinal Decrees concerning the Thought and Work of Antonio Rosmini Serbati, July 1, 2001

The note refers to decrees *3154f. and *3201–3241, after John Paul II, in the encyclical *Fides et ratio* of 1998 (cf. *5075–5080), had mentioned Rosmini in a positive way. The note first appeared in 2004 in AAS.

*Ed.:* AAS 96 (2004): 669–70.

*[669]* 7. La Congregazione per la Dottrina della Fede, a seguito di un approfondito esame dei due Decreti dottrinali, promulgati nel secolo XIX, e tenendo presenti i risultati emergenti dalla storiografia e dalla ricerca scientifica e teoretica degli ultimi decenni, è pervenuta alla seguente conclusione:

Si possono attualmente considerare ormai superati i motivi di preoccupazione e di difficoltà dottrinali e prudenziali, che hanno determinato la promulgazione del Decreto *Post obitum* di condanna delle "Quaranta Proposizioni" tratte dalle opere di Antonio Rosmini. E ciò a motivo del fatto che il senso delle proposizioni, così inteso e condannato dal medesimo Decreto, non appartiene in realtà all'autentica posizione di Rosmini, ma a possibili conclusioni della lettura delle sue opere. Resta tuttavia affidata al dibattito teoretico la questione della plausibilità o meno del sistema rosminiano stesso,

7. The Congregation for the Doctrine of the Faith, following an in-depth examination of the two doctrinal decrees, promulgated in the nineteenth century, and taking into account the results emerging from historiography and from the scientific and theoretical research of the last ten years has reached the following conclusion:

The motives for doctrinal and prudential concern and difficulty that determined the promulgation of the decree *Post obitum* with the condemnation of the "Forty Propositions" taken from the works of Antonio Rosmini can now be considered superseded. This is so because the meaning of the propositions, as understood and condemned by the decree, belongs, not to the authentic position of Rosmini, but to conclusions that may possibly have been drawn from the reading of his works. The questions of the plausibility of the Rosminian system, of its speculative consistency, and of the philosophical

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***5089** [10] Vatican Council II, decree *Ad gentes*, no. 7.

[11] *Catechism of the Catholic Church*, no. 851; cf. also nos. 849–56.

[12] John Paul II, encyclical *Redemptoris missio*, no. 55 (*4895); apostolic exhortation *Ecclesia in Asia*, no. 31 (see above *5082–5083) (cf. Lateran Council IV, chap. 1, *De fide catholica*: *802). Cf. also the letter of the Holy Office to the Archbishop of Boston (*3866–3872).

della sua consistenza speculativa e delle teorie o ipotesi filosofiche e teologiche in esso espresse.

*[670]* Nello stesso tempo rimane la validità oggettiva del Decreto *Post obitum* in rapporto al dettato delle proposizioni condannate, per chi le legge, al di fuori del contesto di pensiero rosminiano, in un'ottica idealista, ontologista e con un significato contrario alla fede e alla dottrina cattolica.

and theological theories and hypotheses expressed in it remain entrusted to the theoretical debate.

At the same time, the objective validity of the decree *Post obitum*, referring to the previously condemned propositions, remains for whoever reads them, outside of the Rosminian system, in an idealist, ontologist point of view and with a meaning contrary to Catholic faith and doctrine.

## 5092: Congregation for the Doctrine of the Faith, Declaration, Preliminary Note, and Decree of Excommunication for Certain Women, August 5, 2002

On June 6, 2002, R. A. Braschi conferred "priestly ordination" on seven Catholic women (C. Mayr-Lumetzberger, A. T. Roitinger, G. Forster, I. Müller, I. Raming, P. Brunner, and A. White). The Congregation for the Doctrine of the Faith condemned this act as a simulation of a sacrament by a schismatic bishop and excommunicated the women who particpated in it.

*Ed.:* AAS 94 (2002): 584.

*Dichiarazione (monitum)*

... L'avvenuta "ordinazione sacerdotale" è la simulazione di un sacramento e perciò invalida e nulla e costituisce un gravo delitto contro la divina costituzione della Chiesa. Poiché il vescovo "ordinante" appartiene ad una comunità scismatica, si tratta inoltre di una grave offesa contro l'unità della Chiesa....

*Declaration (monitum)*

... The "priestly ordination" that has taken place is the simulation of a sacrament and, therefore, invalid and null, and it constitutes a grave offense against the divine constitution of the Church. Since the "ordaining" bishop belongs to a schismatic community, it also constitutes a grievous assault against the unity of the Church....

## 5093: Doctrinal Note of the Congregation for the Doctrine of the Faith on Some Questions regarding the Participation of Catholics in Political Life, November 24, 2002

*Ed.:* AAS 96 (2004): 359–70.

*[361]* 2. ... È oggi verificabile un certo relativismo culturale che offre evidenti segni di sé nella teorizzazione e difesa del pluralismo etico che sancisce la decadenza e la dissoluzione della ragione e dei principi della legge morale naturale. A seguito di questa tendenza non è inusuale, purtroppo, riscontrare in dichiarazioni pubbliche affermazioni in cui si sostiene che tale pluralismo etico è la condizione per la democrazia.[1] Avviene cosí che, da una parte, i cittadini rivendicano per le proprie scelte morali la più completa autonomia mentre, dall'altra, i legislatori ritengono di rispettare tale libertà di scelta formulando *[362]* leggi che prescindono dai principi dell'etica naturale per rimettersi alia sola condiscendenza verso certi orientamenti culturali o morali transitori,[2] come se tutte le possibili concezioni della vita avessero uguale valore....

2. ... A kind of cultural relativism exists today, evident in the conceptualization and defense of an ethical pluralism that sanctions the decadence and disintegration of reason and the principles of the natural moral law. Furthermore, it is not unusual to hear the opinion expressed in the public sphere that such ethical pluralism is the very condition for democracy.[1] As a result, citizens claim complete autonomy with regard to their moral choices, and lawmakers maintain that they are respecting this freedom of choice by enacting laws that ignore the principles of natural ethics and yield to ephemeral cultural and moral trends,[2] as if every possible outlook on life were of equal value....

3. Questa concezione relativista del pluralismo nulla ha a che vedere con la legittima libertà dei cittadini cattolici di scegliere, tra le opinioni politiche compatibili con la fede e la legge morale naturale, quella che secondo il proprio criterio meglio si adegua alle esigenze del bene comune.

3. Such relativism, of course, has nothing to do with the legitimate freedom of Catholic citizens to choose among the various political opinions that are compatible with faith and the natural moral law and to select, according to their own criteria, what best corresponds to the needs of

*5093 [1] Cf. John Paul II, encyclical letter *Centesimus annus*, no. 46 (AAS 83 [1991]: 793–867; *4910); encyclical letter *Veritatis splendor*, no. 101 (AAS 85 [1993]: 1212–13); *Discourse to the Italian Parliament*, no. 5 (*L'Osservatore Romano*, November 15, 2002).

[2] Cf. John Paul II, encyclical letter *Evangelium vitae*, no. 22 (AAS 87 [1995]: 425–26).

La libertà politica non è né può essere fondata sull'idea relativista che tutte le concezioni sul bene dell'uomo hanno la stessa verità e lo stesso valore, ma sul fatto che le attività politiche mirano volta per volta alla realizzazione estremamente concreta del vero bene umano e sociale in un contesto storico, geografico, economico, tecnologico e culturale ben determinato....

the common good. Political freedom is not—and cannot be—based upon the relativistic idea that all conceptions of the human person's good have the same value and truth but, rather, <is based> on the fact that politics are concerned with very concrete realizations of the true human and social good in given historical, geographic, economic, technological, and cultural contexts....

## 5094–5095: Encyclical *Ecclesia de Eucharistia*, April 17, 2003

With the approach of the ecumenical Catholic Congress in Berlin (May 28–June 1, 2003), the demand for eucharistic intercommunion among confessions was raised. The encyclical *Ecclesia de Eucharistia*, signed on April 17, 2003, sets limits in this regard.

*Ed.:* AAS 95 (2003): 436–63.

### *Prooemium*

*[436]* 5. *Mysterium fidei!* Cum haec enuntiat sacerdos aut cantat verba, acclamant praesentes: "Mortem tuam annuntiamus, Domine, et tuam resurrectionem confitemur donec venias."

His similibusve verbis *suum etiam proprium recludit mysterium* Ecclesia, dum in ipsius Passionis mysterio indicat Christum: *Ecclesia de Eucharistia.* Si per Spiritus Sancti donum Pentecostes die Ecclesia prodit in lucem et iter suscipit per orbis vias, tempus certissime decretorium eius constitutionis est Eucharistiae institutio in Cenaculo. Fundamentum autem eius atque origo totum *Triduum Paschale* est, at hoc quasi colligitur et antecapitur et "consummatur" sempiternum in eucharistico dono. Ecclesiae enim tradidit Iesus Christus hoc in dono perpetuam mysterii Paschalis adimpletionem. Eo etiam arcanum quendam "temporis concursum" instituit inter illud *Triduum* et omnium saeculorum transitum....

### *Introduction*

5. "The Mystery of Faith!" When the priest recites or **5094**
chants these words, all present acclaim: "We announce your death, O Lord, and we proclaim your Resurrection, until you come in glory."

In these or similar words the Church, while pointing to Christ in the mystery of his Passion, *also reveals her own mystery*: *the Church drawn from the Eucharist* (*Ecclesia de Eucharistia*). By the gift of the Holy Spirit at Pentecost, the Church was born and set out upon the pathways of the world, yet a decisive moment in her taking shape was certainly the institution of the Eucharist in the Upper Room. Her foundation and wellspring is the whole *paschal Triduum*, but this is, as it were, gathered up, foreshadowed, and "concentrated' forever in the gift of the Eucharist. In this gift Jesus Christ entrusted to his Church the perennial making present of the paschal mystery. With it he brought about a mysterious "oneness in time" between that *Triduum* and the passage of the centuries....

### Caput I
### Mysterium Fidei

*[441]* 12. ... Sacrificium Crucis praesens efficit Missa, non illi adiungitur neque id multiplicat.[1] Quod repetitur est *memorialis* celebratio, *memorialis demonstratio*[2] ipsius, unde unicum et postremum redimens Christi sacrificium sese in tempore semper efficax praestat. Sacrificalis Mysterii eucharistici natura non potest propterea intelligi tamquam res a se stans, longe a Cruce, vel cum obliqua sola coniunctione cum Calvarii sacrificio.

*[442]* 13. Virtute huius suae necessitudines cum Golgothae sacrificio Eucharistia *sensu proprio sacrificium*

### Chapter I
### The Mystery of Faith

12. ... The Mass makes present the sacrifice of the Cross; it does not add to that sacrifice, nor does it multiply it.[1] What is repeated is its *memorial* celebration, its *commemorative representation*,[2] which makes Christ's one, definitive redemptive sacrifice always present in time. The sacrificial nature of the eucharistic mystery cannot therefore be understood as something separate, independent of the Cross, or only indirectly referring to the sacrifice of Calvary.

13. By virtue of its close relationship to the sacrifice of Golgotha, the Eucharist is *a sacrifice in the strict*

*5094 [1] Council of Trent, sess. 12, *Doctrine and Canons on the Sacrifice of the Mass*, chap. 2 (*1743): "For the victim is one and the same: the same now offers himself through the ministry of priests who then offered himself on the Cross; only the manner of offering is different."

[2] Cf. Pius XII, encyclical *Mediator Dei*, November 20, 1947 (AAS 39 [1947]: 548).

est, non tantum quadam universali significatione veluti si de simplici oblatione Christi tractaretur tamquam spiritalis fidelibus dati cibi. Nam amoris eius atque oboedientiae usque ad novissimum vitae momentum [*cf. Io 10:17–18*] in primis est donum Patri ipsius oblatum. Certe donum hoc nobis favet, quin immo, universo hominum generi [*cf. Mt 26:28; Mc 14:24; Lc 22:20; Io 10:15*], attamen *donum imprimis ad Patrem:* "Quod quidem sacrificium Pater suscepit ac vicissim pro eadem plena donatione Filii sui, qui erat 'factus oboediens usque ad mortem' [*Phil 2:8*], donationem suam paternam reddidit, nempe donum novae vitae immortalis in ipsa resurrectione".[3]

Suum Ecclesiae concedens sacrificium voluit pariter Christus suum facere totius Ecclesiae spiritale sacrificium, quae etiam ut se ipsam cum Christi sacrificio offerat invitatur....

*sense*, and not only in a general way, as if it were simply a matter of Christ's offering himself to the faithful as their spiritual food. The gift of his love and obedience to the point of giving his life [*cf. Jn 10:17–18*] is in the first place a gift to his Father. Certainly it is a gift given for our sake, and indeed that of all mankind [*cf. Mt 26:28; Mk 14:24; Lk 22:20; Jn 10:15*], yet it is *first and foremost a gift to the Father*: "a sacrifice that the Father accepted, giving, in return for this total self-giving by his Son, who 'became obedient unto death' [*Phil 2:8*], his own paternal gift, that is to say, the grant of new immortal life in the Resurrection".[3]

In giving his sacrifice to the Church, Christ has also made his own the spiritual sacrifice of the Church, which is called to offer herself in union with the sacrifice of Christ....

## Caput II
## Ecclesiam aedificat Eucharistia

*[448]* 22. Renovatur incorporatio in Christum, primum per baptismum effecta, atque corroboratur perpetuo Sacrificii eucharistici participatione, potissimum per plenam eius participationem quae evenit in communione sacramentali. Asseverare licet non solum *nostrum unumquemque Christum recipere*, sed etiam *Christum nostrum unumquemque recipere*....

*[449]* 25. *Cultus Eucharistiae extra Missae sacrificium tributus* est inaestimabilis cuiusdam pretii in Ecclesia vita. Talis cultus arte cum eucharistici Sacrificii *[450]* celebratione iungitur. Christi enim praesentia sacris sub speciebus quae post Missam asservantur—praesentia quae tamdiu manet quamdiu species panis ac vini subsistunt[4]—ex celebratione Sacrificii derivatur atque ad communionem sacramentalem ac spiritalem continuatur.[5] Sacrorum est officium Pastorum sustentare, etiam vitae suae testificatione, cultum eucharisticum, praesertim expositionem Sanctissime Sacramenti, tum etiam adorantem commorationem coram Christo speciebus sub eucharisticis adstante.[6] ...

## Chapter II
## The Eucharist Builds the Church

22. Incorporation into Christ, which is brought about by baptism, is constantly renewed and consolidated by sharing in the eucharistic sacrifice, especially by that full sharing which takes place in sacramental communion. We can say not only that *each of us receives Christ*, but also that *Christ receives each of us*....

25. The *worship of the Eucharist outside of the Mass* is of inestimable value for the life of the Church. This worship is strictly linked to the celebration of the eucharistic sacrifice. The presence of Christ under the sacred species reserved after Mass—a presence that lasts as long as the species of bread and of wine remain[4]—derives from the celebration of the sacrifice and is directed toward communion, both sacramental and spiritual.[5] It is the responsibility of pastors to encourage, also by their personal witness, the practice of eucharistic adoration, and exposition of the Blessed Sacrament in particular, as well as prayer of adoration before Christ present under the eucharistic species.[6]...

## Caput III
## Eucharistiae Ecclesiaeque apostolica indoles

**5095** *[452]* ... 29. A Concilio Vaticano II crecro adhibita locutio, secundum quam "sacerdos ministerialis ...

## Chapter III
## The Apostolicity of the Eucharist and of the Church

... 29. The expression repeatedly employed by the Second Vatican Council according to which "the

***5094** [3] John Paul II, encyclical *Redemptor hominis*, March 15, 1979, 20 (AAS 71 [1979]: 310).
[4] Cf. Council of Trent, sess. 13, *Decree on the Most Holy Eucharist*, can. 4 (*1654).
[5] Cf. *Rituale Romano: De sacra communione et de cultu mysterii eucharistici extra Missam* 36 (no. 80).
[6] Cf. ibid., 38–39 (nos. 86–90).

Sacrificum eucharisticum in persona Christi conficit",[1] iam in doctrinam pontificiam suas radices bene insertas habuit.[2] Sicut alibi potuimus explicare rem, *in persona Christi* "plus sane significat, quam 'nomine Christi' vel etiam 'Christi vicem'. Offertur nempe *'in persona' Christi:* cum celebrans ratione peculiari et sacramentali idem prorsus sit ac 'summus aeternusque Sacerdos', qui Auctor est princepsque Actor huius proprii sui Sacrificii, in quo nemo revera in eius locum substitui potest."[3] Sacerdotum ministerium, qui Ordinis sacramentum receperunt, in salutis disciplina a Christo instituta, Eucharistiam ab iis celebratam comprobat *[453] donum esse quod auctoritatem communitatis funditus excedat* et profecto substitui non potest ulla alia re ut eucharistica consecratio valide cum Crucis sacrificio coniungatur et Ultima Cena....

30. ... Catholici fideles idcirco licet religiosas persuasiones horum suorum fratrum separatorum revereantur, sibi temperare debent ne communionem eorum in ritibus percipiant, ne quid ambiguitatis afferant de natura Eucharistiae neve propterea in officio suo desint veritatem luculenter testandi....

ministerial priest, acting in the person of Christ, brings about the eucharistic sacrifice"[1] was already firmly rooted in papal teaching.[2] As I have pointed out on other occasions, the phrase *in persona Christi* "means more than offering 'in the name of' or 'in the place of' Christ. *In persona* means in specific sacramental identification with the eternal High Priest who is the author and principal subject of this sacrifice of his, a sacrifice in which, in truth, nobody can take his place."[3] The ministry of priests who have received the sacrament of holy orders, in the economy of salvation chosen by Christ, makes clear that the Eucharist they celebrate is *a gift that radically transcends the power of the assembly* and is in any event essential for validly linking the eucharistic consecration to the sacrifice of the Cross and to the Last Supper....

30. ... The Catholic faithful, therefore, while respecting the religious convictions of these separated brethren, must refrain from receiving the communion distributed in their celebrations, so as not to condone an ambiguity about the nature of the Eucharist and, consequently, to fail in their duty to bear clear witness to the truth....

## Caput IV
## Eucharistia et communio ecclesialis

*[459]* 39. ... Eucharisticae communitatis ipse congressus communis est etiam coniunctio cum proprio *Episcopo* et cum *Pontifice Romano.* Episcopus enim visibile principium est et fundamentum unitatis ipsius in ecclesia particulari.[4] ... Aequabiliter quandoquidem "Romanus Pontifex, ut successor Petri, est unitatis, tum Episcoporum *[460]* tum fidelium multitudinis, perpetuum ac visibile principium et fundamentum",[5] coniunctio cum eo intrinseca est celebrationis Sacrificii eucharistici necessitas....

*[462]* 44. Cum prorsus Ecclesiae unitas, quam per sacrificium atque communionem corporis et sanguinis Domini Eucharistia complet, necessarium omnino habeat postulatum integrae communionis in vinculis professionis fidei, Sacramentorum et ecclesiastici regiminis, fieri non potest ut eadem liturgia eucharistica celebretur donec universitas talium vinculorum restituatur. Huiusmodi concelebratio non esset validum instrumentum, immo vero, posset se veluti *obstaculum*

## Chapter IV
## The Eucharist and Ecclesial Communion

39. ... The ecclesial communion of the eucharistic assembly is a communion with its own *bishop* and with the *Roman pontiff.* The bishop, in effect, is the visible principle and the foundation of unity within his particular Church.[4]... Likewise, since "the Roman pontiff, as the successor of Peter, is the perpetual and visible source and foundation of the unity of the bishops and of the multitude of the faithful",[5] communion with him is intrinsically required for the celebration of the eucharistic sacrifice....

44. Precisely because the Church's unity, which the Eucharist brings about through the Lord's sacrifice and by communion in his Body and Blood, absolutely requires full communion in the bonds of the profession of faith, the sacraments, and ecclesiastical governance, it is not possible to celebrate together the same eucharistic liturgy until those bonds are fully reestablished. Any such concelebration would not be a valid means and might well prove instead to be *an obstacle to the attainment of*

***5095** [1] Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, nos. 10 and 28 (*4125f., *4153f.); Decree on the Ministry and Life of Priests *Presbyterorum ordinis*, no. 2.

[2] "The minister of the altar acts in the person of Christ inasmuch as he is head, making an offering in the name of all the members": Pius XII, encyclical *Mediator Dei*, November 20, 1947 (AAS 39 [1947]: 556); cf. Pius X, apostolic exhortation *Haerent animo*, August 4, 1908: *Pii X Acta* IV, 16; Pius XI, encyclical *Ad catholici sacerdotii*, December 20, 1935 (AAS 28 [1936]: 20).

[3] Apostolic letter *Dominicae Cenae*, February 24, 1980, no. 8 (AAS 72 [1980]: 128–29).

[4] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 23 (*4147).

[5] Cf. ibid.

*consecutionis plenae communionis* demonstrare, sensum diminuens longinquitatis metae et inducens vel comprobans ambiguitatem de hac vel illa fidei veritate. Nonnisi in veritate iter peragi potest ad plenam unitatem. Qua in quaestione vetitum legum Ecclesiae non aperit incertitudinibus spatium,[6] secundum normam moralem a Concilio Vaticano II propositam.[7]...

45. Si numquam concelebratio permittitur, deficiente plena communione, hoc non idem accidit in Eucharistiae administratione, *quibusdam in peculiaribus adiunctis, pro hominibus singulis* ad Ecclesias aut Communitates eccle*[463]*siales pertinentibus quae non habent cum Ecclesia Catholica plenam communionem. His enim in casibus propositum est gravi spirituali necessitati prospicere de aeterna singulorum fidelium salute, non constituere aliquam *intercommunionem,* quae fieri non potest nisi plena visibilia vincula ecclesialis communionis iam contracta sunt....

*full communion* by weakening the sense of how far we remain from this goal and by introducing or exacerbating ambiguities with regard to one or another truth of the faith. The path toward full unity can only be undertaken in truth. In this area, the prohibitions of Church law leave no room for uncertainty,[6] in fidelity to the moral norm laid down by the Second Vatican Council.[7]...

45. While it is never legitimate to concelebrate in the absence of full communion, the same is not true with respect to the administration of the Eucharist *under special circumstances, to individual persons* belonging to Churches or Ecclesial Communities not in full communion with the Catholic Church. In this case, in fact, the intention is to meet a grave spiritual need for the eternal salvation of an individual believer, not to bring about an *intercommunion* that remains impossible until the visible bonds of ecclesial communion are fully reestablished....

## 5096: Considerations by the Congregation for the Doctrine of the Faith regarding Proposals to Give Legal Recognition to Unions between Homosexual Persons, June 3, 2003

*Ed.:* AAS 96 (2004): 41–49.

*[48]* 11. La Chiesa insegna che il rispetto verso le persone omosessuali non può portare in nessun modo all'approvazione del comportamento omosessuale oppure al riconoscimento legale delle unioni omosessuali. Il bene comune esige che le leggi riconoscano, favoriscano e proteggano l'unione matrimoniale come base della famiglia, cellula primaria della società. Riconoscere legalmente le unioni omosessuali oppure equipararle al matrimonio, significherebbe non soltanto approvare un comportamento déviante, con la conseguenza di renderlo un modello nella società attuale, ma anche offuscare valori fondamentali che appartengono al patrimonio comune dell'umanità. La Chiesa non può non difendere tali valori, per il bene degli uomini e di tutta la società.

11. The Church teaches that respect for homosexual persons cannot lead in any way to approval of homosexual behavior or to legal recognition of homosexual unions. The common good requires that laws recognize, promote, and protect marriage as the basis of the family, the primary unit of society. Legal recognition of homosexual unions or placing them on the same level as marriage would mean not only the approval of deviant behavior, with the consequence of making it a model in present-day society, but would also obscure basic values that belong to the common inheritance of humanity. The Church cannot fail to defend these values, for the good of men and women and for the good of the whole society.

## 5097: Post-Synodal Apostolic Exhortation *Pastores gregis*, October 5, 2003

This document summarizes the results of the tenth general assembly of the Roman synod of bishops of September 30 through October 27, 2001.

(The outline of the exhortation: I. The Mystery and Ministry of the Bishop; II. The Spiritual Life of the Bishop; III. Teacher of the Faith and Herald of the Word; IV. Minister of the Grace of the High Priesthood; V. The Pastoral Governance of the Bishop; VI. In the Communion of the Churches; VII. The Bishop before the Challenges of the Present.)

*Ed.:* AAS 96 (2004), 825–924.

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***5095** [6] Cf. CIC/1983, can. 908; CCEO, can. 702; Pontifical Council for the Promotion of Christian Unity, *Ecumencial Directory*, March 25, 1993, 122–25, 129–31 (AAS 85 [1993]: 1086–89); Congregation for the Doctrine of the Faith, letter *Ad exsequendam*, May 18, 2001 (AAS 93 [2001]: 786).

[7] "Common participation in worship (*communcatio in sacris*) that harms the unity of the Church or involves formal acceptance of error or the danger of aberration in the faith, of scandal and indifferentism, is forbidden by divine law": Decree on the Eastern Catholic Churches *Orientalium Ecclesiarum*, no. 26 (*4181).

*[833] Episcopalis ministerii indoles collegialis*

8. "... et fecit Duodecim" [*Mc 3:14*]. Constitutio dogmatica *Lumen gentium* per haec evangelica verba doctrinam inducit de indole collegiali coetus Duodecim....

Collegialis coniunctio inter Episcopos constituitur simul Ordinatione episcopali simulque communione hierarchica; eademque ideo essentiam ipsam cuiusque Episcopi tangit et pertinet ad Ecclesiae structuram sicut eam voluit Iesus Christus. Nam Episcopi in episcopalis ministerii plenitudine sociantur vi consecrationis episcopalis et communione hierarchica cum Collegii Capite atque membris, id est cum Collegio quod semper suum Caput comprehendit. Ita fiunt membra Collegii episcopalis,[1] propter quod tria munera, videlicet sanctificandi, docendi et regendi, in Ordinatione episcopali assumpta, exerceri *[834]* debent in communione hierarchica, etiamsi, ob diversum eorum immediatum finem, modo distincto.[2]

Hoc efficit "affectum collegialem", uti vocatur, seu collegialitatem affectivam, ex qua effluit sollicitudo Episcoporum pro aliis Ecclesiis particularibus atque Ecclesia universali.[3] Si quidem asseverare oportet Episcopum numquam solum esse, quoniam ipse est semper coniunctus cum Patre per Filium in Spiritu Sancto, addendum quoque est eum numquam solum esse, eo quod iugiter constanterque coniunctus est suis cum fratribus in episcopatu et cum eo quem Dominus elegit veluti Petri Successorem.

Huiusmodi affectus collegialis efficitur et multipliciter exprimitur secundum diversos gradus, institutionum etiam instar, quales exempli gratia sunt Synodi Episcoporum, Concilia particularia, Conferentiae Episcoporum, Curia Romana, Visitationes *ad limina*, cooperatio missionalis, etc. Sed affectus collegialis absolute efficitur et exprimitur solummodo in actione collegiali stricto sensu sumpta, scilicet in actione omnium Episcoporum una cum Capite, quocum potestatem plenam et supremam exercent in universam Ecclesiam.[4]

Haec collegialis natura ministerii apostolici ex ipsius Christi voluntate oritur. Affectus ideo collegialis, seu *collegialitas affettiva,* semper viget inter Episcopos veluti *communio Episcoporum*, sed quibusdam tantum in actis exprimitur tamquam *collegialitas effectiva.*

*The Collegial Nature of the Episcopal Ministry*

8. "... And he appointed Twelve" [*Mk 3:14*]. The dogmatic constitution *Lumen gentium* employs this Gospel text to introduce its teaching on the collegial nature of the group of the Twelve.... **5097**

The collegial union between the bishops is based on both episcopal ordination and hierarchical communion. It thus affects the inmost being of each bishop and belongs to the structure of the Church as willed by Jesus Christ. One attains to the fullness of episcopal ministry by virtue of episcopal consecration and through hierarchical communion with the head of the college and with its members, that is, with the college, which always includes its head. This is how one becomes a member of the college of bishops[1] and is the reason why the three functions received in episcopal ordination—sanctifying, teaching, and governing—must be exercised in hierarchical communion, even though, given their different immediate finalities, in a distinct way.[2]

This constitutes what is called "the spirit of collegiality", or "affective" collegiality, which is the basis of the bishops' concern for the other particular Churches and for the universal Church.[3] Consequently, if we must say that a bishop is never alone, inasmuch as he is always united to the Father through the Son in the Holy Spirit, we must also add that he is also never alone because he is always and continuously united with his brothers in the episcopate and with the one whom the Lord has chosen as the successor of Peter.

The spirit of collegiality is realized and expressed in different degrees and in various modalities, including institutional forms such as, for example, the synod of bishops, particular councils, episcopal conferences, the Roman curia, *ad limina* visits, missionary cooperation, etc. In its full sense, however, the spirit of collegiality is realized and expressed only in collegial action in the strict sense, that is, in the action of all the bishops together with their head, with whom they exercise full and supreme power over the whole Church.[4]

This collegial nature of the apostolic ministry is willed by Christ himself. Consequently, the spirit of collegiality, or *affective collegiality*, is always present among the bishops as *communio episcoporum*, but only in certain acts does it find expression as *effective collegiality*. The

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*5097 [1] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 22 (*4146); CIC/1983, can. 336; CCEO, can. 49.

[2] Cf. propositio 20; Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 21 (*4145); CIC/1983, can. 375, § 2.

[3] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 23 (*4147); Decree on the Pastoral Office of Bishops in the Church *Christus Dominus*, nos. 3; 5; 6; John Paul II, motu proprio *Apostolos suos*, May 21, 1998, no. 13 (AAS 90 [1998]: 650–51).

[4] Cf. John Paul II, apostolic constitution *Pastor Bonus*, June 28, 1988, appendix 1, 4 (AAS 80 [1988]: 914–15); Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 22 (*4146); CIC/1983, can. 337, §§ 1, 2; CCEO, can. 50, §§ 1, 2.

Varii modi conversionis huius collegialitatis affectivae in collegialitatem effectivam sunt humanae indolis, sed diversis in gradibus complent divinam exigentiam ut episcopatus collegiali modo exprimatur.[5] In Conciliis autem oecumenicis suprema episcopalis collegii in universam Ecclesiam potestas sollemniter exercetur.[6]

Collegialis sensus indolem universalitatis episcopatui tribuit. Potest igitur similitudo quaedam constitui inter Ecclesiam unam et universalem, ergo *[835]* indivisam, et episcopatum unum et indivisum, ergo universalem. Principium et fundamentum huius unitatis, sive Ecclesiae sive Collegii Episcoporum, est Romanus Pontifex. Sicut enim docet Concilium Vaticanum II, "Collegium hoc quatenus ex multis compositum, varietatem et universalitatem populi Dei, quatenus vero sub uno capite collectum unitatem gregis Christi exprimit".[7] Quapropter "Episcopatus unitas unum est ex elementis quibus Ecclesia constituitur."[8]...

*[836]*... Eo sane quod Collegium Episcoporum praevia est res muneri capitis Ecclesiae particularis, multi sunt Episcopi qui, etiamsi munera exerceant stricte episcopalia, Ecclesiae particulari non praesunt.[9] Unusquisque Episcopus, semper coniunctus cum omnibus Fratribus in episcopatu cumque Romano Pontifice, partes agit Christi, Capitis et Pastoris Ecclesiae: eius agit partes non solum modo proprio et peculiari cum officium accipit cuiusdam Ecclesiae particularis pastoris, verum etiam cum navat operam adiutricem cum Episcopo dioecesano in Ecclesia regenda,[10] vel officium participat pastoris universalis quo Romanus Pontifex fungitur in universali Ecclesia gubernanda. Praeter formam propriam praesidendi cuidam Ecclesiae particulari, Ecclesia accepit alias quoque formas exercendi ministerium episcopale, quas historiae suae decursu hereditate habuit, veluti has Episcopi Auxiliaris vel Legati Romani Pontificis in Sanctae Sedis Officiis aut in Legationibus pontificiis; etiam hodie ipsa, ad normam iuris, admittit huiusmodi formas si necessitas obvenit.[11]

56. ... *[897]* In synodali aula quidam quaestionem posuit, possetne inter Episcopum ac supremam auctoritatem necessitudo sub principii subsidiarietatis lumine tractari, potissimum quod ad necessitudinem attinet inter Episcopum et Curiam Romanam, dum

various ways in which affective collegiality comes to be realized in effective collegiality belong to the human order, but in varying degrees they concretize the divine requirement that the episcopate should express itself in a collegial manner.[5] The college's supreme authority over the whole Church is solemnly exercised in ecumenical councils.[6]

The collegial dimension gives the episcopate its character of universality. A parallelism can thus be established between the Church as one and universal, and therefore indivisible, and the episcopacy as one and indivisible, and therefore universal. The principle and foundation of this unity, be it that of the Church or of the bishops, is the Roman pontiff. Indeed, as the Second Vatican Council teaches, the college, "insofar as it is composed of many, expresses the variety and universality of the people of God, but insofar as it is assembled under one head, it expresses the unity of the flock of Christ".[7] For this reason, "the unity of the episcopate is one of the constitutive elements of the unity of the Church."[8]...

... Precisely because the college of bishops is a reality prior to the office of heading a particular Church, there are many bishops who, while carrying out tasks that are properly episcopal, are not heads of particular Churches.[9] Each bishop, always in union with his brothers in the episcopate and with the Roman pontiff, represents Christ the Head and Shepherd of the Church: he does this not only in a proper and specific manner when he receives the office of pastor of a particular Church, but also when he cooperates with the diocesan bishop in the governance of his Church[10] or when he shares in the Roman pontiff's office of universal pastor in the governance of the universal Church. In the course of her history the Church has also recognized, in addition to the specific form of presidency over a particular Church, other forms of exercising the episcopal ministry—such as that of an auxiliary bishop or a representative of the Roman pontiff in the offices of the Holy See or in papal legations; today too, in accordance with the norms of law, she admits these other forms when they are needed.[11]

56. ... In the synod hall the question was raised whether the relationship between the bishop and the Church's supreme authority could be treated in the light of the principle of subsidiarity, especially with regard to relations between individual bishops and the Roman

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***5097** [5] Cf. John Paul II, Address at the Conclusion of the Seventh Ordinary General Assembly of the Synod of Bishops, October 29, 1987, no. 4 (AAS 80 [1988]: 610); Apostolic Constitution *Pastor Bonus*, June 28, 1988, appendix 1 (AAS 80 [1988]: 915–16'; Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 22 (*4146).

[6] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 22 (*4146).

[7] Ibid.

[8] John Paul II, motu proprio *Apostolos suos*, May 21, 1998, no. 8 (AAS 90 [1998]: 647).

[9] Cf. ibid., no. 12 (AAS 90 [1998]: 649–50).

[10] Cf. Vatican Council II, Decree on the Pastoral Office of Bishops in the Church *Christus Dominus*, nos. 25–26.

[11] Cf. propositio 33.

exoptatur ut hae necessitudines, cum ecclesiologia communi congruentes, servatis uniuscuiusque officiis explicentur et propterea in ampliore decentralizatione quae dicitur efficienda. Id quoque quaesitum est ut facultas quaedam vestigetur hoc principium in Ecclesiae vitam inferendi, dum quoquo modo illud tenetur constitutivum principium ad episcopalem auctoritatem explicandam esse singulorum Episcoporum hierarchicam communionem cum Romano Pontifice episcopalique collegio.

... Synodales tamen Patres putaverunt, quod ad episcopalis auctoritatis exercitium spectat, subsidiarietatis notionem esse ambiguam iique institerunt ut theologice altius vestigaretur principii communionis sub lumine episcopalis auctoritatis natura.[12]...

Ut communionis principium recte efficaciterque adhibeatur, quaedam hac de re necessaria erunt elementa. In primis illud est servandum: in Ecclesia particulari dioecesanum Episcopum omnem habere ordinariam, propriam immediatamque potestatem, quae ad eius pastorale ministerium obeundum est necessaria. Quocirca ad eum proprius huius auctoritatis exercendae suo iure ambitus pertinet, quem ambitum agnoscunt et leges universae tutantur.[13] Potestas autem Episcopi, altera ex parte, una cum suprema Romani Pontificis potestate exsistit, ipsa quoque episcopali, ordinaria et immediata *[898]* quae singulas Ecclesias earumque sodalitates, omnes pastores fidelesque complectitur.[14]...

Proprii facultas regiminis, quae magisterii authentici quoque exercitium complectitur,[15] quaeque intrinsece ad Episcopum eius in dioecesi pertinet, illa intra Ecclesiae mysterii naturam reperitur, quae efficit ut in Ecclesia particulari immanens sit universalis Ecclesia, quae praesentem reddit supremam auctoritatem, scilicet Romanum Pontificem et Episcoporum Collegium *[899]* cum eorum suprema, plena, ordinaria atque immediata potestate omnes in fideles pastoresque.[16]

curia. Hope was expressed that this relationship, in accordance with an ecclesiology of communion, could be characterized by respect for the competence of each and thus contribute to a greater decentralization. It was also asked that a study be made of the possibility of applying this principle to the life of the Church, without prejudice, however, to the fact that a constitutive principle for the exercise of episcopal authority is the hierarchical communion of the individual bishops with the Roman pontiff and the college of bishops.

... All the same, the synod Fathers considered that, as far as the exercise of episcopal authority is concerned, the concept of subsidiarity has proved ambiguous, and they called for a deeper theological investigation of the nature of episcopal authority in the light of the principle of communion.[12]...

If recourse to the principle of communion is to be made correctly and effectively, certain points of reference must always be kept in mind. Account will first have to be made of the fact that within his particular Church the diocesan bishop possesses all ordinary, proper, and immediate power needed for carrying out his pastoral ministry. He therefore has a proper sphere for the independent exercise of this authority, a sphere recognized and protected by universal law.[13] On the other hand, the bishop's power coexists with the supreme power of the Roman pontiff, which is itself episcopal, ordinary, and immediate over all the individual Churches and their groupings and over all the pastors and faithful.[14]...

The capacity of proper governance, including the exercise of the authentic magisterium,[15] which of its nature pertains to the bishop in his diocese, is an inherent part of the mysterious reality of the Church, whereby the universal Church is immanent within the particular Church together with her supreme authority, that is, the Roman pontiff and the college of bishops, who possess supreme, full, ordinary, and immediate power over all the faithful and their pastors.[16]

## 5098: Letter of the Congregation for the Doctrine of the Faith on the Collaboration of Men and Women in the Church and in the World, May 31, 2004

The statement takes up gender issues.
*Ed.:* AAS 96 (2004): 671–87.

*[683]* 14. È opportuno comunque ricordare che i valori femminili, ora richiamati, sono innanzitutto valori umani:

14. It is appropriate, however, to recall that the feminine values mentioned here are above all human values:

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***5097** [12] Cf. propositio 20.
[13] Cf. CIC/1983, can. 381, § 1; CCEO, can. 178.
[14] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 22 (*4146); CIC/1983, cann. 331 and 333; CCEO, cann. 43 and 45, § 1.
[15] Cf. CIC/1983, can. 753; CCEO, can. 600.
[16] Cf. Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, no. 22 (*4146); CIC/1983, cann. 333, § 1; 336; CCEO, cann. 43; 45, § 1; 49.

la condizione umana, dell'uomo e della donna, creati ad immagine di Dio, è una e indivisibile. È solo perché le donne sono più immediatamente in sintonia con questi valori che esse possono esserne il richiamo ed il segno privilegiato. Ma, in ultima analisi, ogni essere umano, uomo e donna, è destinato ad essere "per l'altro". In tale prospettiva ciò che si chiama "femminilità" è più di un semplice attributo del sesso femminile. La parola designa infatti la capacità fondamentalmente umana di vivere per l'altro e grazie all'altro.

Pertanto la promozione della donna all'interno della società deve essere compresa e voluta come una umanizzazione realizzata attraverso quei valori riscoperti grazie alle donne. Ogni prospettiva che intende proporsi come una lotta dei sessi è solamente un'illusione ed un pericolo: finirebbe in situazioni di segregazione e di competizione tra uomini e donne e promuoverebbe un solipsismo che si alimenta ad una falsa concezione della libertà....

*[684]* Ad un livello più concreto, le politiche sociali —educative, familiari, lavorative, di accesso ai servizi, di partecipazione civica—se, da una parte, devono combattere ogni ingiusta discriminazione sessuale, dall'altra, devono sapere ascoltare le aspirazioni e individuare i bisogni di ognuno. La difesa e la promozione dell'uguale dignità e dei comuni valori personali devono essere armonizzate con l'attento riconoscimento della differenza e della reciprocità laddove ciò è richiesto dalla realizzazione della propria umanità maschile o femminile.

the human condition of man and woman created in the image of God is one and indivisible. It is only because women are more immediately attuned to these values that they are the reminder and the privileged sign of such values. But, in the final analysis, every human being, man or woman, is destined to be "for the other". In this perspective, that which is called "femininity" is more than simply an attribute of the female sex. The word designates, indeed, the fundamental human capacity to live for the other and because of the other.

Therefore, the promotion of women within society must be understood and desired as a humanization accomplished through those values, rediscovered thanks to women. Every outlook that presents itself as a conflict between the sexes is only an illusion and a danger: it would end in segregation and competition between men and women and would promote a solipsism nourished by a false conception of freedom....

On a more concrete level, if social policies—in the areas of education, work, family, access to services, and civic participation—must combat all unjust sexual discrimination, they must also listen to the aspirations and identify the needs of all. The defense and promotion of equal dignity and common personal values must be harmonized with attentive recognition of the difference and reciprocity between the sexes where this is relevant to the realization of one's humanity, whether male or female.

### 5099: Notification of the Congregation for the Doctrine of the Faith on the Book *Jesus, Symbol of God*, by Father Roger Haight, S.J., December 13, 2004

The book by Roger Haight was published by Maryknoll: Orbis Books in 1999. The declaration lists the objectionable teachings *[195–202]*: they refer to theological method, the preexistence of the Word, the divinity of Jesus, the Holy Trinity, the unicity and universality of the salvific mediation of Jesus and of the Church, and the Resurrection of Jesus.

*Ed.:* AAS 97 (2005): 194–203.

*[194]* The Congregation for the Doctrine of the Faith, after careful study, has judged that the book *Jesus, Symbol of God*,[1] by Father Roger Haight, S.J., contains serious doctrinal errors regarding certain fundamental truths of faith....

*[202]* ... In publishing this Notification, the Congregation for the Doctrine of the Faith is obliged to declare that the above-mentioned assertions contained in the book *Jesus, Symbol of God*, by Father Roger Haight, S.J., are judged to be serious doctrinal errors contrary to the divine and catholic faith of the Church. As a consequence, until such time as his positions are corrected to be in complete conformity with the doctrine of the Church, the author may not teach Catholic theology.

## BENEDICT XVI: SINCE APRIL 19, 2005

### 5100: Instruction of the Congregation for Catholic Education concerning the Criteria for the Discernment of Vocations with Regard to Persons with Homosexual Tendencies in View of Their Admission to the Seminary and to Holy Orders, November 4, 2005

*Ed.:* AAS 97 (2005): 1007–13.

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*5099 [1] Maryknoll, N.Y.: Orbis Books, 1999.

*[1009] 2. L'omosessualità e il ministero ordinato*

Dal Concilio Vaticano II ad oggi, diversi documenti del Magistero—e specialmente il *Catechismo della Chiesa Cattolica*—hanno confermato l'insegnamento della Chiesa sull'omosessualità....

Riguardo agli *atti,* insegna che, nella Sacra Scrittura, essi vengono presentati come peccati gravi. La Tradizione li ha costantemente considerati come intrinsecamente immorali e contrari alla legge naturale....

Per quanto concerne le *tendenze* omosessuali profondamente radicate, che si riscontrano in un certo numero di uomini e donne, sono anch'esse oggettivamente disordinate e sovente costituiscono, anche per loro, una prova. Tali persone devono essere accolte con rispetto e delicatezza; a loro riguardo si eviterà ogni marchio di ingiusta discriminazione. Esse sono chiamate a realizzare la volontà di Dio nella loro vita e a unire al sacrificio della croce del Signore le difficoltà che possono incontrare.[1]

Alla luce di tale insegnamento, questo Dicastero, d'intesa con la Congregazione per il Culto Divino e la Disciplina dei Sacramenti, ritiene necessario affermare chiaramente che la Chiesa, pur rispettando profondamente le persone in questione,[2] non può ammettere al Seminario e agli Ordini sacri coloro che praticano l'omosessualità, presentano tendenze omosessuali profondamente radicate o sostengono la cosiddetta *cultura gay*.[3]

*[1010]* ... Non sono affatto da trascurare le conseguenze negative che possono derivare dall'Ordinazione di persone con tendenze omosessuali profondamente radicate. Qualora, invece, si trattasse di tendenze omosessuali che fossero solo l'espressione di un problema transitorio, come, ad esempio, quello di un'adolescenza non ancora compiuta, esse devono comunque essere chiaramente superate almeno tre anni prima dell'Ordinazione diaconale.

*2. Homosexuality and the Ordained Ministry*

From the time of the Second Vatican Council until today, various documents of the Magisterium, and especially the *Catechism of the Catholic Church*, have confirmed the teaching of the Church on homosexuality.... **5100**

Regarding *acts,* it teaches that Sacred Scripture presents them as grave sins. The tradition has constantly considered them as intrinsically immoral and contrary to the natural law....

Deep-seated homosexual *tendencies,* which are found in a number of men and women, are also objectively disordered and, for those same people, often constitute a trial. Such persons must be accepted with respect and sensitivity. Every sign of unjust discrimination in their regard should be avoided. They are called to fulfill God's will in their lives and to unite to the sacrifice of the Lord's Cross the difficulties they may encounter.[1]

In the light of such teaching, this Dicastery, in accord with the Congregation for Divine Worship and the Discipline of the Sacraments, believes it necessary to state clearly that the Church, while profoundly respecting the persons in question,[2] cannot admit to the seminary or to holy orders those who practice homosexuality, present deep-seated homosexual tendencies, or support the so-called "gay culture".[3]

... One must in no way overlook the negative consequences that can derive from the ordination of persons with deep-seated homosexual tendencies. Different, however, would be the case in which one was dealing with homosexual tendencies that were only the expression of a transitory problem—for example, that of an adolescence not yet superseded. Nevertheless, such tendencies must be clearly overcome at least three years before ordination to the diaconate.

## 5101–5105: Encyclical *Deus caritas est*, December 25, 2005

This is the first encyclical of Pope Benedict XVI. —Introduction; I. The Unity of Love in Creation and in Salvation History: A problem of language (2)—"Eros" and "Agape", difference and unity (3–8)—The newness of biblical faith (9–11)—Jesus Christ, the incarnate love of God (12–15)—Love and God and love of neighbor (16–18); II. Caritas— The Practice of Love by the Church as

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***5100** [1] Cf. *Catechism of the Catholic Church* (*editio typica*, 1997), nos. 2357–58. Cf. also the various documents of the Congregation for the Doctrine of the Faith: Declaration on Certain Questions concerning Sexual Ethics *Persona humana*, December 29, 1975 (*4580–4584); Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons *Homosexualitatis problema*, October 1, 1986; Some Considerations concerning the Response to Legislative Proposals on Non-discrimination of Homosexual Persons, July 23, 1992; Considerations regarding Proposals to Give Legal Recognition to Unions between Homosexual Persons, June 3, 2003.

With regard to homosexual inclinations, the letter *Homosexualitatis problema* states that "Although the particular inclination of the homosexual person is not a sin, it is a more or less strong tendency ordered toward an intrinsic moral evil; and thus the inclination itself must be seen as an objective disorder" (no. 3).

[2] Cf. *Catechism of the Catholic Church* (*editio typica*, 1997), no. 2358; cf. also CIC/1983, can. 208, and CCEO, can. 11.

[3] Cf. Congregation for Catholic Education, *A Memorandum to Bishops Seeking Advice in Matters concerning Homosexuality and Candidates for Admission to Seminary*, July 9, 1985; Congregation for Divine Worship and the Discipline of the Sacraments, letter, May 16, 2002 (*Notitiae* 38 [2002], 586).

a "Community of Love": The Church's charitable activity as a manifestation of trinitarian love (19)—Charity as a responsibility of the Church (20–25)—Justice and Charity (26–29)—The multiple structures of charitable service in the social context of the present day (30)—The distinctiveness of the Church's charitable activity (32–39)—Conclusion (40–42).

*Ed.:* AAS 98 (2006): 217–52.

*Prooemium*

**5101** *[217]* 1. "DEUS CARITAS EST, et, qui manet in caritate, in Deo manet, et Deus in eo manet" [*1 Io 4:6*]. Haec *Primae Epistulae Ioannis* verba singulari quidem perspicuitate veluti fidei christianae centrum aperiunt: christianam Dei imaginem atque etiam congruentem hominis imaginem eiusque itineris. Praeterea eodem hoc in versiculo nobis concedit Ioannes compendiariam, ut ita dicamus, christianae vitae formulami: "Et nos cognovimus et credidimus caritati quam habet Deus in nobis."

*Nos Dei caritati credidimus*—sic praecipuam vitae suae electionem declarare potest christianus. Ad initium, cum quis christianus fit, nulla est ethica voluntas neque magna quaedam opinio, verumtamen congressio datur cum eventu quodam, cum Persona quae novum vitae finem imponit eodemque tempore certam progressionem. Suo in Evangelio iam notaverat Ioannes hunc eventum hisce verbis: "Sic enim dilexit Deus mundum, ut Filium suum unigenitum daret, ut omnis, qui credit in eum ... habeat vitam aeternam" [*3:16*]. Cum medio puncto amoris suscepit christiana fides id quod fidei Israel fuerat nucleus simulque eidem nucleo novam addidit altitudinem atque amplitudinem. Credens enim Israelita cotidie verbis precatur *Libri Deuteronomii,* ubi includi is novit suae vitae nucleum: "Audi, Israel: Dominus Deus noster Dominus unus est. Diliges Dominum Deum tuum ex toto corde *[218]* tuo et ex tota anima tua et ex tota fortitudine tua" [*6:4–5*]. In unicum aliquod praescriptum coniunxit Iesus amoris Dei mandatum cum amoris proximi praecepto, quod quidem continetur in *Libro Levitico:* "Diliges proximum tuum sicut te ipsum" [*19:18; cf. Me 12:29–31*). Quoniam prior nos Deus dilexit [*cf. 1 Io 4:10*], nunc non est iam tantum "praeceptum" amor, verum est responsio erga amoris donum, quo Deus nobis occurrit.

In orbe, ubi cum Dei nomine nonnumquam etiam vindicta quin immo officium odii et violentiae coniunguntur, hic nuntius magnum habet in praesentia pondus atque certam quandam significationem. Hac de causa in his Nostris primis Encyclicis Litteris de amore cupimus loqui quo Deus nos replet quique a nobis cum aliis communicari debet. Sic harum Encyclicarum Litterarum duae magnae demonstrantur partes, quae inter se arte nectuntur. Earum prima pars prae se magis indolem speculativam fert, quandoquidem in ea—Nostri Pontificatus initio—quaedam de Dei amore praecipua extollere volumus, quem ipse arcana gratuitaque ratione homini praebet, una cum intrinseco vinculo illius Amoris cum humani amoris natura. Altera pars certiorem habet

*Introduction*

1. "God is love, and he who abides in love abides in God, and God abides in him" [*1 Jn 4:16*]. These words from the *First Letter of John* express with remarkable clarity the heart of the Christian faith: the Christian image of God and the resulting image of mankind and its destiny. In the same verse, Saint John also offers a kind of summary of the Christian life: "We have come to know and to believe in the love God has for us."

*We have come to believe in God's love*: in these words the Christian can express the fundamental decision of his life. Being Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction. Saint John's Gospel describes that event in these words: "God so loved the world that he gave his only Son, that whoever believes in him should ... have eternal life" [*3:16*]. In acknowledging the centrality of love, Christian faith has retained the core of Israel's faith, while at the same time giving it new depth and breadth. The pious Jew prayed daily the words of the *Book of Deuteronomy* that expressed the heart of his existence: "Hear, O Israel: the Lord our God is one Lord, and you shall love the Lord your God with all your heart, and with all your soul, and with all your might" [*6:4–5*]. Jesus united into a single precept this commandment of love for God and the commandment of love for neighbor found in the *Book of Leviticus*: "You shall love your neighbor as yourself" [*19:18; cf. Mk 12:29–31*]. Since God has first loved us [*cf. 1 Jn 4:10*], love is now no longer a mere "command"; it is the response to the gift of love with which God draws near to us.

In a world where the name of God is sometimes associated with vengeance or even a duty of hatred and violence, this message is both timely and significant. For this reason, I wish in my first encyclical to speak of the love that God lavishes upon us and that we in turn must share with others. That, in essence, is what the two main parts of this letter are about, and they are profoundly interconnected. The first part is more speculative, since I wanted here—at the beginning of my pontificate—to clarify some essential facts concerning the love that God mysteriously and gratuitously offers to man, together with the intrinsic link between that Love and the reality of human love. The second part is more concrete, since it treats the ecclesial exercise of the commandment of

speciem, quoniam amoris in proximum mandati ecclesiale exercitium tractat. Argumentum peramplum exhibetur; attamen longior quaedam tractatio propositum excedit harum Litterarum Encyclicarum. Nostra est voluntas in quibusdam praecipuis elementis perstare, sic ut in mundo renovata quaedam operositatis vis excitetur uti amori Dei humanum responsum.

## Pars Prima

### *Amoris Unitas in Creatione et Salutis Historia*

*[223]* ... 7. Deliberationes nostrae, initio potius philosophicae, de amoris essentia per interiorem vim ad fidem usque biblicam nos nunc perduxerunt. Principio enim quaestio est posita utrum variae, immo contrariae, vocabuli amoris significationes subaudiant quandam altiorem unitatem an contra manere debeant solutae, una iuxta aliam. Ante omnia tamen quaestio emersit habeatne nuntius amoris nobis a Sacris Bibliis adlatus nec non ab Ecclesiae Traditione aliquid commune cum universali hominum amoris experientia an fortasse illi potius opponatur. Huius rei causa incidimus duas in principales voces quae sunt: *eros* uti titulus amoris "mundani" significandi atque *agape* tamquam amoris declaratio qui fide nititur eaque conformatur. Hi duo conceptus crebro inter se opponuntur ut "ascendens" amor et amor "descendens". Aliae quoque praesto sunt similes definitiones, verbi gratia distinctio inter amorem possessivum atque amorem oblativum (*amorem concupiscentiae—amorem benevolentiae*), cui interdum etiam amor subiungitur qui ad propriam spectat utilitatem.

In philosophica atque theologica disceptatione haec discrimina saepius ad extremum deducebantur, usquedum inter se opponebantur: amor proprie christianus esse dicebatur descendens, oblativus, id est *agape;* cultura autem non christiana, praesertim Graeca, amore signabatur ascendente, cupido et possessivo, qui nempe est *eros.* Si quis autem voluerit hanc oppositionem ad ultima producere, tunc christianae rei essentia separabitur a principalibus vitae rationibus ipsorum hominum atque in se iam alium orbem constituet, qui fortasse mirabilis erit, at penitus ab ipsa summa vitae humanae segregatus. Re quidem vera *eros* et *agape*—amor ascendens atque amor descendens—non se sinunt umquam inter se seiungi. Quo enim plus etiam aliis modis rectam unitatem reperiunt in una amoris veritate, eo sane plus vera amoris natura in universum completur. Etiamsi principio ipse *eros* in primis est studiosus, ascendens—quod fascinum ex magna felicitatis pollicitatione procedit—appropinquans deinde alteri, minus usque interrogant de se atque beatitatem alterius plus usque inquiret, magis semper de illo

love of neighbor. The argument has vast implications, but a lengthy treatment would go beyond the scope of the present encyclical. I wish to emphasize some basic elements, so as to call forth in the world renewed energy and commitment in the human response to God's love.

## Part One

### *The Unity of Love in Creation and in Salvation History*

... 7. By their own inner logic, these initial, somewhat philosophical reflections on the essence of love have now brought us to the threshold of biblical faith. We began by asking whether the different, or even opposed, meanings of the word "love" point to some profound underlying unity, or whether, on the contrary, they must remain unconnected, one alongside the other. More significantly, though, we questioned whether the message of love proclaimed to us by the Bible and the Church's tradition has some points of contact with the common human experience of love, or whether it is opposed to that experience. This in turn led us to consider two fundamental words: *eros*, as a term to indicate "worldly" love, and *agape*, referring to love grounded in and shaped by faith. The two notions are often contrasted as "ascending" love and "descending" love. There are other, similar classifications, such as the distinction between possessive love and oblative love (*amor concupiscentiae—amor benevolentiae*), to which is sometimes also added love that seeks its own advantage.

In philosophical and theological debate, these distinctions have often been radicalized to the point of establishing a clear antithesis between them: descending, oblative love—*agape*—would be typically Christian, while, on the other hand, ascending, possessive, or covetous love—*eros*—would be typical of non-Christian, and particularly Greek, culture. Were this antithesis to be taken to extremes, the essence of Christianity would be detached from the vital relations fundamental to human existence and would become a world apart, admirable perhaps, but decisively cut off from the complex fabric of human life. Yet *eros* and *agape*—ascending love and descending love—can never be completely separated. The more the two, in their different aspects, find a proper unity in the one reality of love, the more the true nature of love in general is realized. Even if *eros* is at first mainly covetous and ascending, a fascination for the great promise of happiness, in drawing near to the other, it is less and less concerned with itself, increasingly seeks the happiness of the other, is concerned more and more with

sollicitabitur, sese donabit atque cupiet "pro altero se esse". Sic tempus *agape* in eum inseritur; alioquin *eros* decidit perditque suam ipsius naturam. Aliunde vero homo non potest vivere tantummodo de amore oblativo, descendente. Non valet semper solum donare, etiam recipere debet....

*[226]* 10. ... Philosophicus adspectus itemque historicus-religiosus in hac Sacrorum Bibliorum ratione revelandus in eo nititur quod ex una parte nos ante imaginem ponimur Dei, stricte quidem metaphysicam: absolute est Deus omnium rerum primigenius fons; sed hoc omnium rerum creandarum principium—*Logos,* primordialis ratio—est eadem opera amans quiddam, veri amoris impetu praeditum. Hoc modo *eros* summe extollitur, sed eodem tempore ita purificatur ut cum *agape* misceatur. Quocirca intellegere possumus *Canticum Canticorum* in Sacrae Scripturae canonem receptum, esse explicatum ex eo quod canticis his amoris demum Dei necessitudo significatur cum homine vicissimque hominis cum Deo. Hac ratione *Canticum Canticorum* factum est, tam in Christianis quam in Iudaicis litteris, cognitionis ac mysticae experientiae scaturigo, in qua biblicae fidei essentia manifestatur: ita sane, est hominis cum Deo consociatio—somnium scilicet hominis primigenium—, at haec consociatio non debet una simul fundi, in oceano videlicet Divini sine nomine mergi; est coniunctio quaedam quae amorem gignit, in quo ambo—Deus et homo—sui ipsorum manent atque tamen plene unum fiunt: "Qui ... adhaeret Domino, unus Spiritus est" cum eo [*1 Cor 6:17*], ait sanctus Paulus.

11. ... *[227]* ... "Quam ob rem relinquet vir patrem suum et matrem et adhaerebit uxori suae; et erunt in carnem unam" [*Gn 2:24*].

Duae hic reperiuntur maioris momenti notiones: *eros* in ipsius natura hominis est quasi defixus; Adamus aliquid exquirit atque "relinquet patrem suum et matrem" mulierem inquisiturus. Sua in unitate tantum humanitatis integritatem fingunt, "una caro" fiunt. Non minus praestat altera notio: in cursu quodam, qui in creatione nititur, ad matrimonium committit *eros* hominem, ad vinculum scilicet quoddam, singulariter definiteque signatum. Sic et sic tantum suus intimus finis ad effectum adducitur. Ad unius Dei imaginem monogamicum coniugium respondet. Matrimonium, quod in amore unico ac definito fundatur, imaginem efficit Dei necessitudinis cum eius populo ac vicissim: ratio qua Deus amat mensura fit humani amoris. Artum hoc inter *eros* et coniugium in Bibliis Sacris vinculum fere in litteris extra ea similitudinem non repperit.

*Christus Iesus—Dei incarnatus amor*

**5102** 12. ... Vera Novi Testamenti novitas haud in novis opinationibus sistit, sed in ipsa Christi effigie, qui cogitationibus praebet carnem et *[228]* sanguinem—

the beloved, bestows itself and wants to "be there for" the other. The element of *agape* thus enters into this love, for otherwise *eros* is impoverished and even loses its own nature. On the other hand, man cannot live by oblative, descending love alone. He cannot always give, he must also receive....

10. ... The philosophical dimension to be noted in this biblical vision, and its importance from the standpoint of the history of religions, lies in the fact that, on the one hand, we find ourselves before a strictly metaphysical image of God: God is the absolute and ultimate source of all being; but this universal principle of creation—the *Logos*, primordial reason—is at the same time a lover with all the passion of a true love. *Eros* is thus supremely ennobled, yet at the same time it is so purified as to become one with *agape*. We can thus see how the reception of the *Song of Songs* in the canon of Sacred Scripture was soon explained by the idea that these love songs ultimately describe God's relation to man and man's relation to God. Thus the *Song of Songs* became, both in Christian and Jewish literature, a source of mystical knowledge and experience, an expression of the essence of biblical faith: that man can indeed enter into union with God—his primordial aspiration. But this union is no mere fusion, a sinking in the nameless ocean of the Divine; it is a unity that creates love, a unity in which both God and man remain themselves and yet become fully one. As Saint Paul says: "He who is united to the Lord becomes one spirit with him" [*1 Cor 6:17*].

11. ... "Therefore a man leaves his father and his mother and cleaves to his wife and they become one flesh" [*Gen 2:24*].

Two aspects of this are important. First, *eros* is somehow rooted in man's very nature; Adam is a seeker, who "abandons his mother and father" in order to find woman; only together do the two represent complete humanity and become "one flesh". The second aspect is equally important. From the standpoint of creation, *eros* directs man toward marriage, to a bond that is unique and definitive; thus, and only thus, does it fulfill its deepest purpose. Corresponding to the image of a monotheistic God is monogamous marriage. Marriage based on exclusive and definitive love becomes the icon of the relationship between God and his people and vice versa. God's way of loving becomes the measure of human love. This close connection between *eros* and marriage in the Bible has practically no equivalent in extra-biblical literature.

*Jesus Christ—the incarnate love of God*

12. ... The real novelty of the New Testament lies not so much in new ideas as in the figure of Christ himself, who gives flesh and blood to those concepts—

inauditum realismum. In Vetere iam Testamento biblica novitas non tantum exsistit ex abstractis notionibus, sed ex Dei inopinata opera et quodammodo inaudita oritur. Ratio haec agendi Dei dramatis formam nunc acquirit, eo quod in Iesu Christo ipse Deus "ovem amissam" persequitur, humanitatem videlicet dolentem atque deperditam....

17. ... *[231]* ... Inter Deum hominem que amoris historia in eo nempe stat quod haec voluntatis communio in cogitationis affectionisque communione adolescit, atque sic nostra et Dei voluntas magis ac magis idem expetit: Dei voluntas mihi iam non est extraria voluntas, quam mihi extrinsecus mandata praecipiunt, sed mea eadem est voluntas, eo quod ex experientia Deus re vera "interior intimo meo"[1] est quam ego. In Deo tum crescit deditio et Deus nostrum fit gaudium [*cf. Ps 73[72]:23–28*].

*[232]* 18. ... Mea solum proximi conveniendi promptitudo, ut ei amor significetur, coram Deo quoque me sensibilem reddit. Tantum proximi famulatus id patefacit mihi quod Deus pro me efficit et significat quo pacto me ipse amet. Saneti—verbi gratia beatam Matrem Teresiam Calcuttensem cogitemus—ex Domino eucharistico convento suam proximi usque de integro amandi vim hauserunt, atque vicissim hic occursus suam realem virtutem altitudinemque ex eorum famulatu pro aliis obtinuit. Amor Dei proximique amor seiungi non possunt; unum est mandatum....

an unprecedented realism. In the Old Testament, the novelty of the Bible did not consist merely in abstract notions but in God's unpredictable and in some sense unprecedented activity. This divine activity now takes on dramatic form when, in Jesus Christ, it is God himself who goes in search of the "stray sheep", a suffering and lost humanity....

17. ... The love-story between God and man consists in the very fact that this communion of will increases in a communion of thought and sentiment, and thus our will and God's will increasingly coincide: God's will is no longer for me an alien will, something imposed on me from without by the commandments, but it is now my own will, based on the realization that God is in fact more deeply present to me than I am to myself.[1] Then self-abandonment to God increases and God becomes our joy [*cf. Ps 73:23–28*].

18. ... Only my readiness to encounter my neighbor and to show him love makes me sensitive to God as well. Only if I serve my neighbor can my eyes be opened to what God does for me and how much he loves me. The saints—consider the example of Blessed Teresa of Calcutta—constantly renewed their capacity for love of neighbor from their encounter with the Eucharistic Lord, and conversely this encounter acquired its realism and depth in their service to others. Love of God and love of neighbor are thus inseparable; they form a single commandment....

## Pars Altera

## *Caritas*

## Exercitatio Amoris in Ecclesia Veluti "Communitate Amoris"

### ... *Caritas Ecclesiae officium*

*[233]* 20. Amor proximi in amore Dei insitus officium est praesertim cuiusque fidelis, at est etiam officium totius communitatis ecclesialis, et hoc quibuscumque in eius gradibus: a communitate locali ad Ecclesiam particularem, immo ad Ecclesiam universalem in eius integritate. Ecclesia quoque tamquam *[234]* communitas amorem exsequi debet. Ex quo sequitur amorem egere etiam ordinatione uti praeparatione ad ministerium commune intenta. Talis officii conscientia habuit momentum decretorium in Ecclesia ab eius primordiis: "Omnes autem, qui crediderant, erant pariter et habebant omnia communia, et possessiones et substantias vendebant

## Part Two

## *Caritas*

## The Practice of Love by the Church as a "Community of Love"

### ... *Charity as a responsibility of the Church*

20. Love of neighbor, grounded in the love of God, **5103** is first and foremost a responsibility for each individual member of the faithful, but it is also a responsibility for the entire ecclesial community at every level: from the local community to the particular Church and to the Church universal in her entirety. As a community, the Church must practice love. Love thus needs to be organized if it is to be an ordered service to the community. The awareness of this responsibility has had a constitutive relevance in the Church from the beginning: "All who believed were together and had all things in common; and they sold their possessions and goods and distributed

*5102 [1] Cf. Saint Augustine, *Confessions* III, 6, 11 (CpChL 27:32).

et dividebant illas omnibus, prout cuique opus erat" [*Act 2:44–45*]. ... Adolescente Ecclesia, haec absoluta forma communionis materialis re vera servari non poterat. Essentia tamen eius intima mansit: intra credentium communitatem nullum esse debet paupertatis genus eo quod bona ad dignam vitam agendam necessaria cuidam negantur.

*[234]* ... 22. Annorum decursu ac progrediente Ecclesiae diffusione, caritatis est exercitatio confirmata uti una ex eius provinciis essentialibus, una cum Sacramentorum administratione et praedicatione Verbi: exercere caritatem *[235]* erga viduas et pupillos, captivos, aegrotos et omne genus indigentes pertinet ad eius essentiam sicut ipsum Sacramentorum ministerium et Evangelii praedicatio. Ecclesia neglegere non potest caritatis exercitium sicut Sacramenta et Verbum derelinquere nequit. ...

*[236]* ... 25. Ex nostris deliberationibus hoc loco colliguntur duo essentialia argumenta:

*a.* Intima Ecclesiae natura triplici exprimitur munere: praedicatione Verbi Dei *(kerygma-martyria)*, celebratione Sacramentorum *(leiturgia)*, ministerio caritatis *(diakonia)*. Munia sunt quae vicissim se praesupponunt et invicem seiungi nequeunt. Caritas non est pro Ecclesia veluti species operis assistentiae socialis quae aliis etiam relinqui posset, sed pertinet ad eius naturam, est irrenuntiabilis expressio propriae ipsius essentiae.[1]

*b.* Ecclesia est familia Dei in mundo. In hac familia nemo debet esse qui patiatur ob egestatem. Eodem tamen tempore *caritas–agape* transcendit *[237]* limites Ecclesiae; parabola boni Samaritani manet veluti ratio mensurae, imponit amorem universalem qui prolabitur ad indigentem "fortuito" inventum *[cf. Lc 10:31]*, quisquis est. Firma manente hac praecepti amoris universalitate, adest tamen exigentia specifice ecclesialis—ea nempe quod in ipsa Ecclesia uti familia nullum membrum ob egestatem patiatur. Hoc sensu viget declaratio *Epistulae ad Galatas:* "Ergo dum tempus habemus, operemur bonum ad omnes, maxime autem ad domesticos fidei" [*6:10*].

them to all, as any had need" [*Acts 2:44–45*].... As the Church grew, this radical form of material communion could not in fact be preserved. But its essential core remained: within the community of believers there can never be room for a poverty that denies anyone what is needed for a dignified life....

22. As the years went by and the Church spread farther afield, the exercise of charity became established as one of her essential activities, along with the administration of the sacraments and the proclamation of the Word: love for widows and orphans, prisoners, and the sick and needy of every kind is as essential to her as the ministry of the sacraments and preaching of the gospel. The Church cannot neglect the service of charity any more than she can neglect the sacraments and the Word....

25. Thus far, two essential facts have emerged from our reflections:

*a.* The Church's deepest nature is expressed in her threefold responsibility: of proclaiming the word of God (*kerygma-martyria*), celebrating the sacraments (*leiturgia*), and exercising the ministry of charity (*diakonia*). These duties presuppose each other and are inseparable. For the Church, charity is not a kind of welfare activity that could equally well be left to others, but is a part of her nature, an indispensable expression of her very being.[1]

*b.* The Church is God's family in the world. In this family no one ought to go without the necessities of life. Yet at the same time *caritas–agape* extends beyond the frontiers of the Church. The parable of the Good Samaritan remains as a standard that imposes universal love toward the needy whom we encounter "by chance" [*cf. Lk 10:31*], whoever they may be. Without in any way detracting from this commandment of universal love, the Church also has a specific responsibility: within the ecclesial family no member should suffer through being in need. The teaching of the *Letter to the Galatians* is emphatic: "So then, as we have opportunity, let us do good to all, and especially to those who are of the household of faith" [*6:10*].

### *Iustitia et Caritas*

**5104** 26. A saeculo XIX adversus caritatis Ecclesiae opera obiectio efferbuit, quae insistenter dein evoluta est praesertim praeceptis marxistis innixa. Pauperes dicebantur operibus caritatis non egere, sed contra iustitia.... Huius argumenti quiddam verum est, fateri oportet, quiddam autem erroneum....

### *Justice and Charity*

26. Since the nineteenth century, an objection has been raised to the Church's charitable activity, subsequently developed with particular insistence by Marxism: the poor, it is claimed, do not need charity but justice.... There is admittedly some truth to this argument, but also much that is mistaken....

*5103 [1] Cf. Congregation for Bishops, Directory for the Pastoral Ministry of Bishops *Apostolorum Successores*, February 22, 2004, 194 (Vatican City, 2004, p. 213).

*[238]* ... 28. Ad accuratius definiendam congruentiam inter necessarium studium pro iustitia et ministerium caritatis, ratio habeatur oportet de duabus praecipuis in re condicionibus:

*a.* Iustus societatis et Civitatis ordo fundamentale munus est rei politicae. Civitas quae non regitur iustitia, in magnam latronum manum redigitur, sicut dixit quondam Augustinus: "*Remota itaque iustitia quid sunt regna nisi magna latrocinia*".[1]...

*[239]* ... Iustitia est finis et ideo etiam intrinseca cuiusque politicae mensura. Politica est plus quam simplex ars technica qua publicae ordinationes definiuntur: fons eius et finis reperiuntur nempe in iustitia, quae est ethicae indolis....

*[240]* Ecclesia non potest nec debet sibi assumere politicam contentionem ut societatem quam iustissimam efficiat. Non potest nec debet locum Civitatis proprium occupare. Sed non potest nec debet quoque discedere a studio iustitiam reperiendi. Ingredi debet in eam per viam rationabilis argumentationis, atque spiritales suscitare vires, sine quibus iustitia, quae semper quoque renuntiationes expetit, nec sese extollere nec progredi valet. Iusta societas non potest esse opus Ecclesiae, sed a politicis illud procurari oportet. Attamen illius magnopere interest pro iustitia operari ut et mens aperiantur et voluntas boni postulationibus.

*b.* Amor—*caritas*—semper necessarius erit, in societate etiam admodum iusta. Nulla habetur iusta ordinatio civilis quae superfluum reddere possit ministerium amoris. Si quis de amore vult se subtrahere, prolabitur ad se ab homine velut homine eximendum. Semper dolor aderit in eo qui solacio indiget et auxilio. Semper aderit solitudo. Semper aderunt quoque condiciones materialis necessitatis, in quibus opus erit auxilium ferre intuitu veri erga proximum amoris.[2] Civitas quae omnibus providere vult, quae omnia in se amplectitur, efficitur denique burocratica instantia quae praestare nequit necessarium illud quo homo patiens—omnis homo—indiget: nempe benevola personali deditione. Non agitur de Civitate quae omnia constituat ac dominetur, sed potius de Civitate quae liberaliter agnoscat et foveat secundum subsidiarietatis principium incepta quae oriuntur ex variis socialibus viribus et in quibus coniunguntur libera voluntas et proximitas hominibus auxilio indigentibus. Ecclesia una est ex his viventibus virtutibus: in ipsa palpitat amoris vis a Christi Spiritu suscitata. Amor hic hominibus non solum materiale praebet adiumentum, sed etiam refectionem et curam animae, auxilium saepe

28. In order to define more accurately the relationship between the necessary commitment to justice and the ministry of charity, two fundamental situations need to be considered:

*a.* The just ordering of society and the State is a central responsibility of politics. As Augustine once said, a State that is not governed according to justice would be just a bunch of thieves.[1]...

Justice is both the aim and the intrinsic criterion of all politics. Politics is more than a mere mechanism for defining the rules of public life: its origin and its goal are found in justice, which by its very nature has to do with ethics....

The Church cannot and must not take upon herself the political battle to bring about the most just society possible. She cannot and must not replace the State. Yet at the same time she cannot and must not remain on the sidelines in the fight for justice. She has to play her part through rational argument, and she has to reawaken the spiritual energy without which justice, which always demands sacrifice, cannot prevail and prosper. A just society must be the achievement of politics, not of the Church. Yet the promotion of justice through efforts to bring about openness of mind and will to the demands of the common good is something that concerns the Church deeply.

*b.* Love—*caritas*—will always prove necessary, even in the most just society. There is no ordering of the State so just that it can eliminate the need for a service of love. Whoever wants to eliminate love is preparing to eliminate man as such. There will always be suffering that cries out for consolation and help. There will always be loneliness. There will always be situations of material need where help in the form of concrete love of neighbor is indispensable.[2] The State that would provide everything, absorbing everything into itself, would ultimately become a mere bureaucracy incapable of guaranteeing the very thing that the suffering person—every person—needs: namely, loving personal concern. We do not need a State that regulates and controls everything, but a State that, in accordance with the principle of subsidiarity, generously acknowledges and supports initiatives arising from the different social forces and combines spontaneity with closeness to those in need. The Church is one of those living forces: she is alive with the love enkindled by the Spirit of Christ. This love does not offer people simply material help, but refreshment and care for their souls, something that often is even more necessary than

***5104** [1] *De civitate Dei* IV, 4: (CpChL 47:102).

[2] Cf. Congregation for Bishops, Directory for the Pastoral Ministry of Bishops *Apostolorum Successores*, February 22, 2004, 197 (Vatican City, 2004, p. 217).

magis necessarium quam fulcimen materiale. Affirmatio, secundum quam iustae structurae opera caritatis superflua reddunt, revera abscondit materiale hominis conceptum: praesumptam scilicet opinionem secundum quam homo vivere potest "in pane solo" [*Mt 4:4; cf. Dt 8:3*] – persuasionem quae hominem humiliat et reapse id ignorat quod est specifice humanum....

31. ... *[244]* ... *b.* Christiana navitas caritativa a factionibus et ideologiis seiuncta esse debet. Non est instrumentum ad mundum mutandum secundum quandam doctrinam neque adstat in ministerio mundanorum consiliorum, sed est effectio hic et nunc amoris quo homo semper indiget....

*[245]* ... *c.* Caritas, praeterea, non debet esse instrumentum quoddam in via alicuius rei quae hodie proselytismus nominatur. Gratuitus est amor; non exercetur ad proposita consequenda aliena.[3]...

material support. In the end, the claim that just social structures would make works of charity superfluous masks a materialist conception of man: the mistaken notion that man can live "by bread alone" [*Mt 4:4; cf. Dt 8:3*]—a conviction that demeans man and ultimately disregards all that is specifically human....

31. ... *b.* Christian charitable activity must be independent of parties and ideologies. It is not a means of changing the world ideologically, and it is not at the service of worldly stratagems, but it is a way of making present here and now the love that man always needs....

*c.* Charity, furthermore, cannot be used as a means of engaging in what is nowadays considered proselytism. Love is free; it is not practiced as a way of achieving other ends.[3]...

*Actionis caritativae Ecclesiae curatores*

**5105** *[246]* 32. Postremo mentem Nostram adhuc convertere debemus ad iam significatos actuositatis caritativae Ecclesiae curatores. In praeteritis cogitationibus clare ostendimus verum subiectum diversarum Institutionum catholicarum, quae caritatis explent ministerium, ipsam esse Ecclesiam—et omnibus quidem in gradibus, initio ab paroeciis sumpto, per Ecclesias particulares, usque ad Ecclesiam universalem....

*Those responsible for the Church's charitable activity*

32. Finally, we must turn our attention once again to those who are responsible for carrying out the Church's charitable activity. As our preceding reflections have made clear, the true subject of the various Catholic organizations that carry out a ministry of charity is the Church herself—at all levels, from the parishes, through the particular Churches, to the universal Church....

## 5106: Pontifical Council for Promoting Christian Unity: Statement concerning the Suppression of the Title "Patriarch of the West" in Relation to the Pope, March 22, 2006

*Ed.:* AAS 98 (2006): 364f.

*Nota de suppressione tituli "Patriarca d'Occidente" ad Papam relati*

**5106** *[364]* Nell'*Annuario Pontificio* 2006 manca, nell'enumerazione dei titoli del Papa, il titolo "Patriarca d'Occidente". Tale assenza è stata commentata in modi diversi ed esige un chiarimento.

Senza la pretesa di considerare la complessa questione storica del titolo di Patriarca in tutti i suoi aspetti, si può affermare dal punto di vista storico che gli antichi Patriarcati dell'Oriente, fissati dai Concili di Costantinopoli (381) e di Calcedonia (451), erano relativi ad un territorio abbastanza chiaramente circoscritto, allorché il territorio della Sede del Vescovo di Roma rimaneva vago. In Oriente, nell'ambito del sistema ecclesiastico imperiale di Giustiniano (527–565), accanto ai quattro Patriarcati orientali (Costantinopoli, Alessandria, Antiochia e Gerusalemme), il Papa era compreso come Patriarca

*Statement concerning the Suppression of the Title "Patriarch of the West" in Relation to the Pope*

In the *Annuario Pontificio 2006*, the title "Patriarch of the West" is missing in the enumeration of the pope's titles. This absence has been commented upon in various ways and requires a clarification.

Without any pretense of considering the complex historical question of the title of patriarch in all its aspects, it can be affirmed from the historical point of view that the ancient patriarchates of the East, established by the Councils of Constantinople (381) and of Chalcedon (451), were related to a rather clearly circumscribed territory, while the territory of the See of the bishop of Rome would remain vague. In the East, within the framework of the imperial ecclesiastical system of Justinian (527–565), alongside the four Eastern patriarchates (Constantinople, Alexandria,

*5104 [3] Cf. ibid., 196 (Vatican City, 2004, p. 216).

d'Occidente. Inversamente, Roma privilegiò l'idea delle tre sedi episcopali petrine: Roma, Alessandria ed Antiochia. Senza usare il titolo di "Patriarca d'Occidente", il IV Concilio di Costantinopoli (869–70), il IV Concilio del Laterano (1215) ed il Concilio di Firenze (1439), elencarono il Papa come il primo degli allora cinque Patriarchi.

*[365]* Il titolo di "Patriarca d'Occidente" fu adoperato nell'anno 642 da Papa Teodoro I. In seguito esso ricorse soltanto raramente e non ebbe un significato chiaro. La sua fioritura avvenne nel XVI e XVII secolo, nel quadro del moltiplicarsi dei titoli del Papa; *nell'Annuario Pontificio* esso apparve per la prima volta nel 1863.

Attualmente il significato del termine "Occidente" richiama un contesto culturale che non si riferisce soltanto all'Europa Occidentale, ma si estende dagli Stati Uniti d'America fino all'Australia e alla Nuova Zelanda, differenziandosi così da altri contesti culturali. Ovviamente tale significato del termine "Occidente" non intende descrivere un territorio ecclesiastico né esso può essere adoperato come definizione di un territorio patriarcale. Se si vuole dare al termine "Occidente" un significato applicabile al linguaggio giuridico ecclesiale, potrebbe essere compreso soltanto in riferimento alla Chiesa latina. Pertanto, il titolo "Patriarca d'Occidente" descriverebbe la speciale relazione del Vescovo di Roma a quest'ultima, e potrebbe esprimere la giurisdizione particolare del Vescovo di Roma per la Chiesa latina.

Di conseguenza, il titolo "Patriarca d'Occidente", sin dall'inizio poco chiaro, nell'evolversi della storia diventava obsoleto e praticamente non più utilizzabile. Appare dunque privo di senso insistere a trascinarselo dietro. Ciò tanto più che la Chiesa cattolica con il Concilio Vaticano II ha trovato per la Chiesa latina nella forma delle Conferenze Episcopali e delle loro riunioni internazionali di Conferenze Episcopali, l'ordinamento canonico adeguato alle necessità di oggi.

Tralasciare il titolo di "Patriarca d'Occidente" non cambia chiaramente nulla al riconoscimento, tanto solennemente dichiarato dal Concilio Vaticano II, delle antiche Chiese patriarcali (*Lumen gentium,* 23). Ancor meno tale soppressione può voler dire che essa sottintende nuove rivendicazioni. La rinuncia a detto titolo vuole esprimere un realismo storico e teologico e, allo stesso tempo, essere la rinuncia ad una pretesa, rinuncia che potrebbe essere di giovamento al dialogo ecumenico.

Antioch, and Jerusalem), the pope was considered the Patriarch of the West. Conversely, Rome preferred the idea of three Petrine episcopal sees: Rome, Alexandria, and Antioch. Without using the title "Patriarch of the West", the Fourth Council of Constantinople (869–870), the Fourth Lateran Council (1215), and the Council of Florence (1439) considered the pope as the first of the five patriarchs at the time.

The title "Patriarch of the West" was adopted in the year 642 by Pope Theodore I. It was used thereafter only rarely and had no clear meaning. Its development occurred in the sixteenth and seventeenth centuries, within the framework of the multiplication of papal titles; in the *Annuario Pontificio*, it appeared for the first time in 1863.

Nowadays, the meaning of the term "West" refers to a cultural context that is no longer tied to Western Europe but that extends from the United States of America to Australia and New Zealand, thereby differentiating itself from other cultural contexts. Obviously, such a meaning of the term "West" does not intend to delineate an ecclesiastical territory, nor can it be understood as the definition of a territory belonging to a patriarchate. If one wanted to give the term "West" a meaning that is applicable to ecclesiastical juridical language, it would be understood only with reference to the Latin Church. The title "Patriarch of the West" would then describe the special relationship of the bishop of Rome to the Latin Church and could express the particular jurisdiction of the bishop of Rome for the Latin Church.

Consequently, the title of "Patriarch of the West", unclear from the beginning, in the course of history became obsolete and practically unusable. It thus seemed pointless to continue using it. All the more so since, with the Second Vatican Council, the Catholic Church found for the Latin Church a canonical arrangement appropriate for the needs of today in the form of bishops' conferences and their international meetings.

Omitting the title of "Patriarch of the West" in reality changes nothing in the recognition, so solemnly declared by the Second Vatican Council, of the ancient patriarchal Churches [*Lumen gentium*, no. 23]. Still less can such a suppression be said to imply any new claims. The renunciation of said title wishes to express a historical and theological realism and, at the same time, to be a renunciation of a claim, a renunciation that could be of use to the ecumenical dialogue.

**5107: Congregation for the Doctrine of the Faith, Notification on the Works of Father Jon Sobrino, S.J.: *Jesucristo liberador: Lectura histórico-teológica de Jesús de Nazaret* (Madrid, 1991) and *La fe en Jesucristo: Ensayo desde las víctimas* (San Salvador, 1999), November 26, 2006**

The two books by Jon Sobrino, S.J., a close collaborator of Archbishop Oscar Romero, San Salvador, had been published in several editions in four or five languages.

An "Explanatory Note" is attached to the condemnation that contains numerous quotations from *Libertatis nuntius* (*4730–4741) and *Libertatis conscientia* (*4750–4776) and summarizes the urgent proceedings of the Congregation and the case of Father Sobrino. —The condemnation triggered numerous protests and opinions.

*Ed.:* AAS 99 (2007): 181–94; 195–98.

*... I. Presupuestos Metodológicos*

**5107** 2. ... *[183]* El lugar eclesial de la cristología no puede ser la "Iglesia de los pobres" sino la fe apostólica transmitida por la Iglesia a todas las generaciones. El teólogo, por su vocación particular en la Iglesia, ha de tener constantemente presente que la teología es ciencia de la fe. Otros puntos de partida para la labor teológica correrán el riesgo de la arbitrariedad y terminarán por desvirtuar los contenidos de la fe misma.[1]

3. ... El desarrollo dogmático de los primeros siglos de la Iglesia, incluidos los grandes concilios, es considerado por el P. Sobrino como ambiguo y tambien negativo. No niega el carácter normativo de las formulaciones dogmáticas, pero, en conjunto, no les reconoce valor más que en el ámbito cultural en que nacieron. No tiene en cuenta el hecho de que el sujeto *transtemporal* de la fe es la Iglesia creyente y que los pronunciamientos de los primeros concilios han sido aceptados y vividos por toda la comunidad eclesial....

*[184] II. La Divinidad de Jesucristo*

4. ... Con sus aserciones de que la divinidad de Jesús ha sido afirmada sólo después de mucho tiempo de reflexión creyente y que en el Nuevo Testamento se halla solamente "en germen", el Autor evidentemente tampoco la niega, pero no la afirma con la debida claridad y da pie a la sospecha de que el desarrollo dogmático, que reviste según él características ambiguas, ha llegado a esta formulación sin una continuidad clara con el Nuevo Testamento.

*[185]* Pero la divinidad de Jesús, está claramente atestiguada en los pasajes del Nuevo Testamento a que nos hemos referido. Las numerosas declaraciones conciliares en este sentido[2] se encuentran en continuidad con cuanto en el Nuevo Testamento se afirma de manera explícita y no solamente "en germen". La confesión de la divinidad de Jesucristo es un punto absolutamente esencial de la fe de la Iglesia desde sus orígenes y se halla atestiguada desde el Nuevo Testamento.

*... I. Methodological Presuppositions*

2. ... The ecclesial foundation of Christology may not be identified with "the Church of the poor" but is found rather in the apostolic faith transmitted through the Church for all generations. The theologian, in his particular vocation in the Church, must continually bear in mind that theology is the science of the faith. Other points of departure for theological work run the risk of arbitrariness and end in a misrepresentation of the same faith.[1]

3. ... Father Sobrino considers the dogmatic development of the first centuries of the Church including the great councils to be ambiguous and even negative. Although he does not deny the normative character of the dogmatic formulations, neither does he recognize in them any value except in the cultural milieu in which these formulations were developed. He does not take into account the fact that the *transtemporal* subject of the faith is the believing Church and that the pronouncements of the first councils have been accepted and lived by the entire ecclesial community....

*II. The Divinity of Jesus Christ*

4. ... Father Sobrino does not deny the divinity of Jesus when he proposes that it is found in the New Testament only "in seed" and was formulated dogmatically only after many years of believing reflection. Nevertheless, he fails to affirm Jesus' divinity with sufficient clarity. This reticence gives credence to the suspicion that the historical development of dogma, which Sobrino describes as ambiguous, has arrived at the formulation of Jesus' divinity without a clear continuity with the New Testament.

But the divinity of Jesus is clearly attested to in the passages of the New Testament to which we have referred. The numerous conciliar declarations in this regard[2] are in continuity with that which the New Testament affirms explicitly and not only "in seed". The confession of the divinity of Jesus Christ has been an absolutely essential part of the faith of the Church since her origins. It is explicitly witnessed to since the New Testament.

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*5107 [1] Cf. Second Vatican Council Decree *Optatam totius*, no. 16; John Paul II, encyclical letter *Fides et ratio*, no. 65 (AAS 91 [1999]: 5–88; *5075–5080).

[2] Cf. Councils of Nicaea, DH 125; Constantinople, DH 150; Ephesus, DH 250–63; Chalcedon, DH 301–2.

*III. La Encarnación del Hijo de Dios*

5. Escribe el P. Sobrino: "Desde una perspectiva dogmática debe afirmarse, y con toda radicalidad, que el Hijo (la segunda persona de la Trinidad) asume toda la realidad de Jesús, y aunque la fórmula dogmática nunca explica el hecho de ese ser afectado por lo humano, la tesis es radical. El Hijo experimenta la humanidad, la vida, el destino y la muerte de Jesús" (*Jesucristo*, 308).

En este pasaje el Autor establece una distinción entre el Hijo y Jesús que sugiere al lector la presencia de dos sujetos en Cristo: el Hijo asume la realidad de Jesús; el Hijo experimenta la humanidad, la vida, el destino y la muerte de Jesús. No resulta claro que el Hijo es Jesús y que Jesús es el Hijo. En el tenor literal de estas frases, el P. Sobrino refleja la llamada teología del *homo assumptus,* que resulta incompatible con la fe católica....

*[186]* 6. Otra dificultad en la visión cristológica del P. Sobrino deriva de su insuficiente comprensión de la *communicatio idiomatum*....

*[187] IV. Jesucristo y el Reino de Dios*

7. El P. Sobrino desarrolla una visión peculiar acerca de la relación entre Jesús y el Reino de Dios.... Según el Autor, la persona de Jesús, como mediador, no se puede absolutizar, sino que se ha de contemplar en su relacionalidad hacia el Reino de Dios, que es evidentemente considerado algo distinto de Jesús mismo.... "Mediador y mediación se relacionan, pues, esencialmente, pero no son lo mismo. Siempre hay un Moisés y una tierra prometida, un Monseñor Romero y una justicia anhelada. Ambas cosas, juntas, expresan la totalidad de la voluntad de Dios, pero no son lo mismo" (*Jesucristo,* 147). Por otra parte la condición de mediador de Jesús le viene sólo de su humanidad: "La posibilidad de ser mediador no le viene, pues, a Cristo de una realidad *añadida* a lo humano sino que le viene del ejercicio de lo humano" (*La fe,* 253)....

*[188]* ... No es suficiente hablar de una conexión íntima o de una relación constitutiva entre Jesús y el Reino o de una "ultimidad del mediador", si éste nos remite a algo que es distinto de él mismo. Jesucristo y el Reino en un cierto sentido se identifican: en la persona de Jesús el Reino ya se ha hecho presente.... "El Reino de Dios no es un concepto, una doctrina, un programa [...], sino que es ante todo *una persona* que tiene el rostro y el nombre de Jesús de Nazaret, imagen del Dios invisible. Si se separa el Reino de Jesús ya no se tiene el Reino de Dios revelado por él."[3]...

*III. The Incarnation of the Son of God*

5. Father Sobrino writes: "From a dogmatic point of view, we have to say, without any reservation, that the Son (the second Person of the Trinity) took on the whole reality of Jesus and, although the dogmatic formula never explains the manner of this being affected by the human dimension, the thesis is radical. The Son experienced Jesus' humanity, existence in history, life, destiny, and death" (*Jesus the Liberator*, 242).

In this passage, the author introduces a distinction between the Son and Jesus that suggests to the reader the presence of two subjects in Christ: the Son assumes the reality of Jesus; the Son experiences the humanity, the life, the destiny, and the death of Jesus. It is not clear that the Son is Jesus and that Jesus is the Son. In a literal reading of these passages, Father Sobrino reflects the so-called theology of the *homo assumptus*, which is incompatible with the Catholic faith....

6. Another difficulty with the christological view of Father Sobrino arises from an insufficient comprehension of the *communicatio idiomatum*....

*IV. Jesus Christ and the Kingdom of God*

7. Father Sobrino advances a peculiar view of the relationship between Jesus and the Kingdom of God.... According to the author, the person of Jesus as mediator cannot be absolutized but must be contemplated in his relatedness to the kingdom of God, which is apparently considered to be something distinct from Jesus himself.... "Mediation and mediator are, then, essentially related, but they are not the same thing. There is always a Moses and a promised land, and Archbishop Romero and a dream of justice. Both things, together, express the whole of the will of God, while remaining two distinct things" (*Jesus the Liberator*, 108). On the other hand, Jesus' condition as mediator comes solely from the fact of his humanity: "Christ does not, then, derive his possibility of being mediator from anything *added* to his humanity; it belongs to him by his practice of being human" (*Christ the Liberator*, 135).

... It is insufficient to speak of an intimate connection or of a constitutive relatedness between Jesus and the kingdom or of the finality of the mediator if this suggests something that is distinct from Jesus himself. In a certain sense, Jesus Christ and the kingdom are identified: in the person of Jesus, the kingdom has already been made present.... "The kingdom of God is not a concept, a doctrine, or a program ..., but it is before all else *a person* with the face and name of Jesus of Nazareth, the image of the invisible God. If the kingdom is separated from Jesus, it is no longer the kingdom of God which he revealed."[3] ...

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*5107 [3] John Paul II, encyclical letter *Redemptoris missio*, no. 16 (AAS 83 [1991], 18).

*V. La Autoconciencia de Jesucristo*

8. El P. Sobrino afirma, citando a L. Boff, que "Jesús fue un extraordinario creyente y tuvo fe. La fe fue el modo de existir de Jesús" (*Jesucristo*, 203)....

*[189]* ... La conciencia filial y mesiánica de Jesús es la consecuencia directa de su ontología de Hijo de Dios hecho hombre. Si Jesús fuera un creyente como nosotros, aunque de manera ejemplar, no podría ser el revelador verdadero que nos muestra el rostro del Padre....

Jesús, el Hijo de Dios hecho carne, goza de un conocimiento íntimo e inmediato de su Padre, de una "visión", que ciertamente va más allá de la fe. La unión hipostática y su misión de revelación y redención requieren la visión del Padre y el conocimiento de su plan de salvación. Es lo que indican los textos evangélicos ya citados....

*[190] VI. El Valor Salvífico de la Muerte de Jesús*

9. Algunas afirmaciones del P. Sobrino hacen pensar que, según él, Jesús no ha atribuido a su muerte un valor salvífico: "Digamos desde el principio que el Jesús histórico no interpretó su muerte de manera salvífica, según los modelos soteriólogicos que, después, elaboró el Nuevo Testamento: sacrificio expiatorio, satisfacción vicaria.... En otras palabras, no hay datos para pensar que Jesús otorgara un sentido absoluto trascendente a su propia muerte, como hizo después el Nuevo Testamento" (*Jesucristo*, 261)....

*[191]* ... De esta manera los numerosos pasajes del Nuevo Testamento que hablan del valor salvífico de la muerte de Cristo[4] resultan privados de toda conexión con la conciencia de Cristo durante su vida mortal.... De nuevo aparece aquí la dificultad a la que antes se ha hecho mención en cuanto al uso que el P. Sobrino hace del Nuevo Testamento. Los datos neotestamentarios: ceden el paso a una hipotética reconstrucción histórica, que es errónea.

10. ... El P. Sobrino expone también su punto de vista respecto al significado soteriológico que se debe atribuir a la muerte de Cristo: "... El Jesús fiel hasta la cruz es salvación, entonces, al menos en este sentido: es revelación del *homo verus*, es decir, de un ser humano en el que resultaría que se cumplen tácticamente las características de una verdadera naturaleza humana.... El hecho mismo de que se haya revelado lo humano verdadero contra toda expectativa, es ya buena noticia, y por ello, es ya en sí mismo salvación.... Esta eficacia salvífica se muestra más bien a la manera de la ejemplar *[192]* que de la causa eficiente...." (*Jesucristo*, 293–294)....

*V. The Self-consciousness of Jesus*

8. Citing Leonardo Boff, Father Sobrino affirms that "Jesus was an extraordinary believer and had faith. Faith was Jesus' mode of being" (*Jesus the Liberator*, 154)....

The filial and messianic consciousness of Jesus is the direct consequence of his ontology as Son of God made man. If Jesus were a believer like ourselves, albeit in an exemplary manner, he would not be able to be the true Revealer showing us the face of the Father....

Jesus, the Incarnate Son of God, enjoys an intimate and immediate knowledge of his Father, a "vision" that certainly goes beyond the vision of faith. The hypostatic union and Jesus' mission of revelation and redemption require the vision of the Father and the knowledge of his plan of salvation. This is what is indicated in the Gospel texts cited above....

*VI. The Salvific Value of the Death of Jesus*

9. In some texts some assertions of Father Sobrino make one think that, for him, Jesus did not attribute a salvific value to his own death: "Let it be said from the start that the historical Jesus did not interpret his death in terms of salvation, in terms of soteriological models later developed by the New Testament, such as expiatory sacrifice or vicarious satisfaction.... In other words, there are no grounds for thinking that Jesus attributed an absolute transcendent meaning to his own death, as the New Testament did later" (*Jesus the Liberator*, 201)....

In this way, the numerous passages in the New Testament that speak of the salvific value of the death of Christ are deprived of any reference to the consciousness of Christ during his earthly life.[4]... Here again, the difficulty about Father Sobrino's use of the New Testament appears. In his writing, the New Testament data gives way to a hypothetical historical reconstruction that is erroneous.

10. ... Father Sobrino also advances his point of view about the soteriological significance that should be attributed to the death of Christ: "... The Jesus who is faithful even to the Cross is salvation, then, at least in this sense: he is the revelation of the *homo verus*, the true and complete human being, that is, of a human being in whom, as a matter of fact, all the characteristics of a true human nature are present.... The very fact that true humanity has been revealed, contrary to all expectations, is in itself good news and therefore is already in itself salvation.... This saving efficacy is shown more in the form of an exemplary cause than of an efficient cause ..." (*Jesus the Liberator,* 229–30).

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*5107 [4] Cf., for example, Rom 3:25; 2 Cor 5:21; 1 Jn 2:2, etc.

... La redención parece reducirse a la aparición del *homo verus*, manifestado en la fidelidad hasta la muerte. La muerte de Cristo es *exemplum* y no *sacramentum* (don). La redención se reduce al moralismo. Las dificultades cristológicas notadas ya en relación con el misterio de la encarnación y la relación con el Reino afloran aquí de nuevo....

... Redemption thus seems reduced to the appearance of the *homo verus*, manifested in fidelity unto death. The death of Christ is *exemplum* and not *sacramentum* (gift). This reduces redemption to moralism. The christological difficulties already noted in the discussion of the mystery of the Incarnation and the relationship with the kingdom appear here anew....

## 5108: Congregation for the Doctrine of the Faith, Responses to Some Questions regarding Certain Aspects of the Doctrine on the Church, June 29, 2007

The responses refer to the intense debates about the interpretation of the Second Vatican Council that had flared up again in connection with the declaration *Dominus Iesus* (*5085–5089). See, among others, Agostino Marchetto, *Il Concilio Ecumenico Vaticano II: Contrapunto per la sua storia* (Libreria Editrice Vaticana, 2005).

*Ed.:* AAS 99 (2007): 604–8.

*[604] Introductio*

Ad catholicam profundius intelligendam ecclesiologiam nemo ignorat quantum Oecumenica Vaticana Synodus II contulerit, sive per dogmaticam Constitutionem *Lumen gentium,* sive per Decreta de Oecumenismo *(Unitatis redintegratio)* atque Orientalibus de Catholicis Ecclesiis *(Orientalium Ecclesiarum).* Ad hoc Romani autem Pontifices peropportune rem aestimaverunt penitus indagari, praesertim quod ad praxim recte dirigendam spectat: exinde Litterae Encyclicae *Ecclesiam suam* Pauli PP. VI (1964), necnon *Ut unum sint* (1995) Ioannis Pauli PP. II.

Multiplices ecclesiologiae facies ad profundius investigandas, minime consectaneum theologorum defuit officium, quod locum vero praebuit ut tempestive locupletissima studia florescerent. Sed si thema certo certius ferax evasit, nihilominus necessariis curis explanationibusque indiguit: quod evenit per Declarationem *Mysterium Ecclesiae* (1973), per Epistulam Ecclesiae Catholicae Episcopis *Communionis notio* (1992), per Declarationem *Dominus Iesus* (2000): documenta quae omnia a Congregatione pro Doctrina Fidei promulgata sunt.

Huiusmodi argumenti structuralis complexitas et quidem multarum propositionum novitas inintermisse excitant theologica studia haud semper immunia a deviationibus dubia incitantibus, quae haec Congregatio diligenti perscrutavit cura. Quamobrem—clarescente sub lumine integrae ac universae doctrinae circa Ecclesiam—mens est huius Congregationis necte firmare germanam significationem nonnullarum sententiarum ecclesiologicarum Magisterii, *[605]* ne sana theologica disputatio interdum erroribus—ambiguitatis causa—offendatur.

**1. Quaeritur: Utrum Concilium Oecumenicum Vaticanum II mutaverit praecedentem doctrinam de Ecclesia?**

*Introduction*

The Second Vatican Council, with its dogmatic constitution *Lumen gentium* and its decrees on ecumenism (*Unitatis redintegratio*) and the Oriental Churches (*Orientalium Ecclesiarum*), has contributed in a decisive way to the understanding of Catholic ecclesiology. The supreme pontiffs have also contributed to this understanding by offering their own insights and orientations for praxis: Paul VI in his encyclical letter *Ecclesiam suam* (1964) and John Paul II in his encyclical letter *Ut unum sint* (1995). **5108**

The consequent duty of theologians to expound with greater clarity the diverse aspects of ecclesiology has resulted in a flowering of writing in this field. In fact it has become evident that this theme is a most fruitful one, which, however, has also at times required clarification by way of precise definition and correction, for instance, in the declaration *Mysterium Ecclesiae* (1973), the Letter Addressed to the Bishops of the Catholic Church *Communionis notio* (1992), and the declaration *Dominus Iesus* (2000), all published by the Congregation for the Doctrine of the Faith.

The vastness of the subject matter and the novelty of many of the themes involved continue to provoke theological reflection. Among the many new contributions to the field, some are not immune from erroneous interpretations that in turn give rise to confusion and doubt. A number of these interpretations have been referred to the attention of the Congregation for the Doctrine of the Faith. Given the universality of Catholic doctrine on the Church, the Congregation wishes to respond to these questions by clarifying the authentic meaning of some ecclesiological expressions used by the Magisterium that are open to misunderstanding in the theological debate.

**First Question: Did the Second Vatican Council change the Catholic doctrine on the Church?**

Respondetur: Noluit mutare, at evolvere, profundius intellegere et fecundius exponere voluit, nec eam mutavisse dicendum est.

Quod Ioannes XXIII incipiente Concilio dilucide affirmavit.[1] Quod Paulus VI repetivit[2] et in promulgatione Constitutionis *Lumen gentium* sic expressit: "Huius vero promulgationis potissimum commentarium illud esse videtur, quod per eam doctrina tradita nullo modo immutata est. Quod Christus voluit, id ipsum nosmetipsi volumus. Quod erat, permansit. Quae volventibus saeculis Ecclesia docuit, eadem et nos docemus. Tantummodo, id quod antea solum vitae actione continebatur, nunc aperta etiam doctrina exprimitur; quod usque adhuc considerationi, disputationi, atque ex parte etiam controversiis obnoxium erat, in certam doctrinae formulam nunc redactum est."[3] Eandem intentionem episcopi iterum iterumque manifestaverunt et consecuti sunt.[4]

Response: The Second Vatican Council neither changed nor intended to change this doctrine; rather it developed, deepened, and more fully explained it.

This was exactly what John XXIII said at the beginning of the Council.[1] Paul VI affirmed it[2] and commented in the act of promulgating the constitution *Lumen gentium*: "There is no better comment to make than to say that this promulgation really changes nothing of the traditional doctrine. What Christ willed, we also will. What was, still is. What the Church has taught down through the centuries, we also teach. In simple terms, that which was assumed is now explicit; that which was uncertain is now clarified; that which was meditated upon, discussed, and sometimes argued over is now put together in one clear formulation."[3] The bishops repeatedly expressed and fulfilled this intention.[4]

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***5108** [1] John XXIII, address of October 11, 1962: "... The Council ... wishes to transmit Catholic doctrine, whole and entire, without alteration or deviation.... To be sure, at the present time, it is necessary that Christian doctrine in its entirety, and with nothing taken away from it, is accepted with renewed enthusiasm and serene and tranquil adherence.... It is necessary that the very same doctrine be understood more widely and more profoundly as all those who sincerely adhere to the Christian, Catholic, and apostolic faith strongly desire.... It is necessary that this certain and unchangeable doctrine, to which is owed the obedience of faith, be explored and expounded in the manner required by our times. For the deposit of faith itself, or the truths that are contained in our venerable doctrine, are one thing; another thing is the way in which they are expressed, with, however, the same meaning and signification" (AAS 54 [1962]: 791–92).

[2] Cf. Paul VI, address of September 29, 1963 (AAS 55 [1963]: 847–52).

[3] Paul VI, address of November 21, 1964 (AAS 56 [1964]: 1009–10).

[4] The council wished to express the identity of the Church of Christ with the Catholic Church. This is clear from the discussions on the decree *Unitatis redintegratio.* The schema of the decree was proposed on the floor of the council on September 23, 1964, with a *Relatio* (ActSyn III/II 296–344). The Secretariat for the Unity of Christians responded on November 10, 1964, to the suggestions sent by bishops in the months that followed (ActSyn III/VII 11–49). Herewith are quoted four texts from this *Expensio modorum* concerning this first response.

(A) [In no. 1 (Prooemium) of the schema of the decree: Act Syn III/II 296, 3-6] *"Page 5, lines 3–6: Videtur etiam Ecclesiam catholicam inter illas Communiones comprehendi, quod falsum esset. R(espondetur): Hic tantum factum, prout ab omnibus conspicitur, describendum est. Postea clare affirmatur solam Ecclesiam catholicam esse veram Ecclesiam Christi [It appears that the Catholic Church, too, is found among those Communions, which would be false. Response: Here only the fact, as it is viewed by all, is to be described. Afterward it is clearly affirmed that the Catholic Church alone is the true Church of Christ]"* (ActSyn III/VII 12).

(B) [In Chapter I in general: Act Syn III/II 297–301] *"4 —Expressius dicatur unam solam esse veram Ecclesiam Christi; hanc esse Catholicam Apostolicam Romanam; omnes debere inquirere, ut eam cognoscant et ingrediantur ad salutem obtinendam.... R(espondetur): In toto textu sufficienter effertur, quod postulatur. Ex altera parte non est tacendum etiam in aliis communitatibus christianis inveniri veritates revelatas et elementa ecclesialia [4 —Let it be said more expressly that there is only one true Church of Christ; that this is the Catholic Apostolic Roman (Church); that all must seek to know her and enter her in order to obtain salvation.... Response: In the entire text what is demanded is adequately proclaimed. On the other hand, it must also not be concealed that in other Christian communities revealed truths and ecclesial elements are found]"*(ActSyn III/VII 15). Cf. also ibid., pt. 5.

(C) [In chapter 1 in general: ActSyn III/II 296f.] *"5 —Clarius dicendum esset veram Ecclesiam esse solam Ecclesiam catholicam romanam.... R(espondetur): Textus supponit doctrinam in constitutione 'De Ecclesia' expositam, ut pag. 5, lin. 24–25 affirmatur [5 —It should be said more clearly that the Roman Catholic Church alone is the true Church.... Response: The text presupposes the doctrine set out in the constitution* De Ecclesia, *as is affirmed on page 5, lines 24–25]"* (ActSyn III/VII 15). Thus the commission whose task it was to evaluate the responses to the decree *Unitatis redintegratio* clearly expressed the identity of the Church of Christ with the Catholic Church and her unicity and understood this doctrine to be founded in the dogmatic constitution *Lumen gentium.*

(D) [In no. 2 of the schema of the decree: ActSyn III/II 297f.] *"Page 6, lines 1–24: Clarius exprimatur unicitas Ecclesiae. Non sufficit inculcare, ut in textu fit, unitatem Ecclesiae. R(espondetur): (a) Ex toto textu clare apparet identificatio Ecclesiae Christi cum Ecclesia catholica, quamvis, ut oportet, efferantur elementa ecclesialia aliarum communitatum [Let the unique nature of the Church be expressed more clearly. It is not enough to insist upon the unity of the Church, as is done in the text. Response: (a) The identification of the Church of Christ with the Catholic Church is clearly apparent from the entire text, although the ecclesial elements of other communities are set forth, as is proper]." "Page 7, line 5: Ecclesia a successoribus Apostolorum cum Petri*

*[606]* **2. Quaeritur: Quomodo intelligendum sit Ecclesiam Christi subsistere in Ecclesia Catholica?**

Respondetur: Christus unicam Ecclesiam "his in terris ... constituit" et ut "coetum adspectabilem et communitatem spiritualem"[5] instituit, quae inde a sua origine in decursu historiae semper exsistit exsistetque et in qua sola permanserunt ac permanebunt omnia elementa ab eo instituta.[6] "Haec est unica Christi Ecclesia, quam in Symbolo unam, sanctam, catholicam et apostolicam profitemur.... Haec Ecclesia in hoc mundo ut societas constituta et ordinata, subsistit in Ecclesia catholica, a Successore Petri et Episcopis in eius communione gubernata."[7]

Subsistentia in Constitutione Dogmatica *Lumen gentium* 8 est haec perpetua continuatio historica atque permanentia omnium elementorum a Christo institutorum in Ecclesia catholica,[8] in qua Ecclesia Christi his in terris concrete invenitur.

Dum secundum doctrinam catholicam recte dici potest, Ecclesiam Christi in Ecclesiis et communitatibus ecclesialibus nondum plenam communionem cum Ecclesia catholica habentibus adesse et operari propter sanctificationis et veritatis elementa quae in illis sunt,[9] verbum "subsistit" soli Ecclesiae catholicae ut singulare tantum attribuitur, quia refertur nempe ad notam *[607]* unitatis in symbolis confessam (Credo ... unam Ecclesiam); quae Ecclesia una subsistit in Ecclesia catholica.[10]

**3. Quaeritur: Quare vocabulum "subsistit in" et non simpliciter verbum "est" adhibetur?**

Respondetur: Usus vocabuli retinentis plenam identitatem Ecclesiae Christi et Ecclesiae Catholicae doctrinam de Ecclesia non immutat, rationem tamen habet veritatis, apertius significans quod extra eius compaginem "elementa plura sanctificationis et veritatis" inveniuntur, "quae ut dona Ecclesiae Christi propria ad unitatem catholicam impellunt".[11]

**Second Question: What is the meaning of the affirmation that the Church of Christ subsists in the Catholic Church?**

Response: Christ "established ... here on earth" only one Church and instituted her as a "visible and spiritual community",[5] which from its beginning and throughout the centuries has always existed and will always exist and in which alone are found all the elements that Christ himself instituted.[6] "This one Church of Christ, which we confess in the Creed as one, holy, catholic, and apostolic.... This Church, constituted and organized in this world as a society, subsists in the Catholic Church, governed by the successor of Peter and the bishops in communion with him."[7]

In number 8 of the dogmatic constitution *Lumen gentium*, "subsistence" means this perduring, historical continuity and the permanence of all the elements instituted by Christ in the Catholic Church,[8] in which the Church of Christ is concretely found on this earth.

It is possible, according to Catholic doctrine, to affirm correctly that the Church of Christ is present and operative in the churches and ecclesial Communities not yet fully in communion with the Catholic Church, on account of the elements of sanctification and truth that are present in them.[9] Nevertheless, the word "subsists" can only be attributed to the Catholic Church alone precisely because it refers to the mark of unity that we profess in the symbols of the faith (I believe ... in the "one" Church); and this "one" Church subsists in the Catholic Church.[10]

**Third Question: Why was the expression "*subsists in*" adopted instead of the simple word "*is*"?**

Response: The use of this expression, which indicates the full identity of the Church of Christ with the Catholic Church, does not change the doctrine on the Church. Rather, it comes from and brings out more clearly the fact that there are "numerous elements of sanctification and of truth" that are found outside her structure but that, "as gifts properly belonging to the Church of Christ, impel toward Catholic Unity".[11]

***5108** *successore capite gubernata (cf. novum textum ad page 6, lines 33–34) explicite dicitur 'unicus Dei grex' et lin. 13 'una et unica Dei Ecclesia' [The Church governed by the successors of the apostles with the successor of Peter as her head (cf. the new text on page 6, lines 33–34) is explicitly described as 'the sole flock of God' and on line 13 as 'the one, sole Church of God']"* (ActSyn III/VII).

The two expressions quoted are those of *Unitatis redintegratio*, nos. 2, 5, and 3, 1.

5 Cf. Second Vatican Council, dogmatic constitution *Lumen gentium*, no. 8, 1 (*4118).

6 Cf. Second Vatican Council, decree *Unitatis redintegratio*, nos. 3, 2; 3, 4; 3, 5; 4, 6 (*4188–4190).

7 Second Vatican Council, dogmatic constitution *Lumen gentium*, no. 8, 2 (*4119).

8 Cf. Congregation for the Doctrine of the Faith, declaration *Mysterium ecclesiae*, no. 1, 1 (AAS 65 [1973]: 397; *4530); declaration *Dominus Iesus*, no. 16, 3 (AAS 92 [2000–II]: 757–58; *5088); *Notification on the Book of Leonardo Boff, O.F.M., "Church: Charism and Power"* (AAS 77 [1985]: 758–59).

9 Cf. John Paul II, encyclical letter *Ut unum sint*, no. 11, 3 (AAS 87 [1995–II]: 928).

10 Cf. Second Vatican Council, dogmatic constitution *Lumen gentium*, no. 8, 2 (*4119).

11 Ibid.

"Proinde ipsae Ecclesiae et communitates seiunctae, etsi defectus illas pati credimus, nequaquam in mysterio salutis significatione et pondere exutae sunt. Iis enim Spiritus Christi uti non renuit tamquam salutis mediis, quorum virtus derivatur ab ipsa plenitudine gratiae et veritatis quae Ecclesiae catholicae concredita est."[12]

**4. Quaeritur: Quare Concilium Oecumenicum Vaticanum II Ecclesiis orientalibus a plena communione Ecclesiae catholicae seiunctis nomen "Ecclesiae" attribuit?**

Respondetur: Concilium usum traditionalem nominis accipere voluit. "Cum autem illae Ecclesiae quamvis seiunctae, vera sacramenta habeant, praecipue vero, vi successionis apostolicae, Sacerdotium et Eucharistiam, quibus arctissima necessitudine adhuc nobiscum coniunguntur",[13] titulum merentur "Ecclesiae particulares vel locales",[14] et Ecclesiae sorores Ecclesiarum particularium catholicarum nuncupantur.[15]

"Proinde per celebrationem Eucharistiae Domini in his singulis Ecclesiis, Ecclesia Dei aedificatur et crescit."[16] Quia autem communio cum Ecclesia *[608]* catholica, cuius visibilis Caput est Episcopus Romae ac Successor Petri, non est quoddam complementum Ecclesiae particulari ab extra adveniens, sed unum e principiis internis quibus ipsa constituitur, conditio Ecclesiae particularis, qua potiuntur venerabiles illae communitates christianae, defectu tamen afficitur.[17]

Ex altera parte, plenitudo catholicitatis Ecclesiae propria, a Successore Petri et Episcopis in eius communione gubernatae, propter divisionem christianorum impeditur in historia plene consummanda.[18]

**5. Quaeritur: Cur textus Concilii et Magisterii subsequentis communitatibus natis ex Reformatione saeculi XVI titulum Ecclesiae non attribuunt?**

Respondetur: Quia secundum doctrinam catholicam hae communitates successionem apostolicam in sacramento Ordinis non habent, ideoque elemento essentiale Ecclesiam constitutivo carent. Illae communitates ecclesiales, quae, praesertim propter sacerdotii ministerialis

"It follows that these separated churches and Communities, though we believe they suffer from defects, are deprived neither of significance nor of importance in the mystery of salvation. In fact, the Spirit of Christ has not refrained from using them as instruments of salvation, whose value derives from that fullness of grace and of truth which has been entrusted to the Catholic Church."[12]

**Fourth Question: Why does the Second Vatican Council use the term "Church" in reference to the Oriental Churches separated from full communion with the Catholic Church?**

Response: The council wanted to adopt the traditional use of the term. "Because these Churches, although separated, have true sacraments and above all—because of the apostolic succession—the priesthood and the Eucharist, by means of which they remain linked to us by very close bonds",[13] they merit the title of "particular or local Churches"[14] and are called sister Churches of the particular Catholic Churches.[15]

"It is through the celebration of the Eucharist of the Lord in each of these Churches that the Church of God is built up and grows in stature."[16] However, since communion with the Catholic Church, the visible head of which is the bishop of Rome and the successor of Peter, is not some external complement to a particular Church but rather one of her internal constitutive principles, these venerable Christian communities lack something in their condition as particular Churches.[17]

On the other hand, because of the division between Christians, the fullness of universality, which is proper to the Church governed by the successor of Peter and the bishops in communion with him, is not fully realized in history.[18]

**Fifth Question: Why do the texts of the council and those of the Magisterium since the council not use the title of "Church" with regard to those Christian Communities born out of the Reformation of the sixteenth century?**

Response: According to Catholic doctrine, these Communities do not enjoy apostolic succession in the sacrament of orders and are, therefore, deprived of a constitutive element of the Church. These ecclesial Communities, which, specifically because of the absence

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*5108 [12] Second Vatican Council, decree *Unitatis redintegratio*, no. 3, 4 (*4189).

[13] Ibid., no. 15, 3 (*4193); cf. Congregation for the Doctrine of the Faith, letter *Communionis notio*, no. 17, 2 (AAS, 85 [1993–II]: 848).

[14] Second Vatican Council, decree *Unitatis redintegratio*, no. 14, 1.

[15] Cf. ibid.; John Paul II, encyclical letter *Ut unum sint*, nos. 56f. (AAS 87 [1995–II]: 954ff.; *4193).

[16] Second Vatican Council, decree *Unitatis redintegratio*, no. 15, 1.

[17] Cf. Congregation for the Doctrine of the Faith, letter *Communionis notio*, no. 17, 3 (AAS 85 [1993–II]: 849).

[18] Ibid.

defectum, genuinam atque integram substantiam Mysterii eucharistici non servant,[19] secundum doctrinam catholicam Ecclesiae sensu proprio[20] nominari non possunt.

of the sacramental priesthood, have not preserved the genuine and integral substance of the Eucharistic Mystery,[19] cannot, according to Catholic doctrine, be called "Churches" in the proper sense.[20]

## 5109: Motu Proprio *Summorum pontificum* on the Use of the Roman Liturgy Prior to the Reform of 1970, July 7, 2007

With this motu proprio, the Roman Missal approved by John XXIII in 1962 is approved as an extraordinary form of the Latin Rite alongside the ordinary form of the Roman Missal approved by Paul VI and John Paul II. This measure aroused considerable opposition.

*Ed.:* AAS 99 (2007): 777–81.

*[778]* Inter Ritus romani libros liturgicos patet eminere Missale Romanum, quod in Romana urbe succrevit, atque succedentibus saeculis gradatim formas assumpsit, quae cum illa in generationibus recentioribus vigente magnam habent similitudinem....

Recentioribus autem temporibus, Concilium Vaticanum II desiderium expressit, ut debita observantia et reverentia erga cultum divinum denuo instauraretur ac necessitatibus nostrae aetatis aptaretur. Quo desiderio motus, Decessor noster Summus Pontifex Paulus VI libros liturgicos instauratos et partim innovatos anno 1970 Ecclesiae latinae approbavit; qui ubique terrarum permultas in linguas vulgares conversi, ab Episcopis atque a sacerdotibus et fidelibus libenter recepti sunt....

*[779]* ... Aliquibus autem in regionibus haud pauci fideles antecedentibus formis liturgicis, quae eorum culturam et spiritum tam profunde imbuerant, tanto amore et affectu adhaeserunt et adhaerere pergunt, ut Summus Pontifex Ioannes Paulus II, horum fidelium pastorali cura motus, anno 1984 speciali Indulto "Quattuor abhinc annos", a Congregatione pro Cultu Divino exarato, facultatem concesserit utendi Missali Romano a Ioanne XXIII anno 1962 edito;...

Instantibus precibus horum fidelium iam a Praedecessore Nostro Ioanne Paulo II diu perpensis, auditis etiam a Nobis Patribus Cardinalibus in Consistorio die XXIII mensis Martii anni 2006 habito, omnibus mature perpensis, invocato Spiritu Sancto et Dei freti auxilio, praesentibus Litteris Apostolicis DECERNIMUS quae sequuntur:

Art. 1. Missale Romanum a Paulo VI promulgatum ordinaria expressio "Legis orandi" Ecclesiae catholicae ritus Latini est. Missale autem Romanum a S. Pio V promulgatum et a beato Ioanne XXIII denuo editum habeatur uti extraordinaria expressio eiusdem "Legis orandi" Ecclesiae et ob venerabilem et antiquum eius

**5109** One of the liturgical books of the Roman Rite is the Roman Missal, which developed in the city of Rome and, with the passing of the centuries, little by little took forms very similar to that which it has had in recent times....

In more recent times, Vatican Council II expressed a desire that the respectful reverence due to divine worship should be renewed and adapted to the needs of our time. Moved by this desire, our predecessor, the Supreme Pontiff Paul VI, approved, in 1970, reformed, and partly renewed liturgical books for the Latin Church. These, translated into the various languages of the world, were willingly accepted by bishops, priests, and faithful....

But in some regions, no small numbers of faithful adhered and continue to adhere with great love and affection to the earlier liturgical forms. These had so deeply marked their culture and their spirit that in 1984 the Supreme Pontiff John Paul II, moved by a concern for the pastoral care of these faithful, with the special indult *Quattuor abhinc anno*, issued by the Congregation for Divine Worship, granted permission to use the Roman Missal published by John XXIII in the year 1962....

Following the insistent prayers of these faithful, long deliberated upon by Our predecessor John Paul II, and after having listened to the views of the Cardinal Fathers of the Consistory of March 22, 2006, having reflected deeply upon all aspects of the question, invoked the Holy Spirit, and trusting in the help of God, with these apostolic letters We establish the following:

Art 1. The Roman Missal promulgated by Paul VI is the ordinary expression of the "Lex orandi" (law of prayer) of the Catholic Church of the Latin Rite. Nonetheless, the Roman Missal promulgated by St. Pius V and reissued by Bl. John XXIII is to be considered as an extraordinary expression of that same "Lex orandi"

*5108 [19] Cf. Second Vatican Council, decree *Unitatis redintegratio*, no. 22, 3.

[20] Cf. Congregation for the Doctrine of the Faith, declaration *Dominus Iesus*, no. 17, 2 (AAS 92 [2000–II]: 758; *5088).

usum debito gaudeat honore. Hae duae expressiones "legis orandi" Ecclesiae, minime vero inducent in divisionem "legis credendi" Ecclesiae; sunt enim duo usus unici ritus Romani.

and must be given due honor for its venerable and ancient usage. These two expressions of the Church's "Lex orandi" will in no way lead to a division in the Church's "Lex credendi" (law of belief). They are, in fact, two usages of the one Roman Rite.

## 5110: Congregation for the Doctrine of the Faith, Responses to Certain Questions of the United States Conference of Catholic Bishops concerning Artificial Nutrition and Hydration, August 1, 2007*

*Ed.:* AAS 99 (2007): 820f.

**5110** *[120] 1. Quaeritur: Estne moralis obligatio subministrandi cibum et potum—sive naturali sive artificiosa ratione—aegroto qui versatur in "statu vegetativo", excepto casu quo haec alimenta a corpore aegroti recepi nequeant seu solummodo cum gravi molestia physica ministrari possunt?*

Respondetur affermative; quandoquidem cibi potusque subministratio, artificiali etiam methodo peracta, in linea principii, servandae vitae medium ordinarium et proportionatum evadit. Quapropter eiusdem procurandae moralis viget obligatio, quatenus consequi comprobetur finem suum proprium, nempe nutritionem et imbibitionem aegroti; qua quidem subministratione dolores et mors inanitionis et dehydrationis causa vitantur.

*2. Quaeritur: Si cibus et potus methodis artificialibus aegroto in "statu vegetativo permanente" versanti procurantur, possunt cessare erogari ex idoneorum medicorum sententia, vi certitudinis moralis praedita, secundum quam aegrotus numquam conscientiam suam recuperaturum esse censetur?*

Respondetur negative; etenim aegrotus in "statu vegetativo permanente" versans semper persona est, dignitate humana nullatenus destituta, cui ex hac ipsa ratione curae ordinariae et proportionatae debentur; inter quas, in linea principii, subministratio cibi et potus, etiam methodo artificiali obtinenda, connumeranda est.

*First question: Is the administration of food and water (whether by natural or artificial means) to a patient in a "vegetative state" morally obligatory except when they cannot be assimilated by the patient's body or cannot be administered to the patient without causing significant physical discomfort?*

Response: Yes. The administration of food and water even by artificial means is, in principle, an ordinary and proportionate means of preserving life. It is therefore obligatory to the extent to which, and for as long as, it is shown to accomplish its proper finality, which is the hydration and nourishment of the patient. In this way suffering and death by starvation and dehydration are prevented.

*Second question: When nutrition and hydration are being supplied by artificial means to a patient in a "permanent vegetative state", may they be discontinued when competent physicians judge with moral certainty that the patient will never recover consciousness?*

Response: No. A patient in a "permanent vegetative state" is a person with fundamental human dignity and must, therefore, receive ordinary and proportionate care which includes, in principle, the administration of water and food even by artificial means.

## 5111–5115: Encyclical *Spe salvi*, November 30, 2007

After the programmatic, essentially catechetical first encyclical (cf. *5101–5105), the pope treated the subject of hope in his second encyclical. The similarly catechetical character is manifested by, among other things, the fact that, apart from the *Catechism of the Catholic Church*, neither councils nor prior documents of the Magisterium are cited, as would otherwise be customary.

*Ed.:* AAS 99 (2007): 985–1027.

*[985] Prooemium*

**5111** 1. *"Spe salvi facti sumus"*—ait sanctus Paulus Romanis et nobis quoque (*Rom 8:24*). "Redemptio", salus in christiana fide non est tantum simplex notitia. Redemptio nobis offertur eo sensu quod spes data est nobis, spes vero

*Introduction*

1. *"Spe salvi facti sumus"*—in hope we were saved, says St. Paul to the Romans, and likewise to us [*Rom 8:24*]. According to the Christian faith, "redemption"—salvation—is not simply a given. Redemption is

*5110* A detailed commentary was published in *L'Osservatore Romano*, September 15, 2007, and is now available on the Vatican website.

credenda, vi cuius nos praesentem possumus oppetere vitam: operosam quoque praesentem vitam quae geri et accipi potest, dummodo perducat in metam atque si de hac meta certi esse possumus, si haec meta ita sublimis est ut pondus itineris pretium sit operae. ...

offered to us in the sense that we have been given hope, trustworthy hope, by virtue of which we can face our present: the present, even if it is arduous, can be lived and accepted if it leads toward a goal, if we can be sure of this goal, and if this goal is great enough to justify the effort of the journey....

*Fides spes est*

2. ... *[986]* ... Paulus ... Thessalonicenses alloquitur: vos ita agite "ut non contristemini sicut et ceteri, qui spem non habent" [*1 Thess 4:13*]. In his quoque verbis propria christianorum nota apparet, nempe quod illi habent futurum: quamvis venturi temporis singula ignorent, summatim tamen norunt vitam in vacuum non reduci. Tantummodo cum futurum certum est uti realitas positiva, tunc praesens dignum est ut vivatur....

*Faith Is Hope*

2. ... Paul ... says to the Thessalonians: You must not "grieve as others do who have no hope" [*1 Thess 4:13*]. Here too we see as a distinguishing mark of Christians the fact that they have a future: it is not that they know the details of what awaits them, but they know in general terms that their life will not end in emptiness. Only when the future is certain as a positive reality does it become possible to live the present as well....

*[988] Notio spei quae fide nititur apud Novum Testamentum primaevamque Ecclesiam*

*[991]* 7. ... In capite undecimo *Epistulae ad Hebraeos* (v. 1) quandam repperimus definitionem fidei quae hanc virtutem arte cum spe coniungit. ... "Fides est *hypostasis* rerum sperandarum; probatio rerum quae conspici nequeunt" *[992]* ... Fides ... Nobis iam nunc tribuit aliquid realitatis exspectatae, et haec praesens realitas "probationem" quandam nobis constituit rerum quae nondum conspiciuntur. Ipsa attrahit futurum intra tempus praesens, eo ut hoc extremum tempus non sit amplius solum illud "nondum". Exsistentia huius futuri mutat praesens; praesens futura realitate attingitur, et ita res futurae in praesentes vertuntur et praesentes in futuras....

*[993]* 9. ... Ita enim hoc verbo significatur spes vitaliter gesta, vita quae spei certitudine nititur. Novo in Testamento haec Dei exspectatio, haec confirmatio a Dei *[994]* parte novum sensum accipit: in Christo enim Deo hoc est demonstratum. "Substantiam" enim rerum venturarum iam nobis patefecit, ita etiam Dei exspectatio novam accipit certitudinem. Ex rebus enim venturis exspectatur, iam inde a rebus in praesentia donatis. Exspectatur quidem Christo praesente et cum Christo praesente ut in eius Corpore totum compleatur donec extremus eius veniat adventus....

*The Concept of Faith-Based Hope in the New Testament and the Early Church*

7. ... In the eleventh chapter of the *Letter to the Hebrews* (v. 1), we find a kind of definition of faith that closely links this virtue with hope.... "Faith is the *hypostasis* of things hoped for; the proof of things not seen."... Faith ... gives us even now something of the reality we are waiting for, and this present reality constitutes for us a "proof" of the things that are still unseen. Faith draws the future into the present, so that it is no longer simply a "not yet". The fact that this future exists changes the present; the present is touched by the future reality, and thus the things of the future spill over into those of the present and those of the present into those of the future....

9. ... Thus the word ⟨*hypomone*⟩ indicates a lived hope, a life based on the certainty of hope. In the New Testament this expectation of God, this standing with God, takes on a new significance: in Christ, God has revealed himself. He has already communicated to us the "substance" of things to come, and thus the expectation of God acquires a new certainty. It is the expectation of things to come from the perspective of a present that is already given. It is a looking-forward in Christ's presence, with Christ who is present, to the perfecting of his Body, to his definitive coming....

*Vita aeterna—quid est?*

10. ... *[995]* ... Cooritur simul tamen quaestio: cupimusne revera hoc—sempiternum vivere? Plures forsitan hodie idcirco fidem repudiant tantummodo quia illis vita aeterna non videatur optabilis res. Aeternam respuunt vitam sed praesentem accipiunt, et fides propterea de vita aeterna hunc ad finem videtur potius impedimentum. Vivere enim in aeternum—sine fine—pergere magis

*Eternal Life—What Is It?*

10. ... But then the question arises: Do we really want this—to live eternally? Perhaps many people reject the faith today simply because they do not find the prospect of eternal life attractive. What they desire is not eternal life at all, but this present life, for which faith in eternal life seems something of an impediment. To continue living forever—endlessly—appears more like a curse than a **5112**

damnatio videtur quam donatio. Mortem certissime cupiunt differre quam longissime. Atqui vivere sine termino—hoc, omnibus perpensis, videtur tantummodo taedio plenum ac tandem intolerabile quiddam....

11. ... Quid igitur reapse concupiscimus? Hoc velut paradoxum nostri ipsius animi altiorem excitat interrogationem: re quidem vera quid est "vita"? ... Unum dumtaxat ad extremum conquirimus—"beatam vitam", vitam quae simpliciter est vita, est simpliciter *[996]* "felicitas". Omnibus quidem ponderatis nihil aliud est quod precantes petimus....

12. ... Ipsum "vita aeterna" vocabulum contendit nomen huic rei ignoratae et tamen cognitae addere....

*[997] Num christiana spes ad singulos dumtaxat pertinet?*

13. ... Huius vero spei generis recentioribus temporis durior usque censura est excitata: de puro individualismo agitur qui miseriae propriae relinquit totum orbem et in aeternam quandam salutem refugit solummodo privatam....

*[999] Fidei speique christianae transfiguratio recentioribus temporibus*

**5113** 16. Quomodo enucleari potuit cogitatio illa: Christi nuntium stricto sensu ad singulos pertinere et solum unumquemque tangere? Quomodo eo perventum est ut "salutem animae" interpretarentur tamquam fugam ab officiis pro universo corpore et ut proinde disciplinam christiani nominis haberent uti singularem quandam inquisitionem salutis quae aliorum declinarent adiutorium? ... *[1000]* ... Ad Baconis mentem—novitas inde venit quod nova ratione scientia coniunguntur et usus. Hoc dein adhiberi potest etiam theologica ratione: nova enim haec inter scientiam et cotidianum usum habitudo significat dominationem in res creatas, homini a Deo concessam at originali peccato amissam restaurari posse.[1]

17. Qui has legit affirmationes easque attento animo perpendit, transitum omnino turbantem ibi agnoscit: ad id usque tempus revocatio eorum omnium, quae homo paradisum terrenum conquirens perdiderat, ex fide in Iesum Christum exspectabatur ibidemque "redemptio" perspiciebatur. Nunc vero eadem illa "redemptio", "paradisi" amissi redintegratio non iam a fide petitur verum ex coniunctione nuper reperta inter scientiam et usum. Hoc accidit non quod fides inde simpliciter negetur; potius vero transfertur alium in ordinem—rerum scilicet tantummodo privatarum atque ultra terrestrium—et simul quadamtenus iam mundo nihil significat....

gift. Death, admittedly, one would wish to postpone for as long as possible. But to live always, without end—this, all things considered, can only be monotonous and ultimately unbearable....

11. ... So what do we really want? Our paradoxical attitude gives rise to a deeper question: What in fact is "life"?... Ultimately we want only one thing—"the blessed life", the life that is simply life, simply "happiness". In the final analysis, there is nothing else that we ask for in prayer....

12. ... The term "eternal life" is intended to give a name to this known "unknown"....

*Is Christian Hope Individualistic?*

13. ... This type of hope has been subjected to an increasingly harsh critique in modern times: it is dismissed as pure individualism, a way of abandoning the world to its misery and taking refuge in a private form of eternal salvation....

*The Transformation of Christian Faith and Hope in the Modern Age*

16. How could the idea have developed that Jesus' message is narrowly individualistic and aimed only at each person singly? How did we arrive at this interpretation of the "salvation of the soul" as a flight from responsibility for the whole, and how did we come to conceive the Christian project as a selfish search for salvation that rejects the idea of serving others?... The novelty—according to Bacon's vision—lies in a new correlation between science and praxis. This is also given a theological application: the new correlation between science and praxis would mean that the dominion over creation—given to man by God and lost through original sin—would be reestablished.[1]

17. Anyone who reads and reflects on these statements attentively will recognize that a disturbing step has been taken: up to that time, the recovery of what man had lost through the expulsion from Paradise was expected from faith in Jesus Christ: herein lay "redemption". Now, this "redemption", the restoration of the lost "Paradise", is no longer expected from faith, but from the newly discovered link between science and praxis. It is not that faith is simply denied; rather it is displaced onto another level—that of purely private and other-worldly affairs—and at the same time it becomes somehow irrelevant for the world....

*5113 [1] *Novum Organum* I, 117.

18. Eodem vero tempore duo rerum ordines magis magisque ingrediuntur progressus notionem: ratio atque libertas....

*[1001]* 19. Breviter mentem conicere debemus duo in stadia essentialia politicae effectionis huius ipsius spei, quoniam magni sunt momenti christianae in spei itinere, ut bene comprehendatur atque etiam permaneat. Imprimis exstat Gallica eversio tamquam conatus restituendi dominatus rationis libertatisque tunc vero etiam modo politica via solido....

*[1002]* 20. ... Post illius medii ordinis motum anno MDCCLXXXIX iam tempus advenerat novae seditionis, videlicet proletarianae. Haudquaquam poterat simpliciter technicus progressus parvis passibus lineari modo procedere. Saltus poscebatur alicuius revolutionis. Hanc temporis illius appellationem suscepit Carolus Marx atque linguae cogitationisque vibratione novum hunc magnum passum provehere studuit et, uti opinabatur, decretorium in annalibus versus salutem—scilicet ad id quod "Dei regnum" designaverat Kant.... Marx condicionem sui temporis descripsit atque acumine analytico vias ad rerum eversionem illustravit—non modo scientia: per communistarum factionem, ex communistarum praeconio anni MDCCCXLVIII natam, eam definite incohavit. Eius promissio, propter *[1003]* accuratas investigationes perspicuamque instrumentorum significationem ad radicitus effectam mutationem, allexit et usque semper denuo allicit. Rerum deinde conversio extremo maxime modo in Russia etiam evenit.

21. Sed cum eius victoria clare etiam animadversus est praecipuus Marx error. Ipse perdiligenter significavit quomodo conversio efficienda sit.... Nobis autem non dixit quomodo res postea procedere debuerint. Marx non solum necessaria novi mundi excogitare elementa et instituta omisit—his enim ipsis iam opus esse non debebat. Quod de hoc ipse nihil docet, clare ex sua rerum dispositione oritur. Altius inhaeret error eius. Ipse oblitus est hominem manere semper hominem. Hominem oblitus est atque eius oblitus est libertatem. Oblitus est libertatem manere semper libertatem, etiam pro malo....

18. At the same time, two categories become increasingly central to the idea of progress: reason and freedom....

19. We must look briefly at the two essential stages in the political realization of this hope, because they are of great importance for the development of Christian hope, for a proper understanding of it and of the reasons for its persistence. First there is the French Revolution—an attempt to establish the rule of reason and freedom as a political reality....

20. ... After the bourgeois revolution of 1789, the time had come for a new, proletarian revolution: progress could not simply continue in small, linear steps. A revolutionary leap was needed. Karl Marx took up the rallying call and applied his incisive language and intellect to the task of launching this major new and, as he thought, definitive step in history toward salvation—toward what Kant had described as the "Kingdom of God".... Marx described the situation of his time, and with great analytical skill he spelled out the paths leading to revolution—and not only theoretically: by means of the Communist Party that came into being from the Communist Manifesto of 1848, he set it in motion. His promise, owing to the acuteness of his analysis and his clear indication of the means for radical change, was and still remains an endless source of fascination. Real revolution followed, in the most radical way in Russia.

21. Together with the victory of the revolution, though, Marx's fundamental error also became evident. He showed precisely how to overthrow the existing order, but he did not say how matters should proceed thereafter.... Marx not only omitted to work out how this new world would be organized—which should, of course, have been unnecessary. His silence on this matter follows logically from his chosen approach. His error lay deeper. He forgot that man always remains man. He forgot man, and he forgot man's freedom. He forgot that freedom always remains also freedom for evil....

### *[1005] Vera christianae spei effigies*

24. Iterum nos ipsos interrogemus: quid sperare possumus? Et quid sperare non possumus? Ante omnia adfirmare debemus additionalem progressionem tantummodo in materiali sensu fieri posse. Hic, augescente cognitione structurarum materiae atque in congruentia cum inventionibus in dies progredientibus, clare quaedam consecutio datur progressionis ad maiorem usque naturae dominationem. In conscientiae ethicae ambitu decisionisque moralis deest similis additionis possibilitas eo quod humana libertas semper nova est atque iterum iterumque sua debet ferre iudicia.

### *The True Shape of Christian Hope*

24. Let us ask once again: What may we hope? And what may we not hope? First of all, we must acknowledge that incremental progress is possible only in the material sphere. Here, amid our growing knowledge of the structure of matter and in the light of ever more advanced inventions, we clearly see continuous progress toward an ever greater mastery of nature. Yet in the field of ethical awareness and moral decision-making, there is no similar possibility of accumulation for the simple reason that man's freedom is always new and he must always make his decisions anew. These decisions can never simply be

Numquam ab aliis omnino pro nobis iam pronuntiata sunt—si ita esset, nos revera liberi haud essemus. Libertas postulat ut in praecipuis deliberationibus singuli homines, singulae generationes novum constituant initium....

*[1006]* 26. Non est scientia quae hominem redimit. Homo per caritatem redimitur. Id valet iam in ambitu mere mundiali. Cum quis sua in vita magnum amorem experitur, illud est "redemptionis" tempus, quod novam eius vitae offert significationem. Sed cito ille intelleget quoque amorem sibi donatum, per se ipsum, suae vitae quaestionem non absolvere. Est amor qui fragilis manet. Potest morte deleri. Homo absoluto indiget amore. Indiget hac certitudine *[1007]* vi cuius ille dicere potest: "Neque mors neque vita neque angeli neque principatus neque instantia neque futura neque virtutes neque altitudo neque profundum neque alia quaelibet creatura poterit nos separare a caritate Dei, quae est in Christo Iesu Domino nostro" [*Rom 8:38–39*]. Si hic exsistit absolutus amor sua cum absoluta certitudine, tunc—solummodo tunc—homo "redemptus" est, quodcumque ei peculiari in casu obveniat. Id intellegitur cum dicimus: Iesus Christus nos "redemit". Per Ipsum facti sumus certi de Deo—de Deo qui remotam quandam non constituit mundi "primam causam", quoniam eius Filius unigenitus homo factus est, de quo unusquisque dicere potest: "In fide vivo Filii Dei, qui dilexit me et tradidit seipsum pro me" [*Gal 2:20*]....

*[1011] "Loca" ad spem discendum et exercendam*

*I. Oratio tamquam spei schola*

**5114** 32. Primus essentialis locus ad spem discendam est oratio. Si nemo amplius me audit, adhuc Deus me audit. Si cum nullo amplius possum colloqui ac neminem invocare, cum Deo semper loqui possum. Si nemo adest qui me adiuvare potest—ubi de necessitate vel exspectatione agitur, quae humanam sperandi facultatem supergreditur—Ipse me adiuvare potest.[1] Si extremam in solitudinem relegor ...; at qui orat numquam est omnino solus....

*[1013] II. Agere et pati tamquam loca ad spem discendam*

35. Omnis sincera rectaque hominis actio spes est in actu....

*[1014]* 37. ... Studium est in nobis dolores arcendi eisque adversandi, non vero de mundo eos auferendi.... *[1015]* ... Nec remotio tribulationis, nec fuga doloris hominem sanant, sed potestas tribulationem admittendi et in ea maturandi, in ea sensum inveniendi cum Christo per coniunctionem, qui immenso amore passus est....

made for us in advance by others—if that were the case, we would no longer be free. Freedom presupposes that in fundamental decisions, every person and every generation is a new beginning....

26. It is not science that redeems man: man is redeemed by love. This applies even in terms of this present world. When someone has the experience of a great love in his life, this is a moment of "redemption" that gives a new meaning to his life. But soon he will also realize that the love bestowed upon him cannot by itself resolve the question of his life. It is a love that remains fragile. It can be destroyed by death. The human being needs unconditional love. He needs the certainty that makes him say: "Neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" [*Rom 8:38–39*]. If this absolute love exists, with its absolute certainty, then—only then—is man "redeemed", whatever should happen to him in his particular circumstances. This is what it means to say: Jesus Christ has "redeemed" us. Through him we have become certain of God, a God who is not a remote "first cause" of the world, because his only begotten Son has become man and of him everyone can say: "I live by faith in the Son of God, who loved me and gave himself for me" [*Gal 2:20*]....

*"Settings" for Learning and Practicing Hope*

*I. Prayer as a School of Hope*

32. A first essential setting for learning hope is prayer. When no one listens to me anymore, God still listens to me. When I can no longer talk to anyone or call upon anyone, I can always talk to God. When there is no longer anyone to help me deal with a need or expectation that goes beyond the human capacity for hope, he can help me.[1] When I have been plunged into complete solitude...; if I pray I am never totally alone....

*II. Action and Suffering as Settings for Learning Hope*

35. All serious and upright human conduct is hope in action....

37. ... We can try to limit suffering, to fight against it, but we cannot eliminate it.... It is not by sidestepping or fleeing from suffering that we are healed, but rather by our capacity for accepting it, maturing through it, and finding meaning through union with Christ, who suffered with infinite love....

*5114 [1] Cf. *Catechism of the Catholic Church*, no. 2657.

*[1016]* 38. Humanitatis mensura determinatur essentialiter per habitudinem inter dolorem et dolentem. Hoc valet tam pro singulis quam pro societate. Societas quae dolentes accipere non potest neque adiuvare per participatum affectum, ut dolor dividatur et etiam interius feratur, est societas crudelis et inhumana. Nihilominus societas non valet patientes excipere nec eos in doloribus sustinere, si ipsi singuli ad hoc faciendum inhabiles sunt, et, alioquin, alter alterius dolores suscipere nequit, si ipsemet in dolore sensum, viam purificationis et maturitatis, iter spei detegere non potest....

38. The true measure of humanity is essentially determined in relationship to suffering and to the sufferer. This holds true both for the individual and for society. A society unable to accept its suffering members and incapable of helping to share their suffering and to bear it inwardly through "com-passion" is a cruel and inhuman society. Yet society cannot accept its suffering members and support them in their trials unless individuals are capable of doing so themselves; moreover, the individual cannot accept another's suffering unless he personally is able to find meaning in suffering, a path of purification and growth in maturity, a journey of hope....

*[1018] III. Iudicium tamquam locus ad spem discendam et exercendam*

*III. Judgment as a Setting for Learning and Practicing Hope*

41. ... Prospectus Iudicii iam a primordiis animos christianorum in eorum vita cotidiana permovit tamquam regula ad vitam praesentem temperandam, tamquam monitum ad eorum conscientiam simulque tamquam spes de divina iustitia. Fides in Christum numquam solum retro respexit nec solum in altum, sed semper etiam in futurum, in horam iustitiae quam Dominus saepe praenuntiaverat. Hic contuitus in futurum tempus christianismum in praesentia dignitate ditavit....

41. ... The prospect of the Judgment has influenced **5115** Christians in their daily living as a criterion by which to order their present life, as a summons to their conscience, and at the same time as hope in God's justice. Faith in Christ has never looked merely backward or merely upward, but always also forward to the hour of justice that the Lord repeatedly proclaimed. This looking ahead has given Christianity its importance for the present moment....

42. Nova aetate mens de Iudicio finali obsolescit: ... *[1019]* ... Attamen materia fundamentalis circa exspectationem Iudicii prorsus non evanescit. Nunc autem illud formam plane diversam induit. Atheismus XIX et XX saeculi secundum suas radices suumque finem, est quidam moralismus: reclamatio contra mundi et universalis historiae iniustitias. Mundus, in quo talis datur moles iniustitiae, doloris innocentium atque immanitatis potestatum, boni Dei opus nequit esse.... Si coram dolore huius mundi reclamatio contra Deum comprehensibilis videtur, ambitiosum desiderium ut hominum societas ea facere possit et debeat quae nullus Deus facit nec facere potest, superbum exstat atque intrinsecus non verum. Quod demum ex huiusmodi propositione graves immanitates iustitiaeque violationes sunt secutae, id haud casu evenit, sed in intrinseca huius praesumptionis falsitate innititur....

42. In the modern era, the idea of the Last Judgment has faded into the background:... The fundamental content of awaiting a final Judgment, however, has not disappeared: it has simply taken on a totally different form. The atheism of the nineteenth and twentieth centuries is—in its origins and aims—a type of moralism: a protest against the injustices of the world and of world history. A world marked by so much injustice, innocent suffering, and cynicism of power cannot be the work of a good God. A God with responsibility for such a world would not be a just God, much less a good God.... If in the face of this world's suffering, protest against God is understandable, the claim that humanity can and must do what no God actually does or is able to do is both presumptuous and intrinsically false. It is no accident that this idea has led to the greatest forms of cruelty and violations of justice; rather, it is grounded in the intrinsic falsity of the claim....

*[1020]* 44. Quod adversus Deum iustitiae nomine arguitur id non iuvat. Sine Deo mundus est sine spe mundus [*cf. Eph 2:12*]. Deus unus iustitiam efficere potest. Atque fides nos certos reddit: Is id agit. Novissimi Iudicii imago in *[1021]* primis terrifica non est imago, sed spei imago; nobis fortasse ipsa spei decretoria imago.... Deus iustitia est et iustitiam creat. Haec nostra solatio atque nostra spes. At sua in iustitia simul est gratia. Hoc scimus, Christum cruci affixum et resuscitatum contuentes. Ambae—iustitia et gratia—suo in interiore

44. To protest against God in the name of justice is not helpful. A world without God is a world without hope [*cf. Eph 2:12*]. Only God can create justice. And faith gives us the certainty that he does so. The image of the Last Judgment is not primarily an image of terror, but an image of hope; for us it may even be the decisive image of hope.... God is justice and creates justice. This is our consolation and our hope. And in his justice there is also grace. This we know by turning our gaze to the crucified and risen Christ. Both these things—justice and grace—

iustoque vinculo perspici debent. Gratia iustitiam non repellit. Iniustitiam in ius non mutat. ...

*[1025] Maria spei stella*

must be seen in their correct inner relationship. Grace does not cancel out justice. It does not make wrong into right....

*Mary, Star of Hope*

## 5116–5118: Instruction of the Congregation for the Doctrine of the Faith *Dignitas personae* on Certain Bioethical Questions, September 8, 2008

The instruction, approved by Benedict XVI—published on the twentieth anniversary of the instruction *Donum vitae* (*4790–4807)—comments on a number of new bioethical problems: part 1 (nos. 4–10) includes the fundamental criteria of an anthropological, theological, and ethical nature; part 2 treats new questions concerning procreation (nos. 11–23); part 3 examines relevant therapeutic measures (nos. 24–35). The introduction stresses the continuity of the criteria with *Donum vitae* (*4790–4792) as well as the involvement of philosophical and bioethical experts in the evaluation process. The instruction is addressed to all the Christian faithful and to all who seek the truth.

*Ed.:* AAS 100 (2008): 858–87.

*[860]* PARS I

DE HUMANA VITA ET PROCREATIONE ANTHROPOLOGICAE, THEOLOGICAE ET ETHICAE RATIONES

FIRST PART

ANTHROPOLOGICAL, THEOLOGICAL, AND ETHICAL ASPECTS OF HUMAN LIFE AND PROCREATION

**5116** 4. ... *[861]* ... Expedit illico hic revocare *criterium ethicum fundamentale* proclamatum in Instructione *Donum vitae,* ad omnes quaestiones morales perpendendas, quae ponuntur in iis quae spectant interventus de humano embryone: "Fructus generationis humanae, inde a primo temporis momento quo exsistere incipit, hoc est a momento quo formatio zygoti inchoatur, absolutam illam exigit observantiam, quae ex lege morali homini debetur quoad totam suam rationem corporalem atque spiritualem. Creatura humana ut persona observanda atque tractanda est inde ab eius conceptione, ac propterea inde ab illo temporis momento ipsi agnoscenda sunt iura personae, quorum primum recensetur ius inviolabile ad vitam, quo unaquaeque creatura humana innocens gaudet."[1]

4.... It is appropriate to recall the *fundamental ethical criterion* expressed in the instruction *Donum vitae* in order to evaluate all moral questions that relate to procedures involving the human embryo: "Thus the fruit of human generation, from the first moment of its existence, that is to say, from the moment the zygote has formed, demands the unconditional respect that is morally due to the human being in his bodily and spiritual totality. The human being is to be respected and treated as a person from the moment of conception; and therefore from that same moment his rights as a person must be recognized, among which in the first place is the inviolable right of every innocent human being to life."[1]

5. ... *[862]* ... Etenim realis creaturae humanae substantia per totum suae vitae decursum, ante et post nativitatem, vetat affirmari posse sive quod eius natura mutaverit sive quod moralis eius praestantia per gradus transierit, cum referta sit *plena idoneitatis assumptione et anthropologica et ethica.* Humanus embryon ergo, inde ab exordiis, personae nativa dignitate fruitur.

5. ... The reality of the human being for the entire span of life, both before and after birth, does not allow us to posit either a change in nature or a gradation in moral value, since it possesses *full anthropological and ethical status.* The human embryo has, therefore, from the very beginning, the dignity proper to a person.

6. ... *Vitae humanae ortus*, praeterea, *authenticum habet contextum in matrimonio et in familia*, in qua procreatur per actum qui amorem exprimit mutuum viri et mulieris; igitur "dicendum est procreationem vere consciam erga nasciturum e solo matrimonio oriri posse".[2] ...

6.... *The origin of human life has its authentic context in marriage and in the family,* where it is generated through an act that expresses the reciprocal love between a man and a woman. Procreation that is truly responsible vis-à-vis the child to be born "must be the fruit of marriage".[2]...

*[863]* 7. Ecclesia firmum habet quod humanum quidlibet sapiat non solum accipitur et observatur a *fide*,

7. It is the Church's conviction that what is human is not only received and respected by *faith*, but is also

*5116 [1] Congregation for the Doctrine of the Faith, instruction *Donum vitae* I, 1 (AAS 80 [1988]: 79; *4793).
[2] Ibid., II, A (AAS 80 [1988]: 87; *4799).

sed ab ea ultro mundatur, extollitur et perficitur. Deus, cum hominem ad imaginem et similitudinem suam creavisset [*cf. Gn 1:26*], hanc ipsam creaturam existimavit appellavitque "valde bonam" [*Gn 1:31*], eandemque postea in Filio assumpsit [*cf. Io 1:14*]; ...

Sub lumine istorum fidei datorum, luculentius apparet atque maiorem vim acquirit observantia erga humanam creaturam individuam, quam ratio postulat, ut nulla intersit contradictio inter utramque sententiam, alteram affirmantem dignitatem et alteram sacralitatem humanae vitae. "Rationes multiplices, quibus Deus in historia hominem mundumque curat, non modo inter se non repugnant, sed contra mutuo sustentantur et penetrantur. Omnes autem oriuntur ex sapienti et benevolo proposito et ad idem redeunt, quo Deus homines praedestinavit 'conformes fieri imagini Filii eius' [*Rom 8:29*]."[3]...

purified, elevated, and perfected. God, after having created man in his image and likeness [*cf. Gen 1:26*], described his creature as "very good" [*Gen 1:31*], so as to be assumed later in the Son [*cf. Jn 1:14*]....

The respect for the individual human being, which reason requires, is further enhanced and strengthened in the light of these truths of faith: thus, we see that there is no contradiction between the affirmation of the dignity and the affirmation of the sacredness of human life. "The different ways in which God, acting in history, cares for the world and for mankind are not mutually exclusive; on the contrary, they support each other and intersect. They have their origin and goal in the eternal, wise, and loving counsel whereby God predestines men and women 'to be conformed to the image of his Son' [*Rom 8:29*]."[3]...

## *[865]* Pars II

## Novae Quaestiones de Procreatione

## Second Part

## New Problems Concerning Procreation

### *Technicae methodi adiuvantes fertilitatem*

12. Quoad *curam infertilitatis,* novae artes technicae medicinae debent observare tria fundamentalia bona: a) ius ad vitam et ad physicam integritatem humanae cuiusque creaturae inde a conceptione usque ad mortem naturalem; b) matrimonii unitatem, quae secumfert mutuam observantiam coniugum iuris, ut pater et mater fieri valeant solummodo alter per alterum;[1] c) sexualitatis valores potissimum humanos, qui "poscunt ut humanae personae procreatio habeatur veluti fructus actus coniugalis, qui est nota propria mutui coniugum amoris".[2] ...

Sub lumine huiusmodi criterii nequeunt omnino adhiberi technicae quaeque artes fecundationis artificiosae heterologae[3] necnon technicae artes fecundationis *[866]* artificiosae homologae[4] actum coniugalem subrogantes. Permittuntur econtra technicae artes, quae speciem habeant *auxilii ad actum coniugalem rite explendum atque ad eiusdem fecunditatem....*

### *Techniques for Assisting Fertility*

12. With regard to the *treatment of infertility,* new **5117** medical techniques must respect three fundamental goods: (a) the right to life and to physical integrity of every human being from conception to natural death; (b) the unity of marriage, which means reciprocal respect for the right within marriage to become a father or mother only together with the other spouse;[1] (c) the specifically human values of sexuality, which require "that the procreation of a human person be brought about as the fruit of the conjugal act specific to the love between spouses".[2]...

In light of this principle, all techniques of heterologous artificial fertilization[3] as well as those techniques of homologous artificial fertilization[4] that substitute for the conjugal act are to be excluded. On the other hand, techniques that act *as an aid to the conjugal act and its fertility* are permitted....

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***5116** [3] John Paul II, encyclical letter *Veritatis splendor*, August 6, 1993, no. 45 (AAS 85 (1993): 1169).

***5117** [1] Cf. Congregation for the Doctrine of the Faith, instruction *Donum vitae* II, A, 1 (AAS 80 [1988]: 87; 4799).

[2] Ibid., II, B, 4 (AAS 80 (1988): 92).

[3] The term *heterologous artificial fertilization or procreation* refers to "techniques used to obtain a human conception artificially by the use of gametes coming from at least one donor other than the spouses who are joined in marriage" (ibid., II (AAS 80 [1988]: 86).

[4] The term *homologous artificial fertilization or procreation* refers to "the technique used to obtain a human conception using the gametes of the two spouses joined in marriage" (ibid., II (AAS 80 [1988]: 86).

13. ... Ut nonnullorum desiderio praeterea coniugum sterilium subveniatur, ardenter filium affectantium, optandum est ut foveatur, promoveatur et facilior reddatur, opportunis legibus, *ratio de adoptione*....

13. ... In order to come to the aid of the many infertile couples who want to have children, *adoption* should be encouraged, promoted, and facilitated by appropriate legislation so that the many children who lack parents may receive a home that will contribute to their human development....

*[867] Fecundatio in vitro et voluntaria embryonum exstinctio*

14. Quod fecundatio *in vitro* secumferat non raro suppressionem voluntariam embryonum, iam in lucem posuit Instructio *Donum vitae*.[5] Nonnulli credebant hoc accidere potuisse technicae artis causa nondum ex toto perfectae. Posteriora experimenta econtra in lucem posuerunt cunctas has fecundationis *in vitro* technicas methodos adhiberi de facto veluti si humanus embryon alius non esset ac mera caterva cellularum, quae adhibentur, seliguntur et eliminantur....

15. ... *[868]* ... Ad hunc finem obtinendum adhibetur, ut instrumentum, embryonum quantitatis usurpatio maioris quam pro filio optato, cum praevideatur quosdam certo perditum iri et, quomodocumque erit, multiplicem gestationem impediendam esse. Ita ars technica translationis multiplicis secumfert *tractationem mere instrumentalem embryonum*....

16. ... Acceptatio acritica huiusmodi maximae rationis abortivitatis, quod attinet ad artes technicas fecundationis *in vitro,* eloquenter declarat quod substitutio actus coniugalis per processum technicum—ut sileamus de eius repugnantia ad observantiam praestandam procreationi debitam, quae reduci nequit uni momento reproductivo—multum confert ad debilitandam conscientiam observantiae, quae humanae cuique creaturae debetur....

*In Vitro Fertilization and the Deliberate Destruction of Embryos*

14. The fact that the process of *in vitro* fertilization very frequently involves the deliberate destruction of embryos was already noted in the instruction *Donum vitae*.[5] There were some who maintained that this was due to techniques that were still somewhat imperfect. Subsequent experience has shown, however, that all techniques of *in vitro* fertilization proceed as if the human embryo were simply a mass of cells to be used, selected, and discarded....

15. ... In this technique, therefore, the number of embryos transferred is greater than the single child desired, in the expectation that some embryos will be lost and multiple pregnancy may not occur. In this way, the practice of multiple embryo transfer implies *a purely utilitarian treatment of embryos*....

16. ... The blithe acceptance of the enormous number of abortions involved in the process of *in vitro* fertilization vividly illustrates how the replacement of the conjugal act by a technical procedure—in addition to being in contradiction to the respect that is due to procreation as something that cannot be reduced to mere reproduction—leads to a weakening of the respect owed to every human being....

*[869] De iniectione seminis intra cytoplasma (ICSI)*

17. Inter technicas artificiosae fecundationis methodos recentiores peculiare pondus in dies obtinuit quae dicitur iniectio seminis intra cytoplasma, vulgo *Intra Cytoplasmic Sperm injection.*[6] Huiusmodi ICSI methodus facta est technica ars longe frequentior ad optimam exitus efficaciam habendam, quae vincere possit varias viri sterilitatis species.[7]

*[870]* Ut evenit per fecundationem *in vitro,* cuius est variatio, ICSI est technica methodus intrinsece illicita, cum secumferat *totalem dissociationem inter procreationem et coniugalem actum*....

*Intracytoplasmic Sperm Injection (ICSI)*

17. Among the recent techniques of artificial fertilization that have gradually assumed a particular importance is *intracytoplasmic sperm injection.*[6] This technique is used with increasing frequency given its effectiveness in overcoming various forms of male infertility.[7]

Just as in general with *in vitro* fertilization, of which it is a variety, ICSI is intrinsically illicit: it causes *a complete separation between procreation and the conjugal act*....

***5117** [5] Cf. ibid., II (AAS 80 [1988]: 86).

[6] *Intracytoplasmic sperm injection* is similar in almost every respect to other forms of *in vitro* fertilization with the difference that in this procedure fertilization in the test tube does not take place on its own, but rather by means of the injection into the oocyte of a single sperm, selected earlier, or by the injection of immature germ cells taken from the man.

[7] There is ongoing discussion among specialists regarding the health risks that this method may pose for children conceived in this way.

*Embryonum congelatio*

18. ... Cryoconservatio *componi nequit cum observantia quae debetur humanis embryonibus* primum quia nititur eorum productione *in vitro,* deinde quia eos graviter exponit periculis mortis vel damni, quod attinet ad physicam integritatem, cum centesima maior pars minime supersit processui congelationis et decongelationis; orbat praeterae, saltem ad tempus, materno hospitio et gestatione; exponit demum condicioni ultro suscipiendi offensas et adulterationes.[8]...

*[871]* 19. Circa magnum numerum *embryonum congelatorum, qui iam ad vitam vocati sunt,* quaeritur quid de his faciendum sit. ...

Certo recipi nullo modo possunt proposita *adhibendi huiusmodi embryones ad pervestigationis fines vel ad therapeuticos usus*, quia subest aestimatio de embryonibus tamquam de mera "materia biologica" et eorum secumferunt exstinctionem. Nec, insuper, admitti potest consilium huiusmodi embryones decongelandi *absque eorum reactivatione ad fruendum utendumque de iisdem ad instar cadaverum.*[9] ...

Oportet in summa declarare quod tot milia et milia embryonum in statu derelictionis talem definiunt *condicionem iniustitiae de facto irreparabilis*, ut Ioannes Paulus II appellaverit....

*[872] Ovocytorum congelatio*

20. ... *cryoconservatio ovocytorum, ut processui artifciosae procreationis inserviant, reicienda est utpote morali existimationi contraria.*

*Reductio embryonalis*

21. ... Doctrinam ethicam quod spectat, *reductio embryonalis appellandus est abortus voluntarius selectivus.* Agitur enim de deliberata ac directa suppressione *[873]* unius vel plurium creaturarum humanarum innocentium in exordiis exsistentiae, et qua talis semper graviter contradicit ordini morali.[10] ...

*Diagnosis prae-implantatoria*

22. ... Diagnosis prae-implantatoria—quae semper conectitur cum artificiosa fecundatione, quae procul dubio ex se intrinsece est illicita—eum habet finem verum ut fiat *selectio qualitativa cum consequenti exstinctione embryonum,* quae nonnisi actio abortiva praecox dici potest. Diagnosis prae-implantatoria ergo illi sententiae seu *menti eugeneticae* subicitur....

*Freezing Embryos*

18. ... Cryopreservation is *incompatible with the respect owed to human embryos*; it presupposes their production *in vitro*; it exposes them to the serious risk of death or physical harm, since a high percentage do not survive the process of freezing and thawing; it deprives them at least temporarily of maternal reception and gestation; it places them in a situation in which they are susceptible to further offense and manipulation.[8]...

19. With regard to the large number of *frozen embryos already in existence*, the question becomes: what to do with them?...

Proposals to *use these embryos for research* or *for the treatment of disease* are obviously unacceptable because they treat the embryos as mere "biological material" and result in their destruction. The proposal to thaw such embryos without reactivating them and use them for research, as if they were normal cadavers, is also unacceptable.[9]...

All things considered, it needs to be recognized that the thousands of abandoned embryos represent a *situation of injustice that in fact cannot be resolved*, as John Paul II called it....

*The Freezing of Oocytes*

20. ... *Cryopreservation of oocytes for the purpose of being used in artificial procreation is to be considered morally unacceptable.*

*The Reduction of Embryos*

21. ... From the ethical point of view, *embryo reduction is an intentional selective abortion.* It is in fact the deliberate and direct elimination of one or more innocent human beings in the initial phase of their existence, and, as such, it always constitutes a grave moral disorder.[10]...

*Preimplantation Diagnosis*

22. ... Preimplantation diagnosis—connected as it is with artificial fertilization, which is itself always intrinsically illicit—is directed toward the *qualitative selection and consequent destruction of embryos,* which constitutes an act of abortion. Preimplantation diagnosis is therefore the expression of a *eugenic mentality*....

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***5117** [8] Cf. Congregation for the Doctrine of the Faith, instruction *Donum vitae* I, 6 (AAS 80 (1988): 84–85; *4798).

[9] Cf. nos. 34–35 of the present instruction.

[10] Cf. Second Vatican Council, pastoral constitution *Gaudium et spes*, no. 51; John Paul II, encyclical letter *Evangelium vitae*, no. 62 (AAS 87 [1995]: 472).

*[874] Recentiores formae interceptionis et contragestationis*

23. Praeter anticonceptionalia subsidia propria appellatione fruentia, quae conceptionem impediunt post actum sexualem, exstant alia subsidia quae operantur post fecundationem, cum embryon iam est constitutus, ante vel post eius implantationem in utero. Quae artes technicae habentur *interceptivae,* si antea occidunt embryonem quam implantari possit in utero matris, et *contragestativae,* si embryonis exstinctionem provocant vix implantati....

[875] ... Ut omnes noverunt, abortus procuratus "*quacumque peragitur via, deliberata est ac directa hominis occisio primordiali eius vitae tempore quod inter conceptionem decurrit et parturitionem*".[11] Igitur usus instrumentorum interceptionis et contragestationis annoverandus est inter *crimina abortus*, quod est peccatum gravissimum contra legem moralem; quodsi praeterae acquisita erit certitudo de abortu secuto, iuxta Canonicum ius mulctandum est poenalibus consectariis.[12]

*New Forms of Interception and Contragestation*

23. Alongside methods of preventing pregnancy that are, properly speaking, contraceptive, that is, that prevent conception following from a sexual act, there are other technical means that act after fertilization, when the embryo is already constituted, either before or after implantation in the uterine wall. Such methods are *interceptive* if they interfere with the embryo before implantation and *contragestative* if they cause the elimination of the embryo once implanted....

As is known, abortion is "the deliberate and direct killing, by whatever means it is carried out, of a human being in the initial phase of his or her existence, extending from conception to birth".[11] Therefore, the use of means of interception and contragestation fall within the *sin of abortion* and are gravely immoral. Furthermore, when there is certainty that an abortion has resulted, there are serious penalties in canon law.[12]

## Pars III

## Nova Therapeutica Proposita Implicantia Adulterationem Embryonis vel Genetici Humani Patrimonii

*... [876] Therapia genica*

**5118** ... 26. ... *Etenim interventus de cellulis somaticis qui finem stricte therapeuticum sibi proponant, ethica spectata ratione, liciti iure habentur....*

*[877]* Alia exstat moralis aestimatio de *therapia genica germinali,* quia quaelibet mutatio genetica quae allata fuerit subiecti cuiusdam humani cellulis germinalibus translatura erit eius fortuitae progeniei. Cum ergo pericula quae secumfert quaelibet genetica artificiosa tractatio non sint levia quin immo adhuc parum moderabilia, *spectata actualis investigationis condicione non licet ethice ita agere ut potentialia damna quae haec tractatio secumfert in progeniem diffundantur....*

27. Specifica considerado tribuenda est *hypothesi quae spectat fines applicativos machinalis doctrinae geneticae alios ac therapeuticos.* Sunt qui usurpare sint ausi possibilitatem adhibendi technicas methodos machinalis doctrinae geneticae ad operandas artificiosas tractationes

## Third Part

## New Treatments that Involve the Manipulation of the Embryo or the Human Genetic Patrimony

*... Gene Therapy*

...26.... *Procedures used on somatic cells for strictly therapeutic purposes are in principle morally licit....*

The moral evaluation of *germ line cell therapy* is different. Whatever genetic modifications are effected on the germ cells of a person will be transmitted to any potential offspring. Because the risks connected to any genetic manipulation are considerable and as yet not fully controllable, *in the present state of research, it is not morally permissible to act in a way that may cause possible harm to the resulting progeny....*

27. *The question of using genetic engineering for purposes other than medical treatment also calls for consideration.* Some have imagined the possibility of using techniques of genetic engineering to introduce alterations with the presumed aim of improving and

*5117 [11] John Paul II, encyclical letter *Evangelium vitae*, no. 58 (AAS 87 [1995]: 467).

[12] Cf. CIC, can. 1398, and CCEO, can. 1450, § 2; cf. also CIC, cann. 1323–24. The Pontifical Commission for the Authentic Interpretation of the Code of Canon Law declared that the canonical concept of abortion is "the killing of the fetus in whatever way or at whatever time from the moment of conception" (*Response* of May 23, 1988 [AAS 80 (1988), 1818]).

sub pretextu in melius mutandi et incrementum dandi genetico patrimonio.... Quae omnia pugnarent contra veritatem fundamentalem de iuridica inter humanas creaturas aequalitate, quae vertitur in praeceptum iustitiae, et cuius transgressio, longo temporis intervallo, secumlatura certo erit imminentia damna pacificae personarum conviventiae. ...

*[878] Hominis clonatio*

28. ... *[879]* ... Hominis clonatio intrinsece est illicita, quia ad pessimum exitum perduncens technicarum artium de artificiosa fecundatione negativitatem, finem habet *procreandi novam creaturam humanam avulsam ab actu mutuae donationis coniugum*, quin magis radicitus, *absolutam ex toto a sexualitate*. Haec ratio abusus secumfert et adulterationes artificiosas quibus graviter offenditur humana dignitas.[1]

29. Quodsi clonationis finis esset *reproductivus*, cogeretur creatura clonata ad geneticum patrimonium praestitutum suscipiendum, et subiugaretur de facto—ut supra dictum est—ad quandam *servitutis biologicae* formam, a qua vix liberari posset. Sed idipsum quod quispiam ius sibi autumat determinandi suo arbitrio qualitates geneticas alius personae *secumfert grave crimen contra eius praestantiam et fundamentalem inter homines aequabilitatem*....

30. Multo gravior exhibetur, ethica ratione spectata, clonatio *therapeutica* quam vocant. Creare enim embryones, quos exstinguendos esse statuitur, etiamsi intendatur aegrotis prodesse, omnino incongruens est dignitati humanae, cum exsistentiam humanae creaturae, licet in gradu embryonis, nihil aliud amplius faciat quam merum instrumentum adhibendum et destruendum ad arbitrium sui. Etenim *gravissimum est delictum vitam sacrificare cuiuslibet hominis ad alium curandum*....

*[880] Usus therapeuticus cellularum staminalium*

... *[881]* 32. Ad iudicium ethicum ferendum perpendenda sunt tum *deductionis cellularum staminalium methodi* tum *damna quae oriri possint ex eorum usu clinico vel experimentali*.

De rationibus ac viis adhibitis ad colligendas cellulas staminales fontes perpendendi sunt. Itaque licitae sunt habendae omnies methodi quae nullum grave damnum inferant creaturae a qua cellulae staminales extrahuntur. Haec condicio generaliter comprobatur si deductio fiat: a) ex texturis creaturae adultae; b) ex cruore funiculi umbilicalis in ipso partu; c) ex texturis fetuum qui mortui sint per naturalem interitum. Deductio econtra

strengthening the gene pool.... This would be in contrast with the fundamental truth of the equality of all human beings that is expressed in the principle of justice, the violation of which, in the long run, would harm peaceful coexistence among individuals....

*Human Cloning*

28. ... Human cloning is intrinsically illicit in that, by taking the ethical negativity of techniques of artificial fertilization to their extreme, it seeks to *give rise to a new human being without a connection to the act of reciprocal self-giving between the spouses* and, more radically, *without any link to sexuality*. This leads to manipulation and abuses gravely injurious to human dignity.[1]

29. If cloning were to be done for *reproduction,* this would impose on the resulting individual a predetermined genetic identity, subjecting him—as has been stated—to a form of *biological slavery,* from which it would be difficult to free himself. The fact that someone would arrogate to himself the right to determine arbitrarily the genetic characteristics of another person represents *a grave offense to the dignity of that person as well as to the fundamental equality of all people*....

30. From the ethical point of view, so-called *therapeutic* cloning is even more serious. To create embryos with the intention of destroying them, even with the intention of helping the sick, is completely incompatible with human dignity, because it makes the existence of a human being at the embryonic stage nothing more than a means to be used and destroyed. It is *gravely immoral to sacrifice a human life for therapeutic ends*....

*The Therapeutic Use of Stem Cells*

... 32. With regard to the ethical evaluation, it is necessary to consider the *methods of obtaining stem cells* as well as *the risks connected with their clinical and experimental use.*

In these methods, the origin of the stem cells must be taken into consideration. Methods that do not cause serious harm to the subject from whom the stem cells are taken are to be considered licit. This is generally the case when tissues are taken from: (a) an adult organism; (b) the blood of the umbilical cord at the time of birth; (c) fetuses who have died of natural causes. The obtaining of stem cells from a living human embryo, on the other

*5118 [1] Cf. Congregation for the Doctrine of the Faith, instruction *Donum vitae* I, 6 (AAS 80 [1988]: 84); John Paul II, Address to Members of the Diplomatic Corps Accredited to the Holy See (January 10, 2005), no. 5 (AAS 97 [2005]: 153).

cellularum staminalium ex humano embryone vivo, secumfert certam eius exstinctionem et ideo habenda est omnino illicita....

*[882] Conatus hybridationis*

33. Nuper adhibita sunt animalium ovocyta ad iterum apparandum programma de nucleis cellularum somaticarum hominis—quae vulgo appellatur *clonatio hybrida*—, ut extrahi possent cellulae staminales embryonales ab huiusmodi embryonibus ortis, quin adhibenda essent humana ovocyta.

Rationem ethicam quod spectat huiusmodi processus offendunt humanae creaturae dignitatem, *cum misceantur elementa genetica hominis una cum animalium quae nonnisi turbare possunt identitatem specificam hominis....*

*Usus humanae "materiae biologicae" ex illicita origine provenientis*

34. ... *[883]* ... "Contra est item adserendum embryonum fetuumve humanorum usurpationem tamquam obiectorum totidem periclitationis constituere sceleratam violationem eorum dignitatem ut hominum, quibus videlicet ius sit ad eandem reverentiam quae omni debeatur infanti iam nato omnique personae."[2] Huiusmodi experimentorum formae *gravem prae se ferunt ordinis moralis turbationem.*[3]

35. Alius est generis res quae in medio ponitur si viri pervestigationibus dediti utantur "materia biologica" originis illicitae, quae creata sit extra suam sedem pervestigationes scientificae vel quae inveniatur in mercatura....

Ad hoc quod spectat *non sufficere videtur criterium independentiae a quibusdam propositum ethicis comitatibus*, scilicet, nequit affirmari quod ethice liceat uti "materia biologica" illicitae originis, dummodo adsit clara distinctio inter quotquot ex una parte creant, congelant et morti tradunt embryones et quotquot ex altera parte pervestigant et incrementum ferunt scientificis experimentis. Hoc independentiae criterium non valet occultare contradictionem *[884]* insitam in agendi more eius qui proclamat respuendam esse iniustitiam ab aliis patratam, at insimul suscipit ad laborandum "materiam biologicam" ab aliis creatam per huiusmodi iniustitiam....

Altius est ergo declarandum quod officium respuendi talem "materiam biologicam" ... oritur ex *officio secedendi*, in exercitio propriae activitatis scientificae investigationis, *ab adiunctis legis graviter iustitiam laedentibus et confirmandi explicite vitae humanae*

hand, invariably causes the death of the embryo and is consequently gravely illicit....

*Attempts at Hybridization*

33. Recently animal oocytes have been used for reprogramming the nuclei of human somatic cells—this is generally called *hybrid cloning*—in order to extract embryonic stem cells from the resulting embryos without having to use human oocytes.

From the ethical standpoint, such procedures represent an offense against the dignity of human beings on account of *the admixture of human and animal genetic elements capable of disrupting the specific identity of man....*

*The Use of Human "Biological Material" of Illicit Origin*

34. ... "... The use of human embryos or fetuses as an object of experimentation constitutes a crime against their dignity as human beings who have a right to the same respect owed to a child once born, just as to every person."[2] These forms of experimentation always constitute a grave moral disorder.[3]

35. A different situation is created when researchers use "biological material" of illicit origin that has been produced apart from their research center or that has been obtained commercially....

In this regard, *the criterion of independence as it has been formulated by some ethics committees is not sufficient.* According to this criterion, the use of "biological material" of illicit origin would be ethically permissible provided there is a clear separation between those who, on the one hand, produce, freeze, and cause the death of embryos and, on the other, the researchers involved in scientific experimentation. The criterion of independence is not sufficient to avoid a contradiction in the attitude of the person who says that he does not approve of the injustice perpetrated by others but at the same time accepts for his own work the "biological material" that the others have obtained by means of that injustice....

Therefore, it needs to be stated that there is a duty to refuse to use such "biological material",... ⟨springing⟩ from the necessity to *remove oneself,* within the area of one's own research, *from a gravely unjust legal situation and to affirm with clarity the value of*

*5118 [2] John Paul II, encyclical letter *Evangelium vitae*, no. 63 (AAS 87 [1995]: 472–73; *4992).
[3] Cf. ibid., no. 62 (AAS 87 [1995]: 472; *4992).

*praestantiam.* Igitur independentiae criterium de quo supra mentionem fecimus est necessarium, sed potest non sufficere, ratione ethica spectata.

Verum, in hoc generali et certo prospectu tam *diversae ac seiunctae responsabilitates* exstant, ut graves causae ac cum ethica congruentes possint excusare usum "rei biologicae" de qua dictum est. Itaque exempli gratia si periculum immineat saluti puerorum possunt eorum parentes usum vaccini permittere ad quod apparandum adhibitae sint lineae cellulares illicitae originis, quin parvipendatur omnium officium manifestandi de hac re dissensum et petendi ut sanitariae structurae in promptu habeant et offerant alia genera vaccinorum....

*human life.* Therefore, the above-mentioned criterion of independence is necessary but may be ethically insufficient.

Of course, within this general picture there exist *differing degrees of responsibility.* Grave reasons may be morally proportionate to justify the use of such "biological material". Thus, for example, danger to the health of children could permit parents to use a vaccine that was developed using cell lines of illicit origin, while keeping in mind that everyone has the duty to make known his disagreement and to ask that his healthcare system make other types of vaccines available....

# SYSTEMATIC INDEX

*Explanations*

**1500** Passage of greater doctrinal importance
*2001* Reference to a condemned teaching
(355) Passage that offers the preceding statement only implicitly or by allusion
41//51 Series of passages that, with the exception of only a few numbers, offer the preceding statement
[a]...[b]... Essential elements of a statement that do not occur in all the cited numbers but only in those indicated by the superscript letters; when necessary, such added or alternative elements are distinguished from the general statement by italics. Examples: The matter of baptism is [a]*natural* water, 802, 903, 1082, [a]1314, [a]1615; Jesus Christ is [a]*from two* natures and [b]*in two* natures, [b]**302**, [ab]414, [ab]420, etc. This method of citation is intended to provide both a more precise indication of the matter as well as the logical connection (when there are complex matters that can be distinguished from each other only with difficulty) and also to make the index more concise.
[...] When a condemned teaching is mentioned literally or in substance, it appears, as a general rule, between brackets following the indication of its condemnation. Example: Condemned: [No power is to be attributed to chrism], 1629.

*Overview of the Individual Sections*

## A. GOD REVEALS HIMSELF

1. The Nature of the Revelation *(a: Definitions of the Revelation Event. – b: Properties of Revelation. – c: Stages of Revelation. – d: Errors to Be Avoided).* – 2. The Acceptance of Revelation in Faith *(a: The Capacity of Human Reason for Truth. – b: Faith as Response to God's Revelation).* – 3. The Tradition of God's Revelation *(a: The Nature of the Tradition. – b: Sacred Scripture. – c: Tradition and Sacred Scripture).* – 4. The Reasonableness of Faith *(a: Reason and Faith in General. – b: The Science of Theology).*

## B. THE LIVING GOD

1. The God and Father of Our Lord Jesus Christ *(a: The God of Faith. – b: God, the One Foundation of Life, of Truth, of Goodness. – c: God, Transcendent over All Finite Things. – d: God Eternally Begets the Son. – e: Through and with the Son, God Spirates the Spirit. – f: God Creates and Guides the World. – g: God Sends the Son and the Spirit. – h: God Directs and Perfects the World. – i: The Conceptual Formulation of the Divine Being. – j: The Conceptual Formulation of the Fatherhood of God).* – 2. Jesus Christ, the Only Begotten Son of God *(a: Faith in Jesus Christ as the Son of the Father. – b: The Son of the Father, Mediator of Creation and of Salvation. – c: The Conceptual Formulation of the Divinity of the Son).* – 3. The Spirit of God *(a: Faith in the Spirit of God. – b: The Spirit of God in Creation and Salvation History. – c: The Conceptual Formulation of the Divinity of the Holy Spirit).* 4. The Triune God *(a: Faith in the Triune God. – b: The Trinitarian Concept. – c: The Operation of the One and Triune God).*

## C. GOD CREATES AND BLESSES THE WORLD

1. Faith in God, the Creator of Heaven and Earth *(a: God, the Creator of All Things. – b: God, the Only Creator. – c: The Son of God as Mediator of Creation. – d: The Work of the Holy Spirit in Creation. – e: God Creates Creatures Good. – f: God Permits Evil. – g: God Directs Everything according to His Providence. – h: God Is the Goal of the World. – i. The Conceptual Formulation of Divine Creation and the Difference between the Creator and Creation).* – 2. The Heavenly World: The Angels *(a: Angels as Messengers of God. – b. The Sin of the Angels and Its Effect).* – 3. The Visible World. – 4. Man *(a: The Origin of Mankind. – b: Man, Created Good by God. – c: Man Has Sinned and Is under the Power of Sin. – d: God Wills the Salvation of Man and Grants Him Communion. – e: The Body-Soul Nature of Man. – f: The Personal Dignity of Man. – g: The Social Nature of Man. – h: Man and Creation. – i: The Activity of Man. – j: The Vocation of Man. – k: The Historical Constitution of Man. – l: Modern Doctrines about Society and the Social Doctrine of the Church).* – 5. Goal and Fulfillment of History *(a: God and the Goal of History. – b: Jesus Christ and the Goal of History. – c: Mankind and the Goal of History. – d: The Kingdom of God and Christ as the Goal of History. – e: The Church and the Goal of History. – f: Christians and the Goal of History).*

## D. THE SIN OF CREATURES, WHICH GOD PARDONS

1. Cause and Nature of Sin *(a: Temptation by the Evil Spirit. – b: The Cause of Human Sin. – c: The Nature of Sin).* – 2. Adam's Sin *(a: The Original Sin of Adam—Type of Human Sin. – b: Mankind under the Inherited Burden of Sin).* – 3. The Sins of Man as an Individual *(a: Occasions of Sin. – b: Grave Sins and Venial Sins).* – 4. Sin in Social Relationships *(a: Occasions and Causes. – b: Collective Sins. – c: Sinful Structures of Society. – d: Liberation from and Overcoming of Sinful Structures).* – 5. Human Activity and Progress under the Power of Sin. – 6. The World and History under the Bondage of Sin. – 7. Forgiveness of Sin *(a: God's Reconciling Will. – b: God Forgives Sins through Jesus Christ and the Ministry of the Church. – c: The Historical Form of Forgiveness).*

## E. GOD SAVES MEN THROUGH JESUS CHRIST

1. Faith in Jesus Christ, the Son of God and Savior *(a: Faith in Jesus Christ according to the Church's Creeds. – b: The Promise of Jesus Christ in the Old Covenant. – c: The Deliverance of the Gentiles and of Old Testament Believers through Hope in the Promised One).* – 2. The Mysteries of the Life, Death, and the Exaltation of Jesus Christ *(a: The Conception and Birth of Jesus Christ. – b: The Life of Jesus Christ with Men. – c: Suffering and Death of Jesus Christ. – d: The Exaltation of the Crucified. – e: The Work of the Exalted Lord through the Spirit. – f: The Return of the Lord).* – 3. Jesus Christ, the Savior *(a: Jesus Christ, the Mediator of Salvation. – b: Forms of Mediation).* – 4. The Mission of Jesus Christ: The Work of the Trinitarian God *(a: Work of the Holy Trinity. – b: Work of the Father. – c: Work of the Son. – d: Work of the Holy Spirit).* – 5. The Conceptual Formulation of the Mystery of Jesus Christ *(a: Jesus Christ Is of One Being with the Father. – b: Jesus Christ Is of One Being with Men. – c: The Union of the Divine and Human Natures in Jesus Christ. – d: Implications of the Hypostatic Union. – e: Rules for Christological Language).* – 6. Mary, the Mother of Jesus Christ *(a: Mary in the Church's Professions of Faith. – b: The Motherhood of Mary. – c: The Election of Mary. – d: The Participation of Men, Especially Mary, in the Work of Jesus Christ. – e: The Glorification of Mary. – f: Mary—Paragon of the Church and of Believers).*

## F. GOD JUSTIFIES AND SANCTIFIES MAN

1. God's Mercy and Universal Salvific Will *(a: In the Creeds. – b: The Universal Salvific Will of God. – c: The Universal Salvific Will of God in Jesus Christ Mediated through the Church. – d: God's Gracious Election).* – 2. The Justification of the Sinner through the Grace of God *(a: The Preparation for Justification and the Beginning of Faith. – b: Conversion and Justification by Faith. – c: Indwelling and Gracious Working of God in the Justified).* – 3. Justified Man *(a: Justified Man Is a Friend of God. – b: Justified Man Remains in Danger. – c: Justified Man Remains Obliged to Observe the Commandments. – d: Justified Man Is Brought to Perfection as God Rewards His Merits through Grace).* – 4. The Mission of Justified Man. – 5. Concerning the Conceptual Formulation of the Grace of God *(a: The Gratuity of Grace. – b: The Supernaturalness of Grace. – c: The Grace of God and the Freedom of Man).*

## G. GOD GATHERS HIS PEOPLE

1. The Church—The Work of God *(a: The Church in the Creeds. – b: The Church—The Work of the Father, the Son, and the Holy Spirit).* – 2. The Historical and Eschatological Character of the Church *(a: Designations and Definitions of the Church. – b: Fundamental Characteristics of the Church).* – 3. The Essential Characteristics of the Church *(a: The Church Is One. – b: The Church Is Holy. – c: The Church Is Catholic. – d: The Church Is Apostolic).* – 4. The Community of the Faithful and Their Mission *(a: Belonging to the Church. – b: Vocation and Mission of the Community of the Faithful).* – 5. Ministry in the Church. – 6. The Laity in the Church *(a: General Principles regarding the Laity. – b. The Participation of the Laity in the Prophetic, Priestly, and Kingly Office of Jesus Christ. – c: The Mission and Task of the Laity).* – 7. The Relationship of the Church to Mankind, Society, Culture, State, and International Institutions *(a: The Relationship of the Church to World, Society, and Culture. – b: The Relation of the Church to the State and to International Institutions).*

## H. GOD GUIDES, INSTRUCTS, AND SANCTIFIES THE CHURCH THROUGH HER MINISTERS

1. The Origin and Character of the Ecclesiastical Ministry *(a: The Foundation of the Ministerial Office in the Mission of Jesus Christ and the Apostles. – b: The Hierarchical Ordering of the Ministerial Office. – c: The Collegial Character of Ministerial Office and Hierarchical Communion).* – 2. The Pastoral Ministry of Bishops *(a: General Specifications regarding the Pastoral Ministry of Bishops. – b: The Pastoral Ministry of the Pope. – c: The Pastoral Ministry of Bishops. – d: Collegial Acts of Pastoral Ministry. – e: The People of God and the Pastoral Ministry of Bishops. – f: Bishops and the World).* – 3. The Bishops' Ministry of Preaching *(a: General Specifications. – b: Official Doctrinal Decisions. – c: Organs of Official Doctrinal Decisions. – d: The Charism of Infallibility. – e: Acceptance of Doctrinal Decisions. – f: Norms of Interpretation. – g: Freedom of Research and Teaching. – h: Excursus: Examples of Divergent Doctrinal Decisions. – i: The People of God and the Bishops' Ministry of Preaching).* – 4. The Bishops' Ministry of Sanctification. – 5. The Ministerial Office of Priests. – 6. The Ministerial Office of Deacons.

## J. GOD COMES FACE TO FACE WITH HIS PEOPLE IN THE LITURGY

1. The Nature and Meaning of the Liturgy *(a: The Nature of the Liturgy. – b: The Liturgy as the Public Worship of God. – c: The Effect of the Liturgy. – d: The Subjects of the Liturgy. – e: Liturgies and Forms of Piety).* – 2. The Renewal and Promotion of the Liturgy *(a: Goal of the Renewal and Promotion of the Liturgy. – b: Means to Achieve This Goal).*

## K. GOD SANCTIFIES BY MEANS OF THE SACRAMENTS

1. God's Sacramental Economy of Salvation *(a: In the Old Covenant, God Gives His Grace through Sacramental Signs. – b: The Church as Sacrament of Salvation).* – 2. The Conceptual Formulation of the Individual Sacraments of the New Covenant *(a: The Nature of the Sacraments. – b: The Minister of the Sacraments. – c: The Recipient of the Sacraments. – d: The Effect of the Sacraments. – e: Ordering of the Sacraments. – f: The Dignity and Necessity of the Sacraments and the Right of the Faithful to Them).* – 3. The Sacrament of Baptism

*(a: Baptism in the Creeds. – b: The Essential Elements of Baptism. – c: The Minister of Baptism. – d: The Recipient of Baptism. – e: The Effect of Baptism. – f: The Dignity and Necessity of Baptism).* – 4. The Sacrament of Confirmation *(a: The Sacramentality of Confirmation and Its Origin. – b: The Essential Elements of Confirmation. – c: The Minister of Confirmation. – d: The Effect of Confirmation).* – 5. The Sacrament of the Eucharist *(a: The Last Supper of Jesus Christ. – b: The Ecclesial Lord's Supper. – c: The Church Offers the Lord's Supper. – d: The Elements of the Celebration and the Recipients of the Lord's Supper. – e: The Eucharist, Foundation and Summit of the Life of the Church).* – 6. The Sacrament of Penance *(a: The Sacramentality of Penance and Its Origin. – b: Concerning the Church's Earlier Regulation of Penance. – c: The Essential Elements of Penance. – d: Minister. – e: Recipient. – f: Effect. – g: Necessity).* – 7. The Anointing of the Sick *(a: The Sacramentality of the Anointing of the Sick and Its Origin. – b: The Essential Elements of the Anointing of the Sick. – c: Minister. – d: Recipient. – e: Effect).* – 8. The Sacrament of Orders *(a: The Priesthood of the New Covenant. – b: The Degrees of Sacramental Ministry. – c: The Essential Elements of the Sacrament. – d: Minister. – e: Effect).* – 9. The Sacrament of Matrimony *(a: The Sacramentality of Matrimony and Its Origin. – b: The Concept of Matrimony. – c: The Essential Elements of the Sacrament. – d: Minister and Recipients. – e: Effects. – f: Juridical Norms).* – 10. Sacramentals *(a: Sacramentals in General. – b: Indulgences).*

## L. GOD CALLS MAN TO A MORAL LIFE IN COMMUNITY

1. Fundamental Attributes of the Moral Life *(a: The Person. – b: Contingent Freedom that Is Obliged to the Good. – c: The Dictates of Reason as Natural Law. – d: The Foundation of the Natural Law in God. – e: Conscience. – f: The Moral Act. – g: Moral Behavior).* – 2. Personal Relationship with God *(a: Worship of God. – b: Reverence for God. – c: The Virtue of Faith. – d: The Virtue of Hope. – e: The Virtue of Love. – f: Union with God).* – 3. Relation with Self *(a: Self-love as a Fundamental Obligation. – b: Obligations and Rights with Regard to the Mind and Heart of Man. – c: Obligations and Rights with Regard to the Body and Corporal Welfare. – d: Obligations and Rights with Regard to Work and Material Goods).* – 4. Relation to Neighbor *(a: The Love of Neighbor as a Fundamental Obligation. – b: Obligations and Rights with Regard to the Neighbor as a Person Created by God. – c: Obligations and Rights with Regard to the Mind and Heart of the Neighbor. – d: Obligations and Rights with Regard to the Body and Corporal Welfare of the Neighbor. – e: Obligations and Rights with Regard to Work and Material Goods. – f: Obligations and Rights with Regard to Responsible Dealings with the World).* – 5. Fundamental Attributes of the Social Moral Life *(a: Man's Social Nature. – b: Society and Its Responsibility. – c: The Common Good. – d: Institutions and Their Rootedness in the Nature of Man. – e: The Principle of Solidarity as a Basic Law of Society. – f: The Principle of Subsidiarity as Basic Law of Society. – g: Human Rights. – h: The Foundation of Social Norms in God).* – 6. The Order of Marriage and Family *(a: The Right to Marriage and Family and the Rights of the Family. – b: Conjugal Love and Human Sexuality. – c: The Transmission of Human Life in Marriage).* – 7. The Order of Society. – 8. The Order of the State. – 9. The Order of the Human Family. – 10. The Order of Work *(a: Man as the Subject of Work. – b: Capital at the Service of Work. – c: Hired Labor).* – 11. The Order of Property. – 12. The Order of the Economy. – 13. The Order of Culture. – 14. The Order of the Church.

## M. GOD PERFECTS THE WORLD AND MAN IN HIS KINGDOM

1. The Dawn of the Kingdom of God in History *(a: The Kingdom of God Has Dawned in Christ. – b: The Eschatological Character of the Pilgrim Church).* – 2. The Perfection of the Kingdom of God *(a: The Universal Aspect: The Return of Christ and the General Judgment. – b: The Individual Aspect: Death as the Door to Life and the Particular Judgment).* – 3. Life of the World to Come *(a: The Resurrection of the Dead. – b. Eternal Beatitude. – c: Beatitude—Grace and Reward. – d: The Condemnation of Man).*

# A. GOD REVEALS HIMSELF

## 1. The Nature of the Revelation

### a. Definitions of the Revelation Event

**A 1a**

It has pleased God to reveal himself and to make known the mystery of his will, **4202**, 4206; revelation is a communication of God himself and of his determinations, **3004**; by it God speaks to –: men as friends, **4202**; –: with authority to men, 2778; revelation is a doctrine that transcends history, (800), *3459*.

The intention of God is –: that men through Christ in the Holy Spirit have access to the Father and come to share in the Divine Nature, **4202**; –: to take men into fellowship with himself, **4202**; –: to communicate to men the deepest truth of God and his plan for the salvation of man, **4202**, 4204, 4322; –: to reveal the elevation and supernatural communion of man with God, 2854f.; –: to share divine treasures, 3005, 4206; through his revelation, God has made known to Christians his plan of salvation and established Christ, the Savior and Sanctifier, as their Law of life, 4580; cf. E 3bb (prophetic office of Christ and Christ as teacher); God the Father willed from the beginning to share his glory in Christ Jesus with man, 4814; the mystery of Christ was revealed to the apostles and prophets in the

Holy Spirit so that they could preach the gospel, stir up faith, and gather together the Church, **4224**; God's intention of salvation also embraces –: those who acknowledge the Creator, particularly Muslims, 4140; –: those who seek in shadows and images for the unknown God, 4140, 4891; cf. F 1b (the universal salvific will of God).

Revelation is –: absolutely necessary in view of the supernatural end of man, (378), **3005**; –: definitive and complete, 5085; –: morally necessary to facilitate the knowledge of religious truths that are accessible to reason, **3005**, 3876; in the light of revelation –: the vocation and misery of mankind find their ultimate reasons, 4313; –: the mystery of man shines forth, 4322, 4341; through and in Christ the riddles of pain and death are enlightened, 4322, 4341; cf. C 4fh (Christ, the perfect man); C 4fb (dignity of man); C 4jl (Christ and the human vocation); revelation guides the Church in her dialogue with inquiring men, 4303, 4312; cf. G 7a (relationship of the Church to world, society, and culture).

The fact of revelation is solemnly defined, **800**, **3004f**.

Revelation ends with the apostles and is complete, (1501, 3070), *3421*, 4201, 5085; cf. A 1bb (historicity and finality of revelation); the pope and bishops receive no new public revelation, 4150f., (4534); cf. H 3 (bishops' ministry of preaching).

## A 1b b. Properties of Revelation

**1ba** **The supernatural character of revelation**. Revelation (in the strict sense) is supernatural, (2854), **3004–3006**, (3547); it cannot be desired with purely natural powers, *2618*; faith in revelation is different from natural belief, **3032**; faith stands above reason, 2776, 2811, 3017; faith frees reason from errors and enriches it with the knowledge of many things, 2776, 3019, 5075–5077; cf. A 4a (reason and faith in general).

**1bb** **Historicity and finality of revelation**. Revelation (and faith in revelation) is invariable, 2802, 2829, 3020, **3043**, 3541, 3549, (3626, 3893); the Christian economy of salvation will never pass away, 4204; before the return of Christ no new public revelation is to be expected, **4204**; God has provided for the intact continuation and handing on of his saving revelation, **4207**; Sacred Scripture, inspired by God, imparts the Word of God himself without change, 4228; cf. A 3b (Sacred Scripture); the Word of God remains eternally, 3235; the invariability of revealed teaching does not exclude the development of the teachings of faith: A 3ab (modes of tradition); A 4b (theological science); H 3b (official doctrinal decisions); on the historical conditionality of statements of faith, cf. 4539f.; the assistance of the Holy Spirit was not promised in order to disclose new doctrine, 3070; condemned are –: accommodations of the teachings of the faith to the spirit of the times, 3340–3342, *3458–3465*; –: [The idea of progress in relation to revelation], *2905*; –: religious pluralism, 5085; –: a plurality of economies of salvation, 5086.

**1bc** **The mysterious character of revelation**. Revelation also mediates a knowledge of divine realities that are in themselves accessible to human reason, **3005**, 3876, **4206**; natural reason shares these teachings with faith, 2851, 2853, 3136, 5077.

Deeds and words of the event of revelation reciprocally clarify the mystery contained in them, **4202**.

Mysteries in the proper sense of the word can come to be grasped only through revelation (or faith), 2853f., **3015**, **3041**.

Mysteries exceed human reason, 824, 2851f., 2856, **3016**, **3041**, **4206**; even after revelation they remain obscure and veiled, 2856, **3016**; they exceed as well the reason of angels, 2856.

Mysteries do not conflict with –: reason, 2776, 2811, **3017–3019**, (3287), 5075–5077; –: history, 3544f.; –: the natural sciences, 3287; morally responsible research methods never conflict with the faith, for earthly matters and the concerns of faith derive from the same God, **4336**; consequently any claim contrary to the faith is false, 1441, 3017, (3895); causes of apparent contradictions 3017, (3287); a lack of understanding for the legitimate autonomy of science is to be regretted, 4336, 5076.

Revelation is the lodestar of science, 2877.

Cf. A 4a (reason and faith in general); C 4id (human research and the sciences).

## A 1c c. Stages of Revelation

God manifested himself to our first parents, 4203; he has given mankind through Moses, the prophets, and other servants the doctrine of salvation, 800, 4203; he has so revealed himself to Israel that his ways with men and among nations have been made visible, 4221f.; God himself spoke through the prophets, 4221; the Old Testament revelation was preparation for and prefigurement of the revelation through Christ, 4122; cf. E 1b (promise of Jesus Christ in the Old Covenant); E 1c (deliverance of the Gentiles and Old Testament believers through hope in the Promised One); through Israel the Church has received the revelation of the Old Testament, 4198; cf. G 1bb (Church prefigured in the Old Testament); G 3ce (relationship of the Church to religions).

God finally sent his Son, 4204; in Jesus Christ shines forth the self-revelation of God, **4202**; he brings revelation to completion, 4204, 4207; in deeds and words he revealed his Father and himself, 4224; he speaks God's words, sharing with men the inner life of God, perfecting the Father's work of salvation through words and deeds, through his death, Resurrection, and the sending of the Spirit, **4204**; Christ,

in the revelation of the Father and his love, reveals man to man himself and makes his calling clear, 4322, 5077; cf. C 4fh (Christ, the perfect man); E 2 (the life, death, and exaltation of Christ); E 3a (Jesus Christ, the mediator of salvation); E 3bb (the prophetic office of Christ and Christ as teacher).

God first solemnly revealed the mystery of human salvation in the outpouring of the Holy Spirit promised by Christ, 4175; cf. B 3b (the Spirit of God in creation and salvation history).

Christ chose disciples to be witnesses of his life and his teaching, 4404; cf. E 2bb (Christ's work among men); G 3cd (Church and evangelization or mission); G 3da (the apostolicity of the Church); in the saints God manifests his presence, 4170; cf. G 3bb (the holiness of the Church); M 1b (the communion of saints).

### d. Errors to Be Avoided **A 1d**

Condemned: [Revelation is a purely human work, a philosophical discovery], 2777, 2781, *2904*, *2907*, 3541; [Revelation is only the human consciousness of man's relationship to God], 3420, 3464, 3541.

Condemned: [Revelation –: is impossible, 3027f.; –: impairs reason and is damaging], *2906*, **3028**; [Human reason is autonomous and totally self-sufficient], *2903*.

The historical fact of revelation in the strict sense of the word is denied by [a]*rationalists* and [b]*modernists*, ([a]*2904*), [b]3475, [b]3477f.; condemned –: the opinion that faith is not concerned with historical truth, 4403; –: the denial of the historical meaning of the witnesses to revelation, 4403; cf. A 3be (the interpretation of Sacred Scripture).

## 2. The Acceptance of Revelation in Faith

### a. The Capacity of Human Reason for Truth **A 2a**

**The human capacity for truth generally considered.** Human knowledge has a twofold source: natural reason and faith, 2856, **3015**, 5076, 5077, 5080; divine revelation and the wisdom of natural reason bring to light those immutable laws inscribed in the constitutive elements of human nature and revealed to be identical in all beings endowed with reason, 4581. **2aa**

Natural knowledge, whose freedom is acknowledged, 3019, *(3457)*, 4336, –: does not contradict the teachings of revelation, 2859; –: has to heed the teachings of revelation, *2914*, *(3405)*, 5080.

With reason alone –: one can acquire knowledge of natural, rational, and moral truth that differs from revealed, supernatural knowledge, *2766*; the manner in which this knowledge is acquired according to Thomism, 3618–3620; intelligence is not confined to observable data alone but can with certitude attain to reality itself as knowable, 4315, 5080;

–: can be demonstrated the validity of natural human knowledge in general as well as metaphysical principles, *2767*, 3892, 5079, 5080; especially the validity of the principles of the sufficient reason, causality, and finality, 3892; arguments to the contrary are rejected, *1028–1042*, *1048*;

–: the [a]*spirituality*, [b]*immortality*, and [c]*freedom* of the human soul can be proven, [ab]*2766*, [ac]2812.

Knowledge about hidden and future things cannot be gained from astrology, witchcraft, etc.; cf. J 1ek (superstition); books dealing with such are prohibited, 1859; magnetism and spiritism are condemned, 2825, 3642.

Cf. A 4a (reason and faith in general); C 4ee (mind and reason of man).

**The human capacity to recognize religious truths.** The existence of God can be known with certainty through natural means, **4206**, indeed, even [a]*without revelation* and [b]*without the assistance of grace* [c]*it can be proven*, [b]*2441*, [c]2751, 2756, [ac]*2765*, [ac]2812, [c]2853, 2855, **3004**, 3538, 3875, [abc]3890, [c]3892. **2ab**

The proof proceeds, [a]*not a priori*, but a posteriori: from the effects to the cause, 3538, [a]3622 (different examples are given); knowledge of God from the moral order, 3978; one cannot appeal to faith against an atheist, (2754), 2812.

One cannot invoke an immediate knowledge or vision of God, *2841f.*, *3201*, *3205*.

Certain characteristics of the nature of God can be known with the help of natural reason, *(2441)*, 2853, 3875; among these are –: the existence of God as personal, 3890, 3892, 3979; –: the infinity of the divine perfections, 2751; –: God as origin and goal of all things, **3004**, **4206**; among various non-Christian people one finds a perception of a hidden power and at times the recognition of a Supreme Being or even of a Father, **4196**; cf. G 3ce (Church and religions).

The works of God can certainly be recognized with the help of natural reason; among these are –: creation as such, **3004**, 3875, **4203**, **4206**; –: the moral law, 2866, 3875, 3892; –: the divinity of the Mosaic and Christian revelation, 2752, 2756; –: the existence of Jesus Christ against the claim [Christ is a mythical invention], *2907*, (3540), (4405); –: [a]*miracles* and [b]*prophecies*, [a]2753, [ab]*2768*, [ab]*2907*, [ab]*3009*, [a]*3034*, [a]*3428*, [a]*3436f.*; the miracle of the Resurrection of Christ can be proven from the tradition, 2754, *(2768)*.

Believers of all religions have heard the revealing voice of God in the discourse of creatures, 4336; religions try to counter the restlessness of the human heart in different ways, 4196; in Hinduism men contemplate the divine mystery and express it in myths and philosophy, 4196; in Buddhism the insufficiency of this changeable world is realized and a way to liberation and illumination is taught, 4196; Muslims adore the one God, living, merciful, and all-powerful, the Creator of heaven and earth, who has spoken to men, 4197; cf. G 3ce (Church and religions).

Reasons for the denial of God's existence and various forms of atheism: C 4kh (atheism); G 3cf (Church and atheism).

[a]*Atheism*, [b]*agnosticism*, and the [c]*rejection of natural theology* are condemned, [a]**3021f.**, [b]**3026**, [c]3475, [a]4321.

Cf. A 4a (reason and faith in general); C 4ee (mind and reason of man).

A 2b

### b. Faith as Response to God's Revelation

**2ba** **God as the foundation of faith.** Faith is a supernatural virtue through which what is revealed is believed on the basis of the authority of the God who reveals it, **3008**, 3542; faith is free assent, following upon grace, [a]*and is not necessarily brought about by proof*, [a]**3010**, [a]**3035**, **4205**; through the revelation of the Trinity in salvation history, above all in Christ, believers are given some knowledge of the intimate life of God, **4522**; the Holy Spirit deepens with faith the understanding of revelation, **4205**, 4315; cf. B 3b (the Spirit of God in creation and salvation history); faith is not a blind assent, **3010**, 3542, 5077; through the supernatural power of faith the people of God adheres unwaveringly to the faith, penetrates it more deeply, and applies it more fully, **4130;** cf. H 3db (infallibility of the Church); faith manifests God's design for man's total vocation, 4311; cf. C 4j (vocation of man); faith makes possible communion with the deceased, 4318; cf. M lb (communion of saints).

Grace (the inspiration of the Holy Spirit) from God is necessary, 375, 378, 396–400, 1553, 2813, 3010, 3014, 3035.

Faith is a gift of grace and prerequisite for justification: F 2a; F 2b.

The modernist conception of faith is condemned, *3484–3486*, 3542.

**2bb** **Faith and human responsibility**. On the part of human reason a judgment is required about the possibility and obligation to believe: Certain knowledge of the presuppositions of the faith (or of the fact of revelation) ([a]is to be striven for) can actually be attained, 2121, 2752–2754, 2756, *2768*, [a]2778, 2853, **3009**, 3019, 3539, 3892; faith ([a]as obedience in harmony with reason) must precede reason, 2751, (2754), 2755, *2765f.*, 2812f., [a]**3009**, (3019); faith provides a final answer to every thoughtful man, 4318; faith as eschatological interpretation of existence, 4492, 5076, 5077.

On the part of the will the reception of faith demands freedom from coercion, L 5g (human rights); prayer as a school of faith and hope, **5114**; action and suffering teach hope, **5114**.

Obligation to believe: G 4bg (the faithful and the authority of the Church); H 3e (acceptance of doctrinal decisions); L 2c (virtue of faith); L 2f (recognition of the commandments of God and of the Church); all dogmas are revealed and therefore must be believed with the same divine faith, 4538.

Faith depends upon proclamation: The mystery of Christ was revealed to his apostles and prophets in the Holy Spirit, so that they proclaim the gospel to [a]*the whole of creation*, [b]*stirring up faith in Jesus Christ and gathering together the Church*, [a]**4006**, [b]**4224**; the Church must announce the message of salvation to those who do not believe and must ever preach faith and penance to believers, 4009, 4890; in the proclamation of the gospel, the Church seeks to bring hearers to receive and profess the faith, prepares them for baptism, and incorporates them in Christ, 4141; all proclamation must be regulated by Sacred Scripture, **4228**, 4231; cf. A 3 (tradition of revelation); in regard to Church and evangelization or mission, cf. G 3cd; through the proclamation of the gospel the faithful are gathered together, 4151; on the ministry of bishops, priests, and deacons to preach, cf. H 3; H 5; H 6; the laity are to prepare the field of the world for the seeds of the divine Word, 4162; cf. G 6ca (apostolate of the laity); parents are to be the first preachers of the faith to their children, 4128; cf. G 6cc (mission and task of the laity in marriage and family).

**2bc** **The credibility of the faith.** The existence of external signs of credibility are acknowledged, **3033f.**, **3475**, **3477**, 3539; motives of credibility are: [a]*prophecies*, [b]*miracles* (among them [c]*the Resurrection of Christ*), [d]*the heroism of the martyrs*, [e]*the wonderful spread of the Christian religion*, [f]*the Church* considered in herself (as an exceptional sign), [a]772, [b]2753, [bc]2754, [abc]*2768*, [abcde]2779, ([a]*2907*), [ab]**3009**, [ef]**3012–3014**, [b]**3034**, [ab]3539; a merely private inspiration or inner experience is not enough, **3033**.

The judgment about credibility can be clouded by external influences, 3876; man can find himself in an invincible error concerning the true religion, 2865°, 2866.

## 3. The Tradition of God's Revelation

A 3a

### a. The Nature of the Tradition

**3aa** **The beginning of the tradition.** The human phenomenon of tradition, 5077, 5080; the tradition of the revelation originates in –: Christ, who reveals it to the apostles, **1501**, **3006**, **4207**, **4212**; –: the Holy Spirit, who [a]*dwells in the Church* and who [b]*dictated the revelation to the apostles*, [a]600, [b]1501, [b]3006, *who entrusted it to them*, [b]**4212**, 4224.

In the tradition of the life and the teachings of Christ, three periods can be distinguished, 4404–4406.

Condemned: [The tradition contains nothing divine], 3548.

**Modes of the tradition.** Revelation is contained in the written and oral traditions of the Church, 609, **1501**, **3006**, **4207–4214**. **3ab**

The living tradition comes from the apostles, 4212f., 4534; the apostles handed on in their preaching, by example, and by observances what they had received from Christ or had learned through the prompting of the Holy Spirit, **4207**; their preaching is expressed in a special way in the inspired books, 4209; cf. A 3bb (inspiration).

The apostolic tradition develops further in the Church under the assistance of the Holy Spirit, **4210**; through the tradition God uninterruptedly converses with the Church, **4211**; the faith must (always) further develop and grow, 4823.

In order to keep the Gospel forever whole and alive within the Church, the apostles handed on their own teaching authority to the bishops as their successors, [a]*in order that the Gospel would in their preaching be faithfully protected, explained, and made more widely known*, (4144, [a]4150), 4208, [a]4212; cf. A 3ac (criteria of the tradition); G 3db (apostolic tradition); H 3 (bishops' ministry of preaching).

**Criteria of the tradition.** The agreement of the entire Church [a]*in holding fast to the faith that has been handed on*, 1637, [a]**4209**, [a]**4213**; by means of the supernatural sense of the faith, **4130**. **3ac**

The Holy Scriptures are the supreme rule of faith, **4228**.

The handing on of the Word of God in its entirety in proclamation and interpretation by the bishops, to whom the apostles have handed on their own teaching authority, (4144), 4150, 4208, (4209), 4212; the teaching office is not above the Word of God but serves it, **4214**.

The practice of the Church in liturgy, prayer, and the life of the faith, **4209**, **4213**; what has been handed on by the apostles includes everything that contributes to a holy way of life of the people of God and to the increase of the faith, 4209.

The agreement of the Fathers: Appeal to the tradition of the Fathers, 271, 370, 396, 399, 485, 501//520, 548, 550, 575, 635, 710, 824, 850, 1510, 1542, 1600, 1692, 1750, 1766, 1800, 1820f., 2090, 2830, 2855f., 3284, 3541; especially as the standard for interpreting Sacred Scripture, 1507, 1863, 2771, 2784.

The agreement of theologians: This represents the tradition, 824; therefore it must be taken into account, 1407, 2879.

Tradition, Sacred Scripture, and the Magisterium of the Church are so joined together that one does not exist without the others, 4212; a concept of tradition that ignores its living character and opposes the universal Magisterium of the Church and the bishop of Rome is incomplete and contradictory, 4822.

Cf. A 3be (interpretation of Sacred Scripture); A 3c (tradition and Sacred Scripture).

**Recognition of the tradition** –: is demanded by the Church, 110°, 110, 186°, **1501**, **1504**, 1863, 2537, 2738f., 2771, 2784, 2879, (3012, 3540), 3626, 4150; –: is achieved, 542, 548, 600, 602f., **609**, **650–652**, 654, 657, 705, 1510, 1600, 1637, 1648, 1750, 1764, 1766, 1800, 1820f., 3069, 4150. **3ad**

## b. Sacred Scripture **A 3b**

**Sacred Scripture as Word of God and word of men.** For their composition God chose men, so that what he himself wanted would be handed on, **4215**; Sacred Scripture is the Word of God inasmuch as it is consigned to writing under the inspiration of the divine Spirit, 4212, 4231; cf. A 3bb (inspiration); God has spoken in Sacred Scripture through men in human fashion, 4217, 4220; the human experience of the ages is in accord with Sacred Scripture, 4337. **3ba**

The books of the Old Testament also contain some things that are incomplete and temporary, 4222.

What the apostles preached in fulfillment of the commission of Christ, afterward they themselves and apostolic men, under the inspiration of the divine Spirit, handed on in writing, 4225.

**Inspiration.** The fact of inspiration. The Holy Scriptures contain and are the Word of God because they are inspired, **4231**; the canonical books have God as their author, (800), **3006**, 3293, **4215**, 4217, 4220, 4223, 4228; above all against the Manichaeans it is emphasized that the same God is author of the Old and the New Testament, 198, 325, 685, 790, 854, 1334, 1336, 1501; cf. B lb (God, as the First Cause of life, truth, goodness). The inspired canonical Scriptures are to be differentiated from the religious texts of the people, 5085. **3bb**

God's plan of salvation was foretold in the books of the Old Testament, 4221; the books of the Old Testament –: reveal God and man and the ways in which God deals with men, 4222; –: shows a truly divine pedagogical skill, 4222; –: contain the mystery of our salvation, 4222; –: were completely caught up into the proclamation of the gospel, 4223; –: first show forth their full meaning in the New Testament and in turn explain it, 4223.

The Word of God is set forth in an excellent way in the writings of the New Testament, 4224.

Among all Scriptures, the Gospels are preeminent, 4225; they are –: the principal witness to the life and teaching of the Savior, 4225f., (4406); –: of apostolic origin, 4225; –: the foundation of the faith, 4225.

Inspiration is attributed to the activity of the Holy Spirit, 1334, 1501, 3292, 3593, 4215f.; the Holy Spirit speaks [a]*in the Mosaic law*, [b]*through the prophets (or in the prophets)*, [c]*in the apostles*, [d]*through the evangelists (or in the evangelists)*, [b]41f., [bc]44, [abcd]46, [abcd]48, [c]60, [b]150, [b]682, [c]4209, [b]4221, [c]4225, [cd]4227, [bc]4228.

The Spirit works through the sacred writers, 3293, 3650f., 4207, 4215–4220; the explanations of modernism are condemned, *3409–3411*, *3413*, *3491*.

The scope of inspiration: It extends to all the books recognized by the Church with all their parts, (1504, 3006, 3029), 3291f., **4215**, 4221, 4227.

The inerrancy of Sacred Scripture. The books of Sacred Scripture teach solidly, faithfully, and without error that truth which God wanted written down for the sake of our salvation, **4216**, 4534; the Sacred Scriptures impart the Word of God himself without change, 4228; all the books contain undoubted truth, 1065; they are [a]*because of their inspiration* without error, [a]3292f., 3652–3654; one may not admit that the author has erred, 3291.

Claims are condemned that call the inerrancy into question and that propose a [a]*mythologism*, [a]*2907*, [a]3034, *3414*, 3887.

The Sacred Scriptures do not intend to teach the nature of visible things, which they describe only as they appear to the senses, 3288; therefore there can be no real opposition between theologians and natural scientists, 3287.

**3bc** **The canon.** The Church, relying on the belief of the apostles, holds that the books of both the Old and New Testaments in their entirety, with all their parts, are sacred and canonical, **4215**.

The canon was fixed by the Church, 179f., 186, 213, (350°), **1335**, **1502f.**; this canon must be acknowledged [a]*exclusively* and [b]*with all parts* (as they are contained in the Vulgate), [a]202, [a]213, [a]354, [b]**1504**, 1863, 2538, [b]**3006**, [b]**3029**; the books of the Old Testament are to be received with reverence by the Christian faithful, 4222.

The inner basis of canonicity lies neither in the Church's acknowledgment of a purely human work nor alone in the inerrancy of Sacred Scripture, but rather in the fact that it is inspired, **3006**, 3409, 3412f., 3415, 3490.

**3bd** **The reading of Sacred Scripture.** In Sacred Scripture –: the eternal wisdom is shown, that men may learn the unspeakable goodness of God, **4220**; –: the heavenly Father meets his children and speaks with them, **4228**; –: men hear God, 4232; Christ himself speaks when Sacred Scripture is read in the Church, 4007; through the Word of God and the sacraments, man is freed from the power of sin and the Evil One and brought into a communion of love with God, 4755; the Word of God is support and life for the Church, 4228; pastoral preaching, catechesis, and Christian instruction draw from the word of Scripture, 4231; the Sacred Scriptures teach that man was created in the image of God and show him his place in the order of creation, 4312.

Easy access to Sacred Scripture should be provided for the faithful, **4229**; all Christian faithful, especially members of religious communities, are admonished to frequent reading, **4232**; all clergy must engage in diligent reading and study of Scripture, 4232; the reading of the Sacred Scriptures is broadly recommended, 770f.; it is not, however, useful for all, 1853f., 2712, 2771f.; consequently it is not required for all, *2479–2485*, *2667*; the reading may only use approved editions: A 3be (interpretation of Sacred Scripture).

Sacred Scripture is of the greatest importance in the celebration of the liturgy (in the readings, the homily, the psalms, liturgical prayers, orations, hymns), (4006f.), 4024; cf. J 2bb (renewal of the liturgy).

Prayer must accompany the reading of Sacred Scripture, so that God and man may talk together, 4232; cf. J 1ee (prayer); J 2bb (renewal of the liturgy).

**3be** **The interpretation of Sacred Scripture.** Literal and spiritual sense, 325, 3792f., 3826–3828, 3888f.; the interpreter must pay attention to the content and the unity of the whole of Scripture, 4219.

Original text and translations of Sacred Scripture. The exegete shall consult above all the oldest manuscripts, 3280.

Translations in other languages involve the danger of error and misuse, 770f., 1853f., 2710f.; therefore the Vulgate is declared authentic, **1506**, 1853, 2710, 3280; this authenticity is only a juridical one, however, and does not exclude mistakes in translation, 3280, 3794f., 3825; the exegete should also consult other translations, 3280.

The Church tries to obtain suitable translations, above all from the original texts, 4229; translations of the Holy Books produced with the consent of the Church authorities and in cooperation with separated brethren can be used by all Christians, 4229; the faithful are taught the right use of the divine books by translations with commentaries, 4233; the faithful are permitted only translations with explanatory notes and ecclesial approbation, 1508, 1863, 2772; translations by non-Catholic Bible societies are prohibited, 2771, 2784.

Editions of the Sacred Scriptures, provided with suitable footnotes, should be prepared also for the use of non-Christians, 4234.

Literary genres, historicity. The exegete has –: to investigate what the sacred author intended to say, taking literary genres into consideration, 3829f., 4402f., 4405f., 4217, (4402), 4406f.; –: to attend to the prevailing forms of thought, language, narrative, and social interaction at the time, 4218, (4402), 4406; Jesus followed the modes of reasoning and of exposition of his times, 4404; cf. E 3bb (prophetic office of Jesus Christ and Christ as teacher); the apostles passed on the words of the Lord, taught by events and the Spirit, with fuller understanding and according to the needs of their listeners, 4405; they preached using many ways of speaking: catecheses, stories, testimonies, hymns, doxologies, prayers, and other literary forms, 4405; cf. A 3bb (inspiration); G 3d (apostolic tradition); the sacred writers selected what was suited to the situations of the faithful and to the purpose they had in mind and adapted their narration of them to the same situations and purpose, 4406; the evangelists express the words of the Lord, not literally, but differently, while preserving their sense, 4406; the disciples understood correctly the miracles and the other events of Jesus' life as deeds through which men might believe in Christ, 4404.

The historical method offers aids for exegesis, 4402; it investigates sources carefully, 4402; its application to the Sacred Scriptures, 3290, (4218), 4402f.; the interpreter should attend to the three stages of tradition, 4404; cf. A 3aa (the beginning of tradition); only seemingly historical parts of Scripture, 3373; Genesis chapters 1–11: 3898; Ps 16:10f.: 3750; Gospels generally, 4402–4407; the historicity of the four Gospels, 4226; Mt 16:26 and Lk 9:25: 3751; the Gospel according to John, *3416–3418*; the return of Christ in the Pauline letters, 3628–3630; the character of true prophecy, *(2907)*, 3505f., 3528, 3563, 3573; mythological sources, 3899; condemned are –: the opinion that faith has nothing to do with historical truth, 4403; –: the denial of the historical value of the witnesses of revelation, 4403; –: extolling the "creative power of the primitive community" while making light of the authority of the apostles as witnesses to Christ, 4403.

Only sound elements of the form-historical method are to be used, 4403; their use must lead neither to the denial of the existence of a supernatural order nor to a denial of a personal God in the world and the possibility and existence of miracles and prophecies, 4403; Jesus, because of the honor given him as Son of God in worship, must not be changed into a "mythical" person, and his teaching must not thereby be distorted, 4405; faith confirms the memory of the deeds and teachings of Jesus, 4405.

As an aid, historical criticism—more than internal criticism—and knowledge of natural science are recommended, 3286f.; the historical method is assisted by textual criticism, literary criticism, and knowledge of the languages, 4402.

Norms of interpretation are –: the living tradition of the whole Church, 4219; the Church carries out the divine task of guarding and interpreting the Word of God, **4219**; the work of the exegetes assists her in this, 4219;

–: the analogy of faith, 3283, 3515, 3546, 3887, 4219;

–: the unanimous tradition of the Fathers and theologians, 1507, 1863, 2771, 2784, **3007**, 3284, 3546, 3887; however, not all opinions of each individual must be upheld, 3289;

–: the judgment of the Church's Magisterium, **1507**, 1863, 2538, **3007**, 3281, *3401–3408*, 4150, **4214**, **4219**; under the supervision of the Magisterium the divine Scriptures are to be explored and interpreted so that as many servants of the divine Word as possible can dispense the nourishment of the Scriptures to the people of God, 4230.

There remains a wide field for free research and interpretation regardless of the aforementioned norms, 3282, 3289, 3831, 4407; improvement and correction of ecclesial interpretation is possible there (not in questions of faith and morals), 3294; cf. H 3g (freedom of research and teaching).

Generally condemned are the interpretive methods of the rationalists, modernists, and non-Catholic Bible societies, 2784, 3546f., 4403; the danger of errors in interpretation, especially among laity, is exposed, 770f.

Rejected is the claim of the Manichaeans that there are contradictions between the Old and the New Testaments, 198, 790, 854, 1334, 1336.

**Particular questions.** Questions of canonicity, authorship, and time of writing of certain books and parts: implicit quotations, 3372, 3654; **3bf**
the Pentateuch, 3394–3397, 3862–3864; Genesis, 3512–3519; the Psalms, 3521–3528; Isaiah, 3505–3509; the Synoptic question, 3577f.; the Gospel of Matthew, 3561–3567; the Gospels of Mark and Luke, 3568–3576; the Gospel of John, 3398–3400; the Acts of the Apostles, 3581–3586; the Pastoral Letters, 3587–3590; the Letter to the Hebrews, 3591–3593; the Letters of John, 180, 180[1]; the Johannine comma, 3681f.; the Revelation of John, 486, 1501°; other books, 1501°.

### c. Tradition and Sacred Scripture **A 3c**

The divine Scriptures and the holy tradition –: are the highest norm of the faith of the Church, **4228**; –: form the one holy deposit of the Word of God, **4213**; –: stand in close connection with each other and share the same origin and the same goal, 4212; in them the Church on earth looks at God, until he is seen face to face, **4208**; they are both equally venerable, 1501, 4212.

Through the tradition –: the Church's full canon of the sacred books is known, 4211; –: the Scriptures are more profoundly understood and made active, 4211.

The task of authentically interpreting the Word of God, whether written or handed on, has been entrusted exclusively to the teaching office of the Church, 4214; cf. A 3be (interpretation of Sacred Scripture); H 3a (bishops' ministry of preaching: general specifications); sacred tradition, Sacred Scripture, and the teaching authority of the Church are so joined together that one cannot stand without the others and that together they contribute to salvation, **4214**; cf. A 3ac (criteria of tradition); on the task of theology, cf. A 4ba.

## 4. The Reasonableness of Faith

### a. Reason and Faith in General **A 4a**

Reason demonstrates and defends the faith, 2776, **3019**, 3135–3138; to a certain degree it grants insight into the mysteries, 2853, **3016**, 3137, 3892; intelligence is not confined to observable data alone but can with genuine certitude attain to reality itself as knowable, 4315; the

Church has always sought to express the message of Christ with the help of the concepts and terminology of various peoples and to clarify the message with the help of philosophers, 4344, 5075–5077; cf. G 3cd (Church and evangelization).

Because of the supernatural and mysterious character of the objects of revelation, limits are set to reason: A lbc (the mysterious character of revelation); Christ offers in his preaching vistas closed to human reason, 4324; the mysteries cannot be handled like objects of the natural sciences, 2854, 2856f.; philosophy is not free from error, 2829; there are profound questions that can scarcely be solved by reason, 249, 5076, 5077.

Human reason (or philosophy) must serve the revealed truths (or theology) and should not seek to rule them, 824, 2829, 5076, 5077.

Too high an estimation of human reason is criticized (rationalism), 2732, 2775–2777, 2828f., 2850f., 2858–2861, 2878, *2901–2914*; condemned is the teaching of the autocracy of reason and its independence from religion, 2860, *2903f.*, *2911*, *2914*, **3031f.**; condemned is the tendency to solve questions of faith by the aid of reason alone, 824, 2732, (2738), 2851f., *2908f.*; thereby would the merit of the faith be nullified, 824.

Cf. A lb (properties of revelation); A 2a (the capacity of human reason for truth); C 4ee (mind and reason of man).

## A 4b b. The Science of Theology

**4ba** **The task of theology.** Theology is the scientific treatment of revelation in the light of faith, 3135–3138; all means are to be used to probe more deeply into the nature of Gospel testimony, into the religious life of the early Churches, and into the sense and the value of apostolic tradition, **4402**; cf. A 3be (interpretation of Sacred Scripture); the Church encourages the study of the holy Fathers of both East and West and of sacred liturgies, 4230; the order of teachers is, as it were, primary in the Church, 771; the vocation of the theologian, 4870; it is the task of theologians to hear, distinguish, and judge the many voices of our age in the light of the divine Word, so that revealed truth can always be more deeply penetrated and set forth to greater advantage, **4344**; theologians and other experts in the ecclesiastical sciences are called upon to reveal clearly the Second Vatican Council's unbroken continuity with the tradition, 4823; the integration of philosophies of other cultures, particularly those of India, and the problems involved with it, 5079.

The nature of theological progress lies in deepening, not in changing, 2802, **3020**, **3043**, 3541, (3626), 3886; condemned is a concept of progress in theology (above all that represented by the modernists), *2905*, **3020**, 3043, 3422–3424, 3426, 3458–3465, 3483, 3488, 3541; also condemned is the charge that the Magisterium of the Church has hindered the progress of theology, *2912*, *3457*; freedom of theological research, 4873; there is no obscuring of truths in the Church, *2495*, *2601*.

**4bb** **The methods of theology.** Reason is not the chief norm and only medium whereby knowledge of supernatural truths can be acquired, 2738; the theologian should not disregard the supernatural character of what is revealed, (2854, 2856f.), 3547; theology should proceed from the clear and defined deposit of doctrines to clarify what is obscure, 3886; theology is a dialogical, critical science, 4871f.

Theology rests on the written Word of God and tradition as its foundation, **4231**; dogmas are and always have been the unalterable norm both for faith and for theological science, 4536; when comparing teachings in ecumenical dialogues, theologians should be mindful that there is an order or "hierarchy" of the truths in Catholic doctrine, **4192**, 4538; the following opinions are wrong –: [Dogmatic formulas cannot signify truth in a determinate way but can only offer changeable approximations to it], 4540; –: [Dogmatic formulas signify the truth only in an indeterminate way], 4540; cf. H 3bb (subject matter and types of doctrinal decisions).

The scholastic method is ([a]even if with reservations) defended against fideism and modernism and is recommended, 2814, 2876, 2913, 3139, [a]3140, 3894.

The apologetic method is defended, 3499f., 3879f.

Positive doubt is condemned as a basis for theological inquiry, 2738.

Traditional theological terminology should be retained, 824, 2831, 3881–3883.

Reference of theology to the Church's Magisterium. On the general acknowledgment of the Magisterium, cf. H 3e (acceptance of doctrinal decisions); consent, difficulties, disagreements, 4875–4885; on agreement with the tradition, A 3 (tradition of God's revelation); on freedom to teach, H 3g (freedom of research and teaching); on correction of magisterial decisions through theological research, 5091.

The acknowledgment of the authority of certain theologians is generally enjoined, 1328, 2876.

Modern authors are sometimes preferred by the Magisterium to older ones, 904; authors are not, however, to be seen as endorsed by the Holy See simply because they are not explicitly condemned, *2047*, 3154f.

**4bc** **Theology and the other sciences.** The preeminence of theology among the other sciences, 824, (2829); theology and philosophy, 5079, 5080; there can be no real opposition between theologians and natural scientists, 3287.

On the relationship of faith and science, cf. A 1bc (the mysterious character of revelation); A 4a (reason and faith in general); C 4id (human research and the sciences).

# B. THE LIVING GOD

## 1. The God and Father of Our Lord Jesus Christ

### a. The God of Faith **B 1a**

**The mystery of God in the history of mankind.** Cf. A (God reveals himself); esp. A 1a (definitions of the revelation event); A 1c (stages of revelation); C (God creates and blesses the world); esp. C 1 (God, Creator of heaven and earth); C 5 (goal and fulfillment of history); E (God saves men through Jesus Christ); F 1 (God's mercy and universal salvific will); G (God gathers his people); M (God perfects the world and man in his kingdom). **1aa**

**The God of the chosen people**. Cf. A 1c (stages of revelation); E 1a and E 1b (promise of Christ in the Old Covenant); G 1b (Church as work of God). **1ab**

**The God and Father of Jesus Christ**. Cf. B 1d (God eternally begets the Son); B 1j (conceptual formulation of the fatherhood of God); E 4 (mission of Jesus Christ). **1ac**

### b. God, the One Foundation of Life, of Truth, of Goodness **B 1b**

The unicity of God: Faith in one God, 40–42, 44, 46, 48, 50f., 55, 60, 73, 75, 108, 125, **150**, **800**, **3001**, **3021**, 3875; God is one substance, **3001**; the God of the Old and the New Testaments is one and the same, 198, 325, 790, 854, 1334, 1336.

The life of God: Faith in the living God, 40, (173), **3001**, 4197; in his intimate life, God is the essential love shared by the three Divine Persons, **4780**, **5101**; cf. B 4bb (equality of the Persons with each other).

The truth of God: Faith in the true God, 3, 42, 44, 46, 48, 50, 60, 125, 150, 800, 1862, **3001**, **3021**, 3026; God is the source of all truth, 2811; God cannot deceive, 3008; God is the first truth, 3973.

The goodness of God: God is [a]*infinitely good* or [b]*the highest good*, (62), 240, [b]285, 470, 621, [b]1333, (3002), [a]**3004f.**, [a]3251, [b]3973, **5101**; he himself is perfect goodness, 4815; a concept of God that prescinds from any goodness is condemned, 978.

The knowledge of God: God is (infinitely) wise, *2901*, **3001**, 3004, 3009, 3781; all-knowing, 164, 169, 3009, 3646.

God knows hearts and that which is hidden, 670, 2866, 4314, 4328; he knows the future of creation, (333, 419), 621, 625–629, 646, 685, 3003, 3646, 3890; this future thus has a certain truth, *1391–1395*; God cannot err, 3008.

The will of God: **5101**f.; God is –: infinitely perfect, **3001**;

–: free from necessity, 526, 3890;

–: just, 285, 621, 1547, 1549, 1672, 2216, 3781;

–: good and merciful toward men, 62, 236, 248, 309, 1534, 1548f., 1562, 1576, 1668, 1696, 4166, (4197), 4318, 4685; he has fatherly concern for everyone, 4324; he is the Father of all, 4199; the mercy of God is revealed in Christ as Messiah, 4685; cf. D 7a (God's reconciling will); E 3a (Jesus Christ, the mediator of salvation); F 1 (God's mercy and universal salvific will);

–: all-powerful (only more important passages will be indicated), 2//64, 71, 115, 125, 150, 191, 290, 297, 441, 680, 683, 685, **800**, 851, 1330, 1880, **3001**, 4522; the individual Persons are called all-powerful, 29, 75, 164, 169, 173, 441, 490, 4522; nothing can resist the will of God, 647; for God as Lord of the universe and of history, cf. C 1ga; assertions that limit the power of God are condemned, *410*, *721*, *726f.*; [omnipotence in the proper sense pertains to the Father, and not wisdom and goodness], *734*;

–: holy, 4165; cf. E 5dd (sinlessness and holiness of Christ); G 3ba (the divine foundation of ecclesial holiness);

–: ([a]in and of himself) blessed, 415, 441f., [a]**3001**;

–: impassible (impassibilis) or invulnerable ([a]against the Patripassians, who attribute to the being of God the suffering of the incarnate Son), 16, 166, [a]196f., 284, 293f., 297, [a]300, 318, 358, [a]359, [a]367, 504, 635f., 681, 801, 852, 2529; yet (because of the communication of idioms) one can say: "God has suffered in the flesh": E 5ea (communication of idioms).

### c. God, Transcendent over All Finite Things **B 1c**

God is –: uncreated (increatus, inconditus), 75, 501;

–: infinitely perfect (perfectus), 2751, **3001**, 3623; moreover infinitely good: B 1b (God as foundation of life, of truth, of goodness); in him there is nothing imperfect, 569; he is in need of no participation in anything, 285, 358; nothing is comprised in his substance that could be counted, 530;

–: exalted over all, **3001**; his majesty, 73, 75, 293, 529, 1331; his infinite greatness, 3955; cf. C 1ib (difference between Creator and creature);

–: glorious, 4814;

–: incomprehensible (incomprehensibilis) and ineffable (ineffabilis), 294, 501, 525, **800**, 804, **3001**;

–: simple (simplex), [a]*uncomposed* (incompositus), [b]*undivided* (indivisus), 297, **800**, [b]805, [ab]1880, **3001**;

–: personal, 3542, 3875, 3890, 3973, 3978, (**4780**); he exists in three Persons: B 4 (the trinitarian God);

–: immutable (immutabilis), 285, 294, 297, 501, 569, 683, **800**, 853, 1330, 2901, **3001**; (inconvertibilis), 197, 358, 416; in God there is no emanation or evolution, 285, 3024; nothing adds to him or is taken away from him, 285, 569;

–: a spiritual substance, **3001**; thus God ([a]*Father*; [b]*Son*) is invisible (invisibilis), [a]16, [a]21, [a]22, [a]29, [b]293f., 683, 853, **3001**, 4114; he cannot be pictured through colors or figures, 1825;

–: immense (immensus), 75, **800**, 1330, **3001**; uncircumscribed (incircumscriptus) and incomprehensible (incapabilis), 504; there is nothing outside of God, *204*; thus is God everywhere and omnipresent ([a]through his power, his presence, and his essence), 2185, [a]3330;

–: eternal (aeternus, sempiternus), 27, 71, 74f., 147, 173, 284f., 291, 293, 441, 683, **800**, 853, 1330, 1337, 2828, **3001**, 4522; he is without beginning, 501; God ([a]*Father*; [b]*Son*) is immortal (immortalis), [a]21f., [b]294, [b]297, [b]358, [b]681, [b]801, [b]852, [b]1337; God (Father) is the King of Ages, 21f.; the error of the Patripassians: [God the Son is mortal according to his divinity], 359; cf. E 5a (Jesus Christ is of one being with the Father).

### B 1d d. God Eternally Begets the Son

The Father is without beginning, 1331; he is not [a]*made* (factus), [b]*created* (creatus), or [c]*begotten* (genitus) by any other, [c]60, [abc]75, [c]441, [ac]485, [bc]490, [bc]525, [c]527, 569, [c]572, [c]683, 800, 1330f.; everything he has, he has from himself, **1331**.

He who begets the Son is the beginning, 71, 284, 526; he is the [a]*source and origin* or [b]*principle* of the whole Godhead, [a]490, [a]525, [a]568, [b]3326.

Condemned: [The Cross of the Son is the suffering of the Father], 284; [The advent at the end of the world can be attributed to the Father], *737*.

Cf. B 1b (God as foundation of life, of truth, of goodness); B 1c (God, transcendent over all finite things); B 1j (conceptual formulation of the fatherhood of God).

### B 1e e. Through and with the Son, God Spirates the Spirit

Cf. B 3c (divinity of the Spirit).

### B 1f f. God Creates and Guides the World

God is the Creator (creator, conditor) of all things, 19, 21f., 27–30, 36, 40//51, 60, **125**, **150**, **3001f.**, **3025**, 3538, 3955, 4102, 4197, 4334; "from him is everything", 60, 421, 680, (851), 3326; he has made everything through the Son and the Holy Spirit, 171; he is the Lord over all, 1, 5; cf. B 4c (operation of the Trinity in creation and salvation history); C 1 (God, the Creator of heaven and earth); C 1g (God directs everything according to his providence); C 5a (God and the goal of history).

### B 1g g. God Sends the Son and the Spirit

The mission of Jesus Christ, 101, 145, 527, 538, 1522, 3806, 4005, 4103, 4132, 4120, 4141, 4153, 4172, 4204, 4480, 4522, 4892.

The mission of the Holy Spirit: he is sent from the Father and from the Son, 60, 145, 527, 681, 3325, 3327f., (4132), (4145), (4168), 4522, (4780) ; the exalted Lord has –: sent the Spirit to the disciples, 4148, 4168, 4204, 4227; –: filled the Church with his Spirit, 4112, 4116, 4124, (4165f.), 4332; the mission of the Holy Spirit is twofold: visible in the Church, hidden in the souls of the just, 3327; he is sent for the constant sanctification of the Church, 4104; the feast of his mission is Pentecost, 3325.

Cf. E 2dd (mission of the Spirit); E 2e (work of the exalted Lord through the Spirit); E 4 (mission of Christ); G 1be (The Church remains through the ages the work of the Holy Trinity).

### B 1h h. God Directs and Perfects the World

Cf. M 2 (perfection of the kingdom of God); M 3be (consummation of the world).

### i. The Conceptual Formulation of the Divine Being **B 1i**

The metaphysical essence of God is defined (according to the Thomists) as subsistent Being, 3603, 3623f.

The identity between the essence and the perfections of God: each perfection belongs to the essence of God: God *is* truth, wisdom, etc., he does not simply participate in it, 285; for God, being and willing, willing and understanding are the same, 566; cf. B lb (God, the one foundation of life, of truth, of goodness); B lc (God, transcendent over all finite things); condemned are exaggerated assertions of the simplicity of God, *973f.;* God *is* love, 5101f.

### j. The Conceptual Formulation of the Fatherhood of God **B 1j**

The Father begets the Son, not by the will or by necessity, but [a]*according to nature*, [a]71, 526; the Father begets the Son from himself, which means from his substance, 470, 485, 525f., 571, 617, 805, **1330**; without diminution of himself, he communicates his substance to the Son, 805; that is why not only the Father is called "God" (as according to Arius), 176, 1332; cf. B 2 (Jesus Christ, the only begotten Son of God).

## 2. Jesus Christ, the Only Begotten Son of God

### a. Faith in Jesus Christ as the Son of the Father **B 2a**

Faith in Jesus Christ, the Son, 2//30, 36, 40//51, 55, 60–64, 71–76, 105, **125f.**, 144, 146, **150**, 188f., 300–302, 325, 367–369, 421–426, 428–432, 434, 441f., 451, 453, 470, 485, 487, 490f., 501, 525–538, 542f., 546–548, 680f., 790f., 851f., **1330f.**; cf. B 4a (faith in the triune God).

### b. The Son of the Father, Mediator of Creation and of Salvation **B 2b**

The Son is principle from principle, 1331; he is ([a]actually and in the proper sense) generated (genitus) or born (natus) from (out of) the Father, 40//51, 71, 75, 113, 125, 144, 150, 163, [a]168, 188f., 272, 284, 485, 490, 503, 526f., 547, 554, 564, 568f., 572, 681, 851, **1330**, 1337, 2526.

The Son is no part of the Father, 526, 805; he is not an extension (extensio) or contraction (collectio) of the Father, 160.

The Son is not made (factus) or created (creatus) [a]*out of nothing*, [a]42//50, 60, 75, 113f., **125**, [a]**126**, [a]130, **150**, 155, 209, 485, 490, [a]526, 536, 1332, [a]2526; in what sense the Son is called "created" according to Proverbs 8:22, 114; he is not without substance, *160.*

The Son is the only (unicus, unus) Son ([a]besides whom there is no other), 4f., 12//30, 36, 62f., [a]105, 502; therefore only begotten (unigenitus), 2f., 11, 25, 27, 40//51, 60, **125**, **150**, 178, 258, 266, 272, 291, 300, 302, 318, 357, 538, 683, 900, 2526, 3350, 3352; only the Son is only from the Father, 75, 800, 1330.

The Son is generated from the Father, not by the will or by necessity, but [a]*according to nature*, [a]71, 526.

The Son is generated without beginning (principium, initium), 357, 470, 526, 536, 572, 617, **1331**; eternal ([a]timeless), [a]490, 504, (611), [a]617, 681, 852, 900, 1300f., 1331, (3274); he is from the beginning equal to the Father, 61; he is from eternity to eternity, (126), 147; he was before all ages ([a]before all beginning, [b]eternally), 40–42, 48, 50f., 60, 76, [b]126, [b]147, **150**, [a]189, 272, 294, [a]297, 301, 357, 427, [a]441, 485, [a]490, 503f., 526, 538, 547, 554, 568, 571, (611), 617, 681; he subsists from all eternity in the mystery of the Godhead, distinct from the Father and the Holy Spirit, 4520; condemned are teachings that deny the eternity of the Son: [[a]*He will have an end*; [b]he is mortal] and assert his changeability, 43, 45, 47, 49, 113, 126, 130, [a]160, [b]359, 2526.

Designations (excepting the very frequent name "Son of God"): "Word of God" (Verbum Dei, Logos), 40, 55, 113, 144, 147, 178, 250//263, 427, 502f., 852, 3326, 4338; "eternal Word", 4204; this, however, may not be understood in the sense of an uttered word, 144, 147; "Wisdom" (sapientia), (113), 148, 476; "Word" (sermo), 148; "Power" (δύναμις), 113; condemned is the assertion that "Verbum" is a more proper and exact name for Christ than Son, *2698*; incarnate love of God, 5102.

The mediator of creation: The Son is he "through whom everything is", 40//51, 60, 125, 150, 421, 680, 3326, 4338, 4345; "through whom the ages were ordered", 50f.; he is named "Creator of all", 485; in Christ all things came into being, and in him all things hold together, 4114; he has taken up the world and summarized it in himself, 4338, (4345); cf. C 1c (the Son of God as mediator of creation).

The mediator of salvation: The Son is –: the Savior (salvator), 1, 3f., 4176, 4332, 4580, 4892; –: descended [a]*for the salvation of men* or [b]*for the remission of sins*, [a]40, [a]42, [a]44, [a]46, [a]48, [a]51, [b]55, [a]62, [a]64, [a]72, [a]76, [a]125, [b]144, [b]146, [a]150, [a]272, [a]301, [b]485, [b]491f., [a]500, [b]533, [a]681, ([a]801), [a]901, ([a]1337), [b]1400, [a]2529, [a]4172, ([a]4303, [a]4310), [b]4313, ([a]4345, [a]4445, [a]4494); cf. E 3 (Jesus Christ, the Savior); E 4c (mission of Jesus Christ).

The Son is –: the firstborn of all creation, 40, 50f., 60, (490), 4310; –: before all, 4114; –: the beginning, 4114; –: the same in eternity, 4310; –: the perfect man, 4338, 4345; cf. C 1c (the Son of God as mediator of creation); C 4fh (Christ, the perfect man).

B 2c

### c. The Conceptual Formulation of the Divinity of the Son

The Son is from the [a]*substance* or [b]*nature* of the Father ([c]*not from another substance*), [c]43, [a]44, [c]45, [a]48, [c]49, [a]76, [a]**125**, [c]**126**, [c]144, [a]163, [ab]441, [c]526, [c]900, [a]2526; everything which the Son has, he has from the Father, **1331**; the Father has given the Son everything that is his [a]*except paternity*, (900), [a]1301, [a]1986, 3675; Christ is the image of the invisible God, 4114; he is the incarnate love of God, 5102; he is consubstantial with the Father: B 2b (the Son as mediator of creation and of salvation); B 4bb (equality of the Persons); E 5a (Jesus Christ is of one being with the Father).

## 3. The Spirit of God

B 3a

### a. Faith in the Spirit of God

Faith in the Holy Spirit, 1//30, 36, 40//51, 55, 60–64, 71, 73, 75, **125**, 144f., 147, **150**, 188, 300, 325, 367, 421, 441, 451, 470, 485, 490, 501, 525, 527, 542, 546, 680, 682, 790, 851, 853, **1330**.

B 3b

### b. The Spirit of God in Creation and Salvation History

3ba **Designations of the Holy Spirit**: Love, above all between the Father and the Son, 3326, 3331, **4780**; Paraclete (paraclitus), 1, 41, 44, 46, 60, 64, 188; Gift, 570, 1522, **1529f.**, 1561, 1690, 3330, **4780**; Will, 573; Lord and Life-giver, 4132.

3bb **The Holy Spirit in creation**: The Holy Spirit is he in whom all things are, 421, 680, 3326; he fills the earth, 4311; he renews the face of the earth, 4326; from the Holy Spirit springs every gift that is bestowed upon creatures: the gift of existence and grace, 4781; condemned: [The Holy Spirit is the soul of the world], *722*.

3bc **The work of the Holy Spirit in man**: The Holy Spirit –: directs the unfolding of time, 4326; –: sows the seeds of truth among all peoples and their religions, 5082; –: points to Christ in creation and history, 5082; –: offers to all the possibility of being associated with the paschal mystery, 4322; –: assists the development of the social order in truth, justice, love, and freedom, 4326; in the Holy Spirit man is made a new creature, 4337.

3bd **The work of the Holy Spirit in salvation history**: Attributed to the Holy Spirit in salvation history are –: inspiration and speaking through the law, the prophets, and the apostles, 41//48, 150, 682, 790; –: the Incarnation of the Word: E 2a (conception and birth of Jesus Christ); for this reason, however, he is not the Father of the Son, 533; –: the descent at the baptism of Christ, 44, 46, 48; –: the sacrifice of Christ, 3327; –: the reposing on Christ, 178; in a special way he is called "Spirit of Christ", 3807; for the fulfillment of their mission, Christ sent the Holy Spirit upon the apostles on Pentecost, (4143), 4145, 4148; the Spirit taught the apostles, 4405.

3be **The Holy Spirit in the life of the Church**: In the life of the Church, the Holy Spirit is –: Soul of the Church, 3328; –: her principle of life, 4116; –: wellspring of the unity in the teaching of the apostles and in fellowship, in the breaking of bread and in prayers, 4132; he dwells in the Church, 600, 4104, 4116, 4141; he binds together her members, 3808, 4104, 4113, 4132f., 4340, 4342; he unifies the Church in communion and [a]*service*, (3808), [a]4104, 4113, 4133, 4340, 4342; he helps in the interpretation of the different voices of our age, 4344; the restoration begun in Christ is carried forward in the mission of the Holy Spirit in the Church, 4168; the Church is the Temple of the Holy Spirit, (4104), 4141; the Holy Spirit –: was sent on Pentecost for the sanctification of the Church, 4104; –: sanctifies through sacraments and ministries, 4131; –: leads the Church [a]*to perfect union with her Bridegroom*, [b]*on her pilgrimage to the kingdom of the Father*, [a]4104, 4131, [b]4301, 4303, 4311, 4321, 4343, 4856; –: leads the Church into all truth, 4104, 4530; –: gives his different gifts for the welfare of the Church, 4113; –: works the diversity of graces, ministries, and works, 4158, (4856); cf. F 2cd (gifts of the Holy Spirit); G 3ac (Church, built through the abundance of charisms); –: arouses the supernatural discernment in matters of faith of the people of God, 4130; –: enriches the people of God with virtues, 4131; –: perpetually supports the organic structure and harmony of the Church, 4146; –: vivifies her social structure, 4118; –: works the self-renewal of the Church, (4104, 4116), 4124, 4321; compels the Church to do her part that God's plan for the salvation of the world may be fully realized, 4141, (4303); –: continues to renew the youth of the Church, 4850; –: encourages the Church, 4619; –: unfailingly preserves the form of government established by Christ in his Church, 4152; –: places those endowed with charisms under the authority of the apostles, 4113; the assistance of the Holy Spirit was promised to the pope in Peter, 4149; the Holy Spirit assists –: the councils and the popes in their decisions, 102, 265, 444, 631, 1500f., 1600, 1635, 1667, 1726, 1738, 1820, (4150); –: the pastors in the fulfillment of their teaching function and in proposing a doctrine free from error, 4534; cf. H 3a (bishops' ministry of preaching: general specifications).

On the Church as work of the Holy Spirit: G 1be (the Church remains work of the Holy Trinity); G 2a (designations of the Church); G 3aa (the divine foundation of ecclesial unity); G 3ac (Church, built through the abundance of charisms); G 3ba (divine foundation of ecclesial holiness); G 3ca (foundation of the catholicity of the Church in God); G 3d (apostolicity of the Church).

**The Holy Spirit in the life of the faithful**: He is the source of every created grace, 3807, 4165; on account of his gifts, he is named the seven-form Spirit, Spirit of wisdom, etc., 178, 183, 1726; to him are attributed the charisms, 575, 3328, 3342, 4104, 4113, 4131, (4159); his different gifts appear in different vocations, 4338; the Holy Spirit –: gives life, 3f., 42, 51, 62, 150, 546, 4160; –: is the Spirit of life, 4104; –: purifies, 62f.; –: renews, 4116, 4322, 4337; –: frees, 4338; –: helps toward justification, as he illuminates and prompts, 374–378, 387, 1525, 1552, 1678, 3009f., (4105); –: is inner help for faith, 4205, 4315; –: moves to conversion and opens the eyes of understanding, 4205; –: deepens the understanding of revelation, 4205; –: leads the faithful to all truth and makes the Word of Christ dwell in them, 4211; –: is the gift for the justified, 1527, **1529f.**, 1561, 1690, 3330; –: works in the saints in all ages, 60; –: lives in the saints and the just, 44, 46, 48, 1962, 3329–3331, 3814f.; their bodies are the temple of the Holy Spirit, 1822; –: moves to love of God, 4166; –: brings forth love among the faithful and prompts it, 4113, 4166, 4322; –: acts upon the faithful in the liturgy through the sacramental signs, 4170; –: cooperates in the sacraments, 123, 183, 320, 793, 1774, 4170; –: cultivates the virtues, 3343; –: dwells in the hearts of the faithful as in a temple, 4104, 4123; –: anoints the faithful, 4130; –: is for those who believe the wellspring of unity in the teaching of the apostles and in fellowship, in the breaking of bread, and in prayers, 4132; –: arouses in all disciples of Christ the desire to be peacefully united, as one flock under one shepherd, and to pursue this end, 4139. **3bf**

The sin against the Holy Spirit and the power of the Church to forgive all sins, 349.

Cf. F 2c (indwelling and gracious working of God in the justified); G 1be (the Church remains the work of the Holy Trinity); G 3ac (Church, built through the abundance of charisms).

### c. The Conceptual Formulation of the Divinity of the Holy Spirit **B 3c**

The Holy Spirit is [a]*neither ungenerated* [b]*nor generated*, [ab]71, [ab]75, [b]485, [b]490, [b]527, [b]617, [ab]683; he proceeds from the Father [a]*and from the Son*, 42, 44, [a]48°, 51, 64, ([a]64), 71, ([a]71°), [a]75, (147), **150** (Gr.), [a]**150** (Lat.), 178, (188), [a]284, 441, [a]470, [a]485, [a]490, [a]527, 546, [a]568f., [a]617, [a]682f., [a]**800**, [a]850, [a]853, [a]1072, [a]**1300**, [a]**1330**, [a]1986, [a]3807; he is the Spirit of the Father and of the Son, 178, 527f., 441, 490, 4780; the "Filioque" was added to the creed with good reason (because [a]*it can be proven through testimony of the Fathers*), 1302, 1986, [a]*3553*.

The Holy Spirit proceeds [a]*from a single principle* or from a single spiration, [b]*not from two principles*, [ab]850, [a]**1300**, [ab]**1331**, [a]1986; one can say: the Holy Spirit proceeds from the Father *through the Son*, 1300; the Son is understood by the Greeks as *cause* (*causa*), by the Latins as *principle* of the subsistence of the Holy Spirit, 1301, 1986; even this, that the Holy Spirit proceeds from the Son, the Son receives from the Father, 1301.

There is only one Spirit, who [a]*alone* proceeds, 40f., 51, 71, 108, [a]**1330**.

The Holy Spirit is without beginning, 568, 800, 1331; he proceeds (timelessly) from all eternity, 441, 617, 850, 1300, 1331, 1986; he is always and without end, 800, 4522.

The Holy Spirit is of divine substance, 168; condemned: [He is not from the substance of the Father], *722*; emphasized is his uncreated divinity against the errors: [The Holy Spirit is servant, [a]*a creature made through the Son*], 44–49, 71, 75, 145, [a]152, 155, [a]170, 485, 490, 527, 617, 1332, 2527.

The Holy Spirit, as Spirit of the Father and of the Son, is the personal love of God and "searches" "the depths of God", (3326, 3331), **4780**; he is the "personal expression" of the mutual love between the Divine Persons; he is "Person-Love", "Person-Gift", 4780; error about the Person of the Spirit, 4522.

## 4. The Triune God

### a. Faith in the Triune God **B 4a**

Testimonies of faith in the individual Divine Persons, in the Father, in the Son, and in the Holy Spirit, 1//30, 36, 40//51, 55, 60–64, 71, 73, 75, 105, **125**, 144f., **150**, 188, 300, 325, 367, 421, 441, 451, 470, 485, 490, 501, 525, 542, 546, 680, 790, 851, **1330**; cf. also the form of baptism: K 3b.

Faith in the divine Trinity, 3f., 6, 71, 73, 75, 112, 115, 177, 188, 325, 367, 421, 525, 528f., 546, 568–570, 680, 790, **800**, **851**, **1330**, **1880**.

There are exclusively three Persons: Outside of the Holy Trinity, there is no other Divine Nature, 188, 851; condemned are the Priscillianists, who in addition to the Trinity introduce still other names of the Godhead, 452; this Trinity is not multiplied by number, 367; these three Persons do not return to themselves nor are they diminished, instead they remain, 144; the Word of God has therefore no end, 160.

Human reason and the divine Trinity: The Trinity is an incomprehensible, ineffable mystery for the intellect, 367, 525, 616, 619, 2669; cf. A 1bc (the mysterious character of revelation); A 4a (reason and faith); in the Trinity there is ineffable generation, 114; condemned are the assertions concerning the demonstrability of the Trinity and concerning their identification with reality, ideality, and morality, *3225f.*; newer errors regarding the Holy Trinity and especially the Person of the Holy Spirit as distinct from the Father and Son, 4522.

B 4b

## b. The Trinitarian Concept

**4ba** **The distinctness of the Divine Persons**. The existence of a distinction (against the Modalists): Even though God is one, he is not for himself alone, 71, 451, 490; the divine Trinity is not a hypostasis of three names, 284, 546; the Persons are not to be equated as though the same God were named sometimes Father, sometimes Son, sometimes Holy Spirit, 73, 75, 112, 154, 188, 192–194, 284, 451, 530, 569, 1330; the Father did not become incarnate and die, 105; only one is the Father, not three, etc., 75, 421; the Son of God exists from all eternity in the mystery of the Godhead distinct from the Father and Holy Spirit, 4520; the Holy Spirit exists eternally as one Person in God distinct from the Father and Son, 4522.

The nature of the distinction: Father, Son, and Holy Spirit are names of relation, 528, 532, 570; one can distinguish the properties of the three Persons according to the relation, 570, 573, **800**; one can say: The Father is one Person, the Son is another, etc., but not: The Father is one reality, the Son is another, etc., 573, **805**; the other Persons are also signified in relative names, 532, 570; in place of the name "Holy Spirit", which does not express sufficiently the relation, one can use the name "Gift" ("Donum"), 570, **4780**.

The properties of the Persons in reciprocal comparison: Eternity without birth belongs to the Father, eternity with birth belongs to the Son, procession without birth belongs to the Holy Spirit, 532; or: The Father is generating, the Son generated or born, the Holy Spirit proceeding, 71, 188, 284, 367, 470, (526), **800**, **4522**.

Logical consequences from the distinction of Persons: One may not attribute to the Divine Nature what is proper to the Person, 367; therefore, the divine substance is not generating, generated, or proceeding, but rather the Father is generating, the Son generated, etc., 803f.

**4bb** **The equality of the Divine Persons with each other**. Comparison of the Son with the Father: The Father has generated nothing other than what he is himself, 525; he gave the Son ([a]without limitation) all that which is his except his paternity, [a]470, [b]526, [a]805, 1301, 1986; the Son is therefore [a]*in all things equal* (coaequalis), [b]*in nothing unequal* to the Father, 74, (76), [ab]144, 164, [b]290, 441, 470, 485, [a]490, 491, [a]526, 536f., 572, 617, [a]681, [a]852, 1337; he is of the same nature, 144, 297, 470; he is consubstantial (consubstantialis) with the Father, 42//51, 55, **125**, 138, **150**, 272, 301, 357, 430, 441f., 504, 526, 547, 554, 617, 619, 681, 852, 1337, (1880), 2526, 2529, 3350, 3675.

This equality is in particular declared of –: the divinity, 74, 144, 149, 168, 295, 318, 357; the Son is therefore God from God, 40//51, 125, 144, 150, 490, (525); light from light, 40//48, 125, 144, 150, 525; life from life, 40; –: the honor, the glory, the majesty, 74, 290, 318; –: the eternity (coaeternus), 27, 74, 290f., 297, 357, 441, 526, (611), 617, 1337, (4522); –: the wisdom and the knowledge, 164, 169, 566, 573; –: the will and the omnipotence, 144, 164, 169, 290, 566, 573, 681, 852; Jesus Christ as perfect God: E 5a (Jesus Christ is of one being with the Father).

Comparison of the Holy Spirit with the Father and the Son: The Holy Spirit is truly from the Father as from the Son, 168; with the Father and the Son, he is –: consubstantial (consubstantialis), 29, 46, 55, (152), 441, 853, 4781; –: coequal (coaequalis), 71, 175, 441, 527, 569, 853; and indeed in honor and majesty; that is why he is [a]*co-adored* (*coadoratur*) and [b]*co-glorified* (*conglorificatur*), [ab]42, 147, [ab]150, [a]174, [ab]546; –: coeternal (coaeternus, cosempiternus), 71, 441; –: equal in might and power (potentia, virtus), (29), 145, 147, 152; he is everywhere, like the Father and the Son, 169; as the Spirit of the Father and of the Son he is the personal love of God and "searches" "the depths of God", (3326, 3331), **4780**.

Comparison of the three Persons together: Father, Son, and Holy Spirit are from one and the same nature, 297; that is why they are consubstantial ([a]*consubstantiales* or [b]*coessentiales*), [a]3, [ab]325, [a]415, 421, [a]442, [a]501, 502, [a]516, [a]542, [b]547, 554, [a]616–618, [ab]680, [b]682, [ab]790, [a]800, [a]805, [ab]851, [a]4522, [a]4781; coequal (coaequales), 4, 75, 169, 173, 415, 441, 537, 616–618, 682, 800, 4522; so in the Trinity there is nothing lower, higher, larger, or smaller, 75, 569, 618.

In particular, Father, Son, and Holy Spirit are equal –: in divinity (they are perfect [[a]plenus, [b]perfectus] God), 4, 73, 75, 176, [a]325, [b]441, [a]529, [a]790, [ab]851, 4781; –: in honor and majesty, 73, 75, 501, 529, 1331; –: in eternity ([a]in the Trinity there is nothing earlier or later), [a]75, [a]144, 162, 173, 284, [a]618, 1331, (4522); they are equally eternal, 75, 147, 325, 546, 616–618, 680, 682, 790, 800f., 853, 4522; no one is before or after another or without the others, 531; –: in immeasurability (they are everywhere and contain all things), 75, 169, 173; –: in power, 75, 173, 325, 529, 680, 790, 800, 853, 4522; there is no gradation of power in the Trinity, 144, *721*, 1331; in his intimate life, God "is" essential "love" shared by the three Divine Persons, **4780**.

Condemned are errors in relation to the equality of the Persons [[a]The Son and the Holy Spirit are creatures], [a]155, 721f., 734, [a]1332.

**4bc** **The mutual indwelling of the Divine Persons**. The Son is always in the Father (and conversely), 113, 115; the Word is necessarily united with God, 112, 115; the Holy Spirit remains and lives in God, 112; the Father is wholly in the Son, wholly in the Holy Spirit—the Son is wholly in the Father, wholly in the Holy Spirit, etc., **1331**; even this, that the Holy Spirit proceeds from the Son, the Son has from the Father, 1301; the innermost life of the one and triune God is the exchange of love between the Divine Persons, **4780**; the Holy Spirit is the "personal expression" of the exchange of love between the Divine Persons; he is "Person-Love", "Person-Gift", 4780; cf. B 3c (divinity of the Holy Spirit).

**4bd** **The three Divine Persons are one God**. Principles: The three Persons are one God, 71, 73, 75, 112, 325, 530, 546, 680, 683, 853, 1330; there is number in God only with regard to the Persons, 530; a single name of divinity belongs to the three Persons, 188, 441; triune unity—one Trinity, 441, 501, 546.

In the three Persons is one *([a]and the same, [b]mutual, [c]unique)* divine substance (substantia, essentia, natura), 3, 71, 73, 75, 144f., 147, 153, 172, 177, 188, [a]284, [c]367, 415, 421, 441, 451, [b]470, 485, 490, 501, 525, 527–529, 535, 542, 546, 616, 683, 800, 804f., 806, 1330, 2527; the Father is the same as what the Son is, the Father and the Son are the same as what the Holy Spirit is, which means: by nature, one God, 573, 805; the Holy Spirit is consubstantial with the Father and with the Son in divinity, 4781; God should be called the "divine essence" not only in an ablative sense, but also in the nominative, 745.

A quaternity is excluded because of the unity of the divine essence, 804.

The substance of the Trinity is not greater in all of the Persons than in the individual Persons, (441), 490, 529.

To the three Persons belong –: one glory, 73, 172, 542, 546; –: one majesty, 144f., 172, 177, 490, 525, 542, 618, 680, 851; –: one truth, 172; –: one will, 172, 501, 542, 545f., 572f., 680, 851; –: one might, 73, 144f., 415, 421, 441, 451, 490, 501, 525, 542; –: one power (potestas, potentia), 3, 71, 73, (144), 153, 172, 177, 415, 421, 441, 451, 490, 501, 546, 680, 851; –: one act, 415, 441, 501, 531, 542, 545f.; –: one lordship, one kingdom, 172, 501, 542, 546, 3350; –: one blessedness, 415, 441; cf. B 1b (God, the one foundation of life, of truth, of goodness); B 1c (God, transcendent over all finite things).

All in God is one, where there is no opposition of relationship, **1330**; the Divine Nature alone is the origin of all things, 804.

The Trinity is a consubstantial divinity, 284f., 415.

In the three Divine Persons the divine essence is undivided, indistinct, and inseparable [[a]*individua*, [b]*indivisa* (*indivisibilis*), [c]*inseparabilis*, [d]*indistincta* (*indiscreta*)], [bc]73, [c]144f., [b]188, [b]284, [b]290, [d]318, [d]367, [bd]415, [d]490, [c]505, [b]529, [c]531f., [c]538, [c]542, [c]545f., [c]561, [c]569, [c]571, [c]616, [c]683, [a]800, [d]805, [d]2697, [bc]3326, [b]3815.

Logical consequences of the one identical nature in each Divine Person: "God" is not a relative name or the name of a property, but rather the name of a power that is not expressed in a relation, 71, 528.

Whatever is said essentially of the Trinity is also to be said of the one nature of the three Persons, 542; that is why it is to be said of the individual (Person): God Father, God Son, etc., 529; not "three Gods", 71, 73, 75, 176, 529, 546, 683, 853, 1330; not: "three omnipotent beings, uncreated beings, infinite beings, etc.", 75, 529 ("omnia potentes" in 173 violates this rule); God is not threefold (triplex) but, rather, triune (trinus), 528; God is not distinct in three Persons but, rather, in three distinct Persons, (2696), 2697, 2830; one is not baptized in the names of the Father, etc., but, rather, in the name of the Father, etc., 415, 441.

Consequences for worship: The undifferentiated substance of the Trinity is adored in different ways, 367; it is not fitting to worship each individual Person of the Trinity, but rather one should render to the Trinity a common worship, 3325; that is why there is no unique feast for the Father, Son, and Holy Spirit, but rather feasts of salvation history, 3325.

No separation may be proposed between the Divine Nature and the Persons, 745, 803; condemned is a tritheism that separates the one nature of the Persons and introduces three personal Gods, wills, and operations, 112, 115, 367, 545, 1880, 3325; however, not every distinction in God is to be denied, *973f.*

## c. The Operation of the One and Triune God **B 4c**

**The unity of the operation of the Divine Persons in creation and salvation history**. To Father, Son, and Holy Spirit belongs one single operation, (171, 325), 415, 441, 501, 531, 542, 545f.; by reason of the principle: All in God is one, where there is no opposition of relationship, **1330**. **4ca**

The operations of the Trinity are inseparable, undivided, common, 491, 531, 535, 538, 571, 618, 3326; no Person works before or after another or without the others, 531; the Divine Persons [a]*are not three sources* of creation but, rather, only *one,* namely, [b]*the Divine Nature alone*, 800, [b]**804**, [a]**1331**.

Therefore the Incarnation was accomplished by the whole Trinity together, 491, 535, 571, 801, 3327; the mission of Jesus Christ as work of the Holy Trinity: E 4a.

The Church appears as the people united by the unity of the Father and of the Son and of the Holy Spirit, 4104; there is a certain similarity between the unity of the Divine Persons and the unity of the children of God in truth and love, 4324; the Holy Spirit is united with the Father and the Son in operation and in the forgiveness of sins, 145; even though the indwelling and the saving works in the souls of the just are attributed to the Holy Spirit, they are common to the Trinity, 3331, 3814; the Church in time remains the work of the Holy Trinity: G 3aa (the divine foundation of ecclesial unity).

**The properties of the operation of the Divine Persons in creation and in salvation history**. Basis: a certain similarity between the operation and the property of the respective Divine Person, 573, 3326. **4cb**

Thus creation is referred to the individual Persons according to the formula: the Father, from whom all things are; the Son, through whom all things are; the Holy Spirit, in whom all things are, 421, 680, (851), 3326; or: the Father has made all things through the Son and the Holy Spirit, 171.

Intellectual abilities that are attributed to the Trinity: to the Father, memory; to the Son, intelligence; to the Holy Spirit, will, 573.

To the Father is attributed the works in which power excels, 3326; the creation of all things, 171, 3326; cf. C 1 (God, the Creator of heaven and earth); the predicate "almighty" attributed to the Father, cf. B 1b; the mission of Jesus Christ as work of the Father: E 4b.

To the Son is attributed the works in which wisdom excels, 3326; the reconciliation of men with God, 3326; the mystery of the Trinity was revealed in salvation history above all in Christ, 4522: B 2b (the Son, mediator of creation and of salvation); C 1c (the Son of God as mediator of creation); E 3 (Jesus Christ, the Savior); E 4c (mission of Jesus Christ).

To the Holy Spirit is attributed the works in which love and divine goodness excel, 3326; the Incarnation of the Word: E 2a (conception and birth of Jesus Christ); E 4d (the mission of Christ as work of the Holy Spirit); his help in the sanctification of the soul, his dwelling in the just: B 3b (the Spirit of God in creation and salvation history).

# C. GOD CREATES AND BLESSES THE WORLD

## 1. Faith in God, the Creator of Heaven and Earth

### C 1a — a. God, the Creator of All Things

God is the Creator ([a]*author*; [b]*origin*) of all things, of the heavens and of the earth, of things visible and invisible, of the ages, 19, 21f., 27–30, 36, 40//51, 55, 60, **125**, **150**, 188, 191, **800**, **3001f.**, [b]**3004**, **3025**, 3538, 3955, 4102, [b]4206, [a]4320, 4334; "from him are all things", 60, 421, 680, (851), 3326; he established the world and sustains it, 4203, 4302; he holds all things in existence and gives them their identity, 4336; God gives to all life, breath, and all things, 4140; he is the Lord of the universe, 1, 5.

Creation is referred to the individual Divine Persons: to the Father, from whom all things are; to the Son, through whom all things are; to the Holy Spirit, in whom all things are, 421, 680, (851), 3326; the Father has made all things through the Son and the Holy Spirit, 171; cf. B 4c (the operation of the one and triune God in creation); C 1c (God the Son as the mediator of creation); C 1d (the work of the Holy Spirit in creation).

Outside the Trinity there is nothing that has not been created, 285.

Cf. B 1f (God creates and directs the world); B 4c (the operation of the one and triune God in creation).

### C 1b — b. God, the Only Creator

There are not two efficient causes of the world or two gods, [a]*the God of the visible and the God of the invisible*, [b]*the author of the Old and the author of the New Covenant*, [b]198, [a]199, [b]325, ([b]685), [b]790, [b]854, [b]1334, [a]1336, ([b]1501); cf. A 3bb (inspiration); also the devil is a creature of God, not an uncreated principle (of evil), 286, 457f., 800, (1078); the devil has no power to create, 458.

The power to create (or [a]omnipotence) cannot be communicated to any creature, [a]*2170f.*, 3624.

Cf. B 4c (the operation of the one and triune God in creation).

### C 1c — c. The Son of God as Mediator of Creation

The Son of God, the image of God, is the exemplary cause of the form, the beauty, and the order of all things, 3326; God creates and sustains all things through the Word, 4203; Christ took up and summarized the world in himself, 4338, (4345); in him all things came into being and all things hold together, 4114; beneath all changes is what does not change and has its ultimate foundation in Christ, 4310; Christ is the same yesterday, today, and always, 4310; Christ, the beginning, is before all things, 4114; he is the beginning of the beginning, 1331; the plan of God begins in Christ from eternity, 4814; through Christ and in him the Father wished to recreate that which he had already created, 4616.

Christ is –: the image of the invisible God, 3326, 4310, 4322, 4814; –: the firstborn of all creation, 40, 50f., 60, (490), 4310; –: the Son ([a]the Word of God), through whom ([a]which) everything is ([a]has been made), 40//51, 60, 125, 150, 421, 680, [a]4338, [a]4345; "through whom the ages were ordered", 50f. –: the Creator of all things, 485; –: the Lord of all things ([a]of all), 3913, 4114, [a]4158; the incarnate love of God, 5102; cf. E 3bd (kingship of Jesus Christ).

Christ is the perfect man, 4322, 4338, 4345; cf. C 4fh (Christ, the perfect man); C 4fi (Christ, the salvation of man); C 4jl (Christ and the human vocation); E 3a (Jesus Christ, the mediator of salvation); E 5b (Christ is of one being with men).

Christ is the goal and center of history: C 5b; M 3bf (eternal life and reigning with Christ).

The work of Christ in the world: C 4de (the work of Christ among men and in history); E 2 (the mysteries of the life, death, and exaltation of Jesus Christ); E 3 (Jesus Christ, the Savior).

God's plan of creation and redemption in Christ: C 1ga (God as Lord of the universe and of history): E 3a (Jesus Christ, the mediator of salvation).

Cf. B 2b (the Son of the Father, mediator of creation and of salvation); B 4c (the operation of the one and triune God in creation).

## d. The Work of the Holy Spirit in Creation — C 1d

The Holy Spirit is the one "in whom all things" are, 421, 680, 3326; he fills the earth, 4311; he renews the face of the earth, 4326; he directs the unfolding of time, 4326; condemned: [The Holy Spirit is the soul of the world], *722*.

The Holy Spirit is the source of the gifts given to creatures: those of existence and grace, 4781; cf. F 2cd (gifts of the Holy Spirit).

Cf. B 3b (the Holy Spirit in creation and salvation history); C 4df (the work of the Holy Spirit among men and in history); B 4c (the operation of the one and triune God in creation).

## e. God Creates Creatures Good — C 1e

All creatures are created good by God, 285, 470, 685, 1333, 1350, 4336; but affirmations that are too optimistic are condemned, *1044f.*, *1047*.

Cf. C 4b (man, created good by God).

## f. God Permits Evil — C 1f

**The origin of evil**. Evil is the privation of good, 3251; evil is not a substance or nature but [a]*punishment of the substance*, [a]286, 1333; cf. D 1a (temptation by the evil spirit). — **1fa**

The errors (of the Manichaeans and the Priscillianists) on the origin of evil are condemned: [The principle and substance of evil is the devil], 286, 457, 874; cf. C 1b (God, the only Creator).

The freedom of creatures as the origin of evil: Freedom does not mean the license to do everything, even evil, 4317; C 1ic (autonomy of earthly affairs); C 2b (sin of the angels and its effect); C 4fc (freedom of man); D 1a (temptation by the evil spirit); D 1b (cause of human sin).

**God permits evil**, 3251; God knows evil in advance, but he does not determine it in advance, 628, 685; foreknowledge does not mean evil follows by necessity, *333*, 627. — **1fb**

Condemned: [God brings about the evil works of man], **1556**; [God cannot prevent evil], *727*.

Condemned interpretations of evil: [God assigned the doing of evil to the devil as an office], *1223*; [The afflictions of men are always a punishment for a sin –: [a]*even in Mary and in the martyrs*; –: they are a [b]*purification of the sinner*], [a]1972f., [b]2470.

Cf. D 1ad (God permits evil); F 1d (God's gracious election).

## g. God Directs Everything according to His Providence — C 1g

**God as Lord of the universe and of history**. God is –: the ruler or governor of the universe, 1, 5, *3003*, 3875; –: the king of the ages, 21f.; –: the Lord of human history and salvation history, 4341; he has created the whole world by a free and hidden plan of his own wisdom and goodness, 4102; he directs the world with his providence, 629, *2901*, **3003**, 3251, 3875; God's providence and saving design extend to all until the end of time, 4195; the world will be fashioned anew according to God's design and reach its fulfillment, 4302; cf. C 1h (God is the goal of the world); C 5a (God and the goal of history); M (God perfects the world and man in his kingdom). — **1ga**

God is omniscient and almighty: B 1b (will of God); he knows the future of creatures, (333, 419), 621, 625–629, 646, 685, 3003, 3646; cf. B 1b (the knowledge of God).

The plan of creation cannot be dissociated from the plan of redemption, 4579; the plan of God begins in Christ and has its culmination in him, 4814; progress is possible only because God the Father has decided from the beginning to make man a sharer of his glory in Christ, 4814; cf. A 1a (definitions of the revelation event: the intention of God); A 1c (stages of revelation); C 1c (the Son of God as mediator of creation); C 4d (God wills the salvation of man and grants him communion); C 4fh (Christ, the perfect man); C 4ie (progress); C 4jl (Christ and the human vocation); C 5 (goal and fulfillment of history); E 3 (Jesus Christ, the Savior); E 4 (mission of Jesus Christ); F 1 (God's mercy and universal salvific will).

History corresponds with the promises made at the beginning, 4813; cf. C 5 (goal and fulfillment of history).

God elects men: E 6c (election of Mary); F 1d (God's gracious election). Works of men and the grace of God; F 3d (the justified man is brought to perfection as God rewards his merits through grace); F 5a (the gratuity of grace); F 5c (the grace of God and the freedom of man); every movement of good will is from God, 244.

Cf. C 1gc (man's cooperation in the work of God); C 1ic (autonomy of earthly affairs); C 4fc and L 1b (freedom of man).

**The historicity and consummation of the world**. The shape of this world, deformed by sin, is passing away, 4339; cf. C 5 (the goal and fulfillment of history); D 6 (the world and history under the servitude of sin); M (God perfects the world and man in his kingdom); in particular M 3be (consummation of the world). — **1gb**

1gc **Man's cooperation in the work of God**. God's plan includes human history, in which man seeks to better his condition, 4334, (4813), 4814; God gives men the power to transform and perfect the world, 4480; by their service in society they develop the work of the Creator and contribute to the realization of the divine plan, **4334**; their works do not constitute any opposition to the power of God, but their victories are signs of the greatness of God and the fruit of his design, **4334**; cf. C 4ie (progress).

The Church must collaborate in the realization of God's plan for the salvation of the world, 4141; cf. G 2bb (sacramental character of the Church); G 7aa (Church, world, and mankind).

Participation of men in the work of Jesus Christ: E 6d.

Man in freedom, his works, and the grace of God: F 3d (the justified man is brought to perfection as God rewards his merits through grace); cf. F 5c (grace of God and freedom of man).

Whoever labors to penetrate the secrets of reality is led by the hand of God, 4336; cf. C 4id (human research and the sciences).

There are signs of God's presence and purpose in human happenings, needs, and desires, 4311; every movement of good will is from God, 244.

The image of divine perfections is perceived even in the social order, 3772, (3987); traces of divine love are found in the righteous, while those of divine power and wisdom appear even in the unrighteous, 3331.

Assertions that call into question the value and necessity of human activities are condemned, *2201//2255*, 3817, 3846.

1gd **Condemnations**. Deism, which denies the action of God on man and the world, is condemned, *2902*; fatalistic assertions are condemned: [The souls and bodies of men, [a]*Christ included*, are guided [b]*by destiny*, [c]*by the stars*, [d]*by absolute necessity*], [c]283, [abc]459f., [d]*1177*, [ac]*1364*.

## C 1h h. God Is the Goal of the World

God is the goal of all things, 3004, 3538, 4206, (4313), 4320.

The world was created for the glory of God, **3025**; creation is ordered to the praise of God, 4162; the works and merits of men (of the saints) are to be referred to the glory of God, 243, (675, 1824f.), 3325, 3743; man must relate himself and the totality of things to God, 4334; condemned: [The glory of God is manifested equally in good and evil work, including blasphemy], *954–956*.

God created the world, not to increase his happiness or to acquire perfection, but in order to manifest his perfection, **3002**; cf. A 1a (definitions of the revelation event); A 1c (stages of revelation).

Questions of man concerning the ultimate end of things, 4303; cf. C ja (vocation of man to a higher life).

God as the goal of man: C 4jb (vocation of man to communion with God).

Cf. C 5 (goal and fulfillment of history); M (God perfects the world and man in his kingdom); esp. M 3be (consummation of the world).

## C 1i i. The Conceptual Formulation of Divine Creation and the Difference between the Creator and Creation

1ia **The conceptual formulation of divine creation**. Things ([a]according to their whole substance) were produced from nothing, 285, 790, **800**, **1333**, [a]**3025**, 3955: the contrary positions of pantheism and ontologism are condemned, 2846f., **3024**, **3214–3219**.

Creation is free from any necessity, **1333**, 2828, **3002**, **3025**, **3218**, 3890, (4102).

Creation is not from eternity but an act of the will of God [a]*from the beginning of time* ([b]against those who claim an eternal world without beginning), [b]410, [b]*951–953*, 1333, [a]**3002**, [b]3890.

The concept of "creation". Its revised version, demanded by modernism, is rejected, *3464*; improper usage: ([a]*The Father "created" the Son*; [b]*Jesus was "created" from Mary*), [a]114, [b]536.

1ib **The difference between Creator and creature**. God is exalted above all created things, 3001; God transcends human nature, 3973, 3978; there is no creature for whom God is its own nature, 285; God is uncreated, infinitely perfect, exalted above all things, incomprehensible, simple, immutable, a spiritual substance, invisible, immense, eternal: B 1c (God, transcendent over all finite things): the Father is without beginning: B 1d.

God is distinct from the world ([a]really and essentially), *2901*, [a]**3001**.

Between the Creator and creation there is in any similarity an even greater dissimilarity, **806**; the Thomistic theses on the metaphysical essence of created being and its distinction from the Creator, on the analogy of being as well as on potency and act, 3601–3604, 3608, 3622, 3624; man depends on God, his Creator, 3008.

1ic **The autonomy of earthly affairs** is not annulled by their having been created. All created things and societies are endowed with their own laws and values as well as an order that is proper to them, which man must respect and form, **4336**, (4343).

A false understanding of autonomy is given when "independence of temporal affairs" means that created things do not depend on God and that man can use them without any reference to their Creator, 4336; the movement for the promotion of human rights must be protected against false autonomy, 4341.

In the divine arrangement itself, the rightful autonomy of the creature, and particularly of man, is not withdrawn but is, rather, reestablished in its own dignity, **4341**; without the Creator, the creature would disappear, 4336; the creature endowed with reason is not a rival of the Creator, 4334.

All believers of whatever religion have heard the revealing voice of God in the discourse of creatures, 4336. God constantly manifests himself to men in created things, 4203; cf. A 2ab (the human capacity to recognize religious truths).

The autonomy of man: C 4fc and L 1b (freedom of man).

Man and the autonomy of earthly things: C 4hb.

**The errors of pantheism and ontologism are condemned**, in particular with respect to the distinction between God and the creature: [a*God and nature are identical*; b*the Holy Spirit is the soul of the world*; c*universals as existent in reality are not distinct from God*; d*human nature or soul is something uncreated*; e*creation is a pure nothing*], d285, b*722*, e*976*, d*977*, *1043*, c*2843*, a*2901*, a**3023**, **3201–3216**. **1id**

**Extent and diversity of creatures**. Extent: condemned: [God has created as much as he can conceive], 410. **1ie**

Diversity: two kinds are distinguished (a"utraque creatura") namely, the spiritual (the invisible, heaven) and the corporeal (the visible, the earth), 19, 27–30, 36, 40//51, 125, 150, a800, a3002, 3021; between matter and spirit there is an essential difference (no aidentity), a*2901*, 3891.

## 2. The Heavenly World: The Angels

### a. Angels as Messengers of God — C 2a

**The nature of angels**. Angels were created by God, 800, (1078); they are not from the substance of God, 455; they are personal creatures, 3891; they possess a natural excellence, 286; they are endowed with reason, 475, 2856; Thomistic theses about the spiritual creature, 3607, 3611; errors about the propagation of angels, *1007*. **2aa**

**Angels as mediators between God and man**. God grants angels grace, heavenly gifts, and the divine indwelling, (633, 2800, 3815); their merits are rightly called grace, *1901//1905*; they are in a certain way mediators between God and man, 3320. **2ab**

Veneration of the angels: J 1eg (veneration of the saints); M 3bd (communion of angels and saints).

### b. The Sin of the Angels and Its Effect — C 2b

Cf. C 1f (God permits evil); D 1a (temptation by the evil spirit).

## 3. The Visible World — C 3

God created the visible world, 800, 3002; it is not the devil who created it: C 1b (God, the only Creator); C 1fa (origin of evil); Thomistic theses about the corporeal creature, 3608–3613.

God gives men an enduring witness to himself in created realities, 4203; cf. A 2ab (the human ability to recognize religious truths).

The autonomy of earthy affairs: C 1ic.

The orientation of earthly realities to God: C 1h (God is the goal of the world); C 5a (God and the goal of history).

The world is under the bondage of sin, 4302, 4339; its shape, deformed by sin, passes away, 4339; man disrupts the order between himself and created things, 4313; cf. C 4kb (effects of man's sinfulness in the world and history); D 6 (world and history under the bondage of sin).

The historicity and consummation of the world: C 1gb; C 5 (goal and fulfillment of history); M (God perfects the world and man in his kingdom); esp. M 3be (consummation of the world).

World and man: The world is the theater of the history of mankind, marked by man's activity, 4302; the elements of the world attain their summit in man through his reason and raise their voice in free praise of the Creator, 4314; the primacy of man with respect to things, 4694; man is above all living beings, 4812; he has an affinity to them, 4812; all things on earth should be related to him as to their center and crown, 4312; God created everything for the sake of men, 4339; man dominates and uses earthly creatures for the glorification of God, 4312, 4334, (4337), 4448, 4812; respect with regard to the beings of the natural world and the cosmos, 4816; the order between man and all created realities, 4313; man and creation: C 4fb (dignity of man); C 4h (man and creation); L 4f (responsible dealings with the world).

Condemned: [The sky and the stars have a soul and are intelligent powers], 408; [The creature's perishability contains a contradiction in itself], *1047*.

## 4. Man

C 4a

### a. The Origin of Mankind

God created man, 800, 3002, 3008, 3955, 4314, (4341); he was created by God's love and is preserved by love, 4319; God as the origin of peoples, 4195; God has willed man for his own sake, 4324; God's plan and will: the genuine good of man, 4335.

Condemned: [Human nature does not differ from the nature of the Creator], 285.

Adam and Eve were the first human beings created by God, 443, *1363*; polygenism is condemned: [There are men who do not descend from Adam through natural generation], 3897.

Man often refuses to acknowledge God as his origin. He thus disrupts his relationship to God, to himself, to others, and to all created things, **4313**; cf. D 1c (nature of sin).

Man is dependent on God, his Creator, 3008.

Cf. C 1 (God, the Creator of heaven and earth).

C 4b

### b. Man, Created Good by God

4ba **Freedom from sin**. God created man innocent, without sin, 239, 389, 621; Adam [a]*possessed free will* and the [b]*power to love, believe, and act appropriately*, [a]239, [b]396, ([a]398), [a]621, ([a]1521, [a]1555), [a]3955, ([b]400).

Cf. C 1e (God creates creatures good).

4bb **Holiness and justice**. Man was created in holiness and justice, 621, (633), **1511**, 4313; the original justice and holiness were a gift of grace for Adam, (389), *2616*, 3891; Adam as the figure of Christ, 4322; in the image of God, 4322.

Condemned are affirmations opposed to the gratuity of the intact state of nature: [[a]*The good works of Adam were by their nature deserving of eternal life*; [b]*his merits and his beatitude are wrongly called grace*; [c]*God could not have created man from the beginning as he is born now, that is, without natural justice*], [ab]*1901//1926*, [c]*1955*, [c]*1979, 2434–2437*.

The values that stem from endowments conferred by God on man are good, 4311. Cf. F 3 (justified man).

4bc **Immortality**. Adam was immortal, 222 (1511); immortality was for Adam a gratuitous gift, not a natural state, *1978, 2617*.

C 4c

### c. Man Has Sinned and Is under the Power of Sin

Cf. C 4fg (the sinfulness of man and its consequences); C 4gl (disturbances in society due to human sin); C 4ha (order between God, man, and creation); C 4if (human activity tainted by sin); C 4jk (man's sinfulness as an obstacle to the fulfillment of his vocation); C 4kb (effects of man's sinfulness in the world and history); C 4kd (threats and problems of mankind); C 4ke (the poor); C 4kg (man's search for meaning); D (the sin of creatures, which God pardons).

C 4d

### d. God Wills the Salvation of Man and Grants Him Communion

4da **God in his grace wills the salvation of man**. Salvation as freedom from what oppresses man, from sin and evil, and the joy of acknowledging God and of being known by him. This begins in the life of Christ, is won forever by his death and Resurrection, and must be carried on through history up to the coming of Christ, 4571; cf. C 4fi (Christ, the salvation of man); C 4jc (vocation of all men to salvation); E 3a (Jesus Christ, the mediator of salvation).

On divine grace and God's universal salvific will, cf. F (God justifies and sanctifies man); esp. F 1 (God's mercy and universal salvific will).

4db **God has chosen man and saves him**. God is good and merciful toward man, 62, 236, 248, 309, 1534, 1548f., 1562, 1576, 1668, 1696, 4166, (4197), 4318, 4685; he has a fatherly concern for everyone, 4324; he is the Father of all, 4199; God's mercy is revealed in Christ as Messiah, 4685; B 1b (will of God: God is merciful); F 1 (God's mercy and universal salvific will).

The Father has chosen men in the Son before the foundation of the world and has predestined them to be adopted as children, 621, 4103; he decided to raise man to a participation of the divine life, 4102; from the beginning he wanted to share his glory with man in Christ, 4814; vocation of man to communion and dialogue with God: A 1a (definitions of the revelation event); A 1c (stages of revelation); C 4fb (dignity of man).

After the fall of Adam, the Father did not abandon men; rather, he granted them helps to salvation in view of Christ, the Savior, 4102, (4203); he chose Israel to be his people and set up a covenant with it, 4122, (4140), 4332, 4198, 4221; cf. A 1c (stages of revelation); E 1b (the promise of Jesus Christ in the Old Covenant); E 1c (deliverance of the Gentiles and Old Testament believers through hope in the Promised One); G 1bb (Church, prefigured in the Old Testament); G 3ce (Church and religions); K 1a (sacramental signs in the Old Covenant).

God has saved men in Christ: C 4fh (Christ, the perfect man); C 4fi (Christ, the salvation of man); C 5b (Christ and the goal of history); E (God saves men through Jesus Christ); esp. E 3 (Jesus Christ, the Savior).

God will judge men and consummate the world: M 2 (perfection of the kingdom of God).

God will lead men into his eternal kingdom: M 3 (life of the world to come).

**God has revealed himself to men.** God has revealed himself to men from the beginning and in the course of history—in created realities, to the first parents, to the patriarchs, Moses, the prophets, and in Christ, his Son, 800, 4203; cf. A 1c (stages of revelation); A 2ab (the human capacity to recognize religious truths). **4dc**

**God and religions**. God shows himself to men in religions and allows them to enter into relation with him: A 1a (definitions of the revelation event); A 1c (stages of revelation); A 2ab (the human capacity to recognize religious truths); G 3ce (the relationship of the Church to religions). **4dd**

**The work of Christ among men and in history**. Cf. C 4fh (Christ, the perfect man); C 4fi (Christ, the salvation of man); C 5b (Christ and the goal of history); E 2 (the mysteries of the life, death, and exaltation of Jesus Christ; his activity through the Spirit in history); E 3 (Jesus Christ, the Savior); G 1be (the Church remains the work of the Holy Trinity). **4de**

**The work of the Holy Spirit among men and in history**. The Holy Spirit –: directs the unfolding of time, 4326; –: offers all the possibility of being associated with the paschal mystery, 4322; –: is present in the development of the social order in truth, justice, love, and freedom, 4326; in the Holy Spirit, man becomes a new creature, 4337; cf. B 3b (Holy Spirit in creation and salvation history); G 1be (the Church remains the work of the Holy Trinity). **4df**

## e. The Body-Soul Nature of Man **C 4e**

**The complex nature of man.** In the beginning, God established human nature as *one* and decreed men destined for unity, 4132; human nature is constituted [a]*in a certain way both of mind*, that is, [b]*a soul endowed with reason*, and body, 250, [b]272, [a]800, [b]900, [a]3002, 4314, (4812); the whole and entire man, body and soul, heart and conscience, mind and will, 4303, 4954–4956; man is a microcosm, 3771; cf. the human nature of Christ: E 5b (Jesus Christ is of one being with men). **4ea**

**The soul of man**. It is man's principle of life, 2833; the soul [a]*endowed with reason* is really, by itself, [b]*essentially* the [c]*immediate* form of the human body, [b]900, [a]**902**, [ab]1440, [ac]2828; parts of the soul in which the specific nature of man consists, 4812. **4eb**

The soul is spiritual ([a]spiritualis) or rational ([b]rationalis/intellectualis), [b]657, [b]**902**, [b]**1440**, [b]2828, [a]3771, [a]4314; it is endowed with consciousness and will, 4653; the soul is immortal, **1440**, 2766, 3771, 4400, 4314; the soul is more precious than the body, 815; cf. the rational soul of Christ, E 5b (Jesus Christ is of one being with men).

Man should recognize in himself the spiritual and immortal soul, 4314; it subsists after the death of the man, so that the "human I"—without the complement of his body—subsists in the interim, 4653.

There is only *one* soul in men, not two, 657f.; corresponding to the multiplicity of bodies in which they are infused, there are numerous souls, so that condemned is the error: [The soul is one and the same in all men], **1440**.

Thomistic theses about the soul and its faculties, 3613–3622; condemned are errors about its constitution, *977, 3220–3224*.

Origin of the soul: it is created by God [a]*immediately* [b]*from nothing* (190, 360), [b]685, [a]3896, (3953); the soul is not produced by natural generation, 360f., *1007, 3220*; it does not develop from a purely sensitive principle, *3220f.*; it is not [a]*of divine substance* or [b]*a part of God*, [ab]190, [ab]201, [a]285, [a]455, [b]685.

Condemned: [The souls of men preexisted in heaven and were banished into bodies in punishment for their sins], 403, 456.

The soul must not be considered as merely derived from physical and social influences, **4314**.

The soul (and the body) in eternal beatitude: M 3b (eternal beatitude); esp. M 3ba (premises of beatitude); M 3bb (vision of God).

**The body of man**. Man, by his corporal constitution, unites in himself elements of the material world, so that through him they reach their summit, **4314**; because of his creation by God and his resurrection on the Last Day, he must consider his body as good and honorable and should not consider it of little value, 4314; he must not allow his body, in which he is to glorify God, to serve evil inclinations, 4314. **4ec**

The origin of the body from preexistent and living matter may be affirmed, 3896; condemned is the error of the Manichaeans: [The formation of the body is the work of the devil], 462f.

Physical life is a fundamental value, because all other values of the person are based upon it and develop from it, (4552), 4791; cf. L 4d (obligations and rights with regard to the body of the neighbor); L 5g (human rights).

Right to life, to integrity of the body, and to a decent life: L 3c; L 4d; L 5g (human rights); obligations with regard to his own body and to that of his neighbor: L 3c; L 4d.

Sexuality of man: L 3c (obligations and rights with regard to the body); L 6b (human sexuality).

Transmission of human life: L 6c.

Care of the bodies of the dead: L 4d (obligations and rights with regard to the body of the neighbor).

Wounded by sin, man experiences the resistance of the body, 4314; cf. D 2bc (effect of original sin); D 3be (consequences of sin).

Resurrection and transfiguration of the body: M 3a; M 3bc.

Suffering and death: C 4ef; M 2ba.

The Church is opposed to too great an under- or overestimation of the human body, 4341.

**4ed** **The heart of man**. In his heart, man finds his inner reality and God awaits him, 4314; in his heart, man decides his destiny, 4314; God has inscribed in his heart an inner law, 3247f., (3272), 3780f., 3956, 4316, 4580; cf. C 4ff (conscience); L 1c (dictates of reason as natural law); L 1e (conscience).

God searches the heart, 4314; he knows hearts and what is hidden, 670, 2866; he alone judges and examines them, 4328; B 1b (knowledge of God).

Imbalances and corruption of the human heart and their effects on man and the world, 4310f.; cf. D 1b (cause of human sin); D 4a (sin in social relationships: occasions and causes).

Christ acts through the power of his Spirit in the hearts of men, 4338.

Harmony between the message of the Church and the desires of human hearts, **4321**, 4326; apart from it, nothing can satisfy the human heart, 4321.

Education of men to a culture of the heart, 4331; cf. L 13 (order of culture).

Cf. L 3b and L 4c (obligations and rights with regard to the mind and heart).

**4ee** **The mind and reason of man**. Man has a share in the divine mind. This is why, by his intellect, he surpasses all things, **4315**; the Creator placed him, endowed with reason, in society, 4321; cf. the rational soul of Christ, E 5b (Jesus Christ is of one being with men); cf. C 4fb (dignity of man); C 4h (man and creation).

Human reason's capacity for truth –: in general, 5076, 5077; cf. A 2aa; on knowledge of religious truths: A 2ab; knowledge of the divine plan by faith through the gift of the Holy Spirit, 4315.

The right of man to truth and the duty to search for truth: L 3b; L 4c; duty to help others overcome their intellectual inferiority, 3988.

Dictates of reason as natural law: L 1c; foundation of the natural law in God: L 1d.

Reason and revelation: A 1b (properties of revelation); A 2a (capacity of human reason for truth).

Human reason and the divine Trinity: B 4a (faith in the triune God).

Obscuring of reason through sin, 4315; cf. D 2bc (effect of original sin); D 3be (consequences of sin).

Limitations of reason; reason and faith: A 4 (reasonableness of faith); esp. A 4a (reason and faith); L 2c (virtue of faith); there are more profound questions that can hardly ever be resolved by reason, 249.

Men should, by the light of reason, discover, develop, and make use of their natural abilities, 4580, 5080; cf. C 4i (activity of man); C 4jj (vocation of human activity).

Application of human intelligence for research in the empirical sciences, technology, and in the liberal arts for the exploration and subjection of the material world, 4315; cf. C 4id (human research and the sciences); C 4ie (progress).

The perfection of intellectual nature by wisdom, 4315; it directs the mind of man toward what is true and good and leads it toward the invisible through the visible, 4315; divine revelation and the wisdom of natural reason bring to light those immutable laws inscribed in the constitutive elements of human nature and revealed to be identical in all beings endowed with reason, 4581, 5076–5080; deployment of man's wisdom for the humanization of man's knowledge, 4315; necessity of wisdom for the resolution of mankind's problems, 4315; the laity should accomplish their tasks bearing Christian wisdom in mind, 4343; cf. C 4ki (Christian humanism as true humanism).

Obligations and rights with regard to the mind and heart of man: L 3b; L 4c.

God is the source of all truth, 2811; he is true: B 1b (truth of God); he is (infinitely) wise, *2901*, 3001, 3004, 3009, 3781; cf. B 1b (knowledge of God); foundation of the natural law in God: L 1d; Christ –: as Wisdom, (113), 148, 476; –: as Word, Logos: B 2b (designations of the Son of God); Christ's knowledge: E 5dc; the Holy Spirit opens the eyes of the mind, 4205; the Holy Spirit as Spirit of truth, who introduces into truth, 4104, 4211, 4326, 4530; the Holy Spirit as the Spirit of wisdom, 178, 183, 1726; cf. B 3b (the Spirit of God in creation and salvation history); G 1be (Church remains the work of the Holy Trinity).

**4ef** **Suffering and death of man**. The enigma of human existence in the face of death, 4318; man fears and rightly rejects the complete destruction and definitive disappearance of his person because of the seed of eternity that he bears within himself, 4318; the prolongation of biological life cannot satisfy the desire for another life, 4318.

Faith provides man with an answer to his anxiety about his future destiny, 4318; cf. A 2b and L 2c (faith).

God alone answers the question about the meaning of man's life and death through the revelation in his Son, **4341**; through and in Christ, the enigma of sorrow and death is clarified that, apart from the gospel, overwhelms man, **4322**; man, with his fear and doubt, his weakness and sin, his life and death, must draw near to Christ, 4641; through his suffering for men, Christ has traced the path that men must follow so that life and death might be sanctified, 4322; cf. C 4fh (Christ, the perfect man); E 3bb (the prophetic office of Jesus Christ and Christ as teacher); Christ has shared suffering and death with men: E 2ba (communion with men); E 2c (suffering and death of Jesus Christ).

Without the divine foundation and the hope of eternal life, the enigmas of life and death, guilt and suffering remain without a resolution, so that men are thrown into despair, 4321; action and suffering as settings for learning hope, **5114**; cf. L 2d (virtue of hope).

The existence of the Church reminds man of the problem of the meaning of his life and his death, 4341; the most intimate union of the disciples of Christ with the joy, hope, grief, and anxiety of the men of today, especially the poor and those afflicted in any way, **4301**; cf. G 7aa (Church, world, and mankind); administration of the sacrament of the anointing of the sick and dying: K 7, esp. K 7d and K 7e (recipients and effect of the anointing of the sick).

The death of man: M 2ba.

The appearance of bodily death with the sin of (the first) man: cf. D 2bc (effect of original sin).

Victory over death by the death and suffering of Christ: E 2c and E 2d (suffering, death, and exaltation of Jesus Christ); E 3 (Jesus Christ, the Savior).

Vocation of man to immortality, 4812; cf. M 3 (life of the world to come); immortality of the human soul: C 4eb (soul of man).

Vocation of man by God to a blissful purpose beyond the reach of earthly misery, 4318; cf. C 4jb (vocation of man to communion with God); C 4jc (vocation of all men to salvation); M 3 (life of the world to come).

Resurrection of the dead: M 3a.

Responsibility of man in death for his life and its recompense: F 3d (justified man is brought to perfection as God rewards his merits through grace); M 2ab (judgment); M 2bb (particular judgment); M 2bc (purification of man); M 3a (resurrection of the dead); M 3b (eternal beatitude); M 3c (beatitude as grace and reward); M 3d (condemnation of man).

Communion in faith with brothers already dead: J 1eg (veneration of the saints); M 1b and M 3bd (communion of saints).

## f. The Personal Dignity of Man



**The human person.** The dignity of the human person: C 4fb. **4fa**

God, the Creator, has willed man for his own sake: Man is person, 4830; the constitutive elements of man and the essential relations of each human person transcend historical contingency, 4580f.; person, relations between persons, their union with God, 4576.

Every man is accorded the character of the person, that is, his is a nature that is endowed with intelligence and free will, (3709), 3957; as a person, man is subject to rights and duties, 3957; cf. L (God calls man to a moral life in community).

Being a person means striving toward self-realization, 4830; cf. C 4jf (vocation of man to the gift of self); L 2e (virtue of love); L 2f (union with God).

The human person must be saved, 4303; the progress of the human person and the advance of society hinge on each other, 4325; the beginning, subject, and goal of all social institutions is and must be the human person, **4325**; cf. C 4ge and 4gf (goal and nature of civil society); C 4gi and L 5d (institutions); L 5 (fundamental attributes of social moral life).

By nature, the human person needs social life, 4325; cf. C 4ga (man destined to social life).

Basic liberties of the human person: L 5g (human rights); L 6a (rights of the family); the primary right of the human person is the right to life, 4552, 4791, 5116–5118; cf. L 4d (obligations and rights with relation to the body of the neighbor).

Cf. L 1 (fundamental attributes of the social moral life); esp. L 1a (person).

**The dignity of man.** Consciousness of the dignity of man is one of the most important characteristics of today, 4750; cf. C 4kc (contemporary changes). **4fb**

The divine seed has been sown in man, 4303; he bears in himself an eternal seed that cannot be reduced to sheer matter, **4318**; he has a share in the divine Spirit. This is why, by his intellect, he surpasses the material universe, **4315**; cf. C 4ee (mind and reason of man); he is created in the image [a]*and likeness* of God, 4199, 4312, 4322, 4324, 4329, 4334, 4341, [a]4480, 4765, [a]4812, 4815, [a]4830; as an image of God, he also possesses a resemblance to him, 4812; human life is to be considered something sacred, since it is in a particular relation with its Creator, 4792; man is capable of knowing and loving his Creator and was appointed master of all earthly creatures, **4312**; cf. C 3 (visible world); C 4h (man and creation); God's voice echoes in his innermost depths, 4316; cf. C 4ff and L 1e (conscience).

God has chosen man and has revealed himself to him: A (God reveals himself); esp. A 1c (stages of revelation); C 4d (God wills the salvation of man and grants him communion); F (God justifies and sanctifies man); the mystery of man takes on light for the believer through Christian revelation, 4322; the dignity of man corresponds to the fundamental law of the Christian dispensation, 4341; Sacred Scripture teaches that man is created in the image of God and shows him his place in the order of creation, 4312; the gospel arouses the requirement of dignity, 4326; by no human law can the personal dignity of man be so safeguarded as by the gospel, **4341.**

God has redeemed man: E (God saves men through Jesus Christ); esp. E 3 (Jesus Christ, the Savior); the value and meaning of man for the Creator is clear in the redemption and in the handing over of his Son, 4641; in this, man finds again the greatness, dignity, and value of his humanity, 4640; the name for the deep amazement at man's worth and dignity is the gospel and Christianity, 4642.

The Church heals and elevates the dignity of the human person, **4340**; through her faith in Christ, the perfect man, she anchors the dignity of human nature against all tides of opinion, 4341; her task is to defend man against what can destroy or dishonor him, 4550; she denounces the conditions of life that impair the dignity and freedom of men, 4767; in virtue of the gospel, she proclaims the rights of men and esteems their promotion, 4341; the Second Vatican Council inculcates respect for man, 4327; in love for the poor, the Church attests to the dignity of man, 4760; cf. G 7aa (Church, world, and mankind); G 7ad (the Church and the poor).

A particular reason for human dignity lies in the vocation of man to communion with God, 4319; without divine instruction and the hope of eternal life, the dignity of man is lacerated, 4321; the recognition of God is in no way hostile to man's dignity, since this dignity is rooted and perfected in God, **4321**; elevation of human nature to a more exalted dignity because Christ assumed it, 4322; cf. C 4jb (vocation of man to communion with God); C 4jd (vocation and dignity of man).

The dignity of man and his person as center and summit of all earthly reality, 4312, 4314, 4326; he is not merely a speck of nature or a nameless constituent of human society, **4314**; he is the only creature on earth whom God has willed for its own sake, 4324, 4792, 4830; cf. C 3 (visible world); C 4h (man and creation).

The dignity of man and his intellectual aptitude, 4315, 4329; cf. C 4ee (mind and reason of man).

Freedom is a sign of the image of God in man, **4317**; the dignity of man demands that he act according to a free and conscious choice, that is, personally, 4317; it is lost when, in order to insure personal rights, it is detached from the norm of the divine law, 4341; cf. C 4fc (freedom of man); L 1b (contingent freedom, obliged to the good); L 1f (moral act).

Consequences that result from the dignity of the person: Man rightly rejects the complete destruction and definitive disappearance of his person, 4318; cf. C 4ef (suffering and death of man); C 4ja–c (vocation of man to a higher life, to communion with God, to salvation).

The dignity of the human person demands that man discover, develop, and make use of his natural abilities, 4580; the dignity of man can be promoted only by respecting the order of his nature, 4580; man is more precious for what he is than for what he has, **4335**, 4760; cf. C 4ia (meaning and goal of human activity); C 4jj (vocation of human activity).

In order to acquire his dignity, man must free himself from the slavery of passions and pursue his end in the free choice of what is good, 4317; cf. C 4ji (vocation of human action).

Fundamental equality of all men by reason of their equal dignity, **4329**; dignity of women, 5029f.; equality and participation in managerial functions as forms of human dignity, 4501; cf. C 4gg (equality and inequality in society); L 7 (order of society: equality).

The rights and obligations that devolve from the dignity of the human person are universal and inviolable, 3957, 4326, (4765); the principal commandment of love leads to the full recognition of the dignity of every person, 4765; human dignity and the rights that result from it are granted to all men and all peoples equally, 4199; it is necessary that man have access to all he needs in order to live a truly human life, 3165, **4326**; human rights: L 5g; the rights of the family: L 6a; cf. L 5b (society and its responsibility).

Respect for man means that all consider their neighbor as another self, having concern for his life and for the necessary means to lead it with dignity, 4327; respect and love also for those who think or act differently in social, political, or religious questions, 4328; those who are in error retain personal dignity, 3996, 4316, 4328; cf. C 4ff (conscience); L 2e (virtue of love); L 4 (relation to neighbor).

The measure of humanity: the relationship to suffering and to the sufferer, **5114**. In all domains of social life, respect for the dignity of the person must be taken into consideration: C 4gf (nature of civil society); C 4gi and L 5d (institutions); L 5b (society and its responsibility); L 7 (order of society: goal); L 8 (order of the State); contributing toward the protection of this dignity –: the right to worship God freely, according to one's conscience, 3250, 3961; –: the right to private property, (3949), 3950, 3965; the principles of solidarity and subsidiarity are linked to the dignity of man as to a foundation, 4766; cf. L 5e; L 5f (principles of solidarity and subsidiarity).

Public and private institutions must serve the dignity of man in the struggle against political and social oppression and the protection of fundamental rights, 4329; cf. C 4gi and L 5d (institutions).

The equal dignity of persons demands that a more humane and just condition of life and a reduction of economic and social differences between peoples be attained, **4329**; cf. C 4gd (common good); C 4gg (equality and inequality in society); C 4gj (universal community of peoples); L 9 (order of the human family); there are conditions of life that do not allow man to become conscious of his dignity, 4331; cf. C 4ke (the poor); what is opposed –: to life, 4990–4998 (death, genocide, abortion, euthanasia, willful self-destruction); –: to the inviolability of the human person (mutilation, torture, mental constraint); –: to human dignity (subhuman living conditions; disgraceful working conditions; arbitrary imprisonment, deportation, slavery, prostitution, selling of women and children) is a disgrace and is more degrading to those who practice such things than to those who suffer the injustice and insults the honor of the Creator, **4327**; cf. L 5g (human rights); the crimes of public authorities dishonor those who commit them, 4629; the dignity of man cannot be destroyed, not even at the lowest degree of misery, disrespect, rejection, and powerlessness, 4760; cf. C 4ke (the poor).

Man created in the image of God must use earthly creatures for the glory of God, 4312, **4334**, (4337), 4480; the order of things must be subordinate to the order of persons, and not contrariwise, 4326; cf. C 4h (man and creation); L 4f (responsible dealings with the world).

**4fc** **The freedom of man.** Cf. C 1ic (autonomy of earthly affairs).

The consciousness of freedom and human dignity as important characteristics of our time, 4750; cf. C 4kc (contemporary changes); the value of freedom promises an advance of man toward perfection, 4505; cf. C 4ie (progress).

Man also possesses freedom in the state of fallen nature: D 2bc (effect of original sin); if there were a fated necessity, it would suppress the responsible character of human actions such as reward and punishment, 283.

Because of free will, man is autonomous and can act freely, 4752; freedom confers on him the dignity of having power over his actions, 3245, 4752; his dignity demands that he act by a free and conscious choice, that is, personally, 4317; only in freedom can man direct himself toward the good, 4317; he is obliged to observe God's commandments through free will, 227, 245; freedom as an intrinsic attribute of

the human person, 4765; vocation of man to full freedom, (4752), 4815; even if it is limited by circumstances, freedom is not entirely suppressed, 4754; cf. L 1b (contingent freedom, obliged to the good); L 1f (moral act).

Rights of freedom: L 5g (human rights).

Man is made a free member of society by the Creator, 4321; all in the earthly community are entitled to freedom, 4163; equality and participation in managerial functions as forms of human dignity and freedom, 4501; cf. C 4gg (equality and inequality in society); democracy and free participation of citizens in the exercise of power: C 4gh (authority in society); L 8 (order of the State); responsibility and free initiative of persons and groups in society: L 5f (principle of subsidiarity).

Autonomy and the created character of man: freedom is a characteristic of the image of God in man, [a]*which constitutes his nobility*, **4317**, [a]4765; even if the same God is Creator and Savior, Lord of history and of salvation history, the rightful autonomy of creation and of man is not withdrawn but is, rather, reestablished in its own dignity and strengthened in it, **4341**; the rational creature is not a rival of the Creator, 4334; man depends on God, his Creator, 3008; cf. C 1ic (autonomy of earthly affairs).

Man's freedom can fully realize its orientation toward God only with the help of God's grace, 4317; freedom is not enough by itself to do what is good, *725*; the preeminence of grace with respect to the cooperation of free will, 243; all movement of good will comes from God, 244; no one makes good use of his free will without Christ, 242; the grace of God and the freedom of man: F 5c; God's grace does not nullify man's free will: F 5ca (priority of grace in relation to the cooperation of free will); God's grace and man's work: F 3d (justified man is brought to perfection as God rewards his merits through grace); F 5a (gratuity of grace); divine providence and human freedom: C 1gc (man's cooperation in the work of God); E 6d (participation of men in the work of Jesus Christ).

Each will have to render an account of his own life before the judgment seat of God, whether he has done good or evil, 4317; in his heart, man discerns his proper destiny beneath the eyes of God, 4314; cf. M 2bb (particular judgment).

Tasks of human freedom: God has willed to leave man to his own counsel, so that he can seek his Creator spontaneously and come freely to perfection, 4317; man must emancipate himself from all captivity to passion and pursue his goal in a free choice of what is good, 4317; authentic freedom is the service of justice, 4753; just usage of created realities in detachment and freedom with gratitude to the Creator, 4337; cf. L 1b (contingent freedom, obliged to the good).

Freedom threatened and strengthened: Weakening of human freedom by poverty and by too easy a life; strengthening by consenting to the requirements of social life and commitment to the service of the human community, 4331; man's freedom is finite and fallible, 4752; free action can bring about or destroy a good, 4752; internal imbalance of human liberty as the origin of the contempt of man, 4481; freedom is damaged by sin, 4317; cf. C 4gl (disturbances in society due to human sin); D 2bc (effect of original sin); D 3be (consequences of sin); D 4c (sinful structures of society); D 6 (world and history under the slavery of sin).

The full exercise of freedom demands appropriate economic, political, and cultural conditions, 4750, (4767); cf. C 4gm (liberation and structural change); freedom threatened by poverty: C 4ke (the poor); education for freedom, 4771.

The movement for the promotion of human rights must be protected against a false autonomy, 4341.

The freedom of Christ: Christ accomplished his work of salvation in full freedom: E 2b (life of Christ with men); E 2ca (suffering and death of Christ); E 4c (mission of Christ: work of the Son); E 5cb (the two natures of Christ in the unity).

Gospel and human freedom: The doctrine of freedom has its roots in the divine revelation, 4244; through his obedience unto death, Christ has opened to all men the way of the freedom of the children of God, 4163; man's freedom corresponds to the fundamental law of the Christian economy of salvation, 4341; the gospel is a message of freedom and liberation, 4751; it proclaims the freedom of the children of God and condemns all bondage, which in the final analysis results from sin, 4341; no human law can protect the liberty of man so aptly as the gospel, **4341**; the freedom of believers, 4123, 4162, 4167.

Church and human freedom: the message of the Church spreads freedom, 4321; she protects the freedom of man, 4341; the Church denounces the conditions of life that compromise the dignity and freedom of man, 4767; she makes her own man's desire for liberation, 4751; the laity must contribute to progress in human and Christian liberty, 4162; cf. C 4gm (liberation and structural change); G 6cb (mission and task of laity in the world); G 7aa (Church, world, and mankind); G 7ab (Church and society).

Abuse of freedom: seduced by evil, from the beginning of history, man has abused his freedom by setting himself against God and seeking to attain his goal apart from God, **4313**; human freedom is damaged by sin, 4317; the origin of all contempt of man must be sought in the internal imbalance of human liberty, 4481; men are tempted to think that their personal rights are ensured only when they are exempt from every requirement of divine law; it is thus that the dignity of the human person is lost, 4341; when man chooses a false good, he is not conformed to his vocation to freedom, 4752; cf. D 1c (nature of sin); D 2ba (nature of original sin).

Freedom does not mean the right to do anything, even evil, 4317; cf. D 1b (cause of human sin).

Atheistic understanding of autonomy: Systematic atheism pushes man's desire for autonomy to the point of rejecting any dependence on God: [Human freedom consists in the fact that man is an end unto himself, the sole artisan and creator of his own history], 4320; cf. C 4kh (atheism).

Philosophical liberalism is, according to its origin, the false affirmation of autonomy, 4509; cf. C 4lc (liberalism).

**Orientation of man toward love.** Man was created by God out of love and is preserved by love, 4318f.; cf. C 4a (origin of mankind). **4fd**

Man cannot live without love, 4640.

Love is the basic law of human perfection and hence of the world's transformation, 4338; man does not live fully in conformity with the truth of love if he does not freely acknowledge the love of God that sustains him and commit himself to his Creator, 4318; he can fully find himself only by giving himself to God [a]*and to other men*, 4319, [a]4324, [a]4331; being a person means striving toward self-realization through the gift of self, 4830; C 4jf (vocation to the gift of self); G 4bb (ways of sanctification); L 2f (union with God).

Virtue of love: L 2e; L 2f (union with God); L 3a (self-love as fundamental obligation); L 4a (love of neighbor); L 5e (principle of solidarity).

Fraternity, solidarity, and love among people: C 4gb.

The vocation of the human person to love is fulfilled in marriage and in virginity, 4700; these are concrete realizations of the highest truth of man, 4700; virginity, marriage: C 4f3 (man as male and female); G 4bb (ways of sanctification); K 9 (sacrament of matrimony); L 6 (order of marriage and family).

Human love is a compound of sense and spirit, 4470; in married love, it is a question of a total love, 4471, 4701f., 4709; sexuality concerns the innermost being of the human person and is not merely biological, 4701; cf. L 6b (conjugal love and human sexuality).

Cf. C 4gb (fraternity, solidarity, and love among people); C 4jf (vocation to the gift of self); G 4bb (ways of sanctification); L 2e (virtue of love); L 3a (self-love as fundamental obligation); L 4a (love of neighbor); L 2f (union with God: gift of self).

**4fe** **Man as male or female**. God created man from the beginning as male and female; their union produced the primary form of interpersonal communion, 4312.

The original relationship between man and woman is disturbed by sin, 4831; the stability of the fundamental equality of the man and the woman in the "unity of the two" is lost through sin, 4831; cf. D 2bc (effect of original sin); D 4c (sinful structures of society); in the name of liberation from male domination, women must not appropriate to themselves male characteristics contrary to their own feminine originality, 4832, 5098; the woman's motherhood constitutes a special part in the shared parenthood of the spouses, and the most demanding part, from which results for the man a special debt to the woman, 4834.

Motherhood and virginity are two dimensions of the feminine vocation, 4833; motherhood of the woman implies an openness to a new person, 4834; the mystery of woman—virgin-mother-spouse—is seen in the perspective of the ethos of the redemption, 4838f.

The equal rights of man and woman, 3962, 3975f., 4199, 4329, 4460, 4467; cf. C 4gg (equality and inequality in society); L 5g (human rights).

Human marriage: C 4fd (orientation of man to love); G 4bb (ways of sanctification); G 6cc (mission and task of the laity in marriage and family); K 9 (sacrament of matrimony); L 6 (order of marriage and family).

Love and sexuality of man: C 4fd (orientation of man to love); L 2e (virtue of love); L 3c (obligations and rights with regard to the body); L 6b (conjugal love and human sexuality); rejection of homosexual relationships, 5096.

**4ff** **The conscience of man**. Conscience is the core and sanctuary of man, where he is alone with God, 4316; in his conscience, man detects that law which is fulfilled in the love of God and neighbor: he does not impose this law upon himself, but he must obey it; it calls him to do what is good and to avoid evil, 4316, 4961f., cf. L 1c (dictates of reason as natural law).

In fidelity to conscience, Christians are joined with the rest of men in the search for truth and for the solution to the moral problems of individuals and society, 4316; the more right conscience holds sway, the more persons and groups turn aside from blind choice and strive to be guided by the objective norms of morality, 4316; the value of the obligation of conscience promises a progress of man toward perfection, 4505; cf. C 4ie (progress).

The conscience that errs out of ignorance does not lose its dignity. The same cannot be said for the conscience that is habituated to sin or that cares little for truth and goodness, 4316.

The gospel considers the dignity of the conscience and its free decision as sacred, 4341; ecclesial authority and freedom of conscience, 4963. Cf. L 1e (conscience).

**4fg** **The sinfulness of man and its consequences**. See D (the sins of the creatures that God pardoned).

Man often disrupts his proper relationship to his own ultimate goal as well as his whole relationship toward himself and others and all created things, **4313**; he is split within himself; his whole life, whether individual or collective, shows itself to be a struggle between good and evil. That is why he needs the help of God's grace, 4313, (4325), 4337; cf. C 4kg (man's search for meaning); D 2bd (experience of division); F 3b (justified man remains in danger); F 5cb (necessity of grace).

**4fh** **Jesus Christ, the perfect man**. Cf. E 5b (Jesus Christ is of one being with men).

Christ is ([a]the image of the invisible God and at the same time has) entered into history as perfect man, [a]**4322**, 4338, 4341, 4345, 5107; the Lord is the goal of human history, the focal point of the longings of history and of civilization, the center of the human race, **4345**; Christ is the alpha and omega, the first and last, beginning and end, 4345; cf. C 5b (Christ and the goal of history); E 3a (Jesus Christ, the mediator of salvation).

Only in Christ does the mystery of man truly take on light, 4322, 5107; only in him are the riddles of sorrow and death elucidated, which apart from the gospel overwhelm us, 4322; the man who wishes to understand himself must with his unrest, uncertainty, his weakness and sinfulness, his life and death, draw near to Christ, 4641; in Christ –: truths about man find their root and attain their crown, **4322**; is found the fullness of religious life, 4197; Adam as the figure of the man to come, namely, Christ, 4322; Christ, in the revelation of the Father and his love, fully reveals man to man himself and makes his supreme calling clear, **4322**, (4640); cf. A 1c (stages of revelation); E 3bb (the prophetic office of Jesus Christ and Jesus Christ as teacher).

As perfect man, Christ wants to save all men, 4345, 5107; he took the world up into himself and recapitulated it, 4338, 4345; in his Incarnation, he united himself with every man, 4322; since in Christ human nature was assumed, it has been raised up to a divine dignity in all men, 4322; men are sons in the Son, 4322; Christ is the firstborn of many brothers, 4322, 4332; cf. E 3a (Jesus Christ, the mediator of salvation).

By suffering for men, Christ has blazed a trail men must follow so that life and death may be made holy, 4322, 5107; he calls for a discipleship in his gift of self that embraces the whole man, all men, and the whole cosmos, 4613f.; he taught by his example that it is necessary to shoulder the cross that the world and the flesh inflict upon those who search after peace and justice, 4338; whoever follows after Christ, the perfect man, becomes himself more of a man, **4341**; man must assimilate the whole truth of the Incarnation and redemption in order to find himself, 4641; cf. E 3bb (the prophetic office of Jesus Christ and Jesus Christ as teacher).

Christ, the Savior, fully revealed man to man. This is the human foundation and singularity of the redemption, 4640, 5107; man discovers in it anew the grandeur, dignity, and value of his humanity, 4640; man becomes newly "expressed", created, 4640; cf. E 3bb (the prophetic office of Jesus Christ and Jesus Christ as teacher).

Christ surrenders himself in perfect love and perfect obedience with respect to his Father, 4613; cf. E 2bb (Christ's work among men).

Christ as King of all men: E 3bd (kingship of Jesus Christ).

**Christ, the salvation of man.** God's plan destined Christ to be the source of salvation for the world, 4141; God the Father wanted from the beginning to share his glory with men in Jesus Christ, 4814; salvation begins during the life of Christ, is definitively accomplished by his death and Resurrection, and must be carried on in history up to the coming of Christ, 4571; after the Incarnation of Christ, every man is his brother and is called to become Christian in order to obtain salvation from him, 4550, 4891; the Holy Spirit offers everyone the possibility of being united in the paschal mystery, 4322; through God's Word and the sacraments, man is freed from the power of sin and evil and introduced into a communion of love with God, 4755; the kingdom of Christ and salvation can be acquired by any man as grace through the renunciation of self, renewal, and conversion, 4572; cf. B 3b (the Spirit of God in creation and salvation history); C 4da (God in his grace wills the salvation of man); C 4fh (Christ, the perfect man); C 4jc (vocation of all men to salvation); C 5d (kingdom of God as the goal of history); E 2bb (Christ's work among men); E 3 (Jesus Christ, the Savior); E 4 (mission of Jesus Christ); F 1 (God's universal salvific will); esp. F 1c (the universal salvific will of God in Jesus Christ); F 2 (justification of the sinner through the grace of God). **4fi**

Participation of men, especially Mary, in the redemption: E 6d.

Conversion and justification or salvation: F 2b (conversion and justification by faith).

Proclamation of salvation: A 2bb (faith and human responsibility); G 3cd (Church and evangelization or mission); G 6ca (apostolate of the laity); H 2f (bishops and world); H 3a (bishops' ministry of preaching: general specifications); H 5 (ministerial office of priests).

Faith as the beginning of salvation, 1532, 3008; cf. A 2b (faith as response to God's revelation); F 2ba (foundation of justification); L 2c (virtue of faith).

Salvation is mediated through the Church and her sacraments: G 2bb (sacramental character of the Church); G 2bc (necessity of the Church for salvation); G 7a (relationship of the Church to world, society, and culture); the sacraments and their effect: K (God sanctifies through the sacraments); esp. K 2f (dignity and necessity of the sacraments); K 3f (dignity and necessity of baptism).

Justified man: F 3a.

Man remains dependent on divine grace: F (God justifies and sanctifies man); esp. F 3b (justified man remains in danger); F 5cb (necessity of grace).

**Man and the Church**. Man is the way for the Church, 4645; most intimate union –: of the Church with mankind and its history, **4301**, 4303; –: of the disciples of Christ with the joys, hopes, griefs, and anxieties of the men of this age, especially those who are poor or afflicted, **4301**; the mission of the Church is a religious one and, thereby, a deeply human one, 4311; the Church is faithful to men, 4321; cf. G 2bb (sacramental character of the Church); G 2bc (necessity of the Church for salvation); G 2bd (mission of the Church); G 3c (catholicity of the Church); G 3cd (Church and evangelization or mission); G 7a (relationship of the Church to world, society, and culture). **4fj**

The Church answers the questions of man: C 4jm (Church and the human vocation).

**The Christian man** receives the first-fruits of the Spirit, by which he becomes capable of discharging the new law of love, 4322; in the Holy Spirit man is made a new creature, 4337; cf. B 3bf (the Holy Spirit in the life of the faithful); F 2cd (gifts of the Holy Spirit); G 3ac (the one Church, built by the multiplicity of charisms). **4fk**

On the Christian rests the need and the duty to battle against evil and to suffer death, but, linked with the paschal mystery and patterned on the dying Christ, he will hasten forward to resurrection full of hope, 4322; cf. L 2d (virtue of hope); M 3 (life of the world to come).

Tasks, obligations, and rights of the Christian man: G 4b (vocation and mission of the community of believers); G 6c (mission and task of the laity); H (God guides, instructs, and sanctifies the Church through her ministers); L (God calls man to a moral life in community).

**Man's reverence before God**. Cf. A 2b (faith as response to God's revelation); G 4bb (ways of sanctification); J (God blesses his people in the liturgy); J 1e (liturgies and forms of piety); L 2 (personal relationship with God). **4fl**

**The vocation of man**: C 4j. **4fm**

C 4g

## g. The Social Nature of Man

4ga **Man destined to social life**. The community of the Trinity as the reason and basis for human community, **4324**; in the social order, man must recognize this reflection of God's perfection, 3772, (3978); cf. B 4bd (the three Divine Persons are one God); B 4ca (the unity of the operation of the Divine Persons in creation and salvation history).

Man lives in community, according to his nature, [a]*by virtue of God's disposition*, [b]*not merely voluntarily* or [c]*by agreement among men*, [ac]3151, [ab]3165, (3168), [a]3170–3173, 3743, 3971, [a]3973, [a]3979f., 4312, 4325; God did not create man for life in isolation, but for the formation of social unity, 4332; man was made an intelligent and free member of society by the Creator, 4321; the Creator has written the laws of social life into man's moral and spiritual nature, 4323; God has divided the care of the human race between the civil and ecclesiastical powers, 3168.

By virtue of his nature, the human person needs social life, and to fulfill his vocation he needs dealings with others, services, and dialogue, 4312, 4325; unless man relates himself to others, he can neither live nor develop his potential, 4312.

Man's relationship toward God, himself, others, and all created things, **4313**; person, relationships between people, their connection with God, 4576.

Man belongs to the domestic community, to the civil community, [a]*to the Church*, 3165, [a]3685; there are social ties that man needs, like the family and political community, which relate to his innermost nature, and others that originate from his free decision, 4325; cf. G 6cc (mission and task of the laity in marriage and family); G 4a (belonging to the Church); L 6 (order of marriage and family).

God created man from the beginning as male and female; their companionship produces the primary form of interpersonal communion, **4312**; familial relations give rise to social relations, (4332); cf. C 4fe (man as male or female); K 9 (sacrament of matrimony); L 6a (right to marriage and family).

Everyone must consider his neighbor as another self, taking into account his life and the means necessary to living it with dignity, 4327; external goods and goods of the soul have been granted man for his own perfection and for the good of others, 3267, 3952; to help others overcome their inferiority with respect to knowledge, virtue, intelligence, and wealth is a grave obligation, 3988; cf. L 4 (relation to neighbor); L 5a (man's social nature).

The social order is a permanent task; it must be founded anew every day, 4326; persons are the active and responsible subjects of social life, 4765; social necessities are among the primary duties of modern man, 4330; man is not a nameless constituent of society, 4314; cf. L 5b (society and its responsibility); L 5e (principle of solidarity); L 5f (principle of subsidiarity); L 7 (order of society).

Human persons receive much from social life for the fulfillment of their vocation, even their religious vocation, 4325.

Cf. L 4 (relation to neighbor); L 5 (fundamental attributes of social moral life); esp. L 5a (man's social nature).

4gb **Fraternity, solidarity, and love among people**. The human and supernatural brotherhood of man is expressed in the obligation to solidarity, social justice, and universal charity, 4459; the obligation of solidarity is also imperative among nations, 4461; cf. C 4gc (justice and peace); L 5e (principle of solidarity); L 9 (order of the human family).

All efforts toward justice, brotherhood, and a humane order have greater worth than technical advances, **4335**; peace is the fruit of love and the expression of true fraternity, 4488; cf. C 4gc (justice and peace); C 4ie (progress); C 4gm (liberation and structural change); L 7 (order of society: progress; peace).

The world is no longer a place of brotherhood; the power of humanity threatens to destroy the human race, 4337; cf. C 4kd (threats and problems of mankind); C 4ke (the poor).

God willed that all men should constitute *one* family and treat one another in a spirit of brotherhood, 4324; the fraternal community corresponds to man's vocation, 4303. Christ as the brother of man: E 2ba (communion of Christ with men).

Christ brought men fraternity in order to reconcile them with the Father, 4488; he gives assurance that the effort to establish a universal brotherhood is not hopeless, 4338; cf. E 3a (Jesus Christ, the mediator of salvation).

Christian love gathers all together into a fraternity that is capable of opening up the way to a new history, 4613; cf. L 2e (virtue of love).

The Church as fraternal community, 4332; cf. G 3a (unity of the Church).

Option of the Church for the poor with the goal of a dignified, fraternal way of life together as men, 4633; cf. G 7ad (Church and the poor).

The Second Vatican Council offers to mankind assistance in fostering that brotherhood of all men, 4303.

Solidarity: Solidarity is the firm and persevering determination to commit oneself to the common good, 4817; collaboration as an act of solidarity between men and nations, (4461), 4817f.; solidarity is for nations the path to peace and to development, 4818; cf. L 7 (order of society: peace); L 9 (order of the human family).

Solidarity, a principle of action: L 5e.

Education for solidarity, 4776.

Human solidarity can be realized only in Christ, 4488; cf. C 4fh (Christ, the perfect man); E 3a (Jesus Christ, the mediator of salvation).

The Church shows her solidarity with those who do not count in a society by integrating them into human fellowship and into the community of the children of God, 4760; she advises the sincere struggle for social justice and solidarity, 4773; cf. G 7ab (Church and society); G 7ad (Church and the poor).

Love: The supreme commandment of love leads to the full recognition of the dignity of each individual, created in God's image, 4765; respect and love ought to be extended also to those who think or act differently in social, political, or religious matters, 4328; the principal laws of the social life are justice and love, 3941, 3973, (3978); the social order must be animated by love, 4326; obligations of justice and love are fulfilled –: through contributions to the common good, 4330, (4766), (4818); –: when the members within each society recognize one another as persons, 4818; love must be added to justice in order to shape human life in its various dimensions, 4684.

Love as the principle of conduct with respect to God, among men, and in society: L 2e (virtue of love); L 2f (union with God); L 3a (self-love as fundamental obligation); L 4a (love of neighbor); L 5b (society and its responsibility); L 5e (principle of solidarity).

Civilization of love, 4776, 4815; culture of life, 4997–4998; cf. C 4gp (Christians and the human community); G 4bf (tasks of the faithful in the world); G 7ab (Church and society); L 13 (order of culture).

Orientation of man to love: C 4fd; C 4jf (vocation of man to the gift of self).

In his intimate life, God is essential love, 4780; cf. B 1b (God as foundation of life, of truth, of goodness); the kingdom of God is the kingdom of love and peace, 4162, (4339, 4481); cf. E 3bd (kingship of Jesus Christ); M 3bf (eternal life and reigning with Christ); the Holy Spirit as the personal Love of God, 4780; cf. B 3c (divinity of the Holy Spirit); the Holy Spirit is present in the development of the social order in truth, justice, love, and freedom, 4326; cf. B 1b (will of God: God is merciful); F 1 (God's mercy and universal salvific will).

In complete love and complete obedience to the Father, Christ gives himself, 4613; he extends the commandment of love to all enemies, 4328, (4773); he sent the Holy Spirit upon all men that he might move them to love God with their whole heart and to love each other, 4166; love as [a]*task of the New Covenant*, [b]*as the fullness of the law*, [a]4328, [b]4332; the evangelical order is the order of charity, 4579; mercy as the fundamental content of the messianic message of Christ and the power of his mission, 4680; cf. E 2bb (Christ's work among men); E 3bb (the prophetic office of Jesus Christ and Jesus Christ as teacher); E 4 (mission of Jesus Christ).

All believers are called to perfection in love, 4166; they should love as Christ loves, 4123, 4166, 4613f.; gift of self as road by which to follow Jesus in a love that embraces all men, (4338), 4613; divine love must be pursued chiefly in the ordinary circumstances of life, 4338; cf. C 4jf (vocation of man to the gift of self); G 4bb (ways of sanctification); G 4bf (tasks of the faithful in the world); G 6cb (mission and task of the laity in the world); G 7aa (Church, world, and mankind).

**Justice and peace**. Pursuit of justice in today's world: C 4kf; a large number of people live amid conditions that frustrate these legitimate desires, 4441; cf. C 4kd (threats and problems of mankind); C 4ke (the poor). **4gc**

Justice regulates human relations, 4756; the principal laws of the social life are justice and love, 3941, 3973, (3978); the social order must be built in justice, 4326; human and supernatural brotherhood of man is expressed in the obligation to solidarity, social justice, and universal charity, 4459; obligations of justice and love are fulfilled –: through contributions to the common good, 4330, (4766), (4818); –: when the members within each society recognize one another as persons, 4818; in a just order men can fulfill themselves as men, their dignity is respected, their legitimate aspirations satisfied, their access to truth recognized, and their personal freedom guaranteed, 4486; he is not an object, but an agent of his own history, 4486; a new social and political order in conformity with the demands of justice as the goal of the fight against injustices, 4774; peace can only be obtained by creating a new order that carries with it a more perfect justice among men, 4486; cf. C 4gm (liberation and structural change); very often plans and programs that start from the idea of justice in practice suffer from distortions, 4684; cf. C 4if (human activity tainted by sin); D 5 (human activity and progress under the power of sin); love must be added to justice in order to shape human life in its various dimensions, 4684.

Social justice: L 5e (principle of solidarity); L 7 (order of society: social justice); L 9 (order of the human family).

Justice in acquisition and possession: L 11 and L 12 (order of property/of the economy). ([a]The Christian search for) justice as demand of the gospel, [a]4482, 4762; authentic freedom is the service of justice, 4753.

Characteristics of the Christian understanding of peace: Peace –: as the work of justice, 4486; –: is a permanent task, 4487; –: is the fruit of love, expression of a true fraternity among men, 4888; –: is not simply the absence of war, 4468.

Ways toward peace: Peace is not found; rather, it is built [a]*through persevering work*, [b]*with the spirit, the ideas, and the works of peace*, [b]4422, [a]4468, 4487; an authentic peace implies struggle, creative abilities, and permanent conquest, 4487.

Violence is neither Christian nor evangelical, 4489; oppression by power groups is the continuous and inevitable seed of rebellion and war, 4486; revolutionary uprisings engender new injustices, 4453, 4774; only a static and apparent peace may be obtained with the use of force, 4487; the Church advises, not a struggle between the classes, but the sincere struggle for social justice and solidarity, 4773; cf. C 4gm (liberation and structural change); L 7 (order of society: violence).

Where social peace does not exist, amid political, economic, and cultural inequalities, lie the rejection of the peace of the Lord and a rejection of the Lord himself, 4488; there will be attempts against peace where unjust inequalities among men and nations prevail, 4486; cf. C 4gg (equality and inequality in society); L 7 (order of society: equality and inequality); L 9 (order of the human family).

Peace and progress: The integral development of man ([a]the passage from less human conditions to more human conditions) is the new name for peace, 4485, [a]4486; the true and authentic advancement of man consists in peace and justice, 4579; peace can only be obtained through a new order that carries with it a more perfect justice among men, 4486; cf. C 4ie (progress); L 7 (order of society: progress and peace).

Peace and fraternity: Peace is the expression of an authentic fraternity among men, 4488; solidarity is the path to peace and at the same time to development, 4818; cf. C 4gb (fraternity and solidarity); L 5e (principle of solidarity).

Peace with God is the foundation of inner and social peace, 4488; cf. L 2e (virtue of love: unity of love of God and love of neighbor); L 2f (union with God); God has promised men a history of true and human peace, 4422; likeness between the union of men and the union of the Divine Persons, 4324; man was created by God in holiness and justice: C 4bb; God is just: 285, 621, 1547, 1549, 1672, 2216, 3781; cf. B 1b (will of God); the saving justice of the Father, 4615; God justifies sinners through grace: F 2b; God is preparing a new dwelling place and a new earth where justice and peace will abide, 4339; cf. M 3be (consummation of the world).

Christ is –: the source of [a]unity and peace, [a]4124, 4198; –: the Prince of Peace who gives the Peace that the world cannot give, 4488; –: the force liberating us from injustice and oppression and inspiring social justice, 4482; he is the unique source (or justice) and mediator of all graces, 1526, 3370, (3820); he taught us by example that we must shoulder the cross that the world and the flesh inflict upon those who search after peace and justice, 4338; the plan of salvation extends to the concrete situations of injustice to be combated and of justice to be restored, 4579; the kingdom of Christ is the kingdom of justice, love, and peace, 4162, (4339, 4481); cf. E 3a (Jesus Christ, the mediator of salvation); E 3bb (the prophetic office of Jesus Christ and Jesus Christ as teacher); E 3bd (kingship of Christ); M 3bf (eternal life and reigning with Christ).

The Holy Spirit is present in the development of the social order in truth, justice, love, and freedom, 4326; cf. B 3bc (the work of the Holy Spirit in man).

The Church as a sign of unity for the world, 4101, 4124, 4135, 4321, 4342, 4343; she proclaims peace in the world, 4162; she promotes it, 4135; her unity fortifies and fulfills the unity of the human family, 4342; by means of the laity, the world may more effectively fulfill its purpose in justice, charity, and peace, 4162; the Church strengthens the structure of human society in justice and peace, 4340; option for the poor with the goal of a just and free society, 4633; Christians and Muslims should preserve as well as promote together for all mankind social justice, peace, and freedom, 4197; Church and unity of mankind, or peace among men: G 2bb (sacramental character of the Church); G 3a (unity of the Church); G 7aa and G 7ab (Church and mankind/society); option of the Church for the poor with a just and free society as the goal, 4633; cf. G 7ad (Church and the poor); the teaching of the Church extends, in particular, to justice, 4756.

Evangelization does not mean ignoring but rather promoting justice, liberation, development, and peace in the world, 4579; cf. G 3cd (Church and evangelization or mission).

The Christian is the artisan of peace, 4487; through the Christian, the world may more effectively fulfill its purpose in justice, charity, and peace, 4162; the Christian should prefer the path of dialogue and joint action, 4773; the Christian is peaceful, but not simply a pacifist, for he can fight; but he prefers peace to war, 4489; cf. G 4bf (tasks of the faithful in the world).

Christians await Christ's kingdom of justice, love, and peace, 4162, 4339, 4481; cf. M 3be (consummation of the world); M 3bf (reigning with Christ).

Discord and injustice: C 4gl (disturbances in society); C 4kd (threats and problems of mankind); C 4ke (the poor); D 4c (sinful structures of society).

Cf. C 4gg (equality and inequality in society); L 5e (principle of solidarity); L 7 (order of society: social justice; peace); L 9 (order of the human family).

**4gd** **The common good** encompasses the sum of those conditions of social life that allow men, [a]*groups and individuals*, relatively thorough and ready access to their own fulfillment, 3984, [a]**4326**; it is at the service of persons [a]*and preserves their rights*, [a]3983, [a]3985, 4771; it must be concerned with all the members of society, even if in different ways, 3984.

Because of the growing interdependence of the world, the common good involves rights and duties with respect to the whole human race, 4326, 4330; concern for the common good must be extended ([a]beyond one's own nation) to the whole world, 3732, 3940, 3956, [a]3983, [a]3989, 3992–3994, 4326, 4330; groups must take account of the needs and legitimate aspirations of other groups and the general welfare of all mankind, 4326; created goods should flow fairly to all, 4448; cf. C 4gj (universal community of peoples and international institutions); L 9 (order of the human family).

Each must contribute to the common good according to his capacities and the needs of others, 4330; cf. L 5e (principle of solidarity).

Obligations relative to the common good: L 5c (common good).

Cf. C 4ge (goal of civil society); C 4gh (authority in society); C 4gi (institutions); C 4gj (universal community of peoples and international institutions); L 5c (common good); L 5e (principle of solidarity); L 7–11 (order of society, state, human family, work, property).

**4ge** **The goal of civil society** is –: to provide the necessary requirements of life that man cannot acquire alone, 3165, (4326); –: to promote the natural perfection ([a]well-being) of man, 3772, 3782, [a]4326; –: to provide for the common good ([a]in that it gives a framework for the activities of the individual), 3772, [a]3782, 3936, (4342, 4438, 4629); cf. L 7 (order of society: goal).

Human rights cannot be granted by human society itself, since they precede it; but it must protect them and render them effective, 4551; basic rights are not bestowed by governments or institutions but originate in God, Creator and Father, 4628; the most important human rights must enter into the constitutions of States, 3986; cf. L 5g (human rights); rights and obligations of citizens: L 7 (order of society: human rights); L 8 (order of the State).

Only cultural and religious groupings have the right, without prejudice to the freedom of their members, to nourish convictions relating to the nature, origin, and goal of man and society, 4503; cf. L 5d (institutions and their rootedness in the nature of man).

The doctrine that attempts to build a society without religion and that fights against the religious liberty of its citizens is to be condemned, 4162; cf. L 7 (order of society: social doctrines and systems).

Cf. L 5b (society and its responsibility); L 7 (order of society: goal; human rights).

**The nature of civil society**. The civil society is a perfect society according to its form and to its right, 3168, 3170, 3685; nevertheless, man precedes the State, and that is why man is not for the State, but the State is for man ([a]a too liberal interpretation of this principle is, however, condemned), 3265, 3728, [a]3772, 3949; the social order and its development must invariably work to the benefit of the human person, for the order of things must be subordinate to the order of persons, **4326**, (4446f., 4457, 4580, 4812, 4815). **4gf**

The social order requires constant improvement, must be founded on truth, built on justice, and animated by love; in freedom it should grow every day toward a more humane balance, **4326**.

Progress of the human person and the advance of society itself hinge on one another, 4325; all in the earthly city have a right to freedom, 4163; man was established free in society by the Creator, 4321.

Modern civilization has to be built on spiritual principles, founded on faith in God, which support it, shed light on it, and inspire it, 4425.

The temporal sphere is governed by its own principles, since it is rightly concerned with the interests of this world, 4162.

If every citizen is to feel inclined to take part in the activities of the various groups that make up the social body, these groups must offer advantages, 4331; principle of solidarity: L 5e; principle of subsidiarity, L 5f; cf. L 5d (institutions and their rootedness in the nature of man).

Cf. L 5b (society and its responsibility); L 7 and L 8 (order of society; of the State).

**Equality and inequality in society**. The fundamental equality of men in society because of their dignity ([a]*because they are in God's likeness and have the same nature and origin*) and [b]*their divine calling* ([c]*despite racial differences*), [b]3130, [c]3977, 3980, 3988, [ab]4329; human dignity and the rights [a]*and obligations* that flow from it in the same way to all men, [a]3957, 4199, [a]4326. **4gg**

Social or cultural discrimination with respect to the fundamental rights of the person, whether based on sex, race, color, social condition, language, or religion, is to be eliminated as contrary to God's intent, 4199, (4321), **4329**, 4460, 4467, 4940; cultural plurality must not lead to ethical pluralism in democracies, 5093.

In human society one man's natural right gives rise to a corresponding duty in other men to recognize that right, 3970f., 3977.

The inequality of power in society proceeds from God, 3131; the social order must be formed in the direction of an equilibrium that is increasingly more human in character, 3973.

Equality and participation in managerial functions as forms of human dignity and freedom, 4501. Cf. L 5g (human rights); L 7 (order of society: equality).

**Authority in society**. Authority is necessary for any human society, 3150, 3165, 3979f.; this is derived, [a]*not from the will of the people*, but [b]*from nature* and, therefore, [c]*from God*, [a]3150f., [bc]3165, [ac]3170, [c]3743, [bc]3979, [c]3981f., [a]3987. **4gh**

The legitimacy of authority is defended against the affirmations: [The perfect man is freed from obedience], *893*, *2265*; [People who reject a law do not sin], *2048*; [People can rightly correct delinquent lords], *1167*; a materialistic understanding of authority is condemned, *2960*; the right to exercise power does not disappear with a sinful man, *1121*, *1165*, *1230*.

Any human authority has its limits in the eternal law, 3248f.; decrees have no binding force if they contravene God's laws or human rights, 3981, 3985; in the exercise of power, the dignity of the human person must be respected, 3980f.; any government must grant recognition to the basic rights of person and family and to the demands of the common good, 4342; cf. L 1c and L 1d (natural law); C 4gd and L 5c (common good); L 5g (human rights).

The most important task of the State is to enable its citizens to observe their rights and obligations, 3985.

The divine origin of authority does not mean that men have no right to determine the form of government and exercise of power, 3982; the capability of the authority to impose obligations derives [a]*from the moral order* and [b]*from the demands of the common good*, [a]3980, [b]3983f.; the exercise of political authority has for its sole purpose the common good, 3940, 3983, (4342), 4483, (4629); cf. C 4gd and L 5c (common good).

Participation of citizens in the exercise of power and democracy: several models are presented, 4502; equality and participation in managerial functions as forms of human dignity and freedom, 4501; the greatest possible number of citizens must participate with true liberty in public affairs, 4331; citizens are entitled –: to choose and to organize the form of the civil community, 3173, 3253f.; –: to elect those who rule the State, 3982; –: to participate actively in the affairs of the civil community, 3174, 3968, 3975f.; cf. L 8 (order of the State).

The right to exercise power is not linked to any determined form of government, and this is why the Church does not disapprove of any of them, *2769*, 3150, 3165, 3173f., 3254, 3982; cf. L 7 (order of society: social doctrines and social systems).

Conscience and authority: L 1ef.

Principle of solidarity: L 5e.

Principle of subsidiarity: L 5f.

Cf. L 8 (order of the State).

**4gi** **The institutions of society**. The beginning, the subject, and the goal of all social institutions is and must be the human person ([a]in the fight against social or political slavery and the protection of basic rights), **4325**, 4326, [a]**4329**; institutions and laws that are in conformity with the natural law and ordered to the common good guarantee and promote the freedom of persons, 4769.

Support by each person of public or private institutions dedicated to bettering the conditions of human life, 4330.

The Church respects and promotes what is true, good, and just in what man has established, 4343; cf. G 7ab (Church and society).

Cf. L 5d (institutions).

**4gj** **Universal community of peoples and international institutions**. All peoples are *one* community, have *one* origin and *one* ultimate goal: God, 4195; human dignity and the rights flowing from it belong to all peoples, 4199; from worldwide interdependence it follows that the common good increasingly includes today rights and obligations with respect to the whole human race, 4326; groups must be attentive to the common good of the whole human family, 4326.

In the interest of all, the demand for a worldwide community is raised, 3956, 3992f.

The universal good of the whole human family demands a worldwide authority, 3992f., 3995; the organization of the United Nations as the necessary path of modern civilization and world peace, 4421.

Church, community of peoples, and international institutions: G 7aa (Church, world, and mankind); G 7bb (Church and international institutions).

Cf. C 4gd and L 5c (common good); L 5e (principle of solidarity); L 9 (order of the human family).

**4gk** **International law** is a natural right of divine origin, 3783–3785; a people can claim political independence for itself, 3255, 3976.

**4gl** **Disturbances in society due to human sin**. Social structures—necessary in themselves—tend to become fixed, to obstruct social progress, and to cause injustices, 4768; structures may be marked by sin but should not be condemned in themselves, 4769; social structures depend on the responsibility of man, 4768; the disturbances that so frequently occur result in part from the natural tensions of economic, political, and social forms; at a deeper level they flow from man's pride and selfishness, **4325**; the sinner suffers from internal divisions, and from these also flow the discords in society, 4310; man disrupts his relationship to his ultimate goal as well as his relationship toward himself and others, **4313**; cf. D 1b (cause of human sin); D 4a (occasions and causes of sin in social relationships); D 4c (sinful structures of society).

Consequences of sin for social structures: the destructive imprint of sin, 4619; slavery through sin, hunger, misery, oppression and ignorance, injustice and hatred, 4480; the social order that is distanced from God gives rise to errors, slavery, and oppression, 4759; disturbance of the original relationship between man and woman, 4831; the great problems of mankind and the resulting poverty: C 4kd (threats and problems of mankind); C 4ke (the poor); D 4c (sinful structures of society).

Consequences for the individual: men are often diverted from doing good and incited to evil by social conditions, **4325**; all of human life, whether individual or collective, shows itself to be a struggle between good and evil, 4313; 4337; cf. D 4c (sinful structures of society).

Elimination of sinful structures: To overcome sin, men are dependent on the helping grace of God, 4313, 4325, 4337; cf. F 3b (justified man remains in danger); F 5cb (necessity of grace); the plan of salvation extends to the concrete situations of injustice to be combated and of justice to be restored, 4579; cf. E 3a (Jesus Christ, the mediator of salvation); elimination of the "structures of sin" in personal and social life and liberation by the Church through the intercession of Mary, 4619; the Church upsets, through the power of the gospel, criteria of judgment, values, habits of thought, impulses, and models of life that contradict God's Word and plan of salvation, 4575; she condemns errors, slavery, and oppression and opposes attempts to set up a form of social life from which God is absent, 4759; a change in structures must be accompanied by a change in personal and collective mentality and by conversion, 4633; conversion ever remains an unfinished process on both the personal and societal levels, 4614; cf. F 2b (conversion and justification by faith); esp. F 2bb (nature of justification).

Liberation and structural change: C 4gm.

See D 4d (liberation from and overcoming of sinful structures).

**4gm** **Liberation and structural change**. Rigid social structures marked by sin: C 4gl (disturbances in society due to human sin); C 4kd (threats and problems of mankind); C 4ke (the poor); D 4c (sinful structures of society); slavery through sin, hunger, misery, oppression and ignorance, injustice and hatred, 4480; dependence and the forms of bondage that violate basic rights, 4628; integral liberation, 4935.

Desire for liberation in today's world, 4750; cf. C 4kc (contemporary changes).

Social structures depend on the responsibility of man, who can modify them, and not on a "determinism" of history, 4768.

Goal of liberation and structural change: To help others overcome their inferiority with respect to knowledge, virtue, intelligence, and external goods is a grave obligation, 3988; the full exercise of freedom demands appropriate economic, political, and cultural conditions, 4750; temporal liberation secures and guarantees the conditions needed for the exercise of an authentic human freedom, 4754; the social order requires constant improvement, must be founded on truth, built on justice, and animated by love; in freedom it should grow every day toward a more humane balance, **4326**; a community of men is to be built in which each can live in a human and free way without discrimination as to race, religion, or nationality, 4460; the goal of the struggle against injustices is a new social and political order according to the demands of justice, 4774; cf. C 4fc (freedom of man); C 4ie (progress); L 7 (order of society: liberation and structural changes).

The Magisterium of the Church distinguishes –: liberation from all the forms of bondage, from personal and social sin, 4627f.; –: liberation for progressive growth in being through communion with God and men, 4627f.; if one of these two elements is lacking, liberation does not go far enough, 4628; salvation is not only liberation from everything that oppresses man but is above all liberation from sin and the Evil One, 4571; for their authentic liberation, men need conversion, 4481; a change in structures must be accompanied by a change in personal and collective mentality and by conversion, 4633; the uniqueness of the Christian message does not consist in structural change but in the insistence on the conversion of men that will in turn bring about this change, 4481; cf. C 4gl and D 4d (liberation from and overcoming of sinful structures); F 2b (conversion and justification).

Christ won liberation on the Cross, 4628; he freed man ([a]the world) from the bondage of the devil and of sin, 4006, 4204, [a]4302, 4313, 4322; Christians must make this liberation concrete, 4628; in the face of his Father's saving justice, the obedient Son incarnates the cry of all men for liberation and redemption, 4615; Christ as the bearer of freedom, 4615; Christ as the source of inspiration for authentic social change, 4610; the plan of salvation extends to the concrete situations of injustice to be combated and of justice to be restored, 4579; Christ the Savior will enlighten the poor about their dignity and help them in their efforts to liberate themselves from all their wants, 4632; cf. D 7ba (God forgives sin through Jesus Christ); E 3a (Jesus Christ, the mediator of salvation); E 3bd (kingship of Jesus Christ); the Holy Spirit frees everyone for works pleasing to God, 4338; the Holy Spirit is present in the development of the social order in truth, justice, love, and freedom, 4326; cf. B 3bc (the work of the Holy Spirit in man); the intercession of Mary makes it possible for the Church to eliminate the "structures of sin" in personal and social life and to effect Christ's authentic liberation, 4619; cf. E 6dd (mediation of grace through Mary); gospel as message of freedom and liberation, 4751.

The Church of Christ makes man's desire for liberation her own and exercises discernment in the light of the gospel, 4751; she promotes an integral liberation from everything that hinders the perfection of individuals, 4757; evangelization as liberation with global liberation as the goal, 4626–4628; the Church seeks personal conversion and the transformation of society, 4620; she makes man the subject of his own individual and communitarian development, 4628; she uses evangelical means and does not resort to violence of any sort or to the dialectics of class struggle, 4628; between evangelization and human advancement, or development and liberation, there are profound links, 4579; evangelization does not mean ignoring justice, liberation, development, and the advance of peace in the world, 4579; cf. D 4d (liberation from and overcoming of sinful structures); G 3cd (Church and evangelization or mission).

The Church rejects violence ([a]*crime*) as the path of liberation, 4628, [a]4630, 4772; from this error, new forms of bondage arise, 4772; there is no authentic liberation if the rights relating to freedom are not guaranteed, 4754, 4771; liberation in the spirit of the gospel is incompatible with hatred of others, taken individually or collectively, and this includes hatred of one's enemy, 4773; those who discredit the path of reform and favor the "myth of revolution" encourage the setting up of totalitarian regimes, 4774; cf. C 4gc (justice and peace); G 7ab (Church and society); L 7 (order of society: violence).

The Church is opposed to an atheism that anticipates the liberation of man, especially through his economic and social emancipation, and considers religion an obstacle to this liberation, 4320; cf. C 4kh (atheism); G 3cf (Church and atheism).

**Christ and the human community**. Christ willed to share in human fellowship: at the wedding of Cana, visit to the house of Zacchaeus, eating with publicans and sinners, 4332; willingly obeying the laws of his country, he sanctified human ties, especially family ones, 4332; he shared the life, hopes, and fears of his people, 4611; he adverted to social realities, 4332; cf. E 2b (life of Jesus Christ with men); E 5ba (sameness in all the characteristics of human nature). **4gn**

Jesus, the source of unity and peace, 4124; cf. E 3a (Jesus Christ, the mediator of salvation).

Through the Spirit, Christ founded a new brotherly community, the Church as his body, 4332; the communitarian character of the people of God is developed and consummated in the work of Jesus Christ, 4332; Christ taught the sons of God to treat one another as brothers, 4332; cf. G 1bc (the Church, purchased by Jesus Christ); G 1be (Church remains the work of the Holy Trinity); G 2a (designations of the Church: Church as body of Christ); G 3aa (divine foundation of ecclesial unity).

Undergoing death itself for sinners, Christ taught them by example that it is necessary to shoulder that cross which the world and the flesh inflict upon those who search after peace and justice, 4338; cf. E 3bb (the prophetic office of Jesus Christ and Jesus Christ as teacher).

**The Church and the human community.** Cf. G 2bb (sacramental character of the Church); G 2bd (mission and task of the Church); G 3a (unity of the Church); G 3c (catholicity of the Church); esp. G 3cd (Church and evangelization or mission); G 7 (relationship of the Church to mankind, society, culture, State, and international institutions). **4go**

The Church herself has the structure of a society: G 3ae (Church as juridically constituted society); cf. C 4gq (Christians and the Christian community).

**Christians and the human community**. Union of Christians with the rest of men in the search for truth and for the solution to moral problems, 4316; the Church asks that the laity be disposed to work together with other men, 4343; Christians must bring about that "civilization of love" which will include the entire ethical and social heritage of the gospel, 4776, (4815); the path leading there must begin with the work of education: education for the civilization of work and solidarity, access to culture for all, 4776; the participation of Christians in political life is an exercise of love of neighbor, 4484. Cf. G 4bf (tasks of the faithful in the world); G 6ca (apostolate of the laity); G 6cb (mission and task of the laity in the world); H 2f (bishops and the world); H 3a (bishops' ministry of preaching: general specifications); H 5 (ministerial office of priests); L 1eb (formation of conscience); L 13 (order of culture). **4gp**

4gq **Christians and the Christian community**. From the beginning of salvation history, God has chosen men not just as individuals but as members of a certain community, as his people, 4332; cf. G 1ba (foundation of the Church); G 2a (designations of the Church: people of God; body of Christ); G 3a (unity of the Church); G 4 (community of the faithful and their mission); G 6 (laity in the Church); H (God guides, instructs, and sanctifies the Church through her ministers); J (God comes face to face with his people in the liturgy); K (God sanctifies through the sacraments).

C 4h

## h. Man and Creation

4ha **The order between God, man, and creation**. Man as the center and summit of creation, to which all earthly reality is oriented, 4312, (4314); the primacy of man with respect to things, 4694; man is superior to all the living beings that God has placed under his dominion, 4812; he possesses an affinity to the other creatures, 4812; cf. C 3 (visible world).

The order between God, man, and all created things, 4313; the order of things must be subordinate to the order of persons, and not contrariwise, 4326; every person has the right to receive from the earth what is necessary to him, 4448.

God made all creation on man's account, 4339; created in the image of God, he is to subdue earthly creatures and use them to God's glory [a]*and to watch over them*, **4312**, **4334**, (4337), 4448, [a]4812; (material) goods are created by God for the use of all. All are permitted to use them, 3267, 3942, 3951, (4448); the use of things must be guided by a moral understanding, 4811; new goods and resources must be considered a gift from God and a response to the human vocation, 4812; cf. C 4fb (dignity of man).

The expectation of a new earth must not weaken but rather stimulate the concern for cultivating this one, **4339**; cf. C 4ic (order of human activity); M 1b (eschatological faith and earthly realities).

Application of the resources of the human mind to the exploration and subjugation of the material world, 4315.

God has imposed limits to man in the use of things, 4812; subjugation of the possession and use of things to the likeness of man with God and to his vocation, 4812; in gratitude to the Creator and through the use of created realities in detachment and liberty, man is led to a true possession of the world, 4337; respect for the things of visible nature, of the cosmos, 4816; ecological responsibility, 4905f.

Redeemed by Christ and made a new creature in the Holy Spirit, man can and must love the things created by God, 4337.

Mankind's questions about man's place and role in the universe, 4303; cf. C 4kg (man's search for meaning).

The world is under the bondage of sin, 4302, 4339; cf. C 4kb (effects of man's sinfulness in the world and history); D 6 (world and history under the bondage of sin); man has disrupted the relationship between himself and created things, **4313**; men, with minds darkened, served the creature rather than the Creator, 4313; cf. D 1c (nature of sin); D 2ba (nature of original sin).

Cf. C 4i (activity of man); L 2b (respect for God); L 4f (responsible dealings with the world).

4hb **Man and the autonomy of earthly things**. Created things enjoy their own laws and values, which must be gradually deciphered, put to use, and regulated by man, **4336**; cf. C 1ic (autonomy of earthly affairs); L 4f (responsible dealings with the world).

C 4i

## i. The Activity of Man

4ia **The meaning of human activity**. God gives man the power to transform and perfect the world, 4480; the personal and collective activity by which men seek to better their conditions of life correspond to God's plan, **4334**, 4813f.; men who serve the community further develop through their labors the work of the Creator and contribute to the accomplishment of God's plan, **4334**; modern belief in progress compared with Christian hope, **5113**; the works of men are not opposed to the power of God, 4334; cf. C 1gc (man's cooperation in the work of God); F 3d (justified man is brought to perfection as God rewards his merits through grace); F 5a (gratuity of grace); F 5c (grace of God and freedom of man).

Dignity and meaning of human work, 4690; when a man works, he not only alters things and society, he develops himself as well, **4335**, 4338, 4692.

Affirmations that call into question the value and necessity of human activity are condemned, *2201//2255*, 3817, 3846.

Questions of men concerning the meaning of their individual and collective efforts, 4303, 4333.

God alone responds to the question of the meaning of human activity through revelation in his incarnate Son, 4341.

4ib **The meaning and goal of human activity**. The dignity and vocation of the human person demands that men should discover, develop, and realize their natural powers, 4580; created in the image of God, man is to subdue earthly creatures and use them to God's glory, **4312**, **4334**, (4337), 4448, 4812; cf. C 4h (man and creation); L 2b (respect for God).

What men do to obtain justice, brotherhood, and a humane order has greater worth than technical advances, **4335**; cf. C 4ie (progress); L 7 (order of society: progress).

Under the action of the Holy Spirit, all should tend, by renouncing egotism, toward that future when mankind itself will become an offering accepted by God, 4338.

When the values of human dignity, brotherhood, and freedom have been increased on earth in the Spirit of the Lord, they will be found again later, purified and transfigured, in the kingdom of the Father, 4339; cf. F 3d (justified man is brought to perfection as God rewards his merits through grace); M 3c (beatitude as grace and reward).

**The order of human activity**. The order between God, man, and world, 4313; the works and merits of men (saints) must be referred to the glory of God, 243, (675, 1824f.), 3325, 3743; no human activity can be withdrawn from God's dominion, 4162; in accord with the divine plan and will, human activity harmonizes with the genuine good of man and his total vocation, **4335**; created goods must be perfected by labor, technical skill, and culture for the benefit of all men according to the design of the Creator and be more equitably distributed among them, 4162; man must increase his talents for the service of God and men, 4341; love is the basic law of human perfection and hence of the world's transformation, 4338; God's love must be sought in the ordinary circumstances of life, 4338; inaction is culpable, 4851. **4ic**

Created things and societies enjoy their own laws and values, which must be gradually deciphered, put to use, and regulated by man, **4336**; cf. C 1ic (autonomy of earthly affairs); C 4hb (man and the autonomy of earthly things).

The dignity of human work, 4690; the primary basis of the value of work is man himself, who is its subject, 4690; the work serves the man, and not the man, the work, 4690; work is a good thing for man, because through work man not only transforms nature, but he also becomes more a human being, 4335, 4338, 4692; preeminence of its subjective meaning over its objective sense, 4690; all work is to be esteemed because of the dignity of the person who accomplishes this work, 4690; it is an error of early capitalism to treat man as an instrument and not in accordance with the true dignity of his work, 4691; cf. L 10a (man as the subject of work).

Capital is at the service of work: L 10b.

Hired labor: L 10c.

Obligations and rights with regard to work: L 3d and L 4e; L 5g (human rights: right to work; unworthy working conditions); L 6a (rights of the family); L 11 and L 12 (order of property/of the economy).

Education for the civilization of work, 4776.

The fear of many contemporaries that a bond between human activity and religion will threaten the independence of men, of societies, and of the sciences, 4336.

Men are not deterred by the Christian message from building up the world or impelled to neglect the welfare of their fellows, but they are rather more stringently committed to it, **4334**; a hope related to the end of time does not diminish the importance of earthly duties but, rather, undergirds the fulfillment of them with fresh incentives, **4321**; the expectation of a new earth must not weaken but rather stimulate the concern for cultivating this one, **4339**; avoiding the dualism that separates temporal tasks from the work of sanctification ([a]acceptance of the gospel), 4482, [a]4850; cf. C 4ij (Christians and human activity); L 2d (virtue of hope); M 1b (eschatological faith and earthly realities).

**Human research and the sciences**. Whoever labors to penetrate the secrets of reality with a humble and steady mind is being led by the hand of God, 4336; cf. C 1gc (man's cooperation in the work of God); revelation is the lodestar of science, 2877; if methodical investigation is carried out in a scientific manner and in accord with moral norms, it never truly conflicts with faith, for earthly matters and the concerns of faith derive from the same God, **4336**; the mysteries of the faith do not contradict –: history, 3544f.; –: the natural sciences, 3287; there cannot be any true conflict between theology and the natural sciences, 3287; cf. A 1bc (the mysterious character of revelation); A 4bc (theology and the other sciences). **4id**

Application of human intelligence for research in the empirical sciences, technology, and in the liberal arts for the exploration and subjection of the material world, 4315; deployment of man's wisdom for the humanization of man's knowledge and the resolution of mankind's problems, 4315.

All things are endowed with their own stability, truth, goodness, proper laws, and order, which man must respect as he isolates them by the appropriate methods of the individual sciences or arts, **4336**; to be deplored are certain habits of mind once found among Christians that do not sufficiently attend to the rightful independence of science and that, from the arguments and controversies they spark, lead to the conclusion that faith and science are mutually opposed, **4336**; cf. C 1ic (autonomy of earthly affairs).

The danger comes, not from science, which, used well, can solve many of mankind's problems, but from man, who has at his disposal ever more powerful instruments, 4424.

The Church recognizes the service of the human sciences, 4512.

The Magisterium of the Church and freedom of research and teaching: H 3g; scientific research must be judged, not in a spirit of suspicion and blind opposition with regard to all that is new, but with the greatest charity, 3831.

Theological science: A 4b.

False forms of faith in science: C 4lf (positivism, faith in science and progress).

**Human progress**. The social order and its development must invariably work to the benefit of the person, 4326; universal ([a]*not only economic*) progress must be united to the progress of the whole ([b]*and each*) man ([c]*in all respects and according to all parts of the soul*), [ab]4446f., [b]4457, [ac]4812; the progress of each man must be united to the progress of mankind ([a]so that all men arrive at more human living conditions), [a]4447, 4458; for that, a new humanism must be sought, 4447, 4457; cf. C 4ki (Christian humanism as true humanism); man's progress cannot consist only in the use, dominion over, and indiscriminate possession of created things, but rather in subordinating the possession, dominion, and transformation of things to man's divine likeness and to his vocation, 4812; cf. C 4fb (dignity of man); C 4j (vocation of man); what men do to obtain justice, brotherhood, and a humane order has greater worth than technical advances, **4335**. **4ie**

True progress must be based on the love of God and neighbor, 4815; cf. L 2e (virtue of love); L 4a (love of neighbor); the values of freedom, the obligations of the conscience, and the life of the spirit promise a progress of man toward perfection, 4505; the zeal for progress and its application that excludes regard for the dignity of man is meaningless, 4815; all evolution of morals must be kept within the limits imposed by the human person's constitutive elements and essential relations, 4580; cf. C 4f (personal dignity of man); the moral character of progress commands respect for nature and the cosmos, 4816; cf. C 4h (man and creation).

Progress of peoples in the struggle against [a]*hunger*, [ab]*poverty*, [a]*disease*, [a]*ignorance*, and [b]*unjust living conditions*, [a]4440, [b]4468; as a consequence, human well-being, spiritual and moral development, and hence the benefit of the whole human race, 4468; the social order must be developed every day in truth, justice, and love and find in freedom a more humane balance, 4326; cf. C 4gm (liberation and structural change); C 4kd (threats and problems of mankind); C 4ke (the poor); L 7 (order of society: progress); L 9 (order of the human family).

Progress and peace: The integral development of man ([a]the passage from less human conditions to more human conditions) is the new name of peace, 4485, [a]4486; true and authentic progress consists of peace and justice, 4579; solidarity is the path to peace and at the same time to development, 4818; cf. C 4gb (fraternity, solidarity, and love among people); C 4gc (justice and peace); L 5e (principle of solidarity); L 7 (order of society: progress and peace).

False conceptions of progress: man's progress is not linear, automatic, and limitless, 4810; progress does not mean simply economic growth, 4447; the mere accumulation of goods and services does not effect human happiness, 4811; side-by-side with the miseries of underdevelopment, a superdevelopment: equally inadmissible, 4811; excessive availability of every kind of material goods for certain social groups, 4811; consumer culture as a culture of "throwing away" and "waste", 4812; the free interplay of competition will not ensure satisfactory development, 4454; cf. C 4lc (liberalism); L 12 (order of the economy); false forms of faith in progress: C 4lf (positivism, faith in science and progress).

The dream of "unlimited progress" reappears, transformed by the Christian outlook, 4814.

Progress must be seen as a moment of history that is threatened by sin, 4813; progress as a source of temptation through the distortion of the order of values because of egotism, pride, and malice, 4337; the danger comes, not from science, but from man, who has at his disposal ever more powerful instruments, including those for destroying himself, 4424; cf. C 4kb (effects of man's sinfulness in the world and history); C 5 (goal and fulfillment of history); D 5 (human activity and progress under the power of sin).

Earthly progress must be distinguished from the growth of Christ's kingdom. Yet to the extent that it can contribute to the better ordering of human society, it is of vital concern to the kingdom of God, **4339**; cf. C 5d (kingdom of God as the goal of history).

Progress exists because from the beginning, God the Father willed to share his glory with man in Jesus Christ, 4814; in Christ, God wished to conquer sin and make it serve man's greater good, which surpasses any progress, 4814; cf. C 4d (God wills the salvation of man and grants him communion); C 4fh (Christ, the perfect man); C 4fi (Christ, the salvation of man); C 4jc (vocation of all men to salvation); C 5b (Christ and the goal of history); E 3a (Jesus Christ, the mediator of salvation); F 1 (God's universal salvific will); the spiritual principles for building modern civilization can rest only on faith in God, 4424; cf. L 5h (foundation of social norms in God).

Included in God's plan is human history, in which men seek to better their situation, 4334, (4813), 4814; God gives men the power to transform the world and to improve it, 4480; by their service in society, men further develop the work of the Creator and contribute to the realization of the divine plan, **4334**; their works do not constitute any opposition to the power of God, but their victories are signs of the grandeur of God and the fruit of his design, **4334**; cf. C 1gc (man's cooperation in the work of God).

The Holy Spirit assists the development of the social order in truth, justice, love, and liberty, 4326.

The Church, trusting in the design of the Creator, acknowledges that human progress can serve man's true happiness, **4337**; the progressive development of peoples is an object of deep interest and concern to the Church, 4440; the activities of the Church worked by the Spirit and the progress of society, 4850; the laity must contribute in their own way to the general progress, 4162; cf. G 6cb (mission and task of the laity in the world); G 7a (relationship of the Church to world, society, and culture).

Between evangelization and human advancement, or development and liberation, there are profound links, 4579; evangelization does not mean ignoring justice, liberation, development, and the advance of peace in the world but, rather, their promotion, 4579; cf. G 3cd (Church and evangelization or mission).

Cf. L 7 (order of society: progress); L 9 (order of the human family); L 12 (order of the economy).

**4if Human activity tainted by sin**. Sin impairs man's works, 4814; programs and works that start from the idea of justice in practice suffer from distortions, 4684; all human activity is imperiled by man's pride and self-love, 4337; spirit of malice transforms human activity into an instrument of sin, 4337; human progress threatened by egotism, pride, and malice, 4337; the sciences and progress threatened by the growing power of man, 4424; man has disrupted his relationship with God, himself, others, and all created things, 4313; he often does what he would not and fails to do what he would, 4310.

Men, with minds darkened, served the creature rather than the Creator, 4313; all their life is a combat between good and evil that they can survive only with the help of God's grace, 4313, 4337; cf. F 3b (justified man remains in danger); F 5cb (necessity of grace).

Man is more precious for what he is than for what he has, 4335, 4760.

Cf. C 4kb (effects of man's sinfulness in the world and history); D 6 (world and history under the bondage of sin).

**Human activity brought to perfection in the paschal mystery**. All human activity is purified and perfected by Christ's Cross and Resurrection, **4337**; Christ animates and strengthens men through the energy of his Spirit to make their own life and earth more human, 4338. **4ig**

Christ taught by example that it is necessary to bear that cross which the world inflicts upon those who search after peace and justice, 4338; the Word of God reveals that the fundamental law of human perfection and the transformation of the world is the new commandment of love, 4338; cf. E 3bb (the prophetic office of Jesus Christ and Jesus Christ as teacher); L 2e (virtue of love).

Christ is at work in the hearts of men through the energy of his Holy Spirit, arousing in them a desire for the age to come and by animating, purifying, and strengthening longings for more humanity in the world, 4338; he gives assurance to the faithful that the pursuit of a universal brotherhood is not hopeless, 4338.

Cf. E 3a (Jesus Christ, the mediator of salvation); E 3bc (priesthood of Jesus Christ).

**Christ and human activity**. The example of Christ, who worked as an artisan, 4343; Christ willed to lead the life of a worker, 4332. **4ih**

Cf. E 2ba (communion of Christ with men).

**The Church and human activity**. The Church imbues the everyday activity of men with deeper meaning, 4340; the existence of the Church recalls to men the problem of the meaning of their activity, 4341. **4ii**

The experience of past ages, the progress of the sciences, the treasures of human culture also serve the Church, **4344**; cf. G 7ae (Church and culture).

**Christians and human activity**. The Second Vatican Council exhorts Christians to strive to discharge their earthly duties in the spirit of the gospel, 4343. **4ij**

Christians should exercise all activities so that they unite their humane, domestic, professional, social, and technical enterprises with religious values, 4343; through their secular activities, they should attain a holier life so that the world might reach its goal more effectively in justice, love, and peace, 4162.

The laity receive their strength through the gift of the Creator and the grace of the Savior, 4159; the efficacy of the laity is elevated from within by the grace of Christ, 4162.

According to their vocation, by faith Christians are more obliged than ever to fulfill their earthly obligations, **4343**; a Christian who neglects his temporal duties neglects his duties toward his neighbor and God and jeopardizes his eternal salvation, **4343**.

The separation between faith and everyday life, between earthly affairs and religious life is a grave error, **4343**; avoiding the dualism that separates temporal tasks from the work of sanctification ([a]acceptance of the gospel), 4482, [a]4850; Christians who, because of the life to come, neglect their earthly obligations digress from the truth, **4343**; the expectation of a new earth must not weaken but rather stimulate the concern for cultivating this one, **4339**; cf. C 4ic (order of human activity); M 1b (eschatological faith and earthly realities).

Cf. G 4bf; G 6cb; H 2f.; H 5 (tasks of the faithful, laity, bishops, and priests in the world).

## j. The Vocation of Man **C 4j**

**Vocation of man to a higher life**. On the one hand, as a creature man experiences his limitations; on the other, he feels himself to be boundless in his desires and summoned to a higher life, 4310; questions about his ultimate end, 4303; cf. C 4kg (man's search for meaning). **4ja**

**Vocation of man to communion with God**. The integral vocation of man in God's plan, 4311; man has been created by God for a blissful purpose beyond the reach of earthly misery, 4318; cf. M 3b (eternal beatitude). The supreme goal of man is God alone, 3771, 4313, 4322, 4324, 4341, 4792; God as the final goal of peoples, 4195; vocation of man to a blissful purpose, 4318; man's vocation to share in the full good that is God himself, 4815, 4862; God has ordained man to a supernatural end, **3005**; the end is a share in the good things of God, **3005**; vocation of man to immortality, 4812; cf. C 1h (God as the goal of the world); M 3bb (vision of God as basis of beatitude); M 3bf (eternal life and reigning with Christ). **4jb**

Vocation of man to communion and to dialogue with God [a]*and to participation in his beatitude*, 4319, [a]4321; the eternal Father decided to elevate men to participation in the divine life, 4102; communion with God and men, which culminates in the perfect communion of heaven, as goal, 4627; every man remains an unsolved question to himself to which God alone can provide a complete answer, 4321; God responds to the most profound aspirations of the human heart, 4341; in serving God, man reigns, 4753; cf. A 1a (definitions of the revelation event); A 3bd (reading of Sacred Scripture); J (God comes face to face with his people in the liturgy); M 3b (eternal beatitude); M 3c (beatitude as grace and reward).

The justified man as [a]*friend*, [b]*member of the household*, (*[c]adopted) child*, [d]heir of God, [cd]1515, [c]1522, [c]1524, [ad]1528, [a]1535, ([c]1913), [c]*1942*, [c]*2623*, [c]3012, [c]3771, [acd]3957, [b]1535; cf. F 3a (the justified man as a friend of God).

God's call is free and through grace: No one on earth can know who is chosen, 1540, 1565, **1566**; condemned: [God could not create intellectual beings without ordering and calling them to the beatific vision], *3891*; cf. F 1d (God's gracious election).

Exaggerated affirmations concerning the union with God that can be attained on earth: L 2f (union with God).

Cf. L 2f (union with God).

**4jc Vocation of all men to salvation**. Since Christ died for all, the Holy Spirit gives all the possibility of being united to the paschal mystery, **4322**; after the Incarnation of Christ, every man is a brother of Christ and called to become Christian in order to obtain salvation from him, 4550; the Resurrection of Christ is the sign and pledge of the resurrection to which all are called, 4616; Christ wisely and patiently follows out the plan of his grace on behalf of sinners, 4186; the kingdom and salvation can be received by every man as grace through conversion, 4572; cf. B 3bc (the work of the Holy Spirit in man); C 4d (God wills the salvation of man and grants him communion); C 4fi (Christ, the salvation of man); E 2bb (Christ's work among men); E 3a (Jesus Christ, the mediator of salvation); E 3bb (the prophetic office of Jesus Christ and Jesus Christ as teacher); E 4 (mission of Jesus Christ); F 1 (God's mercy and universal salvific will); F 2b (conversion and justification by faith); G 3c (catholicity of the Church).

**4jd Vocation and dignity of man**. One particular reason for the dignity of man lies in the vocation of man to communion with God, 4319, 4321; cf. C 4fb (dignity of man).

**4je Vocation of man to freedom**, (4752), 4815; cf. C 4fc and L 1b (freedom of man); C 4gm (liberation and structural change).

**4jf Vocation of man to the gift of self**. [a]*Because of his likeness to the Divine Persons*, man can fully find himself only through the gift of himself [b]*to God* and [c]*to other men*, [b]4319, [a]**4324**, [bc]4331; being a person means striving toward one's own perfection through the gift of oneself, 4830; vocation of man to become gift, 4830; gift of self as a way of following Christ, 4613; abnegation, 4571; man does not live fully according to the truth of love unless he freely acknowledges that love and devotes himself to his Creator, 4318; cf. C 4gb (fraternity, solidarity, and love among people); C 4fd (orientation of man to love); L 2e (virtue of love); L 2f (union with God: gift of self); L 4a (love of neighbor); man must increase his talents in the service of God and for the good of men, 4341; cf. C 4ic (order of human activity).

The vocation of the human person to love is fulfilled in marriage and virginity, which are concrete realizations of the highest truth of man, 4700; motherhood and virginity are two dimensions of the feminine vocation, 4833; cf. 4fe (man as man and woman); G 4bb (ways of sanctification); K 9 (sacrament of matrimony).

All the faithful are called to perfection in love, 4166; love of God must be sought above all in the ordinary circumstances of life, 4338; cf. G 4bb (ways of sanctification).

There are living conditions that do not permit man to correspond to the vocation of self-giving, 4331; cf. C 4k3 (the poor); L 1f and L 1g (moral act; moral behavior).

**4jg Human community as vocation of man**. The fraternal community as vocation of man, 4303, (4627); cf. C 4gb (fraternity); man destined to social life: C 4ga; L 5a (man's social nature).

Man can better correspond to his vocation through his dealings with others, through reciprocal duties, and through fraternal dialogue, 4325; he receives much from social life for the accomplishment of his vocation, even the religious one, 4325.

Since all men enjoy the same divine vocation and the same destination, the fundamental equality of all must be recognized, 4329; cf. C 4gg (equality and inequality in society); L 7 (order of society: equality).

**4jh Vocation of man to earthly development**. Men must develop their capacities of soul and body and obtain temporal happiness through the accomplishment of their vocation, 3743, (4580); they must not despise the body but must consider it good and worthy, 4314; cf. C 4ec (body of man); C 4i (activity of man); L 3c (the body and corporal welfare).

**4ji Vocation of human action**. In the struggle against the powers of darkness, man must constantly strive to do good; for that he needs God's grace, 4337; cf. F 3b (justified man remains in danger); F 5cb (necessity of grace); L 1b (contingent freedom, obliged to the good).

**4jj Vocation of human activity**. Man, created in the image of God, must use earthly creatures to glorify God, 4312, 4334, (4337), 4448, 4812; the vocation of man demands that he discover, develop, and use his natural powers, (3743), 4580; cf. C 4h (man and creation); C 4ib (meaning and goal of human activity); C 4ie (progress).

**4jk Man's sinfulness as an obstacle to the fulfillment of his vocation**. Sin diminishes man, blocking his path to fulfillment, 4313.

Man often refuses to recognize God as his beginning. He thus disrupts his relationship to his own ultimate goal as well as his whole relationship toward himself and others and all created things. He seeks his goal outside of God, **4313**; men have not glorified God; with minds darkened, they have served the creature rather than the Creator, 4313; cf. D 1c (nature of sin); D 2ba (nature of original sin); D 2bc (effect of original sin); D 3be (consequences of sin).

**4jl Christ and the human vocation**. Christ reveals to man his sublime vocation, **4332**, 4812; in the light of the revelation, man's vocation and his misery both find their ultimate reason, (4312), 4313, 4322; cf. A 1c (stages of revelation); C 4fh (Christ, the perfect man); C 5b (Christ and the goal of history); E 3bb (the prophetic office of Jesus Christ and Jesus Christ as teacher).

Through his Spirit, Christ offers man the strength to measure up to his supreme destiny, 4310; cf. E 3a (Jesus Christ, the mediator of salvation).

**4jm The Church and the human vocation, 4311–4345**; the Church confirms man's vocation to a blissful purpose, 4318; she defends the dignity of the human vocation, restoring hope to those who despair of their higher destiny, 4321; the Second Vatican Council recognizes man's noble destiny, 4303; cf. G 7aa (Church, world, and mankind).

Instructed by revelation, the Church can give a response to the question of man. She is conscious of the difficulties in responding to this question, 4321; she opens up to man the meaning of his existence and of his innermost truth, 4341; the message of the Church is in accord with the deepest longings of the human heart, 4321; the existence of the Church recalls to man the problem of the meaning of his life, activity, and death, 4341; cf. G 7aa (Church, world, and mankind).

Men are called, in the course of human history, to the family of the children of God, 4332, 4340; cf. G (God gathers his people); esp. G 2a (designations of the Church: Church as the people of God).

**Vocation of Christians and the Church**. The path of following Jesus is the path of disinterested self-giving and sacrificial love, 4613; cf. C 4jf (vocation of man to the gift of self); L 2f (union with God: gift of self); L 2e (virtue of love); L 4a (love of neighbor). **4jn**

According to their vocation, by faith Christians are more obliged than ever to fulfill their earthly obligations, 4343; cf. C 4ij (Christians and human activity); G 4bf and G 6cb (tasks of the faithful/laity in the world); M 1b (eschatological faith and earthly realities).

Vocation of the Church: G 2bd (mission and task of the Church).

## k. The Historical Constitution of Man **C 4k**

**The world is the theater of human history**, portrayed by the actions, defeats, and triumphs of mankind, 4302; the human community becomes a reality in time and is subject to a movement that implies constant change in structures, transformation of attitudes, and conversion of hearts, 4487; progress of man as a moment of history, 4813; cf. C 4ie (progress). **4ka**

**Immediate effects of man's sinfulness in the world and history**. Men have not glorified God. With darkened minds, they have served creation rather than the Creator, 4313; man finds that he has inclinations toward evil and is engulfed by ills, 4313. **4kb**

The form of this world, disfigured by sin, passes away, 4339; until the full revelation of glory, human history is in disorder because of sin, 4340, 4813.

All of human life shows itself to be a struggle between good and evil in which men need God's grace, 4313; 4337; cf. F 3b (justified man remains in danger); F 5cb (necessity of grace); this battle against the powers of darkness was joined from the very origins of the world and will continue until the last day, **4337**.

Man often refuses to recognize God as his origin. He thus disrupts his proper relationship to his own ultimate goal as well as his whole relationship toward himself, others, and all created things, **4313**.

The values that proceed from man's disposition are of divine origin; because of the corruption of man's heart, they are often deformed and need to be purified, 4311; progress as a source of temptation because of the distortion of the order of values through the spirit of vanity and malice, 4337; programs and works that start from the idea of justice in practice suffer from distortions, 4684.

The Church warns against conforming to the spirit of the world, the spirit of vanity and malice, 4337.

The sinfulness of man and its consequences: C 4fg; D (sin of creatures, which God pardons); D 2bc (effect of original sin); D 3be (consequences of sin).

Sin and –: the body of man: C 4ec; –: the mind and reason of man: C 4ee; –: the suffering and death of man: C 4ef.

Abuse of freedom: C 4fc.

Sinful structures in society: C 4gl; D 4c.

Sin and created realities: C 3 (visible world); C 4h (man and creation); D 6 (world and history under the bondage of sin).

Human activities and progress tainted by sin: C 4ie; C 4if; D 5.

The sinfulness and the vocation of man: C 4jk.

Redemption from sin by Christ: The Lord himself came to free and strengthen man, renewing him inwardly and casting out that prince of this world who held man in the bondage of sin, 4313; cf. C 4fi (Christ, the salvation of man); E 3a (Jesus Christ, the mediator of salvation); E 4c (mission of the Son); D 7ba (God forgives sins through Jesus Christ).

**Contemporary changes**. Man in today's living conditions faces changes in the world, man, his action, and his relationships, 4501; the present time: upheavals, crises, opportunities, hope, fear, 4304. **4kc**

Psychological, moral, and religious changes: Questioning of traditional values, institutions, law, and ways of thinking; purification of religion of a magical view of the world; more personal and active faith; negation of God in science, philosophy, literature, art, human sciences, history and law, 4307.

Consciousness of certain values: Freedom, human dignity, affirmation of inalienable rights of the person and peoples, 4750; sense of justice in society, 4683; aspirations for justice and participation in managerial functions, 4501; promotion of democratic society according to diverse models, 4502; powerful aspirations for liberation, 4750.

Changes in the organization of society: dismantling of traditional local communities; industrial society; refined means of social communication; socialization; connection between individuals and peoples on a global level and evolution toward civil, economic, and social unity of mankind; dangers and opportunities, 4154, 4306, 4325, 4343.

Comprehensive changes in the practical order due to modern science and modern technology. Domination of man over nature, 4305, 4333, 4501.

**Threats and problems of mankind**. The man who is to be evangelized is not something abstract but, rather, a person subject to economic and social problems, 4579. **4kd**

Political, social, economic, racial, and ideological tensions, 4304; tensions between races, rich and poor, international institutions, social levels, generations, families, sexes, within the person himself, (4307), 4308; anti-Semitism, 4198.

Ideologizing, collective greed in groups and nations, 4308; mistrust, enmity, and distress of which man is both the cause and the victim, 4308; the growing power of mankind threatens to destroy the human race itself, 4337; mistrust among peoples, hostile blocs of nations, economic, military, and political tyranny, 4818; oppression of peoples, 4452; war that would destroy everything, 4304; disaster of two world wars, genocide, atomic peril, 4810; terrifying destructive arms and their consequences, 4423; preeminent role of technological means in conflicts, danger of atomic war, 4693.

Poor nations, 4442; they depend economically on wealthier nations; underdevelopment side-by-side with immoderate development and wealth, 4811; growing inequalities and accumulation of possessions, 4442; trade relations to the detriment of poor countries, 4462; hunger, misery, and distress of a large part of the world population, 4304, 4310; ignorance, hunger, misery, oppression, injustice, 4440, 4480; see C 4k3 (the poor).

Economic, social, and political oppression of large masses, 4776; inequalities in the exercise of power, contrast between small upper classes and the rest of the population, 4443; power of the rich and misery of the poor, oppression, 4454; poverty due to large landed estates, 4450; poor classes, 4443; poor peasants, 4443; new forms of social and psychological subjugation, 4304; conflicts in the social domain, including rural populations, 4443; accelerated population growth, 4455; illiteracy, 4304; speculation, 4450; consumer culture as a culture of "throwing away" and "waste", 4812; passivity of public powers in the face of social disorders, 4772; cf. C 4ke (the poor).

Challenge and loss of traditional values, institutions, laws, and ways of thinking; severe confusion in the manner and norms of behavior; large numbers of people distance themselves from religion, (4304), 4307; contradiction between tradition and progress in technology and civilization, 4444; generational conflict, 4444; problems of the elderly, 4444.

Situation in Latin America: Systems that go against the common good or favor privileged groups, 4483; underdevelopment, an unjust situation that promotes tensions, conspires against peace, 4485; social injustices that keep people in poverty and misery, 4493; economic inequality, 4633; situation of misery, discrimination, injustice, and corruption, 4619; situation of the indigenous and African American population, 4931, 4936–4940.

Situation in Africa: Social grievances and civil wars, 5028.

Tensions between classes and internal colonialism; marginality; oppression by dominant groups and classes; external neocolonialism; flight of capital; fiscal fraud and loss of gains; progressive debt, monopolies, and imperialism of money; exaggerated nationalism; tensions between Latin American countries; armament, 4485; rebellions and wars, 4486; violence of terrorists and guerillas, 4630; torture, kidnapping, the persecution of political dissidents or suspect persons, and the exclusion of people from public life because of their ideas, 4629.

Lack of political conscience, 4484.

Sinful structures in society, C 4gl; D 4c.

**4ke** **The poor**. Poor peoples, 4304, 4309, 4310, 4440, 4442, 4462, 4480, 5083; poverty due to –: social injustice, 4493; –: large land holdings, 4450; poor classes, 4443; poor peasants, 4443; power of the rich and misery of the poor, 4454; oppression and violent measures of the wealthy, 4454, 4772; cf. C 4kd (problems of mankind).

In need of aid are the elderly and abandoned, immigrants, exiles, children born out of wedlock, the hungry, 4327.

Different forms of poverty: poverty as a lack of goods, 4494; spiritual poverty, 4494; poverty as a commitment that voluntarily and out of love assumes the living conditions of those who suffer, 4494; cf. G 4bb (ways of sanctification); authentic use of created realities in poverty and freedom, in thanksgiving with regard to the Creator, 4337.

Consequences of poverty: Impairment of human freedom, 4331, 5083; growing disinterest in the ultimate questions because of the pressure of material misery, 4310; decrease in the sense of responsibility when living conditions do not allow man to become conscious of his dignity and vocation, 4331; ignorance and living conditions unworthy of man prevent an awakening of conscience and full participation in the transformation of structures, 4441, 4489.

The dignity of man cannot be destroyed, not even at the lowest level of poverty, scorn, rejection, and powerlessness, 4760; cf. C 4fb (dignity of man).

To help others overcome their inferiority with respect to knowledge, virtue, intelligence, and external goods is a grave obligation, 3988; as protectors of the weak, the rich must be ready to share their goods with them, 4818; obligation of the rich to give alms, *2112*, 3729; L 4e (obligations and rights with regard to material goods: alms).

According to the prophets, poverty is contrary to the will of the Lord, 4494; poverty as the fruit of injustice and sin, 4494f., 5083; cf. C 4gl and D 4c (sinful structures of society).

Christ and the poor: He has spoken to the poor, freed them from sin, and filled them with joy and hope, 4632; he proclaimed the good news to the poor ([a]who were frequently the most receptive), [b]*and healed the contrite of heart*, [b]4005, 4120, [a]4570; predilection of Jesus for the poorest and the suffering, 4617; Christ is above all present in the least of his brothers, 4852; cf. E 2bb (Christ's work among men).

The poverty of Christ, 930, 1087–1094; Christ carried out the work of redemption in poverty and persecution, 4120; although he was rich, he became poor in order to save men, 4494; cf. E 2ba (communion of Christ with men).

The gospel's demand for poverty as solidarity with the poor, 4634; this demand frees the poor from false ideals of individualism and the consumer society, 4634; according to the prophets, poverty is contrary to the will of the Lord, the fruit of injustice and sin, 4494; Christian love favors the lowly, the weak, and the poor, 4613.

The concept of certain liberation theologies confuses the poor of the Scriptures with the proletariat of Karl Marx, 4738; commitment to the poor becomes class conflict, 4738; cf. C 4lb (Marxism).

The Church feels profoundly united with the poor, 4120, **4301**, 4342; commitment and option of the Church for the poor: G 7ad (Church and the poor).

Cf. L 7 (order of society: means and power of the rich); L 11 (order of property).

**Man's pursuit of justice**. Inequalities in the world today: in person and family, between generations, social classes and sexes, between races, peoples, nations, and international institutions, 4308. **4kf**

Man's efforts for –: political, social, and economic justice and equality among peoples and social groups; –: equality of rights between men and women; –: personally meaningful work and participation in economic, social, and cultural life; endeavors of peoples for a universal community, 4309; in contemporary tensions and conflicts, an awakened sense of justice is evident in society, 4683.

Cf. C 4gc (justice and peace); L 7 (order of society: social justice); L 9 (order of the human family).

**Man's search for meaning**. The sense of being divided and limited, the desire for a higher life; the choice between various possibilities and the necessity of renunciation; the experience of discords in society and of his own sinfulness, 4310; man finds that he has inclinations toward evil and is engulfed by ills that cannot come from the Creator, who is good, 4313; cf. D 2bd (experience of division). **4kg**

Questions of men about the development of the world, their place and task in the universe, the meaning of their individual and collective efforts, and the ultimate goal of things and man, 4304, 4310, 4333; response to these questions through the exaltation or the debasement of man, 4312; man remains an unsolved question to himself, 4321; despair of men without a foundation in God or hope of eternal life, 4140, 4321; cf. L 2d (virtue of hope).

Various religions (Judaism, Islam, Hinduism, Buddhism, and other religions): A 2ab (the human capacity to recognize religious truths); G 3ce (Church and religions).

Various world interpretations: Materialism, atheism, nihilism with man as the exclusive end; despair as consequence; many nevertheless pose fundamental questions about man and the meaning of life, 4310.

**Atheism** as a serious fact of today, 4319; it is characterized by a refusal or rejection of any link with God, 4319. **4kh**

Various phenomena are described as atheism: Explicit atheism, agnosticism, or atheism due to methodological presuppositions, 4319; the systematic form of atheism refuses, in its desire for autonomy, any dependence on God, 4320; atheism that anticipates the liberation of man through his economic and social liberation and that sees in religion an obstacle to that liberation, 4320.

Atheistic conception of autonomy: C 4fc (freedom of man).

Atheistic ethics: L 1d (foundation of the natural law in God).

Reasons for atheism: Atheism as a result of –: faith in science, 4319; –: anemic faith because of an excessive elevation of man, 4319; –: the rejection of an image of God that does not, however, represent the God of the Gospels, 4319; –: neglect of the question of God because of a lack of religious concern, 4319; atheism as –: a protest against evil in the world or against the absolute character attributed to certain human values, 4319; –: critical reaction against religions and against the Christian religion, **4319**; access to God made difficult by today's civilization, 4319.

Those who, against their conscience, stay away from God and avoid the religious question are not without fault. But the faithful themselves bear responsibility for atheism when they conceal the face of religion through false faith education, doctrine, or practice, **4319**.

Church and atheism: G 3cf.

**Christian humanism as true humanism**. A new humanism must be found that allows man to find himself, 4447. **4ki**

True humanism –: is open to the certitude of faith, 4642; –: cannot abandon the values of the spirit and of God, 4457; –: is concerned with the integral progress of man and of all men, 4457.

The wisdom of popular Latin American Catholicism is a Christian humanism, 4623.

Cf. C 4fh (Christ, the perfect man); C 5b (Christ and the goal of history); E 3bb (the prophetic office of Jesus Christ and Jesus Christ as teacher).

**The historical constitution of the Church**. Cf. G 2bb (sacramental character of the Church: visibility of the Church); G 3ad (Church from and in the Churches); G 3ae (Church as juridically constituted society); G 4 (community of the faithful); G 6 (laity); H (God guides, instructs, and sanctifies the Church through her ministers); M 1b (eschatological faith and earthly realities). **4kj**

**Church and today's world**. The man who is to be evangelized is a person subject to social and economic problems, 4579; the Church has the right and duty to invoke and implore the mercy of God in the face of different situations of physical and moral evil and all the threats that weigh on men of today, 4685; the Church renews mankind with her own power, 4574; cf. C 4l (doctrines about society and the social doctrine of the Church); G 2bb (sacramental character of the Church); G 2bc (necessity of the Church for salvation); G 2bd (mission and task of the Church); G 3c (catholicity of the Church); G 3cd (Church and evangelization or mission); G 4bf and G 6cb (tasks of the faithful/laity in the world); G 7 (relationship of the Church to mankind, society, culture, **4kk**

State, and international institutions); H 2f (bishops and the world); H 3a (bishops' ministry of preaching: general specifications); H 5 (priests).

## C 4l 1. Modern Doctrines about Society and the Social Doctrine of the Church

**4la The social doctrine of the Church** was born from the encounter between the gospel and the problems resulting from the life of society, 4762; it concerns the ethical aspect of life and the technical aspects of problems in order to judge them from the moral point of view, 4762; it is not a closed system but is open to new questions, 4763; it is a set of principles for reflection and criteria for judgment and also norms and directives for action, 4764; it is opposed to all forms of "collectivism" and social or political "individualism", 4766.

Implications of the Church's social doctrine: L 5 (fundamental attributes of social moral life); L 6–13 (order of marriage and family, society, State, human family, work, property, economy, culture).

**4lb Marxism and socialism**. Different perspectives on Marxism advanced by Christians –: socialism as the will to insure justice and equality, without taking into account the use of violence in historical socialism, 4505; –: approach to Marxism because of its historical evolution, 4506; Marxism as the active practice of the class struggle, 4507; –: Marxism as the exercise of political and economic power under the direction of a single party that claims to guarantee the good of all, 4507; –: Marxism as socialistic doctrine that is based on historical materialism and denies all transcendence, 4507; –: Marxism as a scientific method for the study of social and political realities and for the connection between knowledge and practice of a revolutionary change, 4507; –: recourse to "Marxist analysis": application of the Marxist method to the situation of the Third World and, in particular, to Latin America, 4730f.

Christian doctrine and Marxism: the danger exists that Christians might construe socialism as something perfect. Necessity of an accurate judgment, 4505.

It is dangerous –: to forget the link that unites the different forms of Marxism (4505), 4508; –: to approve of different elements of Marxist research without considering their link with the doctrine, 4508; –: to engage in the class struggle and its Marxist interpretation, 4508.

Accord of neo-Marxist systems in fundamental principles that contradict the Christian conception of man and society, 4732; such principles are: –: the "class struggle", 4733; –: atheism and the negation of the human person, of his freedom, and of his rights, 4734; cf. C 4fc (freedom); C 4kh (atheism); G 3cf (Church and atheism); –: a false understanding of the spiritual nature of the person, the negation of the principles of a social and political life in conformity with human dignity, the demand of total subordination to the community, 4734; –: a radical political interpretation of faith's affirmations and theological judgments, 4735; by the adoption of the Marxist analysis in theology –: doctrines of the faith or of theology are subordinated to the theory of the class struggle, 4735; –: participation in the class struggle becomes a requirement of charity itself, 4736; –: love of neighbor and brotherhood become an eschatological principle for the time following the revolution, 4736; –: the rich become the class enemy as a matter of principle, 4736; –: the nonviolent path of dialogue is condemned, 4736; –: the Church is considered in a purely immanent way, 4737; –: the "theologies of liberation" confuse the poor of Sacred Scripture and the proletariat of Karl Marx, 4738; cf. C 4ke (the poor); –: the fight for the rights of the poor is transformed into a class struggle, 4738; –: Church of the People is understood to be a Church of the class, a Church of the oppressed people whom it is necessary for the Church to "conscientize", 4740.

The Church does not adopt the theory of the class struggle, (3170), 3973, 4508, (4628), 4735f., 4773; she recommends a noble and reasoned struggle for justice and social solidarity, 4773; cf. C 4gc (justice and peace); C 4gm (liberation and structural change); L 5e (principle of solidarity); L 7 (order of society: violence).

Doctrine of collectivism: Transfer of the means of production to the State, 4698f.; collectivism in all its forms is contrary to the social doctrine of the Church, 3726, 4766; the transfer of the means of production to the State according to the doctrine of collectivism does not in any way correspond to the socialization of that property, 4698f.; cf. L 11 (order of property).

Communism –: inverts the relationship between citizens and society, 2786, 3773, 3939; –: undermines the right to property, 2786; it is not permitted to support it, 3865, 3930; after the collapse of Marxist totalitarianism, 4910.

Socialism (even [a]moderate) is in contradiction with Christian principles, 2892, 2918, 3742–3744, [a]3939; the right of free association is restricted by socialists, 3939.

**4lc Liberalism**. Renewal of the doctrines of liberalism, 4509; unbridled liberalism, 4451; free trade as norm, 4463; free interplay of competition, 4454.

Christian doctrine and liberalism: Danger that Christians might consider liberalism as something perfected, as the expression of the cause of freedom, 4510; the doctrine of the liberals calls for careful discernment on the part of Christians, 4509.

At its roots, philosophical liberalism is an erroneous affirmation of autonomy, 4509; cf. C 4fc (freedom: abuse of freedom).

A law of justice is not of itself inherent in free trade: prices fixed by free agreement can have unjust consequences. A major principle of liberalism thus becomes debatable, 4463; condemned are the following concepts: [Profit is the chief spur to economic progress, free competition is the guiding norm of economics, and private ownership of the means of production is an absolute right, having no limits or concomitant social obligations], 4451; cf. L 12 (order of the economy).

The Church blames liberalism and its individualism, 3772, 3937, 3940f., 4451 (4454), (4330), 4463, 4509, 4766; cf. L 7 (order of society: social doctrines and social systems).

The Church's doctrine is opposed to all the forms of social or political individualism, 4766; individualism must be avoided in relation to property, 3726, 3741, 4330, 4766; rejection of a purely individualistic ethic, 4330.

**Capitalism** –: as system, 4691; –: as opposition to socialism or communism, 4691. **4ld**

Christian doctrine and capitalism: Error of early capitalism is present when man is treated as an instrument, not in accord with the true dignity of his work; 4691; the position of rigid capitalism must undergo continual revision in order to be reformed from the point of view of human rights, 4698; cf. C 4ic (organization of human activity); L 10–12 (order of work, property, economy).

**Materialism**. Bureaucratic socialism, technocratic capitalism, tyrannical form of democracy, and their difficulty in responding to the great questions of justice and equality, 4510; danger of these systems: materialism, effort for its own advantage, oppression, 4510. **4le**

Consumer culture as a culture of "throwing away" and "waste", 4812; the accumulation of goods and services alone does not bring about human happiness, 4811, 4904, 4908.

Spiritual forms of death; philosophies of selfishness, pleasure, despair, and nihilism, 4492.

**Positivism, faith in science and progress**. New form of positivism: [a]*technology as form of activity, pattern of existence, and language*, [a]4505, 4511; man himself as the object of positivistic science, 4511. **4lf**

Christian doctrine and positivism: The effort to reduce everything to one, with the help of the sciences, betrays a dangerous intention, 4512; the consequence is the self-mutilation of man and the inability to understand himself, 4511; each scientific discipline will be able to grasp only a partial—yet true—aspect of man; the complete picture and the full meaning of all the parts will escape it, 4512; within these limits the human sciences give promise of a useful and lasting service, 4512.

Man's progress is not linear, automatic, or limitless, 4810; this concept of "progress" derives from the Enlightenment; it is today called into doubt, 4810; an irrational optimism has been replaced by anxiety, 4810; crisis of the economic theory linked to the term "development", 4811; development does not simply mean economic growth, 4447.

Cf. C 4id (human research and the sciences); A 2a (capacity of human reason for truth); A 4a (reason and faith); C 4ie (progress); L 7 (order of society: progress); L 12 (order of the economy).

**Nationalism and racism**. Cult of one's own race today and at the time of colonial domination, 4467. **4lg**

Christian doctrine and nationalism or racism: the solidarity of all men is opposed to the glorification of own's own State and one's own race, 4466; the Church deplores any form of anti-Semitism, 4198; the Church reproves, as foreign to the mind of Christ, any discrimination against men or harassment of them because of their race, color, condition of life, or religion, 4199; cf. C 4gg (equality and inequality in society); G 3c (catholicity of the Church); G 7aa (Church, world, and mankind); L 5g (human rights).

**Relativistic pluralism in democracy**, 5093. **4lh**

## 5. Goal and Fulfillment of History

### a. God and the Goal of History **C 5a**

God's design and plan concerning the world: A 1a (definitions of the revelation event); A 1c (stages of revelation); C 1g (God directs everything according to his providence); F 1 (God's mercy and universal salvific will); the world will be transformed according to God's design and will reach fulfillment, 4302.

God as Lord of the universe and of history, who directs everything according to his providence: C 1ga.

God as goal of the world: C 1h.

God knows the future of creatures, (333, 419), 621, 625–629, 646, 685, 3003, 3646; cf. B 1b (knowledge of God).

God will prepare a new dwelling and a new earth on which justice and peace will abide, **4339**; after the resurrection of the children of God, all creation will be freed from the bondage of corruptibility. Charity and its fruits will endure, **4339**.

On the day of consummation, men saved by grace will render God perfect glory, 4332.

A materialistic explanation of the end of the world is condemned, *1361*.

Cf. M 3be (consummation of the world); M 3bf (eternal life and reigning with Christ).

### b. Jesus Christ and the Goal of History **C 5b**

The Son of God as mediator of creation: B 2b; B 4c; C 1c. Redemption in Christ and God's plan of salvation: C 1ga (God as Lord of the universe and of history).

The Son of God as mediator of salvation: B 2b; B 4c (work of the triune God); C 4fi (Christ, the salvation of man); E 3 (Jesus Christ, the Savior).

Christ knew the day of the Last Judgment because of his divinity, 419, 474–476; cf. E 5dc (Christ's knowledge).

Christ as the goal of human history, the focal point of the longings of history and of civilization, the center of the human race, 4310, **4345**; God's plan begins in Christ and culminates in him, 4814; Christ is present and acting in history, 4611; Christ is –: the Alpha and Omega, beginning and end, 4345; –: Lord of human history and salvation history, 4341; –: Lord of history [a]*and the inspiration for authentic social change*,[a]4610, 4612; –: Lord of time, 4186; having ascended, Christ draws all to himself, 4224; the sorrow of creation is assumed by the Crucified One, who offers his life for all, 4615; the obedient Son, who, in the face of his Father's saving justice, incarnates the cry of all men for liberation and redemption, 4615; cf. E 3a (Jesus Christ, the mediator of redemption); E 3bd (kingship of Jesus Christ).

Christ is perfect man: The Word of God, as perfect man, has taken the history of the world up into himself and recapitulated it, 4338; cf. C 4fh (Christ, the perfect man); E 3bb (the prophetic office of Jesus Christ and Jesus Christ as teacher); E 5b (Jesus Christ is of one being with men).

The activity of the exalted Lord through the Spirit in the world and history: E 2e.

The plan of Christ's love is to renew everything in heaven and on earth, 4345; Christ calls for a radical discipleship of his self-gift, which embraces all men and the entire cosmos, 4613f.; through Christ, the world will be freed from the bondage of sin in order to be transformed according to God's design and to reach fulfillment, 4302; the Resurrection of Christ is the sign and pledge of the resurrection and final transformation of the universe, 4616; man and world will be entirely renewed in Christ at the end of time, 4168; cf. M 3be (consummation of the world).

The return of Christ and judgment at the end of time: E 2f.; M 2a (return of Christ and judgment); M 2bb (judgment); M 3bf (eternal life and reigning with Christ).

## C 5c c. Mankind and the Goal of History

Questions of men about the evolution of the world, 4303; men do not know the time for the consummation of the earth and of mankind or how all things will be transformed, 4339; cf. C 4kg (search for meaning); M 3be (consummation of the world).

On earth grows the body of a new human family that even now is able to give some kind of foreshadowing of the new age, (4330), 4339; cf. M 3be (consummation of the world).

Necessity of grace for the construction of a new humanity, 4330; cf. F 5cb (necessity of grace).

Vocation of man: C 4j.

## C 5d d. The Kingdom of God and Christ as the Goal of History

On earth the kingdom of God is already present in mystery; when the Lord returns, it will be brought into full flower, 4339; it was begun by God himself on earth and is to be further extended until it is brought to perfection by him at the end of time, with the appearance of Christ, **4123**.

The kingdom of Christ is the kingdom of truth and life, holiness and grace, justice, love, and peace, 4162, (4339, 4481).

The kingdom of God comes to pass through historical realizations, without being identified with them or exhausted in them, 4614.

The kingdom proclaimed in the gospel is transposed into the practice of life by men who are profoundly linked with their own culture, 4577; in the building up of the kingdom, reference must be made to elements of culture or cultures, 4577.

The kingdom and salvation can be received by every person as grace through renunciation, renewal, and conversion of the whole man, 4572; cf. F 1 (God's universal salvific will).

Cf. B 3b (the Spirit of God in creation and salvation history); E 2bb (Christ's work among men); E 2fc (perfection and handing over of the kingdom of God); E 3bd (kingship of Jesus Christ); C 4jc (vocation of all men to salvation); F 2b (conversion and justification by faith); G 2bb (sacramentality of the Church: Church and the kingdom of God); M 1 (dawn of the kingdom of God in history); M 3be (consummation of the world); M 3bf (eternal life and reigning with Christ).

## C 5e e. The Church and the Goal of History

Cf. G 1bf (perfection of the Church); G 2bb (sacramental character of the Church); G 2bc (necessity of the Church for salvation); G 2bd (mission and task of the Church); G 3b (holiness of the Church); G 3c (catholicity of the Church); G 3cd (Church and evangelization or mission); G 7a (relationship of the Church to world, society, and culture); M 1b (eschatological character of the pilgrim Church).

## C 5f f. Christians and the Goal of History

In the Spirit of Christ, Christians go in pilgrimage toward the fulfillment of human history, 4345.

The faithful are citizens of a kingdom that is not earthly but heavenly, 4133; the mutual penetration of earthly and heavenly citizenship remains a mystery of human history, 4340; cf. G 2bb (sacramentality of the Church: Church and the kingdom of God); G 3b (holiness of the Church).

Cf. C 4j (vocation of man); G 4 (community of the faithful and their mission); G 6 (laity); H 2f (bishops and the world); H 3a (bishops' ministry of preaching: general specifications); H 5 (ministerial office of priests); J 1a (nature of the liturgy); M 1b (eschatological character of the pilgrim Church).

# D. THE SIN OF CREATURES, WHICH GOD PARDONS

## 1. Cause and Nature of Sin

### a. Temptation by the Evil Spirit — D 1a

**The fall of the angels**. The devil (the demons) was created good (an angel) by God, 286, 457, 800, 1078; he fell from the supreme good, 286; the devil and the other demons became evil by their own doing (by free will), 325, 794, 800; he is, therefore, not changed into an opposing substance, 286. — **1aa**

**The condemnation of the fallen angels**. The punishment for the devil was [a]eternal damnation, (286), [a]411, [a]801. — **1ab**

Condemned: [In the future there will be a restoration of the demons [a]*through the crucifixion of Christ*], [a]409, 411.

**The activity of the fallen angels**. Temptation: the devil searches for occasions to harm, especially at the hour of death, 1694; man sinned at the suggestion of the devil, 800; the devil urged him to do so, 4313; he is, so to speak, the author of sin and the death of mankind, 291; man is deceived by him, 4140; sin with its seductions and idolatry, 4628. — **1ac**

The spirit of evil transforms into an instrument of sin those human energies intended for the service of God and man, 4337.

Through sin the devil exercises dominion over men, 1347, 1349, 1521, 1668; he has dominion over death, 291, 1511; the world is under the bondage of sin: D 6; the spirit of the world is the spirit of vanity and of malice, 4337.

Condemned statements concerning the influence (or power) of demons on the sin of man, *736*, 2192, *2241–2253*, *3233f.*

Works falsely attributed to the devil as evil –: the formation of the body, 462f.; –: marriage, 461, 718, 802, 1012; its goodness is emphasized, 206, 321, 461–463, 794; –: the eating of meat, 464; its permissibility is emphasized, 207, 325, 795, 1350.

**God permits evil**, 3251; God foreknows evil, but he does not predestine it, 628, 685; foreknowledge does not cause evil necessarily to follow, *333*, 627; condemned: [God, in the proper sense and by means of himself, brings forth the evil deeds of man], **1556**; [God cannot prevent evil], *727*; cf. C 1f (God permits evil); F 1d (God's gracious election). — **1ad**

Condemned interpretations of evil: [God assigned the doing of evil to the devil as an office], *1223*; [the afflictions of men are always a punishment for a sin [a]*even in Mary and in the martyrs*; they are a [b]*purification of the sinner*], [a]1972f., [b]2470.

Cf. C 1ic (autonomy of earthly affairs); C 4fc (freedom of man); D 1b (cause of human sin).

### b. The Cause of Human Sin — D 1b

The will of man who sins is the cause of sin: only the one who gives in to the concupiscence that leads him into temptation sins, 1515, *1950*, *1966f.*

Consent is required for actual sin, 780; this is why small children cannot commit actual sin, 223, 780, 1514; condemned: [Acts of the will are not part of the nature of sin], *1946–1949*, *(1950–1953)*; [Man also sins in that which he does of necessity], *1967*; ignorance can be invincible and thus excuse sin, *(1485)*, *1969*, 2865°, 2866; not all ignorance excuses, *729f.*; violence excuses sin: applications, (762), 2715, 2758, 3634, 3718; fear does not eliminate the freedom and the capacity for discernment: applications, 1678, 1705, 2070, 2129, 2151, 2573, 3273; the confessor is to inquire about the circumstances of the sin, 813; circumstances that change the nature of the sin must be stated in confession, 1681, 1707, *(1962)*; cf. L 1f (moral act).

[a]*Division*, [b]*pride*, [c]*egotism and injustice*, [d]*the attempt to build a social order without God* as origin of social sin, [a]4310, [bc]4325, [c]4480, [c]4627, [d]4759; the imbalances suffered by the world today are linked to the more fundamental imbalance in the hearts of men, 4310.

Conditions of sin: man's freedom is limited and subject to error; this is why he can desire what has only the appearance of a good, 4752; because of his free will, man is autonomous, but in acting freely he can accomplish or destroy a good, 4752; freedom is wounded by sin, 4317; the origin of all disdain for mankind should be sought in the internal imbalance of human liberty, 4481; freedom does not mean the license to do anything, including evil, 4317; abuse of human freedom: C 4fc; contingent freedom that is obliged to the good: L 1b.

God is not the origin of sin. Condemned: [God causes evil not only in permitting it but in the proper sense of the term], 1556; God does not command the impossible, (397), **1536**, **1568**, (1572), *1954*, *2001*, *1406*, *2619*, (3718); cf. D 1ad (God permits evil).

The devil is not the cause of sin; he only suggests it: D 1ac (work of the evil spirit).

D 1c

### c. The Nature of Sin

The origin of evil: Evil is the absence of good, 3251; evil is not a substance or a nature, but [a]*punishment for the substance*, [a]286, 1333; cf. C 1fa (origin of evil).

Sin is –: turning away from God, 1525; –: rebellion against God, 4140, 4313; –: insult to God, 3891, 4128; –: free transgression of the law of God, 2291; –: choice of transgression and evil, 4753; –: infidelity to God's will and the temptation to idolatry, 4813; –: abuse of freedom, 4313; –: serving creation while disregarding the Creator, 4140, 4313; –: divisive force that hinders growth in love and communion, 4619; –: building a social order far from God, 4759.

The sinner is an enemy of God, 1528; the truth of God is turned into a lie, 4140; man pursues his goal outside of God, 4313.

Man often refuses to recognize God as his origin and thus disrupts his proper relationship to his own ultimate goal as well as his whole relationship toward himself, others, and all created things, **4313**.

A false conception of sin is at the basis of condemned affirmations –: about concupiscence, which is not in the proper sense sin but comes from sin and inclines to sin, *1012*, *1452*, **1515**, **1950f.**, **1974–1976**; –: [that God can direct hatred of God], *1049*; –: [that neither the work nor the will nor the pleasure nor the concupiscence is sin, and neither should we wish to extinguish it], *739*; –: about philosophical sin, *2291*, (4492); only the fundamental option could be sin, *4964*, *4955f.*

## 2. Adam's Sin

D 2a

### a. The Original Sin of Adam—Type of Human Sin

2aa **Adam's sinful act**. Adam sinned [a]*by the bad use of his free will* and [b]*by the transgression of God's commandment*, [a]621, [b]1511.

2ab **The consequences of Adam's sin**. Adam lost the noble original state of the first image, 496; he lost holiness and justice, 1511f.; he drew upon himself God's wrath, 1511; he was changed for the worse in soul and body, 371f., 385, 1511; he fell into the captivity of the devil, 1511; his free will was weakened, 383; he had to take upon himself death and punishment for sin, 222, 231, 413, 1511.

D 2b

### b. Mankind under the Inherited Burden of Sin

2ba **The nature of original sin**. The existence of a sin transmitted by Adam is stressed (in general), 223, 239, 341, 361, 371f., 391, 470, 491, 621f., 1073, **1512**, 1865, 2538.

Nature: Original sin is one in origin, **1513**; because of Adam's fall, men, when they are conceived, contract unrighteousness as their own, (239), **1523**.

Although men knew God, they did not glorify him as God, but with darkened minds they served the creature rather than the Creator, 4140, **4313**; seduced by evil, they have, from the beginning of history, abused their freedom, **4313**; on the nature of original sin, see also D 1c (nature of sin).

Original sin is contracted without one's own consent, 780; it is proper to each one, **1513**; errors concerning its voluntary character are condemned, *1948f.*, *2319*; condemned: [From Adam, descendants contract the punishment but not the sin], *728*, *(1006)*, *1011*.

A false conception about the Immaculate Conception of Mary is condemned, *3234*; cf. E 6cc (preservation of Mary from original sin).

The concept of original sin has been distorted, 3891.

2bb **The transmission of original sin**. The transmission occurs, [a]*not through imitation*, but through propagation from Adam, 223, 231, [a]1513, 1523, 3705; original sin consequently extends to all men, including [a]*children*, [a]223, [a]231, 239, [a]1514; however, not only Christ but also Mary was free from original sin, 1973; cf. E 6cc (preservation of Mary from original sin).

2bc **The effect of original sin**. The state of fallen nature: Adam lost holiness, innocence, and justice for his descendants, 239, **1512**, **1521**, 5081; the good of nature has been corrupted, 400; cf. C 4b (man, created good by God); man was changed for the worse in soul and body, 371; diminishment of man, because he is prevented from attaining his fulfillment; 4313; he fell under the bondage of the devil ([a]of sin), 1347, 1349, 1521, [a]4313, (4341), [a]4753; disfigurement of the image of God, 4322; loss of salvation, 4318; birth with an inclination to evil, 4325, 5081; death as an effect of original sin, 146, 222, 231, 371f., 1400, **1512**, **1521**, 2617; man would have been immune from bodily death if he had not sinned, 4318; cf. M 2ba (death of man); the tinder of sin, or concupiscence, creates an inclination to sin, 1515.

Experience of the resistance of the body, 4314.

The intelligence is obscured and weakened, 4315.

Religious knowledge has become more difficult, 2756, 2853, 3875.

Observance of the divine law has become more difficult, since free will has become weaker in its powers, (146), 339, 378, 383, 396, 622, 633, **1521**.

Wounding of man's freedom, 4317.

Man was not weakened to the point where a moral life would be impossible for him: he still retained free will, understood as freedom from necessity: not only from [a]*violence* or [b]*constraint*, but also with respect to [c]*that necessity which was voluntary only in the original sin as its cause (Adam)*, *1939*, *1941*, *1952*, [a]*1966f.*, [b]*2003*, [c]*2301*; free will is useful not only with respect to sin, *1927–1930*, *1965*, *2438–2440*; the value of free will is defended against the affirmations: [It was totally [a]*destroyed*, [b]*it is an empty concept*, [c]*it is an invention of Satan*], [a]331, [a]336, [a]339, [b]1486, [abc]**1555**, 3245f.; cf. L 1b (contingent freedom, obliged to the good); L 1f (moral act).

The capacity of man to do good works and to lead a moral life is defended against the affirmation [Man sins in every work], *1481f.*, *1486*, 1539, **1557**, **1575**, *1916*, *1922*, *1925*, *1935–1937*, *(1940)*, *1961//1968*, *2308*, *2311*, 2401–2407, *(2408–2425)*, *2439*, *2459*, 2866.

The original relationship between man and woman was disturbed by sin, 4831; their equality in unity was lost through sin, 4831.

Consequences of original sin for human activity and progress: All of man's activities are in danger because of pride and disordered love of self, 4337; cf. D 5 (human activities and progress under the power of sin).

There is also a morally good natural love; condemned is the distinction: [There only exists a twofold love, to wit, good love resulting from grace and sinful love resulting from concupiscence], *1934*, *1938*, *2307*, *2444–2448*, *(2449//2458)*, *2619*, *2623f.*

Concupiscence cannot harm a man who does not consent, 1515; condemned are affirmations about the sinfulness of concupiscence or the tinder of sin, 1012, 1453, **1515**, 1950f., 1974–1976.

The future destiny of man affected by original sin: Death [a]*of the body* and [b]*of the soul*, 222, 231, [ab]371f., ([b]1400), [ab]**1512**, **1521**; privation of the [a]*vision of God* and [b]*of the kingdom of heaven* ([b]184, [a]219), [b]224, [a]780, [b]1347; punishment of damnation (but [a]*different* from the punishment of the one who is damned because of his own fault), [a]858, [a]1306, *2626*; man becomes a "mass of perdition", 621; cf. M 3d (condemnation of man: theory of limbo).

Pardon of original sin through baptism: K 3e (effect of baptism).

**Experience of division**. Man experiences division and ambivalence, limitation and desire for a higher life, possible choices and the necessity to renounce, discord in society and his own sinful character, 4310; he experiences his own inclination to sin and is engulfed by manifold ills that cannot come from the good Creator, 4313; he finds that by himself he is incapable of battling the assaults of evil successfully, 4313; he does what he would not and fails to do what he would, 4310; cf. C 4kg (man's search for meaning); F 3b (justified man remains in danger). **2bd**

The entire life of man, individual and collective, is presented as a struggle between good and evil. Man needs the helping grace of God for this, 4313, 4325, 4337, 5081; cf. F (God justifies and sanctifies man); esp. F 3b (justified man remains in danger); F 5cb (necessity of grace); divine grace and human works: F 3d (grace and human merit); F 5c (grace and human freedom); God's help because of –: prayer: J 1ee–ef; –: pious practices: J 1ed; –: the sacraments: K (God sanctifies through the sacraments).

## 3. The Sins of Man as an Individual

### a. Occasions of Sin **D 3a**

Man often refuses to recognize God as his origin. He thus disrupts his proper relationship to his own ultimate goal as well as his whole relationship toward himself, others, and all created things, 4313.

The desire to possess: the accumulation of goods and services alone does not bring about human happiness, 4811; man is more precious for what he is than for what he has, 4335, 4760.

The occasions of sin must be avoided: laxist affirmations are condemned, *2061*, *2161–2163*.

It is necessary to resist temptations: a purely negative, quietist resistance is not enough, 2192, *2217*, *2224*, *2237*, *2241–2253*.

### b. Grave Sins and Venial Sins **D 3b**

**Difference between sins**. Grave sins (capitalia/criminalia/gravia) or mortal sins ([a]*mortalia*) and light (parva/minuta/[b]*levia*) or venial ([c]*venialia*) sins, [a]795, [a]835, [a]838f., [a]858, [a]897, [a]913, [a]926, [a]965, [a]1002, [a]1306, [bc]1537, [a]1577, [a]1638, [ac]1680, [b]1920, [ac]2257, [b]3375, [ac]3381, [ab]4966f. **3ba**

**Grave, or mortal, sin**. Condemned: [The only mortal sin is unbelief], **1544**, **1577**. **3bb**

Effect of mortal sin: Enmity with God: 1680; loss of the grace of justification, **1705**; exclusion from the kingdom of God, 835; delivery into the power of the devil, 1347, 1349, **1521**, 1668; eternal damnation, hell, 780, 839, 858, **1002**, 1075, 1306; cf. M 3d (causes of damnation).

In addition to eternal punishment, man also contracts temporal punishment, (1543), **1715**.

Faith is not necessarily lost through mortal sin, **1544**, **1578**.

The souls of those who have died in a state of actual mortal sin go to hell, (338, 342), 839, 858, 926, **1002**, 1075, **1306**; cf. M 3d (condemnation of man).

Pardon of sins: D 7.

**3bc** **Venial sins**. Venial sin is of the kind into which even very holy men can fall, **1537**, **1680**; no man can avoid all venial sins during the whole of his life without a special privilege from God, **1573**; man can always truthfully say that he is a sinner, 228–230; condemned: [By the interior way of quietism, one arrives at a state of soul where one no longer commits even venial sin], *2256–2258*.

Venial sin does not exclude man from grace (justification), 1537, **1680**; but a purification after death may be necessary, 838; cf. M 2bc (purification of man); condemned: [No sin is venial by nature; all sin merits eternal punishment], *1920*; pardon of venial sins: D 7 (forgiveness of sins); K 5ec (effect of the Eucharist on the faithful).

**3bd** **Condemnation of laxist affirmations** concerning [a]*joy at the evil of another*, [b]*sadness at the prosperity of another*, [c]*desire for an evil for another*, [abc]*2113*, [c]*2114*, [a]*2115*.

**3be** **Consequences of sin**. Experience of the resistance of the body, 4314; obscuring or weakening of the intelligence, 4315; wounding of freedom, 4317; bondage [a]*as effect of personal sin*, 4341, [a]4627, 4753, (4772); the power of sin and evil by which man is oppressed, 4755.

Sin diminishes man because it prevents him from attaining his fulfillment, 4313.

Damnation of the sinner because of a death [a]*without repentance* in the state of [b]*mortal sin* ([c]*actual sin*), ([b]338, [a]342), [c]627, [c]780, [ab]839, [c]**1002**, [b]1075, [bc]**1306**; the Church believes that the sinner deprived of the vision of God will face eternal punishment, and she calls that hell, 4657; cf. M 3d (condemnation of man).

Consequences for human activity, C 4if; D 5.

Consequences of sin in social relationships: C 4gl; D 4c.

## 4. Sin in Social Relationships

### D 4a — a. Occasions and Causes

Sin as the force of division that hinders growth in love and communion, 4619.

Man often refuses to recognize God as his origin. He thus disrupts his proper relationship to his own ultimate goal as well as his whole relationship toward himself, others, and all created things, **4313**.

Men are often diverted from doing good and incited to evil by social conditions, 4325; customs in institutions and relationships in the world that induce to sin, 4162.

Human progress, which is a great good for man, brings temptations with it, 4337.

The internal division of the sinner gives rise to the disorders of society, 4310; the imbalances suffered by the world today are linked to the more fundamental imbalance in the hearts of men, 4310; the bondage of social sin has its source [a]*in pride, in egotism*, [b]*in the mystery of injustice*, [a]4325, [b]4480, [b]4627; errors, slavery, and oppression to which men succumb when they attempt to set up a form of social life from which God is absent, 4759.

### D 4b — b. Collective Sins

All human life, individual and collective, is presented as a struggle between good and evil, 4313, 4337.

Because the order of values is distorted and bad is mixed with the good, individuals and groups pay heed solely to their own interests and not to those of others, 4337.

The world is no longer a place of brotherhood; the growing power of mankind threatens to destroy the human race itself, 4337.

Because of the corruption of the human heart, human values are often disfigured, 4311.

Consequences of collective sins: D 4c.

The Church and sinners: She is wounded by the sins of the faithful, 4128; cf. G 3bb (holiness and sin in the Church).

The Church contributes to the conversion of sinners through love, example, and prayer, 4128; the power of the Church to pardon all sins, 349; sinners who approach the sacrament of penance are reconciled with the Church, 1674, 4128; cf. D 7bb (Church as mediatrix of forgiveness); G 3b (holiness of the Church); K 6 (sacrament of penance).

### D 4c — c. Sinful Structures of Society

Cf. C 4gl (disturbances in society due to human sin).

Social structures—necessary in themselves—tend to become fixed, to obstruct social progress, and to cause injustices, 4768; structures may be marked by sin but should not be condemned in themselves, 4769; social structures depend on the responsibility of man, 4768; the disturbances that so frequently occur result in part from the natural tensions of economic, political, and social forms, **4325**; at a deeper level they have their roots in man's pride and selfishness, which contaminate even the social sphere, **4325**; structures men have created and on which they have left the destructive imprint of their sinfulness, 4619; when the order of things is flawed by the consequences of sin, man finds new inducements to sin, **4325**; institutions and living conditions in the world that incite to sin, 4162; servitude of which other men or natural forces not sufficiently controlled are the cause, 4460.

The original relationship between man and woman was disturbed by sin, 4831; their equality in unity was lost through sin, 4831.

Where social peace does not exist, amid political, economic, and cultural inequalities, lie the rejection of the peace of the Lord and a rejection of the Lord himself, 4488.

Social consequences of sin: servitude, 4341, 4460, 4480, 4627; oppression of man, 4480, 4755; ignorance, misery, hunger, oppression, injustice, and hatred have their origin in human selfishness, 4480; errors, slavery, and oppression to which men succumb when they attempt to set up a form of social life from which God is absent, 4759; dependence and the forms of bondage that violate basic rights, 4628; violence, from which new forms of bondage arise, 4772; man's resources and potential turn against him to oppress him; 4811; poverty, which, according to the prophets, is contrary to the will of the Lord, 4494; poverty as the fruit of injustice and sin, 4494f.

Oppression, injustice between peoples and in society, absence of freedom, exploitation, hunger, misery, ignorance, hatred, tensions between peoples and in society, wars, danger of mankind's self-destruction, loss of values; on the problems of mankind today and on poverty: C 4kd; C 4ke.

Consequence for human activity and for progress: C 4if; D 5.

The Church and sin: The Church is in the world and bears its mark: G 2bb (sacramental character of the Church); G 7aa (Church, world, and mankind).

In her pilgrimage, the Church experiences [a]*sufferings*, [b]*temptations and trials*, [c]*persecutions from the world*, [a]4115, [c]4121, [b]4124, [ac]4147, [c]4344; there are martyrs in the Church, 4321; G 3bb (holiness of the Church).

The Church is both holy and in need of purification; she follows the path of penance and renewal, 4120, 4321, 5006; her holiness is imperfect, 4168; she encompasses sinners ([a]*in her earthly pilgrimage*), 4120, [a]4190; among clerics and laity, there has been no lack of those who have been unfaithful to the Spirit of God, 4343; distance between the message proclaimed and the human failings of those to whom the gospel is entrusted, 4343; the Church must be purified of errors, 1510, 1520, 1763; she must fight against the failures among her members, 4343; cf. G 3bb (holiness and sin in the Church).

The service of evangelization is made more difficult by sin, 4619.

### d. Liberation from and Overcoming of Sinful Structures **D 4d**

Overcoming of and liberation from sinful structures: To overcome sin, men are dependent on the helping grace of God, 4313, 4325, 4337; cf. F 3b (justified man remains in danger); F 5cb (necessity of grace); the plan of creation cannot be separated from the plan of redemption; redemption extends to the concrete situations of injustice to be combated and of justice to be restored, 4579; the intercession of Mary makes it possible for the Church to eliminate the "structures of sin" in personal and social life, 4619; a change in structures must be accompanied by a change in personal and collective mentality and by conversion, 4633; conversion ever remains an unfinished process on both the personal and societal levels, 4614; the uniqueness of the Christian message does not consist in structural change but in the insistence on the conversion of men that will in turn bring about this change, 4481; cf. F 2b (conversion and justification by faith); Christian understanding of liberation: liberation from all the forms of bondage, from personal and social sin, 4627f.; liberation and structural change: C 4gm; L 7.

The Church denounces the errors, slavery, and oppression to which men succumb when they attempt to set up a form of social life from which God is absent, 4759; the Church upsets, through the power of the gospel, criteria of judgment, values, habits of thought, impulses and models of life that contradict God's Word and plan of salvation, 4575; cf. G 7a (relationship of the Church to world, society, and culture).

## 5. Human Activity and Progress under the Power of Sin **D 5**

Sin jeopardizes the works of man: 4814; programs and works that start from the idea of justice in practice often suffer from distortions, 4684; all of man's activities are in danger because of pride and disordered love of self, 4337; the spirit of evil transforms human activity, ordered to the service of God and man, into an instrument of sin, 4337; cf. C 4i (activity of man); esp. C 4if (human activity tainted by sin).

Progress as temptation through the distortion of the order of values because of consideration only of one's own interests by individuals and groups and because of the spirit of vanity and malice, **4337**; the sciences and progress threatened by the growing power of man, 4424; fixed or rigid social structures that obstruct or distort social progress, 4768; cf. C 4ie (human progress).

D 6

## 6. The World and History under the Bondage of Sin

Man often refuses to recognize God as his origin. He thus disrupts his proper relationship to his own ultimate goal as well as his whole relationship toward himself, others, and all created things, **4313**; although men have known God, they have not glorified him as God but have served creation rather than the Creator, 4313.

The world stands under the bondage of sin, 4302; it is disfigured by sin and passes away, 4339; it is endangered by sin, 4813.

Human history, up until the full revelation of glory, is marked by disorder because of sin, 4340; it is threatened by sin, 4813; it is pervaded by a battle against the powers of darkness from the very origins of the world and will continue until the last day, 4337.

The spirit of the world is the spirit of vanity and malice, 4337.

Cf. C 4kb (effects of man's sinfulness in the world and history).

## 7. Forgiveness of Sin

D 7a

### a. God's Reconciling Will

7aa **The forgiveness of sin**. Faith in the forgiveness of [a]*all* sins, 1, 11–22, [a]23, 26–30, 36, 50f., (62f., 71), 72, [a]540, [a]684, [a]854; how the unforgivable sin against the Holy Spirit is to be understood, 349.

In his prevenient love, God frees men from original sin and gives them a share in the divine life; cf. C 4jb (vocation of man to communion with God); F 1 (God's mercy and universal salvific will).

The faithful need God's mercy continually and must daily pray for the forgiveness of their sins, 4166; the Father's saving justice, 4615; cf. B 1b (will of God: God is merciful); F 1 (God's mercy and universal salvific will).

God alone is the judge and searcher of hearts; for that reason he forbids us to make judgments about the internal guilt of anyone, 4328; he knows hearts and what is hidden, 670, 2866, 4314; cf. B 1b (knowledge of God).

The Holy Spirit is united with the Father and the Son in the forgiveness of sins, 145.

7ab **Divine grace**. The completely gratuitous gift of forgiveness and reconciliation, 4819; cf. F (God justifies and sanctifies man); esp. F 1 (God's mercy and universal salvific will); F 5 (conceptual formulation of grace).

D 7b

### b. God Forgives Sins through Jesus Christ and the Ministry of the Church

7ba **God forgives sins through Jesus Christ**. In Christ, God wished to conquer sin and make it serve man's greater good, 4814; in Christ, God has reconciled everything with himself [a]*and men among themselves*, 4005, 4196, [a]4322; salvation is freedom from what oppresses man, from sin and evil, and the joy of acknowledging God and of being known by him; this salvation begins in the life of Christ, is won forever by his death and Resurrection, and must be carried on through history up to the coming of Christ, 4571; salvation in and through Jesus Christ: C 4fi (Christ, the salvation of man); E 3 (Jesus Christ, the Savior); F 1 (God's mercy and universal salvific will); esp. F 1c (the universal salvific will of God in Jesus Christ).

Christ has won forgiveness of sins through his suffering, 485, 1523, 1530, 1741, 3370, *3438*, 3805, 4005, 4318; he won liberation on the Cross, 4628; he chose to be the victim of the world's injustice and evil, 4615; he is the High Priest who can share human weaknesses; he is the Paschal Victim who redeems from sins, 4615; human forces did not dispel original sin but the merit (the advocacy) of Christ, 341, 1514; condemned: [The Passion of Christ alone, without any other gift of God, suffices], *1014*; cf. E 3a (Jesus Christ, the mediator of salvation); E 3bc (priesthood of Jesus Christ).

Christ died for all (sinners), 4310, 4322, 4338; he came to save (free) men ([a]*the poor*) from sin, 55, 144, 146, 485, 491f., 533, 1400, 4313, 4615, [a]4632; sin is conquered and redeemed by the reconciliation accomplished by Christ, 4814; Christ wanted to reconcile all men with the Father, 4488; he freed man ([a]*the world*) from the bondage of the devil and sin, 4006, 4204, [a]4302, 4313, 4322; Christ has restored for the sons of Adam the image of God that was disfigured by the first sin, 4322; man has been reinstated by the Savior in the salvation that had been lost, 4318; human activities threatened by sin are purified by Christ's Cross and Resurrection, 4337; the redemption has an effect of satisfaction or expiation, 1529, 3339, *3438*, 3891, 4120; cf. E 3a (Jesus Christ, the mediator of salvation); E 4c (mission of Jesus Christ).

Christ was unlike man with regard to sin: E 5bb.

Justification of sinners through God's grace: F 2.

Participation of men, especially Mary, in the redemption: E 6d.

**The Church as mediatrix of forgiveness** [a]*of all* sins, 348, [a]349, [a]684, 794, 802, [a]854; the power of the Church to forgive all sins, 348f.; the gift of grace is to reach man through the Church so that sinners might be reconciled with God, 4573; she contributes to the conversion of sinners through love, example, and prayer, 4128; through God's Word and the sacraments, man is freed from the power of sin and evil and introduced into a communion of love with God, 4755; the intercession of Mary makes it possible for the Church to eliminate the "structures of sin" in personal and social life and to attain "authentic liberation", 4619. **7bb**

Forgiveness of sin through the reception of baptism: K 3e (effect of baptism).

Forgiveness of sins through penance: K 6f (effect of the sacrament of penance).

Forgiveness of (venial) sins through reception of the Eucharist: K 5ec (effect of the Eucharist on the faithful).

Forgiveness of sin and the erasure of the remains of sin through the anointing of the sick: K 7e.

Indulgences as remission of temporal punishment due for sins that, with respect to guilt, have already been erased, 1448; cf. K 10b (indulgences).

Cf. F 1c (universal salvific will of God mediated through the Church); G 2bb (sacramental character of the Church).

**Forgiveness and individual or collective conversion**. Cf. F 2b (conversion and justification); esp. F 2bb (nature of justification); participation of men, especially Mary, in the redemption: E 6d. **7bc**

**Overcoming of sinful structures**. Cf C 4gl (disturbances in society); C 4gm (liberation and structural change); D 4d (liberation from and overcoming of sinful structures). **7bd**

**Justified man remains in danger**. Cf. F 3b; F 5cb (necessity of grace). **7be**

### c. The Historical Form of Forgiveness **D 7c**

**Forgiveness of sins in the Old Covenant**. Original sin was remitted through circumcision, 780; K 1a (sacramental signs in the Old Covenant). **7ca**

**Forgiveness of sins in the New Covenant**. Original sin was remitted through baptism: cf. K 3e and K 3f (effect and necessity of baptism). **7cb**

Condemned is the concept that original sin is reinstated by sin committed after baptism, 3341.

Baptism as means of forgiveness of personal sins: K 3e and K 3f (effect and necessity of baptism).

Sacrament of penance as means of forgiveness for sin committed after baptism: K 6f and K 6g (effect and necessity of the sacrament of penance); perfect contrition before the reception of the sacrament of penance brings about forgiveness, but it must include the desire for the sacrament: K 6cb (contrition).

Forgiveness of (venial) sins through reception of the Eucharist: K 5ec (effect of the Eucharist on the faithful).

Forgiveness of sins and the erasure of the remains of sin through the anointing of the sick: K 7e.

Displeasure alone is not enough for the pardon of bad thoughts, *1413*.

The pouring out of the blood of animals works no remission of sins, 1079.

The mere remembrance of the baptism does not bring about forgiveness of grave sins or change them into venial sins, **1623**.

Venial sins can be expiated by various means (outside of sacramental confession), 1680; the Eucharist is recommended as a remedy against them, 1638, 3375, (3380).

**Condemned opinions about the forgiveness of sins**. Condemned are the affirmations: [Forgiveness is given by virtue of the faith that the sins are forgiven], *1460–1462*, **1533**, **1563f.**, **1709**; [Certain sins are only to be covered], *3235*; [After the remission of the guilt and the annulment of eternal punishment, no more temporal punishment remains to be expiated], **1580**; [Perfect love is not necessarily connected with the forgiveness of sins], *1918*, *1932f.*, *1943*; [In forgiveness, it is a matter only of liberation from the punishment incurred for sin or the obligation of punishment], *1956–1958*. **7cc**

## E. GOD SAVES MEN THROUGH JESUS CHRIST

## 1. Faith in Jesus Christ, the Son of God and Savior

### a. Faith in Jesus Christ according to the Church's Creeds **E 1a**

Jesus Christ, the Son of God, 2–5, 10–30, 36, 41//51, 60–64, 71, 76, 125, 150.

Jesus Christ, the Savior, 1, 3f.; [a]*for the sake of our salvation*, [b]*in order to redeem*, [a]40, [a]42, [a]44, [a]46, [a]48, [a]51, (55), [b]72, [a]76.

Christ descended from heaven, 41//51, 60, 72, 125, 150.

Christ became man [a]*by the Holy Spirit* [b]*from the Virgin*, 6, [ab]10 //23, [ab]25–30, 36, 40, [ab]42, [b]44, 44//48, [b]46//51, 50, 51, [b]55, [b]60, [ab]61, [ab]62f., ([ab]64), [ab]72, **125**, [b]144, [ab]**150**.

Christ suffered, 6, 13f., 19, 23–30, 36, 40, 42, 44, 46, 48, 60, 76, 125, 150; he was crucified, 6, 10–12, 14–30, 41f., 46, 48, 50, 55, 60–64, 150; he died, 10, 13, 19, 21, 27f., 30, 55, 60–64, 72; he was buried, 6, 10–17, 21–30, 41f., 46, 48, 50, 55, 150.

Christ descended into hell, 16, 27–30, 76.
Christ rose from the dead, 6, 10–30, 40//64, 72, 76, 125, 150, 189.
Christ ascended into heaven, 6, 10–30, 40//64, 72, 76, 125, 150, 189.
Christ sits at the right hand of the Father, 6, 10–30, 41//64, 72, 76, 150.
Christ will come again at the end of the world, 6, 10–30, 40–42, 44, 46, 48, 50f., 55, 60, 61–64, 76, 125, 150.
The reign of Christ will have no end, 41f., 44, 46, 48, 60, 150.

**E 1b** b. The Promise of Jesus Christ in the Old Covenant

Christ was announced and promised to many before the law and during the time of the law, 1522, (4203); he was promised through the prophets, 302, 4007, (4198); the salvific plan of the Old Testament was to prepare, to announce by prophecy, and to indicate through various types the coming of Christ and of the messianic kingdom, 4222; the Old Covenant was the preparation and the figure of the new and perfect covenant in Christ, 4122.
God has given the doctrine of salvation through Moses, the prophets, and other servants, 800, 4203, (4221).
The ceremonies, sacrifices, and sacraments of the Old Testament point to the coming of Christ, 1347; the sacrifice points to –: the sacrifice of the Cross, 3339; –: the eucharistic sacrifice, 1742.
Cf. A 1c (stages of revelation); G 1bb (the Church, prefigured in the Old Testament); K 1a (sacramental signs in the Old Covenant).

**E 1c** c. The Deliverance of the Gentiles and of Old Testament Believers through Hope in the Promised One

After the fall of Adam, the Father did not leave men to themselves but offered helps to salvation, in view of Christ, the Redeemer, 4102, (4203); before Christ, men were saved, in part through the natural law, in part through the law of Moses, in the expectation of the coming of Christ, 341; there was no one who was powerless to observe the law, *2619*; however, they needed the grace of Christ for [a]*the desire for supernatural salvation* and for their justification, (1521), **1551**, [a]*2618*, [a]*2620*; their justification derives from the merits of Christ, 3329; condemned: [None of the Gentile peoples from Adam to Christ were saved through the natural law, i.e., through the first grace of God], 336.
Original sin was forgiven in the Old Covenant through circumcision, 780; nevertheless, the kingdom of heaven was closed until the death of Christ, 780.
Christ fulfilled the Old Testament sacrificial system and priesthood, 1739; after the coming of Christ the legal prescriptions of the Old Testament came to an end, so that they need no longer be held as necessary for salvation, 1348.
Condemned: [That the Christian law through the succession of another law is about to have an end, just as the law of Moses has been terminated by the law of Christ], 1369.
Cf. K 1a (sacramental signs in the Old Covenant).

## 2. The Mysteries of the Life, Death, and the Exaltation of Jesus Christ

**E 2a** a. The Conception and Birth of Jesus Christ

Faith of the creeds: The Son of God came down from heaven, 41//51, 60, 72, 125, 150, (4172).
The Word –: [a]*became man*, [b]*became flesh*, [c]*was conceived*, [d]*was born*, [d]6, [d]10//23, [c]25–30, [d]36, [b]40, [ab]42, [abd]44//48, [d]50, [ab]51, [b]55, [b]60, [d]61, [a]62f., ([d]64), [cd]72, [ab]**125**, [ab]**150**, ([b]4005, [b]4122, [b]4172, [b]4220, [b]4224, [a]4338, [a]4550); –: (became flesh) by the Holy Spirit, 10//30, 42, 61–64, 72, 150, (291, 442, 571, 801, 3923, 4172, 4178); the Holy Spirit is not the Father of the incarnate Son, 533; –: (was born) of the Virgin ([a]without the seed of man), 10–30, 42, [a]44, 46//51, 55, 60f., [a]62f., 64, 72, [a]144, 150, [a]189, (4172, 4178, 4322, 4520); –: (was born) of Mary: E 6b (the motherhood of Mary).
The Son of God willed to assume human nature, 3274.
More recent errors with respect to faith in the Son of God become man, 4520, 5099, 5107.

**E 2b** b. The Life of Jesus Christ with Men

**2ba Communion with men.** Christ dwelled among men, 44, 55, 60, 4224; he took to himself all the consequences of men's sinful condition, 4494; he shared the human condition (with its sufferings, difficulties, and death), 4632; he ate, drank, and slept, 791; he hungered, thirsted, and bore all the hardships of the body, 189, 791; he could share in human weakness, 4615; he was capable of suffering ([a]against

contrary errors), 105, 166, 189, [a]197, [a]**293**, 297, 442, 492, 504; because of his humanity he is characterized by the ability to die as well as the wish not to die, 564.

Christ was educated, 4177; he worked, thought, acted, loved, 4322; he led the life of a laborer, 4332; he practiced a trade, 4343; he willed to share human fellowship: the marriage feast at Cana, the visit with Zacchaeus, meals with tax collectors and sinners, 4332; he was freely subject to the laws of his land, 4332; he shared the life, the hopes, and the anxieties of his people, 4611.

That Christ is male cannot be separated from the plan of salvation, 4601.

The poverty of Christ (against the exaggeration of the Spirituals), 930, 1087–1094; Christ carried out the work of redemption in poverty and persecution, 4120; although he was rich, he became poor in order to save men, 4494.

Christ is the brother of men, 4158, 4177, 4322, 4332, 4550.

Cf. E 5b (Christ is of one being with men).

**Christ's work among men.** Christ works miracles and prophesies, (178), 2753, 3009, (3034), *3428*, *3485*; he gives himself over to the Father in perfect love and obedience, 4613; his task and mission, as he himself bears witness, is the proclamation of the good news, 4570; Incarnation, miracles, teaching, calling and sending disciples, Cross, Resurrection, and presence among his own are aimed at the proclamation of the gospel, 4570; preaching, words and works, signs and wonders, 4204; he himself fulfilled and proclaimed the gospel, 4207; he revealed his Father and himself in deeds and words, 4224; he preached the holiness of life to his disciples, 4166; he revealed his mystery to men, 4103; he showed the way of life, 801; mercy constitutes the fundamental content of the messianic message of Christ and the power of his mission, 4680; cf. B 1b (will of God: God is merciful); he extended the command of love to all enemies, 4328, (4773); he completed his work ([a]the Father's work of salvation) through death, Resurrection, and Ascension as well as the sending of the Holy Spirit, [a]4204, 4224. **2bb**

Christ in his preaching referred to the most common social realities and used the speech and imagery of everyday life, 4332; he followed the modes of reasoning and of exposition that were in vogue at the time, 4404; cf. E 3bb (the prophetic office of Christ and Christ as teacher).

Christ and the poor: Christ healed the contrite of heart, 4005; he brought good news to the poor, 4005, 4120, 4570; he spoke to the poor, he freed them from sin, and he filled them with joy and hope, 4632; Jesus' preference for the poorest and the suffering, 4617, 5107.

Christ rejected the temptation of political power and violence, 4613.

Christ [a]*preached* and [b]*established* the kingdom of God on earth, [a]4105, [b]4224, [a]4571f., 5107; Jesus of Nazareth, the proclaimer and realizer of the kingdom, 4611; he founded the kingdom of heaven on earth according to the will of the Father, 4103; the kingdom of God was established by God on earth and must be further extended, 4123; the proclaimed kingdom of God shines for men in the word, works, miracles, presence, and Person of Christ, 4105; Christ proclaimed the Father's kingdom through the testimony of his life and the power of his words, 4161, 4852; cf. C 5d (kingdom of God and Christ as the goal of history); E 2fc (perfection and handing over of the kingdom of God); E 3bd (kingship of Jesus Christ); G 2bb (sacramentality of the Church: the Church and the kingdom of God); M 1 (dawn of the kingdom of God in history); M 3bf (eternal life and reigning with Christ).

Christ preached the kingdom and salvation as the high point and center of his good news, 4571f.; salvation began during the life of Christ, was definitively accomplished by his death and Resurrection, but it must be carried on during the course of history, in order to be realized fully on the day of the final coming of Christ, 4571.

Christ chose disciples to be witnesses of his life and his teaching, 4404, 4570; in a completely free and sovereign manner Christ called only men as apostles, 4840.

Christ founded the Church: Christ gathered around him men from various social and political strata of the day. These constituted the foundation of his Church and went on the path of following Jesus, 4613; cf. G 1bc (the Church, purchased by Christ); G 2a (designations of the Church); G 2ba (Church of Jews and Gentiles); G 3da (Christ founds the Church on the apostles).

Sending out of the apostles: Christ gave the apostles the task of preaching the gospel everywhere and to everyone ([a]the whole creation), [a]4006, 4141, 4147, 4148, [a]4185, 4207, 4332, (4570).

Christ gives his body and his blood under the species of bread and wine to his disciples, 1637, 1642, 1740; cf. K 5a (Last Supper of Christ).

## c. Suffering and Death of Jesus Christ **E 2c**

**Suffering and death** (faith of the creeds). Christ suffered, 6, 13f., 19, 23–30, 36, 40, 42, 44, 46, 48, 60, 76, 125, 150, (4005, 4006); he was crucified, 6, 10–12, 14–30, 41f., 46, 48, 50, 55, 60–64, 150; he died, 10, 13, 19, 21, 27f., 30, 55, 60–64, 72, (4006, 4106, 4112, 4204, 4224, 4310, 4322, 4332); he was buried, 6, 10–17, 21–30, 41f., 46, 48, 50, 55, 150. **2ca**

Christ freely suffered, 6, 62f., 423, 442, 502, *1364*; against the Docetists the true suffering is stressed, 325; the Son of God felt the pain in the flesh with his soul, 166; the wound in his side was inflicted only after his death, 901; condemned are assertions that Christ gave up all things in death, *1095–1097*.

Fulfilling the mandate received from his Father, Jesus freely surrendered himself to death on the Cross, the goal of his life's journey, 4615; meaning of the Cross of Jesus, 4615, 5107.

**2cb** **Descent into hell.** Christ descended [a]*with his soul* into hell ([b]*by himself, not only by his power*), 16, 27–30, 76, 369, 587, [b]*738*, [a]801, 852. He descended in order to free the saints ([a]confined there), [a]62f., 485; he neither freed the godless nor destroyed hell, 587, *1011*, 1077.

## E 2d d. The Exaltation of the Crucified

**2da** **Resurrection** (faith of the creeds). Christ rose from the dead, 6, 10–30, 40//64, 72, 76, 125, 150, 189, (4005, 4006, 4106, 4112, 4204, 4224, 4310, 4322, 4345, 4814); the Father raised his Son from the dead, 4616; he rose by his own power ([a]without needing to be raised by his Father), [a]359, 539; he took up his soul again in the Resurrection, 325, 369, 791; the Son of God experienced the mercy and love of the Father in his Resurrection, which is more powerful than death, 4682; cf. B 1b (will of God: God is merciful).

Through his Resurrection the Word brought about in himself the resurrection of our nature, 358, (414, 485); cf. E 3a (Jesus Christ, the mediator of salvation).

**2db** **Ascension into heaven** (faith of the creeds). 6, 10–30, 40//64, 72, 76, 125, 150, 189, (4005, 4224); he was taken up into heaven, 22.

**2dc** **Seated at the right hand of the Father** (faith of the creeds). 6, 10–30, 41//64, 72, 76, 150, (4111, 4168); he sits in glory, 44, 46, 72, (4112, 4123, 4162, 4345); he sits in human flesh, 167; the Father made him the Judge of the living and the dead, 4345; the Father exalts Christ at his right hand, fills him with the power of his Spirit, establishes him as the Head of his Body, the Church, and constitutes him Lord of the world and of history, 4616.

**2dd** **Mission of the Holy Spirit**. The exalted Lord remained with the apostles, 4227; he promised the disciples the Holy Spirit and sent him ([a]*on Pentecost*; [b]*as advocate*), [a]4148, 4168, 4204, [ab]4227; for the fulfillment of their mission, Christ sent the apostles the Holy Spirit on Pentecost, (4143), 4145, 4148; he sent the Holy Spirit to all, to move them to love God with their whole heart and to love each other, 4166; he filled the Church with his Spirit, 4112, 4116, 4124, (4165f.), 4332; the Holy Spirit is sent from the Father and from the Son, 60, 145, 527, 681, 3325, 3327f., (4132, 4145, 4168), 4522, (4780); his mission is twofold: outwardly in the Church, hidden in the souls of the just, 3327; he is sent for the constant sanctification of the Church, 4104; the feast of his coming is Pentecost, 3325; cf. B 1g (sending of the Holy Spirit).

The Lord promised the Church the grace of God, 4124.

## E 2e e. The Work of the Exalted Lord through the Spirit

**2ea** **The work of the Exalted One in the Church.** Christ founded the Church, works in her, and preserves her: G 1bc (the Church, purchased by Christ); G 1be (the Church remains the work of the Holy Trinity through time); G 2bb (sacramental character of the Church); he is the Lord of the Church: E 3bd (kingship of Jesus Christ); Christ is the Head of the Church, his Mystical Body; she is his Bride, fullness, or flock: G 2a (designations of the Church).

Christ as the ground of the Church's: –: oneness: G 3aa; –: holiness: G 3ba; –: catholicity: G 3ca; –: apostolicity: G 3da; Christ and the continuity and growth of the Church: G 2bb (sacramental character of the Church).

Presence of Christ in the Church: Christ is present in the Church [a]*and is at work in her*, 3806, 4007, 4136, 4321, 4151, 4035, [a]4611, 4632; Christ is forever with his Church, especially in liturgical actions: in the sacrifice of the Mass, in the sacraments, through the reading of Sacred Scripture, through the prayer and song of the Church, 4007, (4036); Christ proclaims the gospel in the liturgy, 4033; cf. E 3b (prophetic ministry, priesthood, kingship of Jesus Christ); G 1be (the Church remains the work of the Holy Trinity through time).

The Church carries on the work of Christ, 4303, 4445; cf. G 2bd (mission and task of the Church).

The sacrifice of Christ continued after his death, 4153; Christ instituted the eucharistic sacrifice of his Body and Blood with the Last Supper in order to perpetuate the sacrifice of the Cross until he should come again, 4047; his work of salvation is accomplished in the sacrifice and sacraments, 4006, 4103; sacramental renewal of the sacrifice of Christ [a]*in the Eucharist*, 1740, 3339, [a]4722; re-presentation of the sacrifice of Christ in the celebration of the Mass by the Church, 4153, 4573, (4852); the eucharistic sacrifice is the unbloody re-presentation of the bloody sacrifice of the Cross and its memorial, **1740f.**, 1743, 3339, 3847f., 4006; Christ is present in the sacrifice of the Mass in the person of the minister and under the eucharistic species, 4007; cf. E 3bc (priesthood of Christ); J 1c (effect of the liturgy); K 5bd (presence of Christ in the Lord's Supper).

Christ works through the sacraments: all sacraments are acts of the glorification of God in Christ and in the Church, 4715; cf. K 1b (Church as sacrament of salvation); esp. K 1bb (sacraments of the New Covenant are founded in the Christ-event); K 2b (minister of the sacraments); K 2d (effect of the sacraments); K 3e (effect of baptism); K 3f (dignity and necessity of baptism); K 5a (Christ's Supper); K 5b (the ecclesial Lord's Supper); esp. K 5bb (actualization and accomplishment of the sacrifice of Jesus in the Lord's Supper) and K 5bd (efficacious presence of the Lord in the Lord's Supper); K 5cb (competence of ordained priests and bishops in offering the Lord's Supper); K 5ea (Eucharist as worship of God); K 5eb (effect of the Eucharist on the Church): K 6a (sacramentality of penance and its origin); K 7a (sacramentality of the anointing of the sick and its origin); K 8a (priesthood of the New Covenant); K 8c (essential

elements of the sacrament of orders); K 9a (sacramentality of matrimony and its origin); K 9ba (nature of matrimony, Christian matrimony); K 10a (sacramentals in general).

The presence and work of Christ in the bishops: In the bishops Christ is present in the midst of believers, 4145, 4163; the bishop or priest represents Christ in the exercise of his ministry, 4599; he is, then, the image and symbol of Christ himself, 4602; Christ governs the Church through the pope and the bishops, 4119, 4137, 4145; he preaches, especially through the bishops, the Word of God to all nations, administers the sacraments, incorporates new members into his body, and guides the pilgrim Church, 4145; cf. G 3cd (Church and evangelization or mission); G 3dc (ecclesiastical office in the succession of the apostles); H 1a (foundation of the ministerial office in the mission of Jesus Christ and the apostles); H 2a (general specifications regarding the pastoral ministry of bishops); H 2b (pastoral ministry of the pope); H 2c (pastoral ministry of bishops); H 3a (bishops' ministry of preaching: general specifications); H 3ca (bishops as organs of official doctrinal decisions); H 4 (ministry of sanctification of the bishops); H 5 (ministerial office of priests); H 5cb (competence of the ordained priests and bishops in the offering of the Lord's Supper).

The laity receive their power through the gift of the Creator and the grace of the Savior, 4159; the activity of the laity is elevated from within by the grace of Christ, 4162.

**The work of the Exalted One in the faithful.** Permanent presence of Christ in the midst of his own, 4570; Christ is present in the preaching to the poor, 4632; he is continuously present in all the brothers, above all in the least, 4852; the Christian man is conformed to the likeness of the Son, 4322; linked with the paschal mystery and patterned on the dying Christ, he goes forward to the resurrection with hope, 4322; Christ should—as in the Virgin—be born and increase in the hearts of the faithful, 4178; he vivifies the laity in his Spirit and urges them on to every good and perfect work, 4160; he commissions the laity to the apostolate through baptism and confirmation, 4159; cf. C 4fk (the Christian man); E 3b (prophetic ministry, priesthood, kingship of Christ); G 3cd (Church and evangelization or mission); G 4bc–4be, and G 6b (participation of the faithful/laity in the priestly, kingly, and prophetic office of Christ); G 6ca (apostolate of the laity); G 4b and G 6c (mission and task of the faithful/laity). **2eb**

The presence and work of Christ in the bishops and priests of the Church: E 2ea.

**The work of the Exalted One in the world.** Jesus Christ is alive, present, and at work in history, 4611; beneath all changes lies what does not change and that has its ultimate foundation in Christ, 4310; cf. B 2b und C 1c (the Son of God as mediator of creation). **2ec**

Christ, having been lifted up, is continually active in the world that he might lead men to the Church and through her join them to himself and that he might make them partakers of his glorious life, 4168; lifted up from the earth, Christ draws all men to himself, 4224; cf. C 4jl (Christ and the human vocation); C 5b (Christ and the goal of history); E 3bd (kingship of Jesus Christ); M 1a (kingdom of God has dawned in Christ).

Christ is now at work in the hearts of men through the energy of his Spirit, arousing a desire for the age to come and animating, purifying, and strengthening the efforts to make the world more human, 4338; Christ, through his Spirit, offers man the light and the strength to measure up to his supreme destiny, 4310; no one makes good use of his free will without Christ, 242; cf. C 4jl (Christ and the human vocation).

Christ, the perfect man: C 4fh; Christ, the salvation of man: C 4fi; Christ and the suffering and death of man: C 4ef; Christ and the sin of men: D 7ba (God forgives sins through Jesus Christ); E 3a (Jesus Christ, the mediator of salvation).

Christ and –: the human community: C 4gn; –: fraternity/solidarity among people: C 4gb; –: peace and justice among men: C 4gc; –: liberation and structural change in society: C 4gm; –: human activity: C 4ig; C 4ih.

Cf. E 3a (Jesus Christ, the mediator of salvation); E 3b (prophetic ministry, priesthood, kingship of Christ).

## f. The Return of the Lord **E 2f**

**The return of Christ.** The [a]*glorious* return of Christ [b]*in his flesh*, [a]6, 10–30, [a]40–42, [a]44, [ab]46, [ab]48, 50f., 55, [a]60, 61–64, 76, 125, [a]150, [b]167, 325, 414, 443, 485, 492, 681, [b]791, 801, 852, (4047), 4123, [ab]4168, (4530), 4571; he will come in order to be glorified in his saints and in all believers, 4168; the mystery of Christ will in the end be manifested in full light, 4121; full realization of salvation in the return of Christ, 4571; cf. M 2aa (return of Christ). **2fa**

Christ, [a]*the restorer of the dead to life*, raises the dead, 72, [a]369, 485; cf. M 3a (resurrection of the dead).

**The judgment of Christ,** 10–30, 40//51, 55, 60–64, 76, 125, 150, 325, 414, 443, 485, 492, 540, 574, 681, 791, 801, 852, 859, 1549. **2fb**

The Day of Judgment is unknown to angels and men, even [a]*to the apostle Paul*, 474f., [a]3629; Christ knows this day only by virtue of his divinity, 474–476.

Cf. M 2ab (judgment); M 2bb (particular judgment).

**Perfection and handing over of the kingdom of God.** Christ will [a]*bring to perfection* the kingdom at the end of time and [b]*hand it over to the Father*, [a]4123, [b]4339; all will be made subject to him until he himself and all of creation are subjected to the Father, 4162; the reign of Christ will have no end, 41f., 44, 46, 48, 60, 150. **2fc**

Men and the world will be perfectly reestablished at the end of time in Christ, 4168; Christ will conform our body to the body of his glory, 4168; he gives men a share in his immortality, 413; he lets believers participate in his kingdom, 540, 4162, (4339); he will be glorified in his saints and in all who have believed, 4168.

Cf. M 1a (kingdom of God has dawned in Christ); M 3bc (transfiguration of the body); M 3be (consummation of the world); M 3bf (eternal life and reigning with Christ).

## 3. Jesus Christ, the Savior

### E 3a a. Jesus Christ, the Mediator of Salvation

Creeds: Jesus Christ, the Savior, 1, 3f.; [a]*for the sake of our salvation,* [b]*in order to redeem*, [a]40, [a]42, [a]44, [a]46, [a]48, [a]51, (55), [b]72, [a]76.

God's plan constituted Christ as the source of salvation for the world, 4141, 4891f.; God the Father willed from the beginning to share his glory with men in Christ, 4814; cf. C 4fi (Christ, the salvation of man); F 1 (God's universal salvific will); esp. F 1c (God's universal salvific will in Jesus Christ).

The name of absolute mediator belongs to Christ uniquely and alone, 1821, 3320; he is the *one* mediator between God and men, 4048, 4118, 4136, 4153, 4169, 4176, 4177; he is the unique source (of justification) and mediator of all graces, 1526, 3370, (3820); he is the mediator and the fullness of all revelation, 4202.

Christ is the mediator of creation: B 2b; C 1c. Christ is –: the Savior of all, 4176, 4332, 4580; –: the Sanctifier, 4580; –: author and consummator of holiness of life, 4166; –: focal point and the goal of the whole of human history, 4310, 4345; the Alpha and the Omega, the first and the last, beginning and end, 4345; cf. C 5b (Christ and the goal of history); –: the firstborn of many brothers, 4177, 4322; –: the perfect man: C 4fh; E 5b; –: the self-revelation of God: A 1c (stages of revelation); E 3bb (the prophetic office of Christ and Christ as teacher).

The Son of God took upon him human nature for the ennobling of man and consummated a mystical union with all mankind, 3274; by his Incarnation he united himself with every man, 4322; the worth and meaning of men in the eyes of the Creator becomes clear in the redemption and in the surrender of his Son, 4641.

The Son of God came for the sake of the salvation of [a]*all* men, ([b]*to save the human race*, [c]*not to judge*), 40//63, [b]64, [b]72, 76, **125**, **150**, 272, 301, [b]442, 500, 681, [b]801, [a]901, [b]1337, 2529, 4172, [bc]4303, [b]4310, [b]4345, [bc]4445, [b]4494; he was sent so that all might become children of God, 1522; he came –: for the salvation (liberation) of men ([a]*the poor*) from sins, 55, 144, 146, 485, 491f., 533, 1400, 4313, 4615, [a]4632; –: to expiate the sins of the people, 4120; –: in order to free all men from every form of slavery, 4480; assertions that deny the redemption as the purpose of the Incarnation are condemned, *723*, 1880; cf. D 7b (forgiveness of sins through Jesus Christ); E 4c (mission of Jesus Christ); F 1c (God's universal salvific will in Jesus Christ).

The gift of Christ's redemption applies to the entire human race, even to Mary, 3903; it is for the benefit of all, 624; after the Incarnation of Christ every man is his brother and is called to become a Christian in order to receive salvation from him, 4550; Christ suffered for all, ([a]*with respect to his goodness*), *332*, [a]340, 624, 630, 1522f., *2005*, *2304f.*; he died for all (sinners) [a]*and was raised*, [a]4310, 4322, 4332, 4338; he offers his body as a sacrifice for all: E 3bc (priesthood of Jesus Christ); it does not follow from this that all ([a]*Christians*) will be saved, 623f., 630, [a]*1362*; if not all are saved, this is not to be ascribed to the limitedness of the ransom offered by Christ, but rather to the deficiency of men, 624; condemned: [All men damned before Christ were freed from hell], 587, 630, (*1011*, 1077); cf. F 1 (God's universal salvific will); esp. F 1c (universal salvific will of God in Jesus Christ).

The deliverance of the Gentiles and Old Testament believers through hope in the Promised One: E 1c.

Christ is the source of salvation, 3915, 4124, 4141; he granted the fullest salvation possible, 149; man will be restored by the Savior in the salvation he lost through his own fault, 4318; after Adam's fall the Father offered men helps to salvation in view of Christ, 4102; Christ fulfilled the Father's work of salvation, 4204, 5073; all man's glorying is in Christ, 1691; cf. F 2bc (causes of justification).

Salvation is liberation from what oppresses men, from sin and the Evil One, and the joy of knowing God and of being known by him; this salvation is begun during the life of Christ, definitively accomplished by his death and Resurrection, and must be carried on in history, in order to be realized fully at the final coming of Christ, 4571; cf. C 4d (God wills the salvation of man and grants him communion); C 4fi (Christ, the salvation of man); C 4jc (vocation of all men to salvation); F 1b (universal salvific will of God).

Salvation was accomplished by a kind of "recapitulation", 3915; hence, the parallel: first (old) Adam—second (new) Adam, 901, 1524, 3328, 3915, 4322; earthly man, heavenly man, 413.

The power of redemption is primarily attributed to the suffering and death of Christ, 485, 904, 1523, 1529f., 1741, 3370, *3438*, 3805, 3957, 4005, 4006, 4318, 4322, 4628.

The paschal mysterium as source of salvation: Christ has achieved the work of redemption through the Easter mystery (paschal mysterium) of his suffering, 4005; Christ, the High Priest, is the Paschal Victim who redeems us from sins, 4615; all human activity must be purified and perfected by the power of Christ's Cross and Resurrection, 4337; cf. C 4ig (human activity brought to perfection in the paschal mystery); the Holy Spirit offers to all the possibility of being associated with the paschal mystery, 4322; by baptism men are plunged

into the paschal mystery of Christ, 4006; linked with the paschal mystery and patterned on the dying Christ, the faithful hasten forward to resurrection with hope, 4322.

By his obedience (even to death) Christ brought about redemption [a]and opened the way of the liberty of the children of God to all men, 4103, [a]4163; the obedient Son, in the face of his Father's saving justice, incarnates the cry of all men for liberation and redemption, 4615; in him perfect reconciliation comes forth and the fullness of divine service is accomplished, 4005; in Christ God has reconciled all ([a]*men with one another and*) with himself, 4196, [a]4322; Christ brought fraternity in reconciling all men with the Father, 4488; Christ as the inexhaustible source of mercy, 4682; men are sons in the Son, 4322; Christ has merited life for men, 4322; in Christ human nature is raised up to an eminent dignity, 4322; to the sons of Adam he restored the divine likeness that had been disfigured from the first sin onward, 4322; in him sin was conquered and made to serve man's greatest good, 4814; he came for the redemption (liberation) of men ([a]*the poor*) from sins, [b]*insofar as he renewed men inwardly and cast out the prince of this world*, 55, 144, 146, 485, 491f., 533, 1400, [b]4313, 4615, [a]4632; in Christ God has delivered men ([a]*the world*) from bondage to the devil and sins, 4204, [a]4302, 4322; Christ, through [a]*death* and Resurrection, frees [b]*from the power of Satan* and from death [b]*and brings into the Father's kingdom*, 485, [ab]4006, [a]4318, [a]4322; he has conquered the power of death, 72, 3901; in Christ God has freed men from death and raised them to eternal life, 4204; Christ has given men a share in his immortality, 413; he has won liberation on the Cross, 4628; he is the bearer of the freedom and joy of God's kingdom, 4615; the Son of God came in order to liberate all men from all forms of slavery, 4480; redemption touches the very concrete situations of injustice to be combated and of justice to be restored, 4579; Christ, the Savior, who will enlighten the poor about their dignity, help them in their efforts to liberate themselves from all their wants, and lead them to communion with the Father and their fellowmen through evangelical poverty, 4632; cf. C 4gl (disturbances in society due to human sin); C 4gm (liberation and structural change); D 4d (liberation from and overcoming of sinful structures); Christ will conform our body to the body of his glory, 4168; the Resurrection of Christ is the sign and pledge of the resurrection to which all men are called and of the ultimate transformation of the universe. Through him and in him the Father chose to re-create what he had already created, 4616; in the mystery of the redemption, man becomes newly "expressed" and, in a way, is newly created, 4640; cf. C 4fh (Christ, the perfect man); C 5b (Christ and the goal of history); M 3 (life of the world to come); through his Spirit, Christ offers man the strength to measure up to his supreme destiny, 4310; cf. C 4jl (Christ and the human vocation).

The communitarian character is developed and consummated in the work of Christ, 4332; Christ has sanctified human ties, especially family ones, 4332; Christ is the source [a]*of unity* and peace, [a]4124, 4198; in Christ human solidarity takes effect, 4488; Christ brings the peace that the world cannot give, 4488; he brings fraternity, 4488; cf. C 4gb (fraternity, solidarity, love among people); C 4gc (justice and peace); C 4gn (Christ and the human community).

Christ is the meritorious cause (causa meritoria) of the justification of men, 1529, (1534), 5073; the followers of Christ are justified in Jesus, 4166; Christ obtains all graces through his own merit, 3370; no one becomes just unless a share in the merit of Christ is given to him, **1523**, **1530**, **1560**; the exalted status of the Church's children is to be attributed, not to their own merits, but to the special grace of Christ, 4137; the Catholic doctrine of justification is in no way derogatory to the merits of Christ, 1583; condemned is the assertion that there is no special merit that springs from Christ's dignity, *1919*; Christ's merit was applied also to men before Christ, 3329; cf. F 2 (justification of sinners through God's grace).

Christ's work of redemption is an [a]*overflowing*, immeasurable treasure, [a]1025, 1027, (1406), 3805; Christ merits are unlimited, 1027; there is no doubt about their effectiveness, 1534.

The merits of Christ for himself: Only Christ's humanity can experience an increase in glory, 318.

Redemption has a satisfactory or expiatory effect, 1529, 3339, *3438*, 3891, (4120).

Infinite dignity comes to Christ by virtue of his work as the Savior, 3909.

Participation of men, especially Mary, in redemption: E 6d.

## b. Forms of Mediation **E 3b**

**The three offices of Jesus Christ.** God sent his Son that he might be Teacher, King, and Priest of all, 4132; Christ's tasks of Teacher, Shepherd, and Priest, 4145; the priestly, prophetic, and kingly office of Christ, 4157; participation of believers in the priestly, prophetic, and kingly office of Christ [a]*by virtue of baptism*, 4157, (4158), [a]4720, 4852, [a]4858; the bishops assume Christ's tasks of Teacher, Shepherd, and Priest and act in his person, 4145; cf. G 4a (belonging to the Church); G 4bc–4be (participation of the faithful in the three offices of Christ); G 6a (general principles regarding the laity); G 6b (participation of the laity in the three offices of Christ); H 1a (foundation of the ministerial office in the mission of Jesus Christ and the apostles). **3ba**

The person of Christ may not be ideologized by turning him into a politician, a leader, a revolutionary, or a simple prophet, 4612; condemned is the equation of Christ and his power with Moses and Muhammad, *1365*; Christ does not allow himself to be reduced to the realm of the purely private or of the individual conscience, 4610, 4612.

**3bb The prophetic office of Jesus Christ and Jesus Christ as teacher.** Christ is the great prophet, 4161, 4852; God sent the Son in order to proclaim the gospel to the poor and to heal the brokenhearted, 4005; Christ preached the gospel, the kingdom, salvation, mercy, love: E 2bb (Christ's work among men); mission of Christ: E 3a (Jesus Christ, the mediator of salvation); E 4 (mission of Jesus Christ).

Christ is the divine Teacher and the Model of all perfection, 4166; he speaks of the words of God and shares with men the innermost being of God, 4204; in deed and word he has revealed his Father and himself, 4224; he has the word of everlasting life, 4224; he entered the world to give witness to the truth, 4445; he enlightens all men, 4204; he is in his teaching and example the supreme and immutable Law of life, 4580; he is the embodiment of the evangelical counsels, 4836; he instructed men in the command of love, 4338; he commanded us to love our enemies, 4328, 4773; believers should love as Christ, 4123, 4166, 4613f.; in his Resurrection Christ has revealed the God of merciful love, 4681; the Word of God reveals and teaches that the new command of love is the basic law of human perfection and hence of the world's transformation, 4338; the virtue of love: L 2e; L 3a (self-love as fundamental obligation); L 4a (love of neighbor); L 5e (principle of solidarity); cf. A 1c (stages of revelation).

The mystery of the Trinity is revealed in salvation history and most of all in Christ, 4522; in Christ –: God's self-revelation shines out, 4202; –: God's revelation is fulfilled, 4207; –: the mystery of man takes on light, 4322; –: the truths about man find their root and attain their crown, 4322; –: men find the fullness of religious life, 4196; –: the riddles of sorrow and death grow meaningful, 4322; Christ, in the revelation of the Father and his love, reveals man to man himself and makes his calling clear, 4322, 4332; God's self-revelation in Christ discloses God's deepest truth and the salvific destiny of man, 4202; through the revelation in his Son God gives an answer to the question of the meaning of human life, activity, and death, 4341; cf. A 1a (definitions of the revelation event); A 1c (stages of revelation); C 4fh (Christ, the perfect man).

Christ reveals man to himself, 4640; this is the human reason for and characteristic of the redemption, 4640; in the redemption man finds again the greatness, dignity, and value of his humanity, 4640; the man who wishes to understand himself thoroughly must with his unrest, uncertainty, and even his weakness and sinfulness, with his life and death, draw near to Christ, 4641; he must appropriate for himself the whole of the reality of the Incarnation and redemption in order to find himself again, 4641; this deep amazement at the worth and dignity of man is called the gospel and Christianity, 4642; cf. C 4fh (Christ, the perfect man).

Christ shows the way of life, 801; he is the way to salvation, 4136, 4197; through his suffering he has given an example and blazed the trail that men must follow if their life and death are to be made holy and take on new meaning, 4322; Christ's path is not the path of self-assertion, hatred, or violence but of disinterested self-giving. He calls for a radical discipleship that embraces the whole man, all men, the whole cosmos, 4613f.; he taught men by example that they must shoulder the cross that the world and the flesh inflict upon those who search after peace and justice, 4338; whoever follows after Christ, the perfect man, becomes himself more of a man, **4341**; cf. C 4jf (vocation of man to the gift of self); L 2e (the virtue of love); L 2f (union with God: gift of self); L 4a (love of neighbor).

The chief way for the Church is Jesus Christ, 4643; the whole man is the way of the Church traced out by Christ. This way leads through the mystery of the Incarnation and redemption, 4644; he is the way to the Father and the way to each man, 4643; the way of Christ to man, 4643; cf. G 2bd (mission and task of the Church); G 7aa (Church, world, and mankind).

Christ is the light of the nations, 4101; he is the way, the truth, and the life, 4197.

Christ always had a messianic consciousness, *(3432)*, *3435*; he worked miracles and prophecies in order to prove that he is the Messiah, (178), 2753, (3006), **3009**, (3034), *3428*, *3485*.

Christ teaches through the Church, 3806; he preaches the Word of God to all nations especially through the ministry of the bishops, 4145; cf. G 3cd (Church and evangelization or mission); G 4bc and 6ba (participation of the faithful/laity in the prophetic office of Jesus Christ); H 3 (bishops' ministry of preaching); esp. H 3a (bishops' ministry of preaching: general specifications); H 5 (ministerial office of priests); H 6 (ministerial office of deacons).

**3bc The priesthood of Jesus Christ.** Christ is the highest and eternal priest ([a]high priest), 4106, [a]4125, 4153, 4160, [a]4615; he is anointed [a]*with the Holy Spirit*, [a]4005, 4106; he brought the sacrifice and priesthood of the Old Testament to fulfillment, 1739; cf. E 1c (deliverance of the Gentiles and Old Testament believers).

Christ grants [a]*ministers and the people* a share in his priestly office, [a]4160; the common priesthood of the faithful and the ministerial priesthood both participate in the *one* priesthood of Christ, 4126.

The liturgy is an exercise of the priestly office of Jesus Christ, 4007; Christ is priest and sacrificial offering in the Church, 802; he is present in the sacrifice of the Mass in the person of the minister and under the eucharistic species, 4007; cf. K 5b (the ecclesial Lord's Supper).

The death on the Cross was a sacrifice, 1083, **1740f.**, **1743**, **1753f.**, (3316), 3339, 3847f.; Christ, the high priest, is the Paschal Victim who redeems from sins, 4615; the only sacrifice of the New Testament is the sacrifice of Christ, 4153; he has offered himself as a sacrificial offering, (1983), **1740**, 3678, 3847; as an innocent lamb, he freely shed his blood, 4322; he offered himself once and for all time to the Father as a spotless victim, 4153; he has established a New Covenant [a]*in his blood*, 4122, [a]4223; he has offered his sacrifice, not for himself, but for men, 261; these have been redeemed by the blood of Christ and gathered together into *one* Church, 4170; Christ purchased the Church with his blood, 540, 575, 4124; he delivered himself up for her in order to sanctify her, 4165; the sorrow of creation is assumed by the Crucified One, who offers his life as a sacrifice for all, 4615.

The sacrifice of Christ remains valid after his death, even if it [a]*was accomplished once and for all on the Cross*, and is sacramentally renewed

(ᵇin the Eucharist), 1740, ᵃ3339, ᵇ4722; it was continued after his death, 4153; re-presentation of the sacrifice of Christ in the celebration of the Mass by means of the Church, 4153, 4573; the eucharistic sacrifice is the unbloody re-presentation of the bloody sacrifice of the Cross and its remembrance, **1740f.**, 1743, 3339, 3847f., 4006; Christ offered himself on the Cross and continues to be offered in the celebration of the Eucharist for the glory of God and the salvation of humanity, 4852; in the eucharistic sacrifice the sacrifice of the Cross is perpetuated until Christ comes again, 4047; Christ makes men partakers of his life by nourishing them with his Body and Blood, 4168; cf. E 2ea (work of the Exalted One in the Church); J 1c (effect of the liturgy); K 5bb (actualization and accomplishment of the sacrifice of Jesus in the Lord's Supper).

Christ baptizes, sanctifies, and offers sacrifice through the Church, 3806, 4007; through the service of the bishops, he administers the sacraments of the faith to those who believe, 4145; cf. G 4bd; G 6bb (participation of the faithful/laity in the priestly office of Jesus Christ); H 1b (hierarchical ordering of the ministerial office); H 4 (bishops' ministry of sanctification); H 5 (ministerial office of priests); H 6 (ministerial office of deacons); K 5cb (competence of ordained priests and bishops in offering the Lord's Supper); K 8a (the priesthood of the New Covenant).

**The kingship of Jesus Christ.** The faith of the creeds in Christ, the King, and in his kingdom, 3f.; cf. M 3bf (eternal life and reigning with Christ). **3bd**

(ᵃOnly) Christ is (ᵃin the full and strict meaning of the term) king, ᵃ3916, 4133, 4853; he is king also as man, 3250–3252, 3675; the basis for his kingly dignity is the hypostatic union and his merit as Savior, 3250–3252, 3676, 3913–3915.

Meaning and nature of his kingly power, 3677; Christ is given all power in heaven and on earth, 4148, 4338; his kingly power extends over all humanity, 791, 3350f., 3678f.; Christ is the king for whom to serve means to reign, 4162; he entered the world to save, not to judge, to serve, not to be served, 4303, 4445.

The kingdom of Christ is the kingdom of truth, of life, of holiness, of grace, of justice, of love, and of peace, where creation itself will be delivered into the freedom of the glory of the sons of God, 4162, (4339, 4481); Christ allows believers to share in his kingdom, 540, 4162, (4339); cf. C 5d (kingdom of God and Christ as the goal of history); E 2bb (Christ's work among men); E 2fc (perfection and handing over of the kingdom of God by means of Christ); G 2bb (sacramentality of the Church: Church and kingdom of God); M 1 (dawn of the kingdom of God in history); M 3be (consummation of the world); M 3bf (eternal life and reigning with Christ).

Christ, the Prince of Peace, 4488; Christ as the source ᵃ*of unity* and peace, ᵃ4124, 4198; he gives the peace that the world cannot give, 4488; cf. C 4gc (justice and peace).

Christ is not only the Redeemer but the lawgiver, **1571**.

Christ is named in the creeds the ᵃ*one* Lord, 2f., ᵃ4, 5, 11//30, 36, ᵃ40//51, 60, 62f. ᵃ71, 76, ᵃ125, ᵃ150.

Christ is –: appointed Lord by his Resurrection, 4338; –: Lord of all things (ᵃof all), 3913, ᵃ4158; –: Lord and king of the whole world, 4853; –: Lord of human history and ᵃ*of salvation history*, ᵃ4341, 4610, 4612; –: Lord of ages, 4186; –: the head of all, 4141; the Father constituted Christ as Lord of the world and of history, 4616; cf. C 5b (Christ and the goal of history); Christ rules the things in heaven and the things on earth, 4114; his lordship will have no end, 41f., 44, 46, 48, 60, 150; he is the source of inspiration for authentic social change, 4610.

Christ is –: Lord and master of the Church, 4310, (4530); –: the head of the Church, ᵃ*to whom she is subject*, 4114, ᵃ4117, 4123, 4132, 4133, 4170, 4616; the Church clings to him, 4152; cf. G 1be (the Church remains the work of the Holy Trinity); G 2a (designations of the Church).

Christ rules through the Church, 3806; he rules the Church through the pope and the bishops, 4119, 4137, 4145; cf. G 4be and G 6bc (participation of the faithful/laity in the kingly office of Jesus Christ); H 2 (pastoral ministry of bishops); esp. H 2a and H 2c (general specifications regarding the pastoral ministry of bishops); H 5 (ministerial office of priests); H 6 (ministerial office of deacons).

## 4. The Mission of Jesus Christ: The Work of the Trinitarian God

### a. Work of the Holy Trinity **E 4a**

The entire divine Trinity as a whole brought about the Incarnation, 491, 535, 571, 801, 3327.

Cf. B 4ca (the unity of the operation of the Divine Persons in creation and salvation history).

### b. Work of the Father **E 4b**

The mission of Jesus Christ from the Father, 101, 145, 527, 538, 1522, 3806, 4005, 4103, 4120, 4132, 4141, 4153, 4172, 4204, 4480, 4522; cf. B 1g (God sends his Son).

The plan of creation cannot be dissociated from the plan of redemption, 4579; God the Father decided from the beginning to make man a sharer of his glory in Christ, 4814; the plan of God begins in Christ and culminates in him, 4814; God's plan constituted Christ as the

source of salvation for the world, 4141; cf. F 1 (God's mercy and universal salvific will); esp. F 1c (universal salvific will of God in Jesus Christ).

Cf. A 1a (definitions of the revelation event: the intention of God); A 1c (stages of revelation); B 4cb (the properties of the operation of the Divine Persons in creation and in salvation history); C 1ga (God as Lord of the universe and of history).

**E 4c** c. Work of the Son

The Son of God willed to take human nature upon himself, 3274; he suffered willingly, ([a]not compelled by fate), 6, 62f., 423, 442, 502, [a]*1364*; fulfilling the mandate received from his Father, Jesus freely surrendered himself to death on the Cross, the goal of his life's journey, 4615.

The Son of God took upon him human nature for the ennobling of man and consummated thus a mystical union with all mankind, 3274.

The plan of the love of Christ is to renew everything in heaven and on earth, 4345.

The Son of God came for the sake of the salvation [a]*of all* men, ([b]*in order to save the human race*, [c]*not in order to judge*), 40//63, [b]64, [b]72, 76, 125, 150, 272, 301, [b]442, 500, 681, [b]801, [a]901, [b]1337, 2529, 4172, [bc]4303, [b]4310, [b]4345, [bc]4445, [b]4494; he was sent so that all might become children of God, 1522; he came for the salvation (liberation) of men ([a]*the poor*) from sin, 55, 144, 146, 485, 491f., 533, 1400, 4313, 4615, [a]4632; he came in order to liberate all men from all forms of slavery, 4480; he came to expiate the sins of people, 4120; he has died and [a]*been raised* for all (sinners), [a]4310, 4322, 4332, 4338; Christ follows out the plan of grace toward sinners wisely and patiently, 4186; condemned is the assertion that denies redemption as a purpose, *723*, 1880; cf. E 3a (Christ, the mediator of salvation).

The fact that the Incarnation of the Word took place according to the male sex cannot be dissociated from the economy of salvation, 4601.

The work of Christ: E 2 (mysteries of the life, death, and exaltation of Christ); E 3 (Jesus Christ, the Savior).

Cf. B 4cb (the properties of the operation of the Divine Persons in creation and in salvation history).

**E 4d** d. Work of the Holy Spirit

The Incarnation is attributed to the Holy Spirit, 10//30, 42, 61–64, 72, 150, 291, 442, 485, 571, 801, 3923, (4172, 4178); the Holy Spirit endowed the Virgin with fertility, 292, 533; he formed the body of Christ in the womb of the Virgin, 3924.

The Holy Spirit offers all the possibility of being associated with the paschal mystery, 4322.

The work of the Holy Spirit in the birth, life, death, and Resurrection of Christ and the work of the Exalted One through the Spirit: E 2; esp. E 2a (conception and birth of Jesus Christ).

Cf. B 3bd (the work of the Holy Spirit in salvation history); B 4cb (the properties of the operation of the Divine Persons in creation and in salvation history).

## 5. The Conceptual Formulation of the Mystery of Jesus Christ

**E 5a** a. Jesus Christ Is of One Being with the Father

The faith of the creeds in Jesus Christ, the Son of God, 2–5, 10–30, 36, 41//51, 60–64, 71, 76, **125**, **150**; further places in B 2a (faith in Jesus Christ as the Son of the Father).

Jesus Christ is true (verus) God, 29, 41//51, 72, 74, 105, **125**, 142, **150**, 189, 209, 252f., 256, 272, **293f.**, **301**, 317f., 325, 402, 427, 431, 442, 547, **554**, 619, 681, 852, 2529; Christ is not designated as God merely conjointly, 259; condemned are the assertions that reject his divinity: [The Word has become like the heavenly orders], 406; [The Son of God did not exist before his birth from Mary], 157, 453; Christ is wrongly equated with Plato, Manichaeus, Epicurus, and Marcion, 435.

Jesus Christ is perfect (perfectus) God, 72, 76, 272, **301**, 402, 442, 491, 496, 500, 534, 545, **554**, 561, 564, 681, 852, 2529; complete (plenus) God, 564; whole (totus) God, 355, 413, 442; the incarnate love of God, 5102; condemned: [Christ had a smaller share in the divinity], 149.

Jesus Christ is named [a]*Word*, [b]*Power*, [c]*Wisdom*, [abc]113, [a]178, [a]250.

Jesus Christ (as the Son of God) is of the same kind or nature as the Father, etc.: B 2c (conceptual formulation of the divinity of the Son); B 4bb (equality of the Persons with each other); rejected is the contrary assertion, 1880.

Jesus Christ was not capable of suffering (of being wounded) in his divinity ([a]against the Theopaschites), 166, [a]196f., 293f., 297, [a]300, 318, [a]358f., [a]367, 442, 492, 504, 635f., 681, 801, 852, [a]2529; his self-emptying was not a lack of power, 293.

The divinity of Christ can be proven from the miracles, *3428*; Christ did not perform miracles by a power that was not his own, 260.

As God, Jesus Christ was not predestined, 536.

Cf. B 2 (Jesus Christ, the only begotten Son of God); B 4b (the trinitarian concept).

## b. Jesus Christ Is of One Being with Men — E 5d

**Sameness in all the characteristics of human nature.** Jesus Christ is true man, 72, 74, 189, **293f.**, **301**, 325, (401), 402, 414, 442, 454, 533, 547, **554**, 619, 681, 852, 1337, 2529; he was named "Son of Man", 189, 250, 317, 368, 420, 442, 491, 535, 619, 791; the reality of the body was taken on from the body of the mother, Mary, 292; born of the Virgin Mary, he has truly been made one of us, 4322; Jesus Christ is from the substance of the mother, 76; as man he was sent to men, 4204; he is taken from among men, 4125; he possesses a human nature in common with men, 4550. — 5ba

The nature assumed was no heavenly substance, 300; condemned are the errors of the Docetists: [The Son of God took nothing from Mary, but passed through her with a heavenly body], 1341; [The Son assumed only an apparent body], 46, 48, 189, 357, 359, 401, 1340; against such errors it is stressed: Christ was truly born, he truly suffered, etc., 1338.

Jesus Christ is perfect man, 44, 46, 48, 72, 76, 144, 146, 272, **293**, 301, 357, 402, 442, 485, 491, 500, 534, **554**, 561, 564, 852, 2529, 3923, 4322, 4338, 4341, 4345; cf. C 4fh (Christ, the perfect man); a complete man, 564; a whole man, 148, 355, 413; an undiminished man, 505, 3923; he has assumed the complete Adam, 147f.; in him human nature was assumed, it was not annulled, 4322; condemned are the contrary assertions: [The Son of God has assumed only an incomplete human nature], 74, 146, 149; [The body of Christ has no (sensible) soul; it was replaced by the divinity], 148, 159, 195, 359, 534, 1342f.; [Christ, insofar as he is man, is not anything], 749f.

Christ as brother of men, 4158, 4177, 4322, 4332, 4550; cf. E 2ba (communion of Christ with men).

Jesus Christ is consubstantial with men ([a]the Mother), 272, **301**, 357, 430, 442, 504, 547, [a]619, 2529, (4220).

Jesus Christ has assumed a human soul ([a]*anima*) (endowed with reason), intellect ([b]*intellectus*), sensibility ([c]*sensus*), body ([d]*corpus*), flesh ([e]*caro*), [abd]44, [abd]46, [abde]48, [e]60, [ace]72, [abc]148, [a]159, [ae]166, [ae]**250**, [ad]272, [ad]299, [ad]**301**, [ae]325, [ad]357, [ae]485, [ae]547, [ad]**554**, [ae]791, [ae]801, [ad]900, [ad]2529.

Jesus Christ has assumed human nature in no way changed, together with the senses and all natural impulses, 3923; his body was provided with a perfect capacity for feeling and perception, much more than the bodies of all other men, 3924.

As a man Christ was subject to human needs: He took to himself all the consequences of men's sinful condition, 4494; he shared the human condition through his sufferings, difficulties, and death, 4632; he hungered, thirsted, wept, endured all the hardships of the body, 189, 791, 4322; he worked with human hands, thought with a human mind, acted by human choice, loved with a human heart, 4322; he can share human weaknesses, 4615; in particular he was capable of suffering ([a]against contrary errors), 105, 166, 189, [a]197, [a]**293**, 297, 442, 492, 504; because of his humanity he has the wish not to die and yet the ability to die, 564; he participated in the community of men: E 2ba (communion of Christ with men).

That Christ is male cannot be disassociated from the economy of salvation, 4601.

As a man, Christ is limited, 606.

As a man, Christ was predestined, 536.

The birthday of Christ and Sundays are celebrated in the faith in the true humanity of Christ, 454.

**Unlikeness with regard to sin.** The Son of God assumed man without sin, 44, 46, 48, 74, 148, 159, **293**, **301**, 442, 487, 490, 496, 505, 533, 539, 547, **554**, 561, 564, 619, 1347, 2529, 4322; he cannot sin, 261, 4120; sin cannot stain him, 291; the nature, not guilt, was assumed from the Mother of the Lord, 294. — 15bb

In Christ there were no defects of human passions, 130, 148; no discord of desires, no conflict of wills, no temptations by enticements, 299; his passions are under the guidance of the Godhead and of the Spirit, 299.

The sentence, "Christ was made sin for us" is explained, 539.

## c. The Union of the Divine and Human Natures in Jesus Christ — E 5c

**Facticity of the union.** Christ is at once God and man, 76, 253, 272, 292–295, 402, 534. — 5ca

The notion of the one person of Jesus Christ begotten in his divinity of the Father before all ages and born in his humanity of the Virgin Mary in time, 4520; both the divinity of Christ and the reality and force of his human and historical dimension belong to the mystery of the Incarnation, 4611.

Christ is [a]*from two* and [b]*in two* natures, [b]**302**, [ab]414, [ab]420, [ab]442, [ab]**506**, ([ab]543), [ab]545, [ab]548, [ab]**555**, [b]681, [ab]852, [b]2529.

The unusual mode of expression of Julian of Toledo ([a]is condemned): Christ is in the three substances of Word, of body, and soul, 535, 567, [a]613.

Jesus Christ is, although God and man, one, not two (persons), 76, 272, 302, 555; God's Son possesses a human nature united with himself, 4112; the natures are brought together into a true unity, 250; this unity is comparable to the unity of soul and body in man, 76.

The question of whether the blood of Christ was separated from the divinity in the three days of the Passion is debated, 1385 (cf. 2663).

**The two natures in the unity**. This unity comes about while preserving the character of both natures, **293**, **302**, (317), 402, 413, 442, **509**, 543, 548, **555**, 561, (564), 1337, 2529; the difference of the natures is not abolished because of the unity, **250**, **302**, 507, 548, **555**, 2529. — 5cb

The Son of God is complete in his nature and complete in ours, **293**, 413, 442.

In Christ actions are in common: The flesh does not act without the Word, the Word does not act without the flesh, 317f.; the common action is called theandric, **515**.

The actions of Christ maintain their natural characteristic qualities: each nature does what is proper to each in communion with the other, **294**, (317, 488), 548, **557**, (558); therefore the theandric operation is a twofold one: divine and human, **515**.

Two natural wills and operations in Christ are stressed against the Monothelites, 498, **500**, **510f.**, 512–516, 543–545, 548, **553**, **556f.**, 558, 561, 564, 572, 681, 1346, 2531; the wills in Christ are not contrary to each other ([a]only as such has Pope Honorius I understood and condemned them), 487, [a]496–498, 544, 556, (564), 572, 2531.

The natures in Christ are united without confusion (inconfuse) (against the Monophysites), 76, 272, (300), **302**, 359, 368, 402, 413f., 425, 428, 430, 442, 488, 500, 506–508, 543, 548, 555–557, 561, 564, 619, 2529; Christ is one without being mixed together, 297, 317, 358f., 681.

The Word is unchangeable ([a]*immutabiliter*, [b]*inconvertibiliter*), which is to say, became man [c]*without change or transformation of the Word and the nature of the flesh*, [a]**302**, [ab]357f., [c]402, [b]413, [c]442, [b]488, [a]543, [b]**555–557**, [b]564, 1345, [a]2529; the flesh was not transformed into the nature of the Word, (294), 428, 548; the Word was not transformed into flesh or soul ([a]even partially), 76, 250, [a]297, 357–359, 428, 534, 548; there was not, out of two natures, *one* nature or substance of the Godhead and of the flesh, 203, 300, (359), 429.

The Son of God did not lose in his Incarnation what he was, 72; he experienced neither loss [a]*nor addition*, 72, [a]291, [a]297, 318; although he dwelt in the flesh, he was nevertheless never away from the Father, 165, 294, 369, 442, 485, 540, 619; his throne was never empty, *1097*.

The natures in Christ are inseparably (inseparabiliter) united; (they cannot be separated), **302**, 317, 420, 534, 543, **555–557**, 561, 564, 619, (1337), 2529; likewise the wills and operations, 544; Word and flesh both remain in one, and there is one in both, 297.

The natures in Christ are undivisibly (indivise) united, 297, **302**, 317, 413f., 420, (430), 442, 488, 506–508, 548, **555–557**, 561–564, 681, 1337, 2529; according to the Cyrillians, the natures unite in the sense of a natural union or composition, or according to the substance, 254, 424–426, 430, 436, 508; hence, according to them there is in Christ "an incarnate nature of God the Word", 505; the difference of the natures is known "only through the intelligence", 428, 543, 548.

Condemned are the assertions of the Nestorians on the unity of the natures, in particular: [[a]They are connected in a mere association of dignity, power, or authority; [b]Christ is a mere man, who on account of greater grace is called divine; [c]the designations "man bearing God", "man deified "], 251[a–e], 252–263, [a]254, [c]256, [a]262, [a]401, [ab]424, [a]425f., [c]613, [b]1339.

5cc **The unity of both natures in the one Person.** The Incarnation took place [a]*only in the Son*, not in the [b]*Father or the Holy Spirit* or in the [c]*entire Trinity*, [ab]325, [a]491, [a]533, [ac]535, [ac]571, [ab]791.

The Son of God took on the man in what is proper to the Son, not in what is common to the Trinity, 491, 535; the Word of God made the birth of his flesh his own, **251**, (355).

The Word became man insofar as he united to himself, according to the hypostasis, a body and a rational soul (or with flesh animated by a rational soul), (44), **250f.**, 253, 413, (442), **900**; the humanity of Jesus exists as one assumed in the eternal Person, 4520; the unity in Christ is a unity of natures in the hypostasis, (76), 416f.; the divinity and the humanity constitute the one Christ in the Person of the Son, 2528; Christ has the same Person in the Godhead of the Word, 299.

The assumed nature serves the divine Word as an organ of salvation inseparably united to him, 4118; the humanity of Christ, united with the person of the Word, was the instrument of our salvation, 4005.

The character proper to each of the two natures of Christ come together in the one Person and hypostasis, 189, **302**, 317f., 325, 359, 413, 485, 2529, 3905.

The human nature was not created first and then assumed, but was created in the assumption itself, **251**, 298f., 402, 405, 416f., 419, 442, 479; the soul of Christ did not exist before the Incarnation, 404; the Word brought no body down from heaven, 359; the flesh of Christ was not created out of nothing, 299.

There are not two sons in Christ, the one before, the other after the Incarnation, but in him is one and the same Son, 148, 158, 272, **301f.**, 325, 359, 420, 485.

Christ is not divided into two persons, **302**, 402, 423//428, 500, 548, 555, 1344, 2529; with such a division the Trinity would become a quarternity of Persons, 402, (426), 491, 534.

Christ is not pure ([a]devoid of Godhead) man, on whom the Word descended in order to dwell in him, **251**, 251c–e, 262, [a]420, 1344; he is not a human person who is united with God only by grace, 401, (424, 1339), 1344; condemned are the designations "man bearing God" and "man deified", 256, 613.

The Word of God is Son of man neither because of the assumption of a personality nor only by the will, **250**; condemned is the expression "assumed man" ("homo assumptus"), as if a man, autonomous in himself, had been taken up and placed by the side of the Word, 3905; likewise the expression "God made human" ("deus humanatus"), 613.

Condemned are certain assertions about the hypostatic union, *3227*, *3427–3431*.

Recent errors regarding faith in the Son of God made man: the concept of the one Person of Christ is voided, 4520; the assertion: [The humanity of Christ existed, not as being assumed into the eternal person of the Son of God, but, rather, of itself as a human person], 4520; these declarations are not sufficient: [The special presence of God in Jesus results in his being the supreme expression of divine revelation], 4520f.; [Jesus can be called God because God is supremely present in his human person], 4521.

**Continuance of the unity.** The unity of natures in Christ continues [a]*indissoluble*, [a]355, 358, 414; even in the glorified Christ, who has ascended into heaven in the same flesh, sits at the right hand of the Father, and will come for the judgment, 46, 48, 167, 297, 502, 791. **5cd1**

**The mysterious constitution of the hypostatic union.** The Incarnation is as a [a]"*miraculously unique generation*" incomprehensible and ineffable, 250, [a]292. **5ce**

### d. Implications of the Hypostatic Union **E 5d**

**Natural Sonship.** Faith in Jesus Christ, the Son of God: B 2a; E 1a; E 5a. **5da**

Jesus Christ is not Son of the Father because of adoption or grace but according to nature and in the proper sense, 526, 595, 610–615, 619, 681, 852; condemned: [Christ was found worthy of adoption], 434.

**Beatific vision.** It came to Christ from the first moment of the Incarnation, 3812. **5db**

**Knowledge.** The soul of Christ had knowledge at its disposal from the Incarnation on, 3812. Christ is all-knowing, 476; he knew even the day of the Last Judgment, ([a]but only by virtue of his divinity), 419, [a]474–476; condemned are errors about the knowledge and the consciousness of Christ, 419, *3428*, *3432–3435*, *3645–3647*. **5dc**

**Sinlessness and holiness.** The incarnate Word differed from men only with respect to sin: E 5bb (unlikeness with regard to sin); the will of Christ is not opposed to God but, rather, completely divinized, 556; condemned: [Christ had to perfect himself and first became fully sinless after the Resurrection], 434; [The spirit of the fear of the Lord was not in Christ], *731*; cf. B 1b (will of God: God is holy). **5dd**

**Adoration and worship.** Christ is to be adored by angels and men [a]*in two undivided natures*, [a]420, 1823, 3676; he must be adored in *one* adoration together with his flesh, ([a]*which is united with the divinity*), not, however, in *two* (namely, in one for the Word and in another one for the man) [b]*or through a co-adoration of the man assumed*, [b]259, 431, [a]2661; condemned: [Christ is to be worshipped in the Person of the Word like an image of an emperor], 434. **5de**

Prayers may be directed to the Person of Christ, (even if he is mediator), 3820.

Jesus is not changed into a "mythical" person and his teaching deformed in consequence of the worship paid Jesus as the Lord and the Son of God, 4405.

Condemnable is an adoration in which the humanity of Christ and his flesh, independent of the divinity, is adored for its own sake, 431, 2661, 2663; the problem of the adoration of the body of Christ in the three days of death is discussed, 2663; the adoration of the blood shed in the Passion depends on the still undecided question of whether the blood was separated from the divinity, 1385.

Adoration of the heart of Jesus is legitimate insofar as it is recognized by the Church, 2661; it refers, namely, to Christ himself, 3353; the heart of Jesus is adored because it is inseparably united with the Person of the Word, 2663, 3922f.; a symbol and image of the love of Christ is worshipped in the heart of Jesus, 3353, 3922–3925.

Cf. J 1ef (adoration and worship of Christ).

### e. Rules for Christological Language **E 5e**

**Communication of idioms.** One can say –: "The Word was begotten according to the flesh", **251**; –: "Christ is one of (or from) the Trinity" (or "one of the three Persons"), 401f., 432, 485, 561; –: "One of the Trinity suffered", 401; –: "[a]*God* ([b]*the Word of God*) suffered in the flesh", [b]263, [a]401; –: "The Son of God was subject to suffering, died", 105; condemned: [God, the Word, is mortal], 359. **5ea**

The titles "Mother of God" and "God-bearer" are grounded in the communication of idioms, **251**, 401; cf. E 6ba (fact and nature of the motherhood of Mary).

**Distribution of the sayings about Christ.** Sometimes the *one* Person is intended by sayings about Christ; sometimes they are in reference to the individual natures, 273, **295**; the designations are not to be ascribed to separated natures or to two Persons, 255, 418. **5eb**

## 6. Mary, the Mother of Jesus Christ

### a. Mary in the Church's Professions of Faith **E 6a**

The faith of the creeds, 10–30, 42//64, 72, 150.

## E 6b b. The Motherhood of Mary

**6ba** **Fact and nature of the motherhood.** From Mary, the Word of God assumed a body animated by a rational soul, with which he united himself according to the hypostasis, **251**, 442; Mary begot, according to the flesh, the Word of God made flesh, 252; the Divine Nature of the Word did not receive the beginning of its existence from the holy Virgin, **251**; the Word of God, from his very conception, made one with himself the temple taken from Mary, 272; the Virgin Mary received the Word of God in her heart and in her body and gave Life to the world, 4173; condemned are the assertions that deny the true motherhood of Mary: [[a]*The Son of God has passed through Mary with a heavenly body without receiving anything from her*; [b]*Mary gave birth to a mere man*], [b]427, [b]437, [a]1341, 1880.

Mary is for this reason (because of the communication of idioms) [a]*truly* and [b]*in the proper sense* named God-bearer (Deipara, Dei genitrix, θεοτόκος), **251**, 271f., 300, 416, 427, 442, 485, [ab]547, [ab]555, [a]2528f.; condemned is the denial of this title: [Mary is God-bearer only in the improper sense or according to the relationship; only the designations "man-bearer" or "Christ-bearer" can be addressed to her], (251 d), 427, 437.

**6bb** **Virginity of the motherhood.** General, 10–30, 42//64, 72, 144, 150, 251f., 271f., 291f., 299, 442, 533, 571, 748, 1880; without masculine seed, ([a]"immaculate"), 44, 62f., 189, 368, [a]503, [a]533, [a]547, [a]619, [a]1337, [a]1400 (there ambiguous), 4177; Mary was ever a virgin, even [a]*in the birth* and [b]*after the birth*, or: only Christ was born from her, 44, 46, [b]291, [ab]299, [a]368, [ab]442, [b]485, 491, 502, [b]503, 547, [ab]571, 572, 619, 681, 801, 852, [b]1400, 1425, [ab]1880; condemned is the assertion of a conception from the seed of Joseph, 1880.

No [a]*concupiscence*, no [b]*labor pains* as consequences of original sin, [a]294, [a]299, [b]748.

Free assent of Mary to the Incarnation of Jesus Christ, 357, 3274, 4177.

Cf. D 2b (mankind under the inherited burden of sin).

**6bc** **Dignity of the motherhood.** Mary was firm in her resolve to remain a virgin and became a mother through the gift of God, 4836; as Mother of Christ, the God-man, Mary surpasses all other creatures, 3260, 3917, 4173; her honor is based on this dignity, 3900; redeemed in an exalted manner by reason of the merits of her Son, she is the Mother of the Son of God and thereby the beloved daughter of the Father and the temple of the Holy Spirit, 4173; Mary occupies a place in the Church that is the highest after Christ, 4174; cf. G 3bb (holiness of the Church).

Mary is the spiritual mother of believers: E 6de.

## E 6c c. The Election of Mary

**6ca** **Divine providence elected Mary** and determined her beforehand, 1400, 2800, 3902, 4173, 4178; Mary has entered into salvation history, 4178.

Cf. F 1d (God's gracious election).

**6cb** **Perfect redemption of Mary.** Even Mary is to be counted among the descendants of Adam included in the universal redemption of Christ, (3903), 3909f.; Mary was –: redeemed in the most perfect manner, 3909; –: redeemed in an exalted manner by reason of the merits of her Son, 4173.

Cf. E 3a (Jesus Christ, the mediator of salvation); F 1 (God's mercy and gracious election).

**6cc** **Preservation from original sin.** The exception from the general rule of original sin is not expressed by Leo I: From his mother Christ assumed nature, not guilt, (which alludes to original sin), 294; the [a]*defined dogma* developed from the free opinion: Mary was preserved inviolate from original sin from the first moment of her conception in view of the merits of Christ, 1400, 1425f., 1516, *1973*, 2015–2017, *2324*, [a]2800f., [a]**2803f.**, [a]3554, [a]3908f., [a]3915, 4175; condemned is a false explanation of the dogma, *3234*.

Cf. D 2b (mankind under the inherited burden of sin).

**6cd** **Freedom from personal (or actual) sin.** Mary was never subject to sin, **2800**, 3908, 3915; Mary enjoyed the special privilege also to avoid all venial sin, 1573.

Cf. D 3b (grave sins and venial sins).

**6ce** **Holiness of Mary.** Mary surpasses all saints in sanctity, innocence, and fullness of the heavenly gifts of grace, **2800f.**, 3370, 3917; the Church has already reached perfection in Mary, 4178; cf. G 3bb (holiness of the Church).

## E 6d d. The Participation of Men, Especially Mary, in the Work of Jesus Christ

**6da** **The cooperation of men in the redemption.** Unique mediation of the Redeemer does not exclude but rather gives rise to a manifold cooperation that is but a sharing in this one source, **4177**.

God willed that man be left to his own decisions, so that he can seek his Creator spontaneously and come freely to perfection, 4317; cf. C 4fc and L 1b (freedom of man).

Men offer themselves and the whole world to God in sacrifice with Christ in the Eucharist and in their activity: G 4bd and 6bb (participation of the faithful/laity in the priestly ministry of Christ); H 4 (bishops' ministry of sanctification); H 5 (ministerial office of priests); H 6 (ministerial office of deacons); J 1d (subjects of the liturgy); K 5c (the Church offers the Lord's Supper).

Salvation begins during the life of Christ, is definitively accomplished by his death and Resurrection, and must be carried on in the course of history until it is fully realized with the final coming of Christ, 4571; men must help make concrete the liberation that Christ won on the Cross, 4628; the kingdom and salvation are available to every man as grace and mercy, and yet at the same time each individual must gain them by force: through toil and suffering, through a life lived according to the gospel, through abnegation and the cross, through the spirit of the beatitudes, a total interior renewal, and the conversion of the whole man, 4572; the grace of baptism by itself alone is not sufficient for the attainment of salvation, but beyond it the help of grace and human cooperation are required, 241, 397; the kingdom proclaimed in the gospel will be carried over into the practical experience of life by men who are permeated by their own specific culture, 4577; F 1b (universal salvific will of God); C 4da; C 4fi and C 4jc (salvation of man); E 3a (Jesus Christ, the mediator of salvation).

Justification is both the "justice of God" as also "our justice", 1529, 1547; conversion of sinners and their justification by the grace of God: F 2; human work and the grace of God: F 3d (the justified man is brought to perfection as God rewards his merits through grace); F 5a (the gratuity of grace); F 5c (the grace of God and the freedom of man).

Those who are in heaven intercede before the Father through Christ, with him, and in him, in that they show forth the merits they won on earth through Christ, as they fill up for the Church what was lacking in the sufferings of Christ, **4169**; through the help of the saints believers obtain benefits from God through Christ, 4170; the saints establish the whole Church more firmly in holiness because they are more closely united with Christ and contribute to the edification of the Church, 4169; cf. M 1b (communion of saints).

Cf. C 1gc (cooperation of men in the work of God); C 4i (activity of man).

**The cooperation of Joseph in the redemption.** Jesus Christ is not from the seed of Joseph, *1880*; cf. E 6bb (virginity of the motherhood of Mary). **6db**

The significance of Joseph lies in that he was the betrothed of Mary and the foster father of Jesus Christ, 3260; through his marriage to the God-bearer he came closer to the dignity of his bride than anyone else, 3260.

Joseph is the patron protector of the Church because he presided over the Holy Family, 3262f.; cf. G 3bb (holiness of the Church).

**The cooperation of Mary in the redemption.** Mary, [a]*as an associate of the divine Redeemer*, has a share in his work, [b]*though in a limited and analogous way*, [a]3902, 3914f., [ab]3916, 3926, [a]4176; she (like the other saints) contributes to the treasure of the merits of Christ, 1027; in that Mary conceived, brought forth, and nourished Christ, presented him to the Father in the temple, and suffered with him, she in a singular way cooperated in the work of the Savior, 4176; every salvific influence of Mary is mediated by Christ, 4176; her influence fosters the immediate union of the faithful with Christ, 4176; the maternal duty of Mary toward men in no way diminishes the unique mediation of Christ but rather shows his power, 4176f. **6dc**

This participation is grounded [a]*in the consent of Mary to her election*; [b]*in her communion of will and suffering with the Redeemer*, [a]3274f., [b]3370, [b]3926, [ab]4177; Mary is the new Eve, 3901, 3915, 4177.

**Mediation of grace through Mary.** Intercession of Mary for believers, 1400, 2187, 3274f., 3370, 3926, 4176f.; the Church seeks her intercession, 4170; Mary is invoked in the Church under the titles of Advocate, Auxiliatrix, Adjutrix, and Mediatrix, 4177; among the "mediators in a certain way", Mary especially has a claim to such a title, 3320f.; she can be named "Mediatrix to the Mediator", 3321; she is Mediatrix in a congruous manner (de congruo), 3370; [a]*as Mediatrix of all grace*, she distributes the treasure of Christ's grace, [a]3274f., 3370, 3916. **6dd**

Supplications of all Christian believers to the Mother of God and of men to intercede for the union of peoples into *one* people, 4179.

Mary's protection and intercession will enable the Church to overcome the "sinful structures" in people's personal and social life and will win for her the "authentic liberation" of Christ, 4619.

Mary can produce no grace, 3370.

**Spiritual motherhood of Mary,** ([a]in which she bears Christians in the agony of the Redeemer), [a]3262, 3275, 4173f., 4177; Mary is the mother of the members of Christ because she has cooperated by charity that believers might be born in the Church, 4173, 4177; she cooperates in the education of believers, 4177; Mary acts as mother for believers in the order of grace, 4176f. **6de**

Cf. E 6b (motherhood of Mary); E 6f (Mary—paragon of the Church and of believers); G 2a (designations of the Church: motherhood of the Church); G 3bb (holiness of the Church).

### e. The Glorification of Mary **E 6e**

**Assumption of Mary into heaven** with body and soul, **3903**, 3900–3904, 4175, 4179; she departed life without corruption, 748. **6ea**

**Regal dignity of Mary.** Mary is –: the Lady of believers, 547; –: Queen, 1400, 3902, 3913–3917; –: Queen of the universe, 4175; –: in heaven exalted above all the angels and saints, 4179. **6eb**

**Veneration of Mary.** Veneration of Mary by the Church [a]*as true Mother of God and of the Redeemer*, 4170, 4172, [a]4173, (4178); condemned: [Praise offered to Mary is vain], *2326*. **6ec**

Mary is entitled to veneration through images ([a]condemnation of undue restrictions), 1823, [a]2187, [a]*2236*, 2532, [a]*2671*; condemned are images which represent Mary in priestly vestments, 3632.

Veneration of Mary in the separated Churches, especially among the Orientals, 4139, 4179.

**E 6f** f. MARY—PARAGON OF THE CHURCH AND OF BELIEVERS

Mary as preeminent member of the Church, as her type and exemplar in faith and charity ([a]and in reference to perfect unity with Christ), **4173**, [a]**4177**, (4178); in the mystery of the Church Mary stands out as the prototype of virgin and mother, **4177**; contemplating Mary in the light of the Word made man, the Church enters more intimately into the great mystery of the Incarnation and becomes more and more like her Spouse, **4178**.

The Church as handmaid of the Lord together with the Virgin Mary, 4618. Mary –: unites in herself the greatest teachings of the faith, **4178**; –: when she is proclaimed and venerated, calls the faithful to her Son and his sacrifice and to the love of the Father, **4178**; Mary as example of that maternal love which should animate the apostolic mission of the Church, **4178**.

Mary is image and beginning of the Church as she is to be perfected in the world to come, **4179**; the Church has already reached perfection in her, whereby she is without spot or wrinkle, **4178**, 4841; in the hierarchy of holiness it is precisely the woman Mary of Nazareth who is the figure of the Church, 4841; cf. G 1bf (perfection of the Church); G 3bb (holiness of the Church); M 1b (eschatological character of the pilgrim Church).

Mary shines forth as a sign of a sure hope and solace to the pilgrim people of God, **4179**; she precedes others on the path to holiness, 4841; the bodily glorification of the Virgin is an anticipation of the glorification that is the destiny of all the other elect, 4656; cf. M 3bc (transfiguration of the body).

Mary's intercession will enable the Church to overcome the "sinful structures" in people's personal and social life and will win for her the "authentic liberation" of Christ, 4619.

Cf. E 6dd (mediation of grace through the intercession of Mary); E 6de (spiritual motherhood of Mary); G 2a (designations of the Church); G 3b (holiness of the Church); M 1b and M 3bd (communion of saints).

## F. GOD JUSTIFIES AND SANCTIFIES MAN

### 1. God's Mercy and Universal Salvific Will

**F 1a** a. IN THE CREEDS

Jesus Christ, the Savior, 1, 3f.; [a]*for our salvation*, [b]*to redeem*, [a]40, [a]42, [a]44, [a]46, [a]48, [a]51, (55), [b]72, [a]76.

**F 1b** b. THE UNIVERSAL SALVIFIC WILL OF GOD

God wills that all men be saved without exception, 623, 4140; God (Christ) wishes no one to perish, 340, 780; all men are called to salvation through the grace of God, 4135, 4572, 5073; after original sin God made the promise of redemption, and from that time on he ceaselessly kept the human race in his care in order to give eternal life to all in search of salvation, 4203; God's plan of salvation is one and finds its fulfillment through the sending of Jesus Christ and the Holy Spirit, 5086.

At all times and in every race God has given welcome to whosoever fears him and does what is right, 4122, 4892; in all men of good will grace works in an unseen way, 4322; the plan of salvation also includes those who acknowledge the Creator, particularly Muslims, 4140; nor is God far from those who search for the unknown God in shadows and images, 4140; those who through no fault of their own do not know the gospel of Christ or his Church yet sincerely seek God and strive to do his will can attain to eternal salvation, 4140; nor does divine providence deny the helps necessary for salvation to those who, without blame on their part, have not yet arrived at an explicit knowledge of God and with his grace strive to live a good life, 4140.

Salvation is liberation from everything that oppresses man, from sin and the Evil One, in the joy of knowing God and being known by him, 4571; cf. C 4da (God in his grace wills the salvation of man); E 3a (Jesus Christ, the mediator of salvation); concept of eternal life, **5112**.

Cf. A 1a (definitions of the revelation event: the intention of God); C 4d (God wills the salvation of man and grants him communion); C 4jb (vocation of man to communion with God); E 3 (Jesus Christ, the Savior); E 4 (mission of Jesus Christ); E 6d (participation of men, especially Mary, in the work of Jesus Christ).

**F 1c** c. THE UNIVERSAL SALVIFIC WILL OF GOD IN JESUS CHRIST MEDIATED THROUGH THE CHURCH

Christ was sent so that all might become children of God, 1522; he suffered for all ([a]as it pertained to his goodness), *332*, [a]340, 624, 630, 1522f., *2005*, *2304f.*; God's plan constituted Christ as the source of salvation for the world, 4141; God the Father decided from the beginning to make man a sharer of his glory in Jesus Christ, 4814; the followers of Christ are called by God, not because of their works, but according to his own purpose and grace, and are justified in Jesus, 4166, 5073, 5081; the Holy Spirit offers to every man

the possibility of being associated with the paschal mystery, 4322, 5073; after the Incarnation every man is a brother of Christ and is called to become Christian in order to receive salvation from him, 4550; Christ wisely and patiently follows out the plan of his grace on behalf of sinners, 4186.

The gift of grace should reach men through the Church so that sinners might be reconciled with God, 4573; the Church communicates to men a sharing in the grace of divine life, 4757; baptism, which is necessary for salvation, is the sign and the means of God's prevenient love, which frees from original sin and communicates a share in divine life, 4674; cf. K 3f (dignity and the necessity of baptism); in the Eucharist the mind is filled with grace and a pledge of future glory is given, 4047; the Eucharist as the font of grace, 4010; cf. J 1c (effect of the liturgy); K 5ec (effect of the Eucharist on the faithful); necessity of the sacraments: K 2f.

From this it does not follow that all ([a]Christians) are saved, 623f., 630, [a]*1362*; he is not saved who, not persevering in charity, remains indeed in the bosom of the Church, but in a bodily manner and not in his heart, 4137; cf. M 3d (condemnation of man); Christ brought grace also to those who perished, 340; he who perishes, perishes, [a]*not through the will of God (of Christ)*, but [b]*through his own fault*, [c]*since he could have been saved*, [a]333, [c]339, [a]340, [b]623, [b]626f.

Grace is also granted outside the Church, *2305*, *2429*, 3014; cf. F 1b (universal salvific will of God); G 2bc (necessity of the Church for salvation).

Grace is not lacking for the justified, since God does not abandon them, 1537, 1546.

Cf. A 1a (the intention of God); D 7b (God forgives sins through Jesus Christ and the ministry of the Church): E 3 (Jesus Christ, the Savior); E 4 (mission of Jesus Christ); G 2bb (sacramental character of the Church); G 2bc (necessity of the Church for salvation); G 3c (catholicity of the Church); G 7aa (Church, world, and mankind); K 1b (Church as sacrament of salvation); K 2d (effect of the sacraments): K 2f (dignity and necessity of the sacraments).

### d. God's Gracious Election **F 1d**

God in his foreknowledge chose those whom through grace he predestined to life, 621; the followers of Christ are called by God, not because of their works, but according to his own purpose and grace, 4166; from the beginning of salvation history God has chosen men, not just as individuals, but as members of a certain community, 4332; cf. G 1ba (foundation of the Church); G 2a (designations of the Church); from the Holy Spirit as from a living source derives every gift granted to creatures: the gift of existence and the gift of grace, 4781; cf. B 3b (the Spirit of God in creation and salvation history); F 2cd (gifts of the Holy Spirit): election of Mary: E 6c.

The gifts and the call of God are without repentance, 4140, 4198.

God predestined only the good, 685; he did not predestine the wickedness of the evil, *335*, *397*, 596, 621, 628, **1567**; there is predestination, not to do evil, but to punishment, 621, 628f.

God only foreknows evil, but he does not predestine it, 628, 685; foreknowledge does not cause evil necessarily to follow, *333*, 627.

No one on earth *without a particular revelation* can know that he is chosen, [a]**1540**, 1565, [a]**1566**.

Condemned are the assertions: [Some are predestined to death, others to life], *335*; [The grace of justification is given only to the predestined], **1567**.

## 2. The Justification of the Sinner through the Grace of God

### a. The Preparation for Justification and the Beginning of Faith **F 2a**

**The preparation for justification.** A certain preparation or prerequisite is necessary, 1525, **1529**. **2aa**

These are numbered among the preparatory acts –: faith, 1526f., (1531), 3012; faith is the foundation and root of every justification, 1532; it is the prerequisite for the baptism of a person, 2836–2838; faith does not consist of the confidence that sins be forgiven, 1533f., 1562; Christ emphasized the necessity of faith, 4136; laxist affirmations regarding faith in justification are condemned, *2119–2123*; cf. L 2c (virtue of faith);

–: hope in the mercy of God, 1526; cf. L 2d (virtue of hope);

–: an incipient love of God, 1526; cf. L 2e (virtue of love);

–: an attitude of repentance (that includes perfect contrition or attrition or hatred for sin, [a]*not only the intention of a new life*), [a]*1457*, 1526f., 1669, [a]1692, [a]1713, 2836–2838; cf. K 6cb (contrition);

–: fear of divine justice (which can be a good supernatural impulse), (*1456*), 1526f., 1558, *2314*, *2460–2467*, *2625*;

–: the beginning of a new life and the observance of the commandments of God, 1526f., (1531, 1964).

**The preparation for justification and the beginning of faith are gifts of grace.** No one is good by himself, 240; no one uses his free will correctly without Christ, 242; every movement of good will is from God, 244; the freedom of man can fully realize his orientation toward God only with the assistance of God's grace, 4317; cf. L 1b (contingent freedom, obliged to the good). **2ab**

God is the author of the beginning of faith, 248, 375, 378, 396f., 3010, 3015; the beginning of faith is mediated through prevenient grace, 1525, 1553; in preparation for justification man gives his assent to grace, 1525f.; grace communicates justification and repentance, 374, 1553; cf. A 2ba (God as the foundation of faith); L 2c (virtue of faith).

## F 2b b. Conversion and Justification by Faith

**2ba** **The foundation of justification**. Faith is the beginning of salvation, the foundation and root of justification, **1532**, **3008**, 5073, 5081; by virtue of the faith with which he believes, man can be justified even if he dies before receiving the sacrament, 121.

Diverse errors about faith as grace, *2351f.*, *2426–2428*, *2442*, *2448*, *2468f.*

**2bb** **The nature of justification**. Justification is the transition to the state of grace and adoption as children, **1524**; justification means that Christ himself is our righteousness, in which we share through the Holy Spirit in accord with the will of the Father, 5073.

Justification is both "the justice of God" and "our justice", 1529, 1547; man cooperates in his redemption: E 6d.

For their authentic liberation, men need a profound conversion, 4481; the kingdom and salvation are available to every man as grace and mercy through total interior renewal, by means of a radical conversion of the entire man, a profound change of mind and heart, **4572**; the hope of Christians is expressed by a continual conversion, 4161; conversion is a change of a person's behavior or mentality or mode of existence, 4817; the personal and collective responsibility to conversion should accompany the necessary changes to the unjust social, political, and economic structures, 4633; the witness of a poor Church converts the wealthy who have their hearts attached to wealth, 4634; the uniqueness of the Christian message consists in insisting on the conversion of man, 4481; the Church cooperates in the conversion of sinners with charity, example, and prayer, 4128; evangelization aims at personal conversion and social transformation, 4620; cf. C 4gm (liberation and structural change); D 7 (forgiveness of sins); G 3cd (Church and evangelization).

The grace of justification or charity is not only an (external) act of favor on the part of God, but inheres in the justified person himself, **1530**, 1547, **1561**.

Condemned: [Men are justified without the justice of Christ or they are formally justified through the justice of Christ alone], **1560f.**; [Justification consists in obedience to the commandments], *1942*, *1969f.*

Acceptance of the doctrine of Trent regarding justification is required ([a]against the rebuke that it is derogatory to the glory of God and the merits of Christ), **1550**, [a]**1583**, 1863.

There exists a consensus in the basic truths of justification; the differing explications in particular statements are compatible with it, 5073, 5081; the doctrine of justification is an indispensable criterion for the teaching and practice of the Church, 5073, 5081.

**2bc** **The causes of justification**. By grace alone, 5073; meritorious cause: Jesus Christ ([a]by his Passion), [a]1529, 1546f., (1582); cf. E 3a (Jesus Christ, the mediator of salvation).

Efficient cause: merciful God, 1529; cf. B 1b (will of God: God is good and merciful).

Instrumental cause: baptism (or the desire of it), 1524, 1529; the sacrament of penance for those who have fallen into sin, 1542; cf. K 3f (dignity and necessity of baptism); K 6g (necessity of the sacrament of penance); condemned: [Justification comes about only through faith [a]*without the sacraments*], (1559), [a]**1579**, [a]1604f., 1608.

Formal cause: the justice of God, with the help of which each receives within himself justice according to the measure God wills to give and according to each one's personal disposition and cooperation, 1529; regarding the necessity of conversion, cf. F 2bb (nature of justification); cf. B 1b (will of God: God is just).

Final cause: the glory of God and of Christ and also eternal life, 1529, (1583); cf. L 2b (obsequiousness to God); M 3c (beatitude as grace and reward).

## F 2c c. Indwelling and Gracious Working of God in the Justified

**2ca** **Indwelling**. The indwelling of God in the soul of the just as in a temple, 3330f.; it is distinguished from heavenly indwelling only in degree or state, 3331, 3815; in it the entire Trinity is present, 3331, 3814f.; it is particularly declared of the Holy Spirit, 44, 46, 48, 1913, 1963, 3329–3331, 3814f.; the Holy Spirit is the [a]*supreme* Gift of the just, 1522, **1529f.**, 1561, 1690, [a]3330; the Holy Spirit works in the saints, 60; he purifies and gives life, 62f., 150.

**2cb** **Sanctifying grace**. The grace of justification –: eliminates all that has the character of sin, 225, 245, **1515**, 1528; condemned: [Sin is only brushed over and not imputed], **1515**, (1575), 3235; justification, however, does not consist solely in the remission of sins, 1528, **1561**; –: brings about the sanctification of the interior man, **1528**, **1942**; into man are infused the virtues of faith, hope, and charity, (780, 904), **1530f.**, **1561**; cf. L 2c–e (virtues of faith, hope, and charity).

Sanctifying grace is the permanent principle of the supernatural life, 3714; justification comes only by means of grace, *1014*.

Nothing hinders the justified man from entering heaven, *1453*, **1515**.

Cf. C 4bb (holiness and the justice of man as created goods of God); G 4ba (vocation of the faithful to holiness); G 4bb (ways of sanctification); M 3ba (premises of beatitude).

**Infused virtues**. In justification, faith, hope, and charity are infused into man, (780, 904), **1530, 1561, 5111–5115**. **2cc**

Growth in virtue can be obtained through good works, *1944*.

Grace and charity can be lost without losing faith or hope, 1544, 1578, *1963f.*, *2312*, 3803.

Faith and hope as theological virtues cease in the vision of the divine essence, 1001.

Faith is a supernatural virtue, (375), **3008, 3032**; its nature: faith is hope, **5111**; concept of hope, **5111**; action and suffering teach hope, **5114**; A 2ba (God as the foundation of faith).

Faith is a gift of grace ([a]even if it is not working through love), 443, 824, [a]**3010, 3035**; the grace of God and the interior help of the Holy Spirit must precede and assist an act of faith that consents freely to revelation, **4205**; cf. A 2ba (God as the foundation of faith).

The hope of eternal reward through good works is defended against errors [[a]*he sins who acts in view of eternal reward;* [b]*the total gift of self requires that hope be removed*], [a]1539, [a]1576, [a]1581, [b]*2207*, [b]*2212*; condemned: [All fails a sinner when hope fails him; and there is no hope in God when there is no love of God], *2457*.

Love is prepared by the fear of God, 1526, *2625*; errors regarding the theological virtue of charity, *1454*, *2453–2456*, *2458*.

Moral obligation to practice the theological virtues: L 2c–e (virtues of faith, hope, and charity). **2cd**

**The gifts of the Holy Spirit**. By virtue of his gifts, the Holy Spirit is called the sevenfold Spirit, the Spirit of wisdom, etc. ([a]enumeration of the individual gifts), [a]178, 183, 1726.

He distributes his gifts to individuals as well as particular graces for the renewal of the Church, 4131; the faithful must use their strength accordingly as they have received it, as a gift from Christ, 4166; the authority of the apostles is a particular gift of the Holy Spirit, 4113; extraordinary gifts are not to be sought after rashly by the faithful, nor are the fruits of apostolic labor to be presumptuously expected from their use, 4131; judgment as to the genuineness and proper use of extraordinary gifts of the faithful belongs to those who are appointed leaders in the Church, 4131; cf. H 2a (general specifications regarding the pastoral ministry of bishops).

Cf. B 3b (the Holy Spirit in creation and salvation history); G 3ac (Church built through the abundance of charisms). **2ce**

**God anticipates every good thought, desire, and work of man, accompanying it and bringing it to completion.** Perseverance to the end is a particular gift of God, **1541**, 5081; cf. F 5c (the grace of God and the freedom of man).

## 3. Justified Man

### a. Justified Man Is a Friend of God **F 3a**

The grace of justification –: makes [a]*an enemy into* a friend of God, [a]1528, 1535, 3957;

–: brings about a rebirth and a renewal, 632, **1523, 1528f.**, (1565), 1942; man becomes an [a]*adopted* son of God, **1515**, [a]1522, [a]**1524**, (1913), [a]*1942*, *2623*, 3012, 3771, 3957; he becomes a member of the household of God, 1535; he becomes an heir of God (and of his glory), 1515, 1528, 3957; he is united to Christ, (394), 1530.

### b. Justified Man Remains in Danger **F 3b**

Man can sin even after justification, 241, 339, 1540, (1542), 1573; when the structure of affairs is flawed by the consequences of sin, man, already born with a bent toward evil, finds there new inducements to sin, which cannot be overcome without strenuous efforts and the assistance of grace, 4325; man simul iustus et peccator, 5081; cf. C 4gl (disturbances in society due to human sin); D 4c (sinful structures of society); caught in the conflict against the powers of darkness, man is obliged to wrestle constantly with the help of God's grace for the good, 4337; conversion ever remains an unfinished process on both the personal and societal levels, 4614; if believers fail to respond to the grace of Christ in thought, word, and deed, not only shall they not be saved but they will be the more severely judged, 4137; cf. M 2bb (particular judgment); condemned: [He who sins after justification was never truly justified], 1573; [The grace of justification is lost only through the sin of unbelief], 1544, 1577.

In view of his personal weakness and his lack of disposition, man may fear about his own grace, 1534; man should never trust in his good works or in his good conscience, 1548f.; no one can be absolutely sure that he will persevere in the state of grace, **1541**, 1566, **1572**; no one who has fallen can promise himself an assured repentance, **1540**, 5081.

The justified man is not free from venial sins ([a]unless by a special privilege of grace), 1537, [a]1573.

A person who has fallen into sin can be justified again ([a]through the sacrament of penance), [a]**1542, 1579**, (1668, 1670).

No one can know with a certitude of faith that he has obtained grace, 1534; no one on earth [a]*without special revelation* can know that he is chosen, [a]**1540**, 1565, [a]**1566**.

The grace of justice can grow and be preserved by good works, **1535**, 1545–1547, **1574**, 5081; good works are not the only fruits or signs of justification, **1574**; cf. the increase of grace through the sacraments: K 2d (effect of the sacraments); assistance through prayer and pious exercises: J 1e.

Guilt is remitted and the eternal punishment blotted out, but the debt of temporal punishment remains to be paid (either on earth or in purgatory), **1580**; cf. M 2bc (purification of man); the stimulus toward sin and concupiscence remains, **1515**.

Cf. C 4if (human activity tainted by sin): C 4kg (man's search for meaning); D (the sin of creatures, which God pardons); esp. D 2bd (experience of division).

**F 3c** c. JUSTIFIED MAN REMAINS OBLIGED TO OBSERVE THE COMMANDMENTS

Justified man is not dispensed from the observance of the commandments; this is emphasized in contrast to the following affirmations: [[a]*The commandments of God do not concern Christians*; [b]*the gospel is merely the promise of eternal life without the condition that the commandments be observed*; [c]*the gospel demands only faith, everything else is indifferent*], 1535–1539, **1568**, [ac]**1569**, [abc]**1570**, [c]**1571**, **1572**, *2471*; however, the observance of the commandments is not impossible for the justified man, (397), **1536**, **1568**, (1572), *1954*, *2001*, *2406*, *2619*, (3718); cf. G 4bb (ways of sanctification: obedience): L 2c (virtue of faith); L 2f (union with God).

**F 3d** d. JUSTIFIED MAN IS BROUGHT TO PERFECTION AS GOD REWARDS HIS MERITS THROUGH GRACE

The good works of a justified man are gifts of God in such a way that they are also merits of the justified man himself, 243, 248, 1546, **1548**, **1582**, (3846, 5081); errors in relation to human merit are condemned, *1908//1918*.

The merit of good works (that is, their reward) is [a]*the increase of grace*, [b]*eternal life*, [c]*entrance into eternal life*, [d]*an increase in glory*, [b]72, [b]443, [b]485, [b]802, [b]**1545**, [a]**1574**, [abcd]**1582**, [b]4168, 5081; cf. M 3c (beatitude as grace and reward).

The vision of God differs according to the diversity of merits, (1305).

Whoever is in mortal sin is no longer capable of supernatural merit, 3803.

Merits are regained by virtue of penance, 3670.

**F 4** **4. The Mission of Justified Man**

Cf. C 4j (vocation of man); G 2bd (mission and task of the Church); G 4 (community of the faithful and their mission); G 6c (mission and task of the laity).

## 5. Concerning the Conceptual Formulation of the Grace of God

**F 5a** a. THE GRATUITY OF GRACE

The grace of Christ is a gift of God, 226, 245, 248, 376, 379, 382, 395, 397–400, 623, 626, 632f., **1541**, **1566**, 3014; the supernatural order is gratuitous, 3891.

From the Holy Spirit as from a living source derives every gift given to creatures: the gift of existence and the gift of grace, 4781; cf. B 3b (the Spirit of God in creation and salvation history); F 2cd (the gifts of the Holy Spirit).

Grace precedes all human merits, (246), 248, 373–379, 388, 396–400, **1525f.**, **1532**, **1553**; the followers of Christ are called by God, not because of their works, but according to his own purpose and grace and are justified in Jesus, 4166, 5073, 5081: cf. E 3a (Jesus Christ, the mediator of salvation); man cannot achieve grace by supplication (as a condition of his nature), 373, 376.

Sins are forgiven gratuitously, 1529, 1533; nothing that precedes justification merits it, 1525, **1532**, 5073, 5081.

The goodness of God wants what are in reality his own gifts to be our merits, 248, **1548**, **1582**.

**F 5b** b. THE SUPERNATURALNESS OF GRACE

Grace is the foundation of the supernatural life, 3714; the same thing is indirectly expressed in the fact that grace, as the superior active principle, is opposed to the powerless, purely natural active principle, 373, 377, (383//395), 396–400.

**F 5c** c. THE GRACE OF GOD AND THE FREEDOM OF MAN

**5ca** **The priority of grace in relation to the cooperation of free will.** God works in us through grace, 244, 248; the priority of grace in relation to the collaboration of free will, 243; since man's freedom has been damaged by sin, only by the aid of God's grace can he bring his relationship with God into full flower, **4317**, 5081.

Grace consists, not only in the knowledge of the commandments, but also in the power with which we love and are able to do what we know, 226, 245; grace grants an ability per se, not only an ability to do more easily, 227, 245, **1552**; whoever strives to lead a just life is not without the grace of God, 4140; under the influence of grace the will of God can be fulfilled in deeds, 4140; the laity receive their energy through the gift of the Creator and the blessing of the Redeemer, 4159; the activity of the laity is elevated from within by the grace of Christ, 4162.

Grace [a]*illuminates*, [b]*inspires*, [c]*moves the will*, [b]243, [b]375–377, [abc]**1525**, [b]**1553**, [ab]3010.

Grace [a]*precedes* salvific actions, [b]*accompanies* them, [c]*follows* them (*bringing them to fulfillment*), [a]243, [a]245f., [ab]248, [a]373//400, [abc]399, [ab]685, [a]**1525f.**, [abc]**1546**.

Grace requires free cooperation, [a]*contrary to the affirmation*: [Free will should behave in a purely passive way], 243–245, 248, [a]*330*, [a]*339*, 397, **1525f.**, **1529**, **1541**, [a]**1554**, *2201–2217*, (*2224//2253*), 3846.

Grace does not override free will: [a]*Man can resist grace* (so that [b]*grace is purely sufficient*), 248, 685, [a]**1525**, *2002*, *2004*, [b]*2305f.*, [a]*2401–2425*, *2403f.*, [a]*2621*, [a]3010.

An disproportionate explanation of the cooperation between free will and grace is condemned: [God gives us his omnipotence], *2170f.*

Cf. C 4fc and L 1b (freedom); L 1f (moral act).

**The necessity of grace**. All human life of man, whether individual or collective, is dependant on the help of God's grace for the overcoming of evil, **4313**, **4325**, **4337**, 5073, 5081; grace is necessary for man –: for the (supernatural) salvation of all, 376//395, 1691; –: to be lifted out of original sin, 239; –: to use free will well, 242, 246, 248, (622); –: for the orientation of our free will toward God, **4317**; –: for all salvific actions, preceding them, accompanying them, and following them: F 5ca (priority of grace in relation to free will); –: in order to prepare for justification, **1525f.**, **1551**, **1553**; cf. F 2aa; –: for the desire of illuminating and inspiring grace, **1525**, **1553**, *2618*, *2620*; –: for faith ([a]also for the beginning of faith and the very desire for faith), [a]375, 378, 396f., 1526, **1553**, 3010, 3035, **4205**; cf. A 2ba (God as the foundation of faith); F 2ab (the beginning of faith as a gift of grace); –: for prayer, 373, 376; –: for purification, or repentance, 374, **1553**; –: for hope, **1553**; –: for charity, (1526), **1553**; for the fulfillment of God's commandments ([a]and not only for fulfilling them more easily), 226, [a]227, [a]245, 239//248, [a]**1552**; with the help of grace man can observe the commandments and [a]*abstain from grave sin*, (397), 1536, **1537**, [a]**1544**, **1568**, (1572); –: for the daily resistance against the snares of the devil and concupiscence, 240f., (248), 1515; –: to overcome ever anew the inclination toward evil, 4325; –: to obtain merit, 243, 246, 248, **1546**; –: to persevere until the end of life, 241, 246, 380, 623, 626, 632f., **1541**, **1566**, **1572**, *1911*, 3014; –: to strengthen the Church until the end of time, 4124; –: to construct a new humanity, 4330; cf. C 5c (mankind and the goal of history). **5cb**

Cf. C 4fg (the sinfulness of man and its consequences); C 4if (human activity tainted by sin); C 4gl (disturbances in society due to human sin); C 4jk (man's sinfulness as an obstacle to the fulfillment of his vocation); C 4kb (immediate effects of man's sinfulness in the world and history); D (the sin of creatures, which God forgives).

# G. GOD GATHERS HIS PEOPLE

## 1. The Church—The Work of God

### a. The Church in the Creeds **G 1a**

Faith in the Church, 1, 5, 10–30, 36, 41//51, 60–63, 126, 150; faith in eternal life (salvation) –: *through* the Church, 21f.; –: *in* the Church, 2–4; cf. G 2bb (sacramentality of the Church).

Faith in the "one and only" Church: G 3ab.

The Church as "holy": G 3bb.

The Church as "catholic": G 3cb.

The Church as "apostolic: G 3da.

### b. The Church—The Work of the Father, the Son, and the Holy Spirit **G 1b**

**The foundation of the Church**. God's universal salvific will: F 1; cf. G 3c (catholicity of the Church). **1ba**

Eternal plan of the Father: The Church is foreshadowed from the beginning of the world, 4102; the Father planned to assemble the Christian faithful in the Church, 4102, 4124, (4170); the Church comes forth from the love of the eternal Father, 4340.

God did not want to make men holy and save them as individuals but to make them a single people [a]*from the beginning of salvation history*, 4122, [a]4332; he wishes to gather his scattered children together as one, 4132.

God instituted the Church through his Son, so that men might embrace the true faith and persistently persevere in it, 3012.

**1bb The Church prefigured in the Old Testament**. God chose Israel to be his people and established a covenant with it, 4122, (4140), 4198, 4221, 4332.

The Church, the New Covenant in Christ, is prepared for in the history of the people of Israel in the Old Covenant, 4102, 4122, 4198.

Israel, in its wandering in the desert, is already called the Church of God, 4124.

The Church and the people of Israel: A 1c (stages of revelation); E 1b (the promise of Jesus Christ in the Old Covenant); E 1c (deliverance of the Old Testament believers); G 2ba (the Church of Jews and Gentiles); G 3ce (the Church and religions); K la (sacramental signs of the Old Covenant).

**1bc The Church, purchased by Jesus Christ**. God instituted the Church through his Son, 3012.

Christ founded the New Covenant, 4122, 4223, 4739; he established the Church ([a]*in the present era*), [a]4102, 4120, 4172, 4185, 4303, 4340, 4530, 4611; he founded in the Church a new brotherly community, 4332; he called together a new people of God from the Jews and Gentiles, 4122; he gathered around himself men from various social and political strata as the foundation of his Church, 4613; by communicating his Spirit, Christ made his brothers, from all nations, his body, 4112; he instituted the Church as the sacrament of salvation, 4168.

The mystery of the Church is manifest in her foundation, 4105; Christ purchased the Church with his blood, 540, 575, 4124, 4170; he delivered himself up for her in order to make her holy, 4165; the redemptive act of Christ the Bridegroom toward the Church the Bride, 4840.

The Church originated from the free will of Christ, 3302f.

The Church came forth from the side of the dying Christ ([a]the second Adam) on the Cross, [a]3328, 4005; the inauguration and growth of the Church are symbolized by the blood and water from the side of the Crucified, 4103; the sacrament of the Church came forth from the Cross, 4005.

Christ set the Church on her course by proclaiming the kingdom of God, 4105.

Christ built the Church through the mission of the apostles, 4142; she was established by Christ on the apostles and built upon Peter. He himself is her cornerstone, 4143; cf. G 3da (Christ founds the Church on the apostles).

**1bd Pentecost: the public manifestation of the Church**. The Church appeared publicly on Pentecost, 3328, 4006; the Holy Spirit was sent in view of the sanctification of the Church, 4104.

The Church was manifested by the outpouring of the Spirit, 4102.

**1be The Church remains through the ages the work of the Holy Trinity**. The names of the Church designate the Church as the work of the Holy Trinity: G 2a (designations of the Church).

The work of God: [a]*strengthening* and [b]*growth* of the Church through the power of the ([a]grace of) God [a]*until the end of time*, [b]4103, [a]4124; the Church is guided by God according to his hidden designs, 4190.

The Church is –: a people made one with the unity of the Father, the Son, and the Holy Spirit, 4104; –: the work of the Holy Trinity, 4340; the Church is the new people called by God, 4151.

The three Divine Persons as the foundation of –: the continuity and growth of the Church: G 2bb; –: the unity of the Church: G 3aa; –: the holiness of the Church: G 3ba; –: the catholicity of the Church: G 3ca: –: the apostolicity of the Church: G 3d.

The presence of God becomes manifest in the Church, 4321; God manifests his presence in the saints, 4170.

The work of Christ: Christ is first and foremost the foundation of the Church, 774; he is head of the Church, [a]*to which the latter is subject*, [a]4114, 4117, 4123, 4132, 4133, 4170, 4616; the Church clings to him, 4152; all her service is subordinated to him, 4618; he is the Brother of the Church, 4332; he is her Bridegroom, 4178, 4704, 4840; cf. Church as Bride of Christ, in G 2a (designations of the Church).

Christ lives in the Church, 3806; he is present in the Church [a]*and acts in her*, 4007, 4136, 4321, [a]4611, 4632; Christ is present in the communities of the altar, 4151; Christ is always present to his Church, especially in liturgical celebrations: in the sacrifice of the Mass, in the sacraments, in the reading of the Sacred Scriptures, in the prayer and song of the Church, **4007**, (4035); continuing presence of Christ among his own, 4570; he is present in all his brothers and sisters, above all in the very least, 4852; the real presence of Christ in the Eucharist: K 5bd.

Christ's [a]*glory* or [b]*signs* are visible on the countenance of the Church, [a]4101, [b]4139, [b]4343.

Christ established the Church and continually sustains her, 4118; she grows in Christ, 4190; by the power of the risen Lord, the Church is given strength, 4121; through the power of Christ, the Church is joined together, 4151; he unites her, 4301; the work of Christ develops and consummates the communtarian character of the people of God, 4332; he guides men toward the Church, unites them to himself through the Church, and makes them share in his glory, 4168; the mysterious union of Christ with the Church is symbolized by Christian marriage, 1327, 3712, 4128, 4704f.; cf. G 2bb (sacramentality of the Church: continuity and growth of the Church); cf. K 9ba (nature of matrimony).

Christ as the Fountain from which issues the grace and life of the people of God, 4170; he has provided the Church with his divine gifts, 4106, 4117, (4166, 4303); he fills her with the grace of the Holy Spirit ([a]and has thus made his brothers his own Body), [a]4112, 4116, 4124, 4165; he promised her God's grace, 4124; at the Last Supper, he instituted the eucharistic sacrifice of his Body and Blood in order to

entrust the Church with a memorial of his death and Resurrection, 4047; Christ works in the Church through the sacraments: E 2ea (work of the Exalted One in the Church).

In virtue of a juridical mission, it is Christ himself who through the Church baptizes, sanctifies, teaches, guides, and sacrifices, 3806.

Christ guides the Church through the pope and the bishops, 4137; in the bishops, Christ is present in the midst of the faithful, 4145, 4163; the bishop or priest, in the exercise of his ministry, represents Christ, 4599; he is then the image and sign of Christ himself, 4602; above all through the bishops, Christ preaches the Word of God to all nations, administers the sacraments, incorporates new members in his Body, and directs his pilgrim Church, 4145; the priest presides over the assembly in the person of Christ, 4033, (4153); the consecrating priest [a]*speaks*, [b]*acts* in the person of Christ, [c]*and is his image*, [a]1321, [b]4153, [bc]4599, [b]4840; Christ continually distributes in the Church gifts of ministries for the mutual service of the faithful, 4115; cf. E 2ea (work of the Exalted One in the Church); G 3cd (Church and evangelization or mission); G 3dc (ecclesiastical office in the succession of the apostles); H 1a (foundation of the ministerial office in the mission of Christ and the apostles); H 2a (general specifications regarding the pastoral ministry of bishops); H 2b (pastoral ministry of the pope); H 2c (pastoral ministry of bishops); H 3a (bishops' ministry of preaching: general specifications); H 3ca (bishops as organs of official doctrinal decisions); H 4 (bishops' ministry of sanctification); H 5 (ministerial office of priests); K 5cb (competence of ordained priests and bishops in offering the Lord's Supper).

Christ vivifies the faithful in his Spirit and increasingly urges them on to every good work, 4160; participation –: of the faithful in the prophetic, priestly, and kingly office of Christ: G 4bc; G 4bd; G 4be; –: of the laity in the prophetic, priestly, and kingly office of Christ: G 6b.

The Church recognizes in the poor and suffering the image of her poor and suffering Founder, 4120.

Cf. E 2ea and E 2eb (work of the Exalted One in the Church/in the faithful).

The work of the Holy Spirit: The Holy Spirit dwells in the Church [a]*as in a temple*, 600, [a]1822, [a]4104, 4116, [a]4141; he [a]*gives life to the Church* and [b]*vivifies her social structure*, [a]4116, [b]4118; he is the soul and the [a]*life principle* of the Church, [a]3328, 3807f., [a]4116; the restoration begun in Christ is carried forward in the mission of the Holy Spirit in the Church, 4168; the Holy Spirit still gives the Church today the gift of his life force: this is witnessed in the active participation of the laity in the liturgy and in their activities, 4850; he encourages the Church, 4619; his mission is visible in the Church, 3327.

The Holy Spirit unites the Church in communion and [a]*in service*, (3808), [a]4104, 4113, 4133, 4340, 4342; he joins her members together, 3808; he makes the voice of the gospel resound in the Church, 4211; he leads her into all truth, 4104, 4530; he gives assistance with the interpretation of the many voices of our age, 4344; he helps the councils and popes in their decisions, 102, 265, 444, 631, 1500f., 1600, 1635, 1667, 1726, 1738, 1820; he assists the bishops in the exercise of their teaching office, 4534; assistance of the Holy Spirit for popes, bishops, and councils: H 3da; the Holy Spirit produces and urges love among the believers, 4113, 4166, 4322; he guides and directs the Church, 4131, 4303, 4311, 4343, 4445, 4856; he directs her through hierarchical and charismatic gifts, 4104; he continually strengthens the organic structure and harmony of the Church, 4146, (4152); he constantly renews the Church, 4104, (4116), 4124, 4321; he maintains the Church in unity of faith and makes her advance, 4150, (4343); he guides the Church toward the kingdom of the Father, 4301; he leads her to perfect union with Christ, 4104; he compels the Church to do her part in the realization of God's plan for the salvation of the world, 4141, (4304); the restoration begun in Christ and in the mission of the Holy Spirit in the Church through the Spirit continues in the Church, 4168.

The Holy Spirit sanctifies the people of God through the sacraments and ministries, 4131; he provides the Church with [a]*his fruits* and [b]*virtues*, [a]4104, [b]4131; the Church has at her disposal the gifts of the Holy Spirit or charisms: F 2cd; G 3ac.

Cf. B 3be and B 3bf (works of the Holy Spirit in the Church and in the faithful).

The Church and the kingdom of God, the Church and the kingdom of Christ belong inseparably together, but are not perfectly identical in history; the Church is the sacrament of salvation, 5089.

**The perfection of the Church** [a]*at the end of time* [b]*in heavenly glory*, [c]*in the world to come*, [a]4102, [b]4168, [c]4179, [b]4190, [a]4332, [a]4340; then all the just from Adam on will be gathered together with the Father in the universal Church, 4102; together with the prophets, the Church awaits the day of perfection, 4198; in Mary, the Church has already reached perfection, 4841; she will enter into the heavenly kingdom, 493. **1bf**

Cf. G 2bb (sacramentality of the Church: continuity and growth of the Church); G 3bb (holiness of the Church); M 1b (eschatological character of the pilgrim Church).

## 2. The Historical and Eschatological Character of the Church

### a. Designations and Definitions of the Church **G 2a**

The inner nature of the Church is expressed through various images, 4107–4111.

The Church as the assembly of the faithful, called and founded by God, 4124; all legitimate local congregations, united with their pastors, are called Church. They are in their locality the new people called by God, 4151, 4154; the new Israel is called the Church of Christ, 4124,

4186; Christians separated from the Catholic Church also call their communities Churches of God, 4186; the concept of the Church of the people, 4739; the Church of the poor misunderstood as the Church of the class, 4738.

Church as the people of God, **4122–4141**; Church as the new people of God, 4122, 4198, 4531; God does not want to make men holy and save them as individuals, but to make of them one people, 4122; Christ called to himself a people made up of Jews and Gentiles, who were to become the new people of God, 4122; he is the head of this messianic people, 4123.

The one people of God is gathered from various peoples, 4133, 4134; it draws its citizens from all nations, 4133; it is formed from various ranks, 4134; it is ordered in relation to ministries, states, and conditions of life, 4134; those who have not yet received the gospel are related to the people of God, 4140.

The messianic people has the state of the dignity and freedom of the children of God, 4123; its law is the new commandment to love as Christ loved, 4123; its end is the kingdom of God, 4123, 5103; it serves as an instrument for the redemption of all, 4123.

The Church as the sacrament of salvation and of unity: G 2bb (sacramental character of the Church).

The Church is God's –: "sheepfold", 4108; –: "flock", 4108; –: "tillage", 4109; –: "building", 4110; –: "family", 4110, 4153, 4154, 4158, 4187, 4332, 4340, 4342, 4343, 5023, 5024.

The Church is the "Bride of Christ" ("spouse of Christ"), 901, 3805, 4047, 4111, 4117, 4124, 4165, (4178), 4211, 4230, 4343, 4704, 4840; the "fullness of Christ", 3813, 4117; the "flock of Christ", 4146, 4150, 4152, 4154.

The Church is the "Mystical Body" of Christ, whose "Head" is Christ, 493, 575, 870, 3300f., **3800–3816**, 4112–4118, 4141, 4147, 4154, 4158, 4165, 4169, 4172, 4190, 4332, 4616, 4840; by communicating his Spirit, Christ made his brothers from all nations into his Body, 4112; explanation of this concept (against errors), 3300f., 3800, 3809–3811, 3816; the Body and the members, 4113, 4332, 4506; the unanimous cooperation of the faithful, 4506; the cooperation of the members with the Head, 3805, 4112–4118; cf. G 3ab (unity of the Church as unity in diversity); faith alone does not yet make a living member of the Body of Christ, 1531; in the participation in the Eucharist, the faithful become what they receive, 4151. Mystery of the Eucharist—mystery of the Church, 5094.

The Church is the "temple" of the Holy Spirit, 1822, 4104, 4141.

The Church is called "Mother" of the faithful, 45, 47, 478, 807, 1507, 1863, 4111, 4138, 4139, 4343, 4177f.; she is called mother and virgin with Mary as the image that the Church imitates, 4177f.; the Church becomes Mother in that she contemplates Mary's sanctity, imitates her charity, and fulfills the Word of God. By her preaching and baptism she brings forth children who are conceived of the Holy Spirit and born of God, 4178; the Church as virgin with Christ as Bridegroom, 4178; together with the Virgin Mary, the Church as handmaid of the Lord, 4618.

The Church is "the holy temple", 3051, 4110; "the new Jerusalem", 4110, 4111; the "new Israel", 4124; the "people of the New Covenant", 4198, 4739.

The Church is communion with God and men, 4920; in faith, hope, and charity, 4118, 5103–5105.

The Church as flock, 4146, 4152, 4154.

## G 2b b. Fundamental Characteristics of the Church

**2ba Church of Jews and Gentiles**. Christ called to himself the new people of God made up of Jews and Gentiles, 4122; he gathered the faithful from among all nations, 4112; through the Cross, Christ reconciled Jews and Gentiles. making both one in himself, 4198.

Church and Israel: The Jews must be invited to the Christian faith, 480, 698, 772f.

The people of the Old Covenant, its sacraments and laws, refer to the Church: A 1c (stages of revelation); E 1b (promise of Jesus Christ in the Old Covenant); E 1c (deliverance of the Old Testament believers); G 1bb (Church prefigured in the Old Testament); G 3ce (relationship of the Church to religions); K 1a (sacramental signs in the Old Covenant).

The Church and the Gentiles: G 3c (catholicity of the Church); G 7aa (Church, world, and mankind).

**2bb The sacramental character of the Church**. Cf. K 1b (Church as sacrament of salvation). Christ has through his Spirit established the Church as the universal sacrament of salvation, 4168; the sacrament of the Church came forth from the Cross, 4005; cf. G 1bc (the Church, purchased by Jesus Christ); mystery of the Eucharist—mystery of the Church, 5094.

The Church is in Christ the sacrament or sign and instrument of union with God and of the unity of the whole human race, 4026, **4101**, 4124, (4321), 4342f., 4617f.; she is the all-encompassing sacrament of salvation, 4343, 4345, 4617f.; cf. K 1ba (Church as primordial and universal sacrament); God has instituted the Church through his Son so that men might embrace the true faith and persistently persevere in it, 3012; the Church is compared to the incarnate Word: her social structure serves the Spirit for the building up of her Body, 4118; the messianic people serve as an instrument for the salvation of all, 4123; the Church is the leaven [a]*and the soul* for human society as it is to be transformed into God's family, [a]4340, 4344; she contributes toward making the family of man and its history more human, 4340; her unity fortifies and fulfills the unity of men, 4342; through her power, she renews mankind, 4574; she anticipates the renewal of the world, 4168; cf. G 2bd (mission and task of the Church); G 4bf (tasks of the faithful in the world); G 6ca (apostolate of the laity); G 6cb (mission and task of the laity in the world); G 7aa (Church, world, and mankind); G 7ab (Church and society); G 7ad (Church and the poor); G 7ae (Church and culture); H 2f; H 5 (bishops/priests and world).

The Church as means of salvation: The faith of the creeds in salvation –: in the Church, 2–4; –: through the Church, 21f.; through the Church, Christ communicates truth and grace to all, 4118; the baptized receive faith from God through the Church, 4127; ([a]through grace) she communicates to man a share of divine life [a]*and pursues man's true temporal good*, 4340, [a]4757; through the Church the gift of grace is to reach man, so that sinners might be reconciled with God, 4573; cf. F 1c (universal salvific will of God mediated through the Church).

The Church has a mission of salvation with respect to the world, (4120), 4156, (4186), 4755, 4858; she desires the good of man in all his dimensions, as a member of the city of God and as a member of the earthly city, 4757; her intention is the salvation of the whole human race, and she offers to man what is good, 4345; she is the seed of hope and salvation, 4123; she must do her part that God's plan for the salvation of the world may be realized, 4141; she communicates those saving resources that she herself receives, 4303; the divine mystery of salvation and the Incarnation are revealed to us and continued in the Church, 4172; cf. G 3cc (mission of the Church to all nations and all people); G 7aa (Church, world, and mankind).

The goal of the Church is the salvation of souls, 3166, 3168.

Holiness of the Church: G 3b.

Universality of the Church: G 3c.

The presence and work of the Holy Trinity in the Church: G 1be.

The gospel is for all time the source of all life for the Church, 4144; cf. A 3b and A 3bb (Sacred Scripture).

The Church is the sign and inauguration of the kingdom of God: The Church is the kingdom of God already present in mystery, **4103**; she is the initial budding forth of the kingdom of God, **4106**; the faithful are citizens of a kingdom that is of a heavenly rather than of an earthly nature, 4133; that the earthly and the heavenly city penetrate each other is a fact accessible to faith alone, 4340.

The kingdom of God was begun by God himself on earth and must be extended until it is brought to perfection by him at the end of time with the appearance of Christ, **4123**; while the Church [a]*grows* and helps the world, she strives after the kingdom of God [b]*as for her goal*, [a]4106, [b]4123, (4124), 4345; she proclaims and spreads it among all peoples, 4106; she guides men toward it, 4618; the Church teaches the way to enter into the kingdom of God, 4756; she will enter into the heavenly kingdom, 493; cf. C 5e (kingdom of God and Christ as the goal of history); E 2bb (Christ's work among men); E 2fc (perfection and handing over of the kingdom of God); E 3bd (kingship of Jesus Christ); M 1 (dawn of the kingdom of God in history); M 3be (consummation of the world); M 3bf (eternal life and reigning with Christ).

Continuity and growth of the Church: The Church is constant or perpetual, 2997, 3303f.; she is an eternal temple, 3051; she was founded in order to give continuity to the work of Christ, **3050**; the restoration begun in Christ and in the mission of the Holy Spirit continues through the Spirit in the Church, 4168; the salvation of the peoples requires a Church that continues for all time, 3328; she must expand and reach the fullness of God, 4117; she must keep increasing until the Lord returns, 4340; through the centuries, she moves toward the fullness of divine truth, 4210; she must ripen, 4343; she is strengthened by the power of God's grace until the end of time, 4124; she contemplates God in Scripture and tradition until she sees him face to face, 4208; Christ continually sustains her, 4118; she grows in Christ, 4190; Christ wills his people to increase through the direction of pastors, the preaching of the gospel by bishops, and the administration of the sacraments by bishops, (4145), 4187; because of the work of the Holy Spirit, the Church advances, 4150, 4187; she does not cease to receive the bread of life from the table of God's Word and Christ's Body and to offer it to the faithful, 4228; she experiences growth and life through frequent participation in the Eucharist, 4151, 4235; the mission confided by Christ to the apostles will last to the end of the world, 4144; cf. G 3dc (ecclesiastical office in the succession of the apostles); through the ministry of the bishops, Christ incorporates new members into his body, 4145; the Church, in her teaching, life, and worship, hands on to all generations what she herself is and believes, 4209; cf. G 3db (apostolic tradition in Scripture and tradition); cf. G 1bf (perfection of the Church); G 3bb (holiness of the Church); M 1b (eschatological character of the pilgrim Church).

The Church in the world: The Church exists in the world and lives and works with it. She experiences the same earthly destiny, 4340; in her sacraments and institutions, she has the appearance of the world, 4168; she is inserted into the human race, 4311, 4340; the Church as social reality of history, 4344; to accomplish her mission, she needs human means, (4120); despite her eschatological purpose of salvation, the Church is already present on earth, composed of men, 4340; she lives among creatures, 4168; cf. G 7aa (Church, world, and mankind); the Church is not only immanent to history but, in her own truth, a gift of divine grace and a mystery of faith, 4737; cf. G 3bb (holiness of the Church).

The visibility of the Church: The Church is external and visible, 3300, 4103; God has endowed the Church with manifest marks so that she may be recognized by all, 3012; Christ has constituted her as a visible structure [a]*and maintains her as such*, [a]4118, (4119), 4124, 4340, 4344; cf. G 3ae (Church as a juridically constituted society).

The society structured with hierarchical organs and the Mystical Body of Christ, the visible assembly and the spiritual community, the earthly Church and the Church enriched with heavenly things are not two realities; rather they form one unique reality, **4118**, 4340.

Various reasons for the credibility of the Church, 2779, **3013f.**; the four most important characteristics of the Church are catholicity, unity, holiness, and the apostolic succession, 42, **150**, 684, 792, 2888, 2997, 4119; man can nevertheless suffer from invincible ignorance of the true Church, 2865°, 2866.

Church and liturgy: The true nature of the Church is expressed in the liturgy, particularly in the eucharistic celebration [a]*of all the people together with the bishop*, **4002**, [a]**4041**; the liturgy ([a]*the eucharistic sacrifice*) is the source and summit of the Church's life, **4010**, [a]4127, ([a]3847); the liturgy is more effective than other actions of the Church, 4007; the life of the Church is strengthened through frequent celebration of the Eucharist, 4235; partaking of the Body and Blood of Christ makes the faithful become what they receive, 4151; Christ is present in the Church particularly in liturgical actions, 4007, (4035); in the liturgy the whole public worship is performed, 4007; cf. G 4bd and G 6bb (participation of the faithful/the laity in the priestly office of Christ); H 4 (bishops' ministry of sanctification); H 5 (ministerial office of priests); J (God comes face to face with his people in the liturgy: excluded because of the abundance of material); esp. J 1 (nature and meaning of the liturgy); K 5e (Eucharist as foundation and summit of the life of the Church).

The celebrating Church offers (through the hands of the priest) the Lord's Supper, **1740f.**; she takes the bread of life from the table of God's Word and Christ's Body and distributes it to the faithful, 4228; cf. K 5ca (the celebrating Church offers the Lord's Supper).

Church and sacraments: All sacraments are actions glorifying God in Christ and in the Church, 4715; the intention of the one who administers them to do what the Church does is necessary for conferring the sacraments,1262, 1312, 1315, **1611**, 1617, *2328*, (2536), 3126, 3318, 3874; cf. K (God sanctifies through the sacraments); esp. K 1b (Church as sacrament of salvation); K 1bc (sacraments of the New Covenant are rooted in the Church); K 2 (conceptual formulation of the individual sacraments of the New Covenant).

The Church brings forth to immortal life the children who are born to her in baptism, conceived of the Holy Spirit, and born of God, 4178; baptism is the gate for entrance into the Church, 1671, 3685, 4136; belonging to the Church through baptism: G 4a (belonging to the Church); K 3e (effect of baptism).

More perfect binding to the Church by the sacrament of confirmation, 4127; cf. G 4a (belonging to the Church); K 4d (effect of confirmation).

The Eucharist is called the "soul of the Church", 3364; in the celebration of the Eucharist, the true nature of the Church is expressed, **4002**, **4041**; the eucharistic sacrifice is the source and summit of the Church's life, 3847, 4127; from the Eucharist, the Church has all her strength, all her glory, every good thing, 3364; through the Eucharist –: the redemptive act of Christ the Bridegroom toward the Church the Bride is expressed, 4840; –: the Church lives and grows, 4151, 4235; –: the unity of the people of God is manifested and realized, 4047, 4103, 4112, 4127, 4151, 4338; –: unity and love among the faithful are brought about, 783, 1635, (1638, 1649), 3362, (4112); partaking of the Body and Blood of Christ makes the faithful become what they receive, 4151; in the eucharistic sacrifice, the faithful are united to the worship of the Church in heaven, 4170; cf. G 3aa (divine foundation of ecclesial unity); K 5e (Eucharist as foundation and summit of the life of the Church).

Reconciliation with the Church through penance, 1674, 4128; cf. D 7bb (Church as mediatrix of forgiveness); G 3b (holiness of the Church); K 6f (effect of the sacrament of penance).

By the anointing of the sick and prayer of the priests, the Church commends the sick to the Lord for their salvation and exhorts them to associate themselves freely with the Passion and death of Christ, 4128; cf. K 7e (effect of the anointing of the sick).

The goal of the sacrament of orders is –: the spiritual governance and increase of the Church, 1311; –: the pasturing of the Church through the Word and grace of God, 4126, 4128; ordained ministers are a grace for the life and mission of the Church, 4857; cf. K 8a (priesthood of the New Covenant); K 8e (effect of the sacrament of orders).

Christian marriage is a sign of the mysterious union of Christ and the Church, 1327, 3712, 4128, 4704f.; because of the insertion of man and woman within the eternal, spousal covenant of Christ with the Church, the community of conjugal life and love is elevated, 4704; through the children from the conjugal union, continuation is bestowed on the people of God in the course of time, 1311, 3143, 3705, 4128; cf. G 4bb (ways of sanctification); G 6cc (mission and task of the laity in marriage and family); K 9ba (nature of matrimony, Christian matrimony); juridical norms of the Church concerning matrimony: K 9f.

The efficacy of the sacraments derives from the action of the Church that is united with her Head, 3844; cf. K 10a (sacramentals in general); indulgences and their origin in the Church: K 10bb.

**2bc** **The necessity of the Church for salvation**, 575, 792, **802**, 870, 1191, 1351, 2720, 2730f., 2785, 2865, 2867, 2917, 2997–2999, 3304, 3821f., 3866–3873, **4136**, (4140, 4151); only through the Catholic Church, the all-embracing means of salvation, can the whole fullness of the means of salvation be obtained, **4190**; in certain circumstances the (even implicit) desire to enter the Church suffices, 3821, 3869–3872; outside the Church, grace is also granted, *2305*, *2429*, 3014.

The messianic people is the seed of hope and salvation for the whole human race, 4123; the Church and the temporal and eternal salvation of man, 4643; the Church's mission of salvation with respect to the world: G 2bb (sacramental character of the Church).

Elements of sanctification and of truth are found outside of the Church that impel toward catholic unity, **4119**, (4135), **4189**; the Church of Christ "subsists" in the Catholic Church, **5108**; the Spirit of Christ uses the separated Churches as means of salvation, 4189; the Holy Spirit also works through gifts and graces in the non-Catholic baptized, 4139, 4189; the separated Churches and communities are means of salvation whose power derives from the fullness of grace and truth entrusted to the Catholic Church, **4189**; holy actions accomplished in them can engender a life of grace and give access to the community of salvation, **4189**; cf. G 3ag (Catholic Church, the other Churches, and Ecclesial Communities); G 7ae (Church and culture).

Those also who through no fault of their own do not know the gospel of Christ or his Church yet sincerely seek God and strive to do his will can attain to salvation and receive the necessary aids to salvation, **4140**; cf. F 1b (universal salvific will of God); G 3c (catholicity of the Church).

Indifferentism or latitudinarianism is condemned, 2720, 2730f., 2785, 2865–2867, 2915–2918, (2921, 2977–2979), as is relativism in relation to the Church, 5089.

Cf. F 5cb (necessity of grace); K 2f (necessity of the sacraments); K 3f (necessity of baptism).

**The mission and task of the Church**. The people of God must recognize God and serve him in holiness, 4122, 4332; the vocation of the Church to communion in praise of the Trinity, 4171; she must give witness to the mercy of God, she must invoke him and implore him in the face of the perils that threaten the human race, 4685; she must make present and visible God the Father and his incarnate Son, 4321; in fulfilling her mission, the Church teaches the way to enter the kingdom of God, 4756. **2bd**

Christ is the chief way for the Church, 4643; she follows the example of Christ, 4755; she observes his commandments: love, humility, and self-renunciation, 4106, 4120; she was founded by him as a community of life, love, and truth, (4118), 4123; along with Mary, she proclaims herself the servant of the Lord, to whom she subordinates all her service, 4618; she is called to choose, like Christ, the way of poverty and persecution, 4120; she strives to relieve the needs of the poor and afflicted and to serve Christ in them, 4120; she wants to continue the work of Christ, 4303, 4445.

The Church must not seek earthly honors, 4123; she is not inspired by any earthly ambition, 4303; her mission does not relate to the political, economic, or social order, but to the religious one, 4342; she is concerned that her mission should not be absorbed by preoccupations concerning the temporal order or reduced to them, 4758; God has divided concern for the human race between the power of the Church and that of the State, 3168.

The Church is faithful to God as well as to man, 4321; the action of the Church in the world vivified by amazement about man, that is, the gospel, 4642.

The Church has a mission of salvation with respect to the world and to man as her first path: G 2bb (sacramental character of the Church); G 3cc (mission of the Church to all nations and all people); G 3cd (Church and evangelization or mission); G 4bf; 6cb (mission and tasks of the faithful/laity in the world); G 7a (relationship of the Church to world, society, and culture).

The Church is faithful to her mission –: when she condemns errors, slavery, and oppression, 4759; –: when she exercises her judgment regarding political movements, 4759.

The service of evangelization determines the identity of the Church and the originality of her contribution, 4617; proclamation of the gospel as her mission, 4755; the task of evangelizing is the grace, vocation, and identity of the Church, 4573; evangelization and the global promotion of human good as the two tasks of the Church: their unity and their distinction, 4758; the Church guards the heritage of God's word, 4333; cf. G 3cd (Church and evangelization or mission); evangelization in Latin America, 4930; in Africa, 5020.

The Church exists in order to evangelize, so that she might preach and teach the Word of God, be the channel of the gift of grace to man, reconcile sinners with God, and perpetuate Christ's sacrifice in the Mass, 4573; she takes the bread of life from the table of God's Word and Christ's Body and distributes it to the faithful, 4228.

The promotion of unity is connected with the mission of the Church, 4342.

**The infallibility of the Church**. Infallibility is attributed to the Church (generally), 2922, 3020, 4130, 4531, 4852. **2be**

Cf. G 4bc and 6ba (participation of the faithful/laity in the prophetic office of Christ); H 3d (charism of infallibility).

## 3. The Essential Characteristics of the Church

### a. The Church Is One **G 3a**

**The divine foundation of the Church's unity**. The Church as a people made one with the unity of the Father, the Son, and the Holy Spirit, **4104**; the unity of the Divine Persons and the unity of the children of God, 4324. **3aa**

It is God's intention to gather his scattered children into one, 4132.

The unity of the Church has its foundation in Christ ([a]in the Spirit of Christ), [a]4133, [a]4169, 4301, 4342, (4344), [a]4345; he founded her as one and only, 4185, 5088; the Church is joined together by the power of Christ, 4151; Christ ([a]the work of Christ) perfects [a]*and consummates* the communion of the people of God in unity, 4187, [a]4332; the Church is the Mystical Body of Christ, 3300–3304; the faithful form one body in Christ, 4103; cf. G 2a (designations of the Church); Christ pleaded in prayer for the unity of his disciples, 4332; he commanded his disciples to treat one another as brothers, 4332; Christ is present in every community of the altar, 4151.

The Holy Spirit unites the Church [a]*in communion and service*, (3808), [a]4104, 4113, 4133, 4340, 4342; he unites his members, 3808; he is the foundation of unity for the Church in the teaching of the apostles, in the breaking of bread, and in prayer, 4132f.; he preserves the Church in the unity of the faith, 4150; he supports the harmony of the Church, 4146, (4152).

Cf. G 1b (Church as work of the Father, the Son, and the Holy Spirit).

Through the sacrament of the Eucharist, the unity of the people of God is expressed and brought about, 4103, 4112, 4127, 4151; it is the sacrament and sign of unity, the bond of charity, 4047; the faithful thereby represent in a concrete way the unity of the people of God, 4127; it is the sacrament of the Bridegroom and the Bride, 4840; the Eucharist as a meal of brotherly solidarity and a foretaste of the heavenly banquet, 4338; unity and love as effects of the Eucharist among the faithful, 783, 1635, (1638, 1649), 3362, (4112); in the eucharistic sacrifice, the faithful are united with the worship of the Church in heaven, 4170; cf. G 2bb (sacramentality of the Church: Church and Eucharist); K 5e (Eucharist as foundation and summit of the life of the Church).

Holding fast to the heritage of the Word of God, the entire holy people united with their shepherds remain steadfast in the teaching and communion of the apostles, in the breaking of the bread, and in prayers, 4213; the Church is one because of the unity of the spouse, the faith, the sacraments, and charity, 871; unity in confessing the one faith, celebrating divine worship in common, and keeping the fraternal harmony of the family of God, 4187; in holding fast to the heritage of the faith, unison is achieved between those who preside and the faithful, 4213; the faithful must cling to their bishop, as the Church does to Christ, and Jesus Christ to the Father, so that all may be of one mind through unity, 4152; cf. G 3ag (Catholic Church, the other Churches, and Ecclesial Communities); G 3cg (dangers and conditions for catholicity); G 4a (belonging to the Church).

**3ab Unity of the Church as unity in diversity**. The faith in the one and [a]*unique* Church (condemnations of affirmations in favor of a [a]*schism* or of the [c]*branch theory*), 5, 41f., 44, 46, [a]47f., 51, 150, 350, [b]446, [b]468f., 802, [a]870f., 872, 1050, [b]1159, [ca]2885–2888, [b]2937f., 2997–2999, 3300–3304, 4119, (4151), 4193f.

Communion of saints and those who are still pilgrims on earth, 3363, 4469–4471; all, the earthly Church and the heavenly Church –: have communion in love of God and neighbor and sing the same praise of God, 4169; –: are united in the liturgy in the one praise of God, 4170; –: grow in Christ's spirit to form one Church and cleave together in him, 4169; communion of the saints united with Christ, 4170; cf. J 1a (nature of the liturgy); K 5ed (the Eucharist as the sacrament of communion with the living and the dead); M 1b (eschatological character of the pilgrim Church).

Christ did not form the Church as several communities similar in nature but in themselves distinct, 3303; unity consists in the fact that, because of communion with the pope and the profession of faith, there is a single flock under a single shepherd, **3060**; Peter, [a]*and with him the Roman pontiff, as his successor*, is the principle and [a]*visible* foundation of unity of faith and communion, **4142**, [a]**4147**; Christ himself entrusted the ministry of unity in the Church to the bishop of Rome in the person of the apostle Peter, 4822; the principle (root, foundation) of unity is [a]*the primacy* and [b]*the Magisterium*, [a]2888, [a]3113, [ba]3305–3310, ([a]4134); care of Christ's whole flock has been entrusted to the pope, 4356; the desire of the faithful to be united in one flock under one shepherd, 4139; no additional burdens are to be imposed on the Eastern Churches, 4194; cf. H 2ba (leadership authority and primacy of the pope).

The chair of Peter protects legitimate diversity in the Church and assures that such differences do not hinder unity but rather serve it, 4134.

The visible social structure as sign of the Church's unity, 4344, 5108; cf. G 3ae (Church as a juridically constituted society).

The people of God must remain one and unique, 4132, 4158; it takes its citizens from all nations, 4133; it is composed of various ranks, 4134; its unity prefigures universal peace and promotes it, 4135; the Church is the sacrament or sign and instrument of union with God and the unity of the whole human race, 4026, **4101**, 4124, (4321), 4342, 4343; the unity of man is fortified and fulfilled by the unity of the Church, 4342; the whole human race must be led toward the unity of the family of God, 4154, 4343; unity with the Eastern Churches must be established, 4194.

By virtue of the catholicity of the Church the parts bring their gifts to the other parts and to the whole Church so as to collaborate in unity, 4133; the parts and members of the Church should share goods (that is, spiritual riches, apostolic workers, and temporal resources) in common, 4134; the one body and the many members, 4113, 4332, 4506; cf. G 2a (designations of the Church); unanimous cooperation of the faithful, 4321; collaboration of the laity with the hierarchical ministry: G 6ce; H 2e (people of God and the pastoral ministry of bishops); H 3i (people of God and the bishops' ministry of preaching); growth of solidarity in the Church until her perfection, 4332.

Diversity and unity [a]*in ministries, in conditions and states of life*, [b]*in the gifts of grace, ministries, and activities*, [a]4134, [b]4158; diversity and complementarity of the gifts of grace and responsibilities, 4855; true equality in dignity and activity in the building up of the Body of Christ, 4158; real equality of the faithful with diverse tasks, which do not favor the superiority of some vis-à-vis the others, 4606; one salvation, one hope, undivided charity, 4158; in Christ and in the Church no inequality on the basis of race or nationality, social condition or sex, 4158; a single faith and vocation of all to holiness, 4158; the diversity of the Eastern Churches in discipline and theology is legitimate, 4194; cf. H 1a (foundation of the ministerial office); H 1b (hierarchical ordering of the ministerial office).

Catholic Christians, others who believe in Christ, and all mankind, called to salvation, belong to Catholic unity in various ways, 4135, 4193f.; all those who in some way belong already to the people of God must be fully incorporated into the one Body of Christ, 4190; cf. G 3cg (dangers and conditions for catholicity); G 4a (belonging to the Church).

**3ac The one Church built by the multiplicity of charisms**. The Church has at her disposal the gifts of the Holy Spirit, or charisms ([a]with an enumeration of the various gifts), [a]178, 575, 3328, 4104, 4113, 4131, (4159); she has been endowed with heavenly goods [a]*that build up and give life to her*, 4340, [a]4189; these gifts are the life of grace, faith, hope, and love and other gifts, 4189; the Holy Spirit equips the people of God with virtues, 4131; the Holy Spirit directs the Church with hierarchical and charismatic gifts and adorns her with his fruits, 4104; the Christian receives the first-fruits of the Holy Spirit, 4322; the particular gifts of the faithful in any state serve the

renewal and building up of the Church, (4113), 4131; the Holy Spirit distributes the hierarchical and charismatic gifts among all the faithful, 4856; their diversity and complementarity, 4855; the authority of the apostles is a particular gift of the Holy Spirit, 4113; ministers receive their ministry as a gift of grace from the Holy Spirit, 4857; those in the episcopal ministry have received the sure charism of truth, 4532; the gifts of the Spirit are diverse: he calls some to give clear witness to the desire for heaven or to the earthly service of men, 4338; the Holy Spirit also works through gifts and graces in the non-Catholic baptized, 4139; cf. B 3be and B 3bf (the Holy Spirit in the life of the Church and the faithful); F 2cd (gifts of the Holy Spirit).

The Church receives salvific powers ([a]gifts) from her Founder, [a]4106, [a]4117, (4166), 4303; Christ offers man light and strength through his Spirit, 4310.

The faithful of the earthly and heavenly Church are strengthened in their unity by communication of spiritual goods, 4169; cf. M 1b (communion of saints).

In the Church there are always members with charismatic gifts, 3801; they are subject to the authority of the apostles, 4113; the faithful are not to seek after extraordinary gifts rashly, 4131; judgment as to their genuineness and proper use belongs to those who are appointed pastors, 4113, 4131. **3ad**

**The Church from and in the Churches**. The one and only Catholic Church exists in and from particular Churches, 4134, **4147**; relationship between the universal Church and particular Churches, 4921, 4922; the Mystical Body of Christ is also the Body of the Church, 4147; particular Churches are fashioned after the model of the universal Church, 4147; they retain their own traditions, without prejudice to the primacy of the chair of Peter, 4134; preserving the unity of faith and the unique divine constitution of the universal Church, they enjoy their own discipline, their own liturgical usage, and their own theological and spiritual heritage, **4147**, 4193f.; the bishop of Rome and the college of bishops have a constitutive importance for the particular Churches, 4924; devotions proper to individual Churches also have a special dignity, 4013; their liturgies are recognized, 4013; cf. J 1eb (liturgies of particular Churches); the particular Churches should share all goods in common, 4134; certain Churches, notably the ancient patriarchal Churches, have begotten other Churches with which they are connected by a bond of charity in sacramental life and by rights and duties, 4147; there is no plurality of Churches existing side by side, 5088.

The patriarchates (of [a]Constantinople, [b]Alexandria, [c]Antioch, [d]Jerusalem) as well as [e]*all their rights and privileges* are confirmed, [bc]351, [abcd]**661**, [abcd]**811**, 861, [abcde]**1308**; cf. H 2c (pastoral ministry of bishops); the pope suppresses the title Patriarch of the West, **5106**.

The variety of local Churches with one common aspiration is evidence of the catholicity of the undivided Church, 4147; the Church of Christ is present in all legitimate local congregations of the faithful; united with their pastors they are called churches in the New Testament: In their locality these are the new people called by God, **4151**; unity is manifest in any community of the altar under the sacred ministry of the bishop, 4151.

The college of bishops expresses in its members the diversity and universality of the people of God, and, under its one head, it expresses its unity, 4146; the collegial unity of the bishops is shown in the mutual relations of the individual bishops to the particular Churches and to the universal Church, 4147, 4924; collegial spirit and groupings of bishops, 4147; all the bishops together and with the pope represent the entire Church, **4147**; cf. H 1c (collegial character of ministerial office and hierarchical communion); H 2c (pastoral ministry of bishops); H 2d (collegial acts of pastoral ministry); H 3ca (bishops as organs of official doctrinal decisions); H 3cc (councils and synods); H 3cd (universal nonconciliar teaching); H 3dc (infallibility of bishops).

Union between the bishop of Rome and the bishops, 4146; the Roman pontiff, as the successor of Peter, is the perpetual and visible principle and foundation of unity of the diversity of the bishops, 4147; because of its primacy, the Roman See is called "mother" or "teacher" of all the (particular) Churches, 774, 1616, 1868, 2781; the meaning of the concept of "hierarchical communion", 4355; the hierarchical communion of all the bishops with the supreme pontiff is certainly firmly rooted in tradition, 4358; cf. G 3ab (eccesial unity as unity in diversity); H 1c (collegial character of ministerial office and hierarchical communion); H 2bc (pope and bishops).

The individual bishops are the visible principle and foundation of unity in their particular Churches, **4147**; the Church is united and ordered under the bishops, 4026; they represent the Church, **4147**; they must promote and safeguard the unity of faith and the discipline common to the whole Church, instruct the faithful to love the whole Mystical Body of Christ, and promote every activity that is of interest to the whole Church, 4147; by governing well their own Church, they contribute to the welfare of the whole Mystical Body, 4147; the powers of the bishops in their particular Churches: H 2c (pastoral ministry of bishops); H 3ca (bishops as organs of official doctrinal decisions).

Collaboration of individual bishops among themselves and with the successor of Peter, 4147; cf. H 1c (collegial character of ministerial office and hierarchical communion); H 2d (collegial acts of pastoral ministry); H 3cc (councils and synods); H 3cd (universal nonconciliar teaching); they must give help to the other Churches, 4147.

The local community over which the priest presides is also called the Church of God, **4154**; in the local communities, the faithful are gathered together by the preaching of the gospel of Christ, and the mystery of the Lord's Supper is celebrated, 4151; in any community of the altar, Christ is present, 4151; associated with the bishop and sharing his duties, the priests make the bishop present in the local community, 4042, **4154**; they make the universal Church visible, 4042, **4154**; cf. H 5 (ministerial office of priests).

It is up to the Christian communities themselves to analyze their situation, to shed on it the light of the gospel, and to create principles of thought, judgment, and action from the social teaching of the Church, 4500.

Condemned opinions: [Every Christian community, from the very fact that it is united in the name of Christ, is endowed with all the powers that the Lord wished to give to his Church], 4720; 4923; [In virtue of the apostolicity of the single local communities, each community, in the event of its being deprived for some time of such a constituent element as the Eucharist, could "reappropriate" its powers and designate its own president and animator; God himself would not refuse, in such circumstances, to grant such powers, even without sacramental ordination], 4722.

Priests gather together God's family as a brotherhood, 4153; they must strive to lend their efforts to the pastoral work of the whole diocese and the whole Church, 4154; together with their bishop they constitute one priesthood, 4154; cf. H 5 (ministerial office of priests).

Concept of the Church of the people, 4739; misunderstanding of the Church of the poor as the Church of the class, 4738; certain theologies of liberation understand the Church of the people as a Church of the class, a Church of the oppressed people, 4740; the very structures of the Church are then criticized and the sacramental and hierarchical structure called into question, 4741.

The family is a kind of domestic church, 4128.

3ae **The Church as a juridically constituted society**. The Church is constituted and ordered in the world as a society, 4118f., 4124, 4340, 4344; she is structured with hierarchical organs, 4118; the visible social structure as sign of the Church's unity, 4344.

The Church is, according to her nature and juridical constitution, a perfect society ([a]because she possesses all the means necessary to attain her end), *2919*, [a]3167, 3171, 3685; this is why she is the highest society in her order, 3167f., 3171, 3685; she is not inferior to the civil power, 3167; she is one of the two highest powers by which the world is governed, **347**, 362, (642), 767, 873.

Because of her social structure, the Church can also be enriched by human social life; not that there is any lack in the constitution given her by Christ, but so that she can better understand, express, and adjust it to our times, **4344**.

In all essential points the constitution of the Church is based on divine directives, and therefore it is not subject to human arbitrariness, 3114; her constitution ([a]her sacramental and hierarchical structure) was given by Christ, (4344), [a]4741; the errors of modernism concerning the constitution of the Church are condemned, *3452–3456*, *3492f.*

On the use of the concepts of "college", "stable group" (coetus stabilis), "order" (ordo), or "body" (corpus), 4353.

Certain theologies of liberation understand Church of the people to mean Church of the class, 4740; the very structures of the Church are thereby criticized and the sacramental and hierarchical structure called into question, 4741.

The Church possesses the right to education and religious instruction, 2892, *2945–2948*, 3685–3689.

The Church claims for herself the exclusive right to institute the clergy, 604, 659, 712, 1063, 1769, 1777.

The Church claims for herself the right to temporal goods, *941*, *1126f.*, *1137f.*, *1160*, *1166*, *1168*, *1181ff.*/*1189*, 1194, 1274–1276, *1491*, *2281*, *2924–2927*, *2975f.*

The Church from and in particular Churches: G 3ad.

Unity and diversity in the Church: G 3ab.

Belonging to the Church and the community of the faithful: G 4.

Ministry in the Church: G 5; and H (God guides, instructs, and sanctifies the Church through her ministers).

The place of laity in the Church: G 6.

The relationship of the Church to the State and international institutions: G 7b.

The order of the Church: L 14.

3af **Threats to unity in the Church and her renewal**. [a]*Conflicts*, [b]*heresies* in the Church, [c]*disruption of the Church* and overcoming them, [a]1510, [a]1520, [b]1600, [c]1635, [c]1725, [b]1738; deviations, or risks of deviation, and their damage to the faith and Christian living, 4751; the Church must be purified of errors, 1510, 1520, 1763.

The Church was founded by Christ as one and one only; nevertheless there are many Christian communions, 4185; divisions from the beginnings of the Church; large Communities came to be separated from full communion with the Catholic Church (for which men on both sides were to blame), 4188; this contradicts the will of Christ, scandalizes the world, and damages the preaching the gospel, 4185, (4530), 5000, 5001.

Differences of opinion among Christians and their clarification in dialogue, love, and with a view to communion, 4343, 5002, 5003.

The Church is strengthened by the power of the risen Lord to overcome her difficulties, 4121; the Holy Spirit ([a]*the Spirit of Christ*) brings about the rewewal of the Church ([b]*through the power of the gospel*; [c]*through special graces among the faithful of every rank*), [b]4104, [a]4116, ([c]4113), 4124, [c]4131.

Catholics must strive for the reestablishment of unity among all Christians by making a common effort of purification and renewal, 4530; worship in common with the Eastern Churches is possible, 4193; dialogue of conversion, 5006.

Cf. G 3cg (dangers and conditions for catholicity).

3ag **The Catholic Church, the other Churches, and Ecclesial Communities**. Catholics belong to that Church which Christ founded and which is directed by the successors of Peter and the other apostles, who are the depositories of the original apostolic tradition, living and intact, which is the permanent heritage of doctrine and holiness of that same Church, 4530; the Church, constituted and organized as a society, subsists in the Catholic Church, **4119**, 5001, **5108**; all long for the one visible Church of God, 4186; the Catholic faithful, all who believe in Christ, and all men called to salvation belong in various ways to catholic unity, **4135**; whoever believes in Christ and

has been truly baptized is in communion with the Catholic Church even though this communion is imperfect, **4188**, 5108; outside the Catholic Church are found significant elements and endowments ([a]the written Word of God, interior gifts of the Holy Spirit, and visible elements that build up and give life to the Church), that tend toward Catholic unity, [a]*since they come from Christ and lead back to Christ*, **4119**, [a]**4189**; agreement with the Eastern Churches, 4193f.; truly Christian endowments, derived from a common heritage, are found with the separated brethren, 4530; bond in the Holy Spirit with the baptized, though they do not profess the faith in its entirety or do not preserve unity with the successor of Peter, because of Sacred Scripture as a norm of belief and a pattern of life, baptism, the sacraments in their own Churches, religious zeal and faith, communion in prayer and in other spiritual goods, **4139**; several also possess an episcopacy, celebrate the Eucharist, and venerate the Mother of God, **4139**, (4179); they rightly call themselves "Christian" and are recognized as brothers in the Lord because they have been justified through baptism and incorporated into Christ, 4188; they call their communities "Churches of God", 4186; the Catholic Church holds in high esteem the things that other Christian Churches and Ecclesial Communities have contributed or are contributing toward making the history of man more human, 4340.

The Spirit of Christ uses the separated Churches as means of salvation, 4189; the Holy Spirit also acts through the gifts and graces in non-Catholic baptized, 4139, 4189; the separated Churches and communities are means of salvation whose power derives from the fullness of grace and truth entrusted to the Catholic Church, **4189**; holy actions accomplished in them can engender a life of grace and give access to the community of salvation, **4189**; cf. G 2bc (necessity of the Church for salvation).

The Church of Christ is not a collection of Churches and Ecclesial Communities, 4530; it may not be affirmed that: [Christ's Church nowhere really exists today, so that she is to be considered only as an end that all Churches and Ecclesial Communities must strive to reach], 4530, 5001.

There are divergences in doctrine, discipline, and structure between the other Christian Churches and Ecclesial Communities and the Catholic Church that create obstacles to full ecclesiastical communion, 4188; the different relationship to the Eastern Churches, 4193f.; the separated brethren, whether considered as individuals or as Communities and Churches, are not blessed with that unity which Jesus Christ wished to bestow on the faithful and which the Sacred Scripture and the tradition of the Church proclaim, 4190; only through the Catholic Church, the all-embracing means of salvation, can they benefit fully from the means of salvation, **4190**; cf. G 2bc (necessity of the Church for salvation).

Those who are born into other Churches and Ecclesiastical Communities cannot be accused of the sin involved in the separation; they are to be embraced with respect and affection, 4188.

Common participation in worship (communicatio in sacris) that harms the unity of the Church or involves error, aberration in the faith, scandal, and indifferentism is forbidden by divine law, 4181.

Mother Church never ceases to hope and work for unity among all Christians, 4139, 4185; Catholics must strive for the reestablishment of unity among all Christians by making a common effort of purification and renewal, 4530; Catholics must acknowledge and esteem the truly Christian endowments derived from our common heritage that are to be found among our separated brethren, 4530; the so-called ecumenical movement for the restoration of unity among all Christians is fostered by the grace of the Holy Spirit and by Christ, **4186**; the attainment of union is the concern of the whole Church, faithful and shepherds, 4191; the expression of the Catholic faith should never become an obstacle to dialogue, 4192; doctrine should be clearly presented in its entirety and must suffer no loss thereby, 4192; the Catholic faith must be explained more profoundly and precisely, in such terms as separated Christians can also understand, 4192; this is also true for the ministry of Peter and the exercise of the primacy, 5009–5012; Catholic theologians and ecumenical dialogue, 4192; when comparing doctrines with one another, one should remember that in Catholic doctrine there exists an order or hierarchy of truths, 4192; on the hierarchy of truths, cf. A 4bb (methods of theology); H 3bb (subject matter and types of doctrinal decisions); areas needing fuller study, 5004.

The Catholic Church and the Eastern Churches separated from her: Promotion of unity with the separated Eastern Churches, 4181; agreement in faith, 4193f.; the Churches of the East and of the West have the right and duty to rule themselves, each in accordance with her own established disciplines, **4180**.

Reconciliation with the Church of Constantinople, 4430–4435; the mutual desire for reconciliation, pursuit of dialogue with the goal of full communion of faith, of brotherly concord, and of sacramental life, 4193f., 4434f.

Christians of the separated Eastern Churches, if they ask and have the right dispositions, may be admitted to the sacraments of penance, the Eucharist, and the anointing of the sick, **4182**; this corresponds to the practice of the Catholic Church with regard to the Eastern Churches because of the needs of salvation and spiritual good of souls, 4181, 4193f.

Catholics may ask for the sacraments of penance, the Eucharist, and the anointing of the sick from a minister of the separated Eastern Churches, if the sacraments are valid, in the case of necessity or a genuine spiritual benefit and access to a Catholic priest is physically or morally impossible, **4182**, 4193f.

Common participation by Catholics with their Eastern separated brethren in sacred functions, things, and places is allowed for a just cause, 4183, 4193f.; cf. J 1ec (liturgical communion with the separated Eastern Churches).

The Catholic Church and the Lutheran World Federation: There exists consensus in the basic statements of the doctrine of justification, 5073, 5081; differing explanations in particular statements are not incompatible with it, 5073, 5081.

The schism of Archbishop Lefebvre and its roots: a false concept of tradition, 4820–4823.

G 3b

## b. The Church Is Holy

**3ba** **The divine foundation of ecclesial holiness**. The Church is supernatural [a]*because of her end and the means toward that end*, [a]3167, 3300f., 3685; she is spiritual, 3167, 3300f.

Holiness is acquired in the Church through the grace of God, 4168.

Christ gave himself up for the Church in order to sanctify her, 4165.

The Holy Spirit was sent for the sanctification of the Church, 4104; the holiness of the Church is manifested in the fruits of grace that the Spirit produces in the faithful, 4165; the Holy Spirit brings about the renewal of the Church, 4104, 4116, (4113), 4124, 4131; gifts and charisms of the Holy Spirit in the Church: F 2cd and G 3ac.

Cf. G 1b (Church as the work of the Father, the Son, and the Holy Spirit).

**3bb** **Holiness and sin in the pilgrim Church and her renewal**. The Church is called "holy" in the creeds, 1–5, 11–30, 36, 41f., 47, 51, 60–63, 150, 4119, (4151), 4165; she is without spot or wrinkle, 493, 575, (4841); in her proper truth, she is a gift of divine grace and a mystery of faith, 4737.

Condemned is the idea: [The Church is only a reality interior to history, herself subject to those laws that are supposed to govern the development of history in its immanence], 4737.

The necessity of the Church for salvation: G 2bc; the Church's mission of salvation: G 2bb (sacramental character of the Church); G 7aa (Church, world, and mankind).

The holiness of the Church is expressed in many ways in individuals, 4165; through her holiness, the Church anticipates the renovation of the world, 4168; Church as the communion of saints, 4854; gifts and charisms of the Holy Spirit in the Church: G 3ac; vocation of all the faithful to holiness and the various ways of sanctification: G 4ba; G 4bb.

Because of her marvelous propagation, her holiness, fruitfulness, unity, and stability, the Church is a perpetual motive for the credibility of the faith, 3013; cf. A 2bc (credibility of the faith).

The fruits of holiness are manifested in history through the life of the saints, 4166; the saints are guideposts to perfect union with Christ and to holiness, 4170; because those in heaven are more closely united with Christ, they establish the whole Church more firmly in holiness and contribute to her edification, 4169; God manifests his presence in the saints, 4170; cf. M 1b and M 3bd (communion of saints).

Mary is a type of the Church in the order of faith, charity, and perfect union with Christ, **4177f.**; in the hierarchy of holiness it is the "woman", Mary of Nazareth, who is the figure of the Church, 4841; the Church becomes more like her Type by progressing in faith, hope, and charity and doing the will of God, 4178; Mary as the image of the motherhood of the Church, 4177; Christ was born of the Virgin that through the Church he may be born and may increase in the hearts of the faithful also, 4178; Mary as example of maternal love, which should animate the apostolic mission of the Church, 4178; in Mary, the Church enters more intimately into the mystery of the Incarnation and becomes more and more like her Spouse, 4178; Church as Mother of the faithful or the Bride of Christ: G 2a (designations of the Church).

In Mary, the Church has already reached perfection, **4178**; in the Blessed Virgin, the Church has already reached perfection without spot or wrinkle, 4841; Mary is the image and beginning of the Church as she is to be perfected in the world to come and shines forth on earth for the pilgrim Church as a sign of hope and solace, **4179**; she precedes on the path of holiness, 4841; Mary protects the Church, 4619; with Mary's protection and intercession, the Church will overcome the "sinful structures" in personal and social life and will win the "authentic liberation" of Christ, 4619; cf. E 6 (Mary, the Mother of Jesus Christ); esp. E 6f (Mary—paragon of the Church and of believers).

Joseph is the patron protector of the Church because he presided over the Holy Family, 3262f., cf. E 6db (cooperation of Joseph in the redemption).

The pilgrim Church journeys in a foreign land and seeks those things that are above, 4111; she seeks a future and abiding city, 4124; the faithful journey as pilgrims toward the holy city Jerusalem, 4008; Christian communion among wayfarers brings us closer to Christ, 4170; in Christ's Spirit, we journey as pilgrims toward the consummation of human history, 4345; the faithful are citizens of a kingdom that is of a heavenly rather than of an earthly nature, 4133; that the earthly and the heavenly city penetrate each other is a fact accessible to faith alone, 4340; cf. G 1bf (perfection of the Church); G 2bb (sacramentality of the Church: Church and kingdom of God; continuity and growth of the Church); M 1b (eschatological character of the pilgrim Church).

The Church is in the world and bears its form: G 2bb (sacramental character of the Church); G 7aa (Church, world, and mankind).

On her pilgrim way, the Church experiences [a]*suffering*, [b]*temptations and tribulations*, [c]*the persecutions of the world*, and [d]*the consolations of God*, [a]4115, [dc]4121, [b]4124, [ca]4147, [c]4344; she knows that she is tiny and impotent, 4619; communities of the altar are frequently small and poor or living in the diaspora, 4151; there are martyrs in the Church, 1822, 2779, 4321; the Church is called to choose, as Christ did, the way of poverty and persecution, 4120.

The Church is at the same time holy and in need of purification; she follows the way of penance and renewal, 4120, 4321; her holiness is imperfect, 4168; she always has need of ripening, 4343; the whole Church must always be evangelized anew, 4625; the Church is strengthened by the power of God's grace in view of fidelity and constant renewal, 4124; by the power of the risen Lord, the Church

is given strength that she might overcome her sorrows and her challenges, 4121; the Holy Spirit ([a]the Spirit of Christ) brings about the rewewal of the Church ([b]*through the power of the gospel*; [c]*through special graces among the faithful of every rank*), [b]4104, [a]4116, ([c]4113), 4124, [c]4131; youth is a symbol of the Church, called to a constant renovation and renewal, that is, to a continual rejuvenation, 4492.

The Church consists not only of the predestined and saints, 1201, 1203, 1205f., 1221, 2408, 2463, 2472–2478, 3803.

The Church embraces sinners [a]*on their earthly pilgrimage*, 4120, [a]4190; there have been some among the clergy and laity in the history of the Church who have been unfaithful to the Spirit of God, 4343; the Church has been wounded by the sins of the faithful, 4128; she cooperates in the conversion of sinners through love, example, and prayer, 1674, 4128; through the Word of God and the sacraments, man is freed from the power of sin and the power of the Evil One and is brought into a communion of love with God, 4755; sinners who approach the sacrament of penance are reconciled with the Church, 4128; the power of the Church to forgive all sins, 349; the Church as mediator of the forgiveness of sins: D 4b (collective sins: Church and sinners); D 4c (sinful structures of society: Church and sin); D 7bb (Church as mediatrix of forgiveness); K 3 (sacrament of baptism); K 6 (sacrament of penance).

The distance between the message proclaimed and the human weakness of those to whom the gospel is entrusted, 4343; as a weak man, the bishop is able to have compassion on the ignorant and erring, 4152.

The Church must be purified of errors, 1510, 1520, 1763; she must combat the failures of her members, 4343; reestablishment of unity among all Christians in a common effort of purification and renewal, 4530; cf. G 3af (threats to unity in the Church and her renewal).

Completion of the Church [a]*at the end of time*, [b]*in heavenly glory*, [c]*in the world to come*, [a]4102, [b]4168, [c]4179, [b]4190, [a]4198, [a]4332, [a]4340; cf. G 1bf (perfection of the Church); M 1b (eschatological character of the pilgrim Church).

## c. The Church Is Catholic



**The foundation of catholicity in God**. The Church must expand and reach all the fullness of God, 4117; at the end of time, all the just from Adam on will be gathered together with the Father in the universal Church, 4102; the universality of the Church is a gift of the Lord, 4133; by communicating his Spirit, Christ called together the faithful from all nations and made them his Body, 4112. **3ca**

The Holy Spirit offers all the possibility of being united to the paschal mystery, 4322.

Cf. F 1 (God's mercy and universal salvific will).

**The universality of the Church**. The faith of the creeds in the "Catholic" Church, 3–5, 12, 15, 19, 21, 23, 27–30, 36, 41//51, 60, 126, 150, 4119, (4133, 4151, 4186). **3cb**

The catholicity of the Church, the communion and unity of her different parts, 4133, 4147.

The people of God are gathered from different nations, 4133f.

The option for the poor, from which no one is excluded, manifests the universality of the nature and mission of the Church, 4761.

**The mission of the Church to all nations and all people**. The Church is destined to embrace all mankind [a]*without limits of place or time*, 350, [a]3166, 3685, 4103, 4124, 4132f., 4135, 4141, 4154, [a]4159, 4301, 4332, 4343, 4890; she enters into the history of mankind and at the same time transcends time and the confines of race, 4124, 4135; in her universality, she is not bound to any particular form of human culture or to any political, economic, or social system, 4342; she was sent to proclaim the kingdom of Christ and of God and to establish it in all nations, 4106. **3cc**

The messianic people is for all mankind the seed of unity, hope, and salvation, 4123; it serves as the instrument for the redemption of all, 4123; it was sent into the whole world, 4123, 4186.

Catholic Christians, others who believe in Christ, and all men called to salvation belong to the Catholic unity, 4135. Cf. G 2bd (mission and task of the Church). Mission of the Church in Africa, 5029; mission of the Church in Latin America, 4930.

**The Church and evangelization or mission**. Faith depends upon proclamation: A 2bb. **3cd**

The Church must, like Christ, transmit the gospel, 4573; the proclamation of Jesus: E 2bb; E 3bb; Christ himself teaches through the Church, 3806; he wants his people to grow through the proclamation of the gospel, 4187; the Church has the right and duty to explain the revealed doctrine of which she is the guardian and teacher, 807, **3012**, 3020, 3540; by preaching and baptism the Church brings forth children who are conceived of the Holy Spirit and born of God to immortal life, 4178.

The Church has received the mandate of Christ to proclaim the saving truth from the apostles, 4141; to them Christ gave the mandate to proclaim the gospel everywhere ([a]to all creation), [a]4006, 4147, 4207, 4332, [a]4185; on Pentecost he sent them the Holy Spirit so that, through his power, they might be his witnesses to the ends of the earth, 4145, 4148; they proclaimed the death and Resurrection of the Lord, 4405; they preached and made use of various modes of speaking: catecheses, stories, testimonies, hymns, doxologies, prayers, and other literary forms of that time, 4405; through their preaching, the Church was gathered together, 4143.

The task of evangelizing is the grace, vocation, and identity of the Church, 4573; she determines her identity and the originality of her contribution, 4617; the proclamation of the gospel as the proper mission of the Church, 4755; the Church exists in order to evangelize, 4573; she is concerned to preach the gospel in ever wider areas and to ever greater numbers of people, 4575.

Evangelizing is the proclamation ([a]and teaching) of salvation ([a]of God's Word), [a]4573, 4755; it must be spread to all nations ([a]to all men without distinction), [a]4617, 4620; for the Church, evangelizing means bringing the good news into all the strata of humanity in order to transform humanity from within and make it new, 4574; Jesus' special predilection for those who are suffering and those who are poorest must be reflected, 4617; the Church must proclaim Christ as the fullness of the religious life, 4197; she continues unceasingly to send heralds of the gospel until new churches are established and can themselves proclaim the gospel, 4141; in the proclamation of the gospel, the Church seeks to bring her hearers to profess the faith, she prepares them for baptism, snatches them from the slavery of error, and incorporates them in Christ, 4141; she supports the missions, 4140.

Christians have received a message of salvation that must be proposed to all, 4159, 4301; love impels them to do so, 4328; every disciple of Christ has the obligation to spread the faith, 4141; within the Church, all are servants of the gospel according to their role and their charism, 4618; the young must carry the faith into the world, 4492, 4635; in the local communities, the faithful are gathered together by the proclamation of the gospel of Christ, 4151; the mystery of Christ must be proclaimed according to the particular culture, 5082; cf. A 2bb (faith and proclamation).

As successors to the apostles, bishops receive from the Lord the mission to teach all nations and to proclaim the gospel to every creature, (4145), 4147f., 4152; pastors have the task of teaching the gospel to all people and to the entire human family, (4149), 4534; mission has the character of dialogue, 5083; pastors, by their prayer, preaching, and works of charity must also take care of those who are not yet of the one flock, 4152; they must exhort their faithful to apostolic and missionary efforts, 4152; they must supply to the missions both workers and spiritual and material aid, 4147; on the successor of Peter was imposed the duty of spreading the Christian name, 4147; cf. H 2f (bishops and the world); H 3a (bishops' ministry of preaching: general specifications); H 3ca and H 3cb (bishops and pope as organs of official doctrinal decisions).

Priests should be concerned about bringing the whole of mankind into the unity of the Church, 4154; see H 5 (ministerial office of priests).

Evangelization by the laity receives its specific quality and force in that it is carried out in the ordinary surroundings of the world, 4161; the laity must work to extend the divine plan of salvation to all men of each epoch, 4159; even when preoccupied with temporal cares, the laity can and must evangelize the world and cooperate in the growth of the kingdom of Christ in the world, 4161; evangelization by the laity: G 6ca (apostolate of the laity).

In the task of evangelization by the laity, the state of life of marriage and the family appear particularly invaluable, 4161; parents should be the first preachers of the faith to their children, 4128; cf. G 6cc (mission and task of the laity in marriage and family).

Help from the world, individuals, and the human community in the spread of the gospel, 4340, 5083.

Ministry of evangelization made more difficult by sin, 4619; obstacles to the proclamation of the gospel to the entire world because of the disunity of Christians, 4185, 4530.

The man who is to be evangelized is a person subject to social and economic problems, 4579; cf. C 4kd (threats and problems of mankind); C 4ke (the poor); evangelization aims at –: the full liberation of man, 4626; –: the authentic realization of man, 4626; –: personal conversion and social transformation, 4620; it makes man the subject of his own individual and communitarian development, 4628; evangelization means –: not ignoring justice, liberation, development, and peace in the world, but promoting them, 4579; –: promotion of man, 4579; the unity and the distinction between evangelization and human promotion, 4758; the Church wishes to affect and upset, through the power of the gospel, criteria of judgment, values, lines of thought, sources of inspiration, and models of life that are in contrast with the God's Word and plan of salvation, 4575; the duty of the people of God and of every Christian to evangelize in the face of the misery and injustice of Latin America, 4619; the Church in Latin America must proclaim the gospel to the poor and be in solidarity with them, 4496; cf. C 4gm (liberation and structural change), D 4d (liberation from and overcoming of sinful structures).

The witness of a poor Church evangelizes the rich and converts them, 4634; the people's religious life is not just an object of evangelization, but an active way in which the people continually evangelize themselves, 4624; like the Church as a whole, the religion of the people must be constantly evangelized over again, 4625; cf. G 7ae (Church and culture: popular religion).

Evangelization and culture: The gospel and evangelization do not belong to any culture, but they are not incompatible with them and can permeate them without becoming subject to any one of them, 4577; the gospel is lived by men who are profoundly linked to a culture, 4577; the rupture between gospel and culture is fatal, 4578; the culture or cultures must be evangelized and thus reborn, 4576, 4578, 4931, 4933–4936.

Accommodated preaching as the law of all evangelization: The Church has expressed the message of Christ with the help of the ideas and terminology of various peoples, and she clarifies it with the help of philosophy in order to adapt the gospel to the grasp of all and to the needs of the learned, **4344**; the right to introduce one's own culture in the liturgy, 4939; each nation can thus express the message of Christ in its own way, **4344**; promotion of exchange between the Church and various cultures; the Church also needs specialists for this exchange—believers and unbelievers, 4344; the mission of the Church should correspond to the conditions of today's world, 4162; cf. G 7ae (Church and culture: popular religion).

The principle of religious freedom favors the invitation of men to the Christian faith, **4245**; freedom from constraint in the acceptance of faith: L 5g (human rights).

**The relationship of the Church to religions**. There is found among non-Christian peoples the perception of a hidden power, at times a recognition of a Supreme Being or a Father, 4196; evangelization implies dialogue with religions, 4895, 5025, 5026; spiritual and moral goods that are found among the followers of other religions must be recognized, preserved, and promoted by Christians, 4196; elements of sanctification and of truth are found outside the Church that, as gifts of Christ, impel toward catholic unity, **4119**; those who have not yet received the gospel are related in various ways to the people of God, **4140**; cf. C 4dd (God and religions); F 1b (universal salvific will of God); G 2bb (sacramental character of the Church); G 2bc (necessity of the Church for salvation). **3ce**

The Church is linked spiritually to the Jewish people ([a]*because of God's covenant and his election, the promises, and the ancestry of Jesus Christ*; [b]*because of the common heritage*), [a]**4140**, [b]**4198**; the Church, the new Covenant in Christ, was prepared in the history of the people of Israel and in the Old Covenant, 4102, 4122; the beginnings of the faith and election of the Church are found in the patriarchs, Moses, and the prophets, 800, 4198, (4221); all the Christian faithful are included in the call of Abraham, 4198; the salvation of the Church is foreshadowed by the chosen people's exodus from the land of bondage, 4198; the Church has received the revelation of the Old Testament through Israel, 4198; cf. A 1c (stages of revelation); E 1b and E 1c (promise of Jesus Christ in the Old Covenant and deliverance of Old Testament believers); G 1bb (Church prefigured in the Old Testament); G 2ba (Church of Jews and Gentiles); K 1a (sacramental signs in the Old Covenant).

Although they did not accept the gospel, the Jews are loved by God for the sake of their Fathers; the Church awaits that day on which all peoples will address the Lord in a single voice, 4198; together with the prophets, the Church awaits the day of fulfillment, 4198.

The Passion of Jesus cannot be charged against all the Jews, without distinction, then alive, or against the Jews of today, **4198**; although the Church is the new people of God, the Jews should not be presented as rejected or accursed by God, **4198**; the Church decries hatred, persecutions, displays of anti-Semitism, directed against Jews at any time and by anyone, **4198**.

God's plan of salvation includes those who acknowledge the Creator, particularly Muslims, **4140**, (4197); the Church regards the latter with esteem: they hold fast to the faith of Abraham, to adoration of the one God; they venerate Jesus and Mary, await judgment, and value the moral life, prayer, almsgiving, and fasting, (4140), **4197**; quarrels and hostilities between Christians and Muslims in the past, 4197; both should forget the past in order to work for mutual understanding and to preserve as well as to promote together social justice and moral welfare, as well as peace and freedom for all mankind, 4197; cf. A 2ab (the human capacity to recognize religious truths).

The perception and recognition of a Supreme Being and a Father penetrate the lives of the followers of other religions with a religious sense, 4196; example of –: Hindiusm: expression of the divine mystery in myths and philosophy, 4196; –: Buddhism: recognition of the insufficiency of the world and teaching a way to perfect liberation and supreme illumination, 4196; religions try to counter the restlessness of the human heart by proposing "ways", comprising teachings, rules of life, and sacred rites, 4196; they often reflect a ray of that truth which enlightens all men, 4196; the Catholic Church rejects nothing that is true and holy in these religions, especially in Hinduism and Buddhism, **4196**; dialogue and collaboration with the followers of other religions, whereby the good things, spiritual and moral, as well as the socio-cultural values found among these men are recognized, preserved, and promoted, 4196; cf. A 2ab (the human capacity to recognize religious truths).

God is not far from those who in shadows and images seek the unknown God, **4140**.

The Church must ceaselessly proclaim Christ, who is the way, the truth, and the life; in him men find the fullness of religious life, 4196; cf. G 3cd (Church and evangelization or mission).

**The relationship of the Church to nonbelievers and atheism**. Elements of sanctification and of truth are found outside the Church that, as gifts of Christ, impel toward catholic unity, **4119**. **3cf**

Those who have not yet received the gospel are related in various ways to the people of God, **4140**; those who through no fault of their own do not know the gospel of Christ or his Church yet sincerely seek God and strive to do his will can attain eternal salvation and receive the helps necessary for salvation, **4140**; whatever good or truth is found among them is looked upon by the Church as a preparation for the gospel, **4140**; cf. A 2ab (the human capacity to recognize religious truths); F 1b (universal salvific will of God); G 2bc (necessity of the Church for salvation).

Forms and reasons of atheism: C 4kh.

The Church and atheism: The Church rejects the doctrines and measures of atheism [a]*as contradicting reason and human experience*, **3021f.**, [a]**4321**; responsibility of the faithful for atheism (if they conceal the face of religion through incorrect faith education, teaching, or practice), **4319**; the Church takes seriously the reasons for atheism and examines them, **4321**; cooperation between believers and nonbelievers in the construction of the world, 4321; the Church invites atheists to consider the gospel of Christ, 4321.

Adequate presentation of the doctrine and integral life of the Church and her members as remedies against atheism, (4319), 4321; when a divine instruction and the hope of life eternal are wanting, man's dignity is wounded, 4321.

Eschatological hope does not hinder the accomplishment of earthly tasks but, rather, motivates them: C 4ic (order of human activity); C 4ij (Christians and human activity); G 4bf (tasks of the faithful in the world); M 1b (eschatological faith and earthly realities).

**Dangers and conditions for catholicity**. Catholics belong to that Church which Christ founded and which is governed by the successors of Peter and the other apostles, who are the depositories of the original apostolic tradition, living and intact, which is the permanent **3cg**

heritage of truth and holiness of that same Church, 4530; desire of the faithful for union in *one* flock under one shepherd, 4139; cf. G 4a (belonging to the Church).

Aspects of catholicity that do not exist in all Churches: Recognition of the profession of faith, the sacraments, and ecclesiastical government and communion, (3802), **4137**, **4139**; there are divergences in doctrine, discipline, and structure between the other Christian Churches and Ecclesial Communities and the Catholic Church, 4188; dialogue with the Church of Constantinople with the goal of full communion in faith and sacraments, 4435; cf. G 3af (threats to unity in the Church and her renewal); G 3ag (Catholic Church, the other Churches, and Ecclesial Communities).

Errors in the Church concerning Catholic truth, 1667.

Donatism as a type of non-Catholic understanding of the Church, 705, 912.

Hierarchy of truths: A 4bb (methods of theology); H 3bb (subject matter and types of doctrinal decisions).

## G 3d d. The Church Is Apostolic

**3da** **Christ founds the Church on the apostles**. Faith in the apostolic Church in the creeds, 42–49, 60, 150, 4119, (4151).

Founded on the apostles: Christ built the Church through the mission of the apostles, **4142**; he founded her in the apostles and built her on Peter, **4143**; he commissioned Peter and the other apostles to extend and direct the Church, **4119**, 4141, **4143**, (4144); in their proclamation of the gospel, the Church was gathered together, 4143; preaching of the gospel by the apostles: G 3cd (Church and evangelization or mission); the apostles and their successors established Churches, 4147; the mission of the apostles was confirmed on Pentecost, 4143; it will last to the end of the world, 4144.

Christ formed the apostles after the manner of a college or a stable group, over which he placed Peter, 4143; to this college Christ entrusted all the blessings of the New Covenant, 4190; according to the disposition of the Lord, the apostles form *one* apostolic college, 4146; they are sharers in Christ's power, 4143; the dignity of the apostles is equal, but there is a difference in power, 282, 2594.

The power of binding and loosing was granted to the college of apostles as well as to Peter, 4146; cf. K 6d (minister of the sacrament of penance).

Endowment of the apostles by Christ with the Holy Spirit for the fulfillment of their mission [a]*on Pentecost*, 4145, [a]4148; the authority of the apostles is a special gift of the Holy Spirit, 4113; those who have received charisms are subject to them, 4113.

Christ –: did not include women among the Twelve, 4592, 4980, 5040; –: did not confide the apostolic ministry to any woman, 4593, 4981, 5041; even Mary was not included in the college of the twelve apostles, 4594, 4981, 4982; Christ called only men as his apostles, 4840; the apostles (thus men) were with Christ at the Last Supper and received the Holy Spirit on the day of his Resurrection, 4840.

Founded on Peter: Christ built the Church on Peter, 4143; Peter was commissioned to shepherd the Church, 4119; meaning and functions of Peter's ministry, 5009–5011; Christ established Peter as prince of the apostles, 3055; he placed him as the rock and the bearer of the keys of the Church and made him shepherd of the whole flock, 4146; he stands at the head of the college of the apostles, 4143, 4190; thus the primacy of Peter, 350f., 446, 640, 774f., 3053f., **3055**, 3308, (4144); various designations of Peter because of his primacy, 3308; the exercise of the primacy is to be defined more precisely in ecumenical dialogue, 5012.

Peter is the [a]*second* and [b]*visible* foundation of the Church, [a]774, ([a]3051), [b]4611; he is the visible head of the whole Church, *942*, (*944*), *1207*, 3055; as the visible source and foundation of unity of faith and communion, Peter was placed above the other apostles, 3051, **4142**; Peter received his power of jurisdiction directly from Christ and not through the mediation ([a]*of synodal decisions*) of the Church, [a]350, [a]640, 3054, **3055**; he was the vicar of Christ, *942*, 1263.

Peter received the complete power of jurisdiction, 1052; not only a primacy of honor, **3055**; the apostles did not receive their power without Peter or against Peter, 3309; their power of jurisdiction was subject to the power of Peter, 1052; even Paul was not equal to Peter (contrary to the error of twin heads of the Church), *1999*, 3555; condemned: [Peter was never conscious of his primacy], *3455*.

Peter received the office of binding and loosing, 4146.

**3db** **The apostolic tradition in Scripture and tradition**. Cf. A 3a (the nature of tradition); A 3c (tradition and Sacred Scripture); H 3a (bishops' ministry of preaching: general specifications).

The Word of God was confided to the apostles by [a]*Christ* and by [b]*the Holy Spirit*, [a]1501, [a]3006, [a]4207, [ba]4212, [b]4224; the Holy Spirit taught the apostles, 4405; the living tradition comes from the apostles, 4212f., 4534; the latter, by preaching, example, and observances, handed on what they had received from Christ or had learned through the prompting of the Holy Spirit, 4207; they passed on the Word of the Lord with fuller understanding and according to the needs of the listeners, 4405; cf. the preaching of the apostles: G 3cd (Church and evangelization or mission); the apostles have passed on the gospel as the foundation of the Church, 4144; what the apostles preached in fulfillment of the commission of Christ, afterward they themselves and apostolic men, under the inspiration of the divine Spirit, handed on to us in writing, 4225; cf. A 3b (Sacred Scripture); the apostolic tradition is preserved by the bishops instituted by the apostles and by their successors, 4144, 4208; cf. K 8 (sacrament of orders); faith confirms the memory of what Jesus did and taught,

4405; cf. A 2b (faith); L 2c (virtue of faith); the Church carries out the divine commission and ministry of guarding and interpreting the Word of God, 4219; cf. A 3be (interpretation of Sacred Scripture).

The apostolic tradition develops in the Church under the help of the Holy Spirit, **4210**; through tradition, God uninterruptedly converses with the Church, **4211**; in teaching, life, and worship, the Church hands on what she herself is and believes, 4209.

The apostolic tradition includes everything that contributes toward the holiness of life and increase in faith of the people of God, 4209; the practice of the Church in the liturgy, prayer, and the implementation of the faith as criteria for the tradition, 4209, 4213.

Tradition has a living character and is not opposed to the universal Magisterium of the Church or to the bishop of Rome, 4822; revelation is transmitted in its entirety, preserved, and faithfully expounded by the legitimate succession of bishops and the care of the Roman pontiff (Magisterium), 4214, **4150**, 4534; cf. H 3a (bishops' ministry of preaching: general specifications).

Catholics belong to that Church which Christ founded and which is governed by the successors of Peter and the other apostles, who are the depositories of the original apostolic tradition, living and intact, which is the permanent heritage of truth and holiness of that same Church, 4530.

**Ecclesiastical office in the succession of the apostles**. The ministries receive the charism of the Holy Spirit from Christ, in uninterrupted succession from the apostles, through the sacrament of orders, 4857; the apostles passed on by the imposition of hands the spiritual gift that is transmitted in episcopal consecration, 4145; through the ordination of bishops, the apostolic succession is sacramentally perpetuated, 4821; cf. K 8c (episcopal ordination); 5097. **3dc**

Condemned: [The Church is apostolic in the sense that all the baptized are considered successors of the apostles], 4720; [The sacrament of the Eucharist is not bound in a necessary way to sacramental ordination]. This concept wounds the apostolic structure of the Church, 4723.

The bishops: The apostles passed on their mission to their collaborators and arranged that thereafter other approved men would take up their ministry, **4144**; the apostles appointed bishops and deacons, 101; in order to preserve the gospel, the apostles left bishops and handed over to them their authority to teach, 4208; the bishops are successors of the apostles [a]*by divine institution*, 101, 1318, **1768**, **3061**, 3307, 3804, 4142, [a]4144, 4147f., 4153, 4187, 4208, 4533; through them the ministry of the apostles continues, which is to shepherd the flock, 4144; cf. G 2bb (sacramentality of the Church: continuity and growth of the Church); the special dignity of the episcopal ministry because the apostolic succession continues from the beginning, 4144; Christ has, through his apostles, made bishops partakers of his consecration and mission, 4153; those who are successors in the episcopal ministry have received the sure charism of truth, 4532; condemned: [The power to bind and to loose was given only to the apostles and not to their successors], *732*, (1476).

The power of consecrating, offering, and administering his Body and Blood was given to the apostles and to their successors in the priesthood, (1740, 1752), **1764**, **1771**; the power to forgive sins was given to the apostles and to their successors in the priesthood, 308, 348, **1670**, 1679, 1764, **1771**; cf. K 6d (minister of the sacrament of penance); K 8a (priesthood of the New Covenant).

Through the Holy Spirit bishops are appointed through whose ministry priests are also commissioned for the direction of the Church, 3328.

Cf. G 3ad (Church from and in the Churches); H 1a (foundation of the ministerial office in the mission of Jesus Christ and the apostles); H 2 (pastoral ministry of bishops); H 3 (bishops' ministry of preaching); H 4 (bishops' ministry of sanctification).

The college of bishops: The state of the bishops succeeds to the college of apostles in the ministry of teaching and in pastoral direction, 4146, (4187), 5097; the body of the apostles perdures in it, 4146; cf. G 2bb (sacramental character of the Church: continuity and growth of the Church); the parallel between Peter and the rest of the apostles, on the one hand, and between the supreme pontiff and the bishops, on the other hand, does not imply the transmission of the apostles' extraordinary power to their successors or equality between the head of the college and its members, 4353; the hierarchical communion of all the bishops with the supreme pontiff is certainly firmly established in tradition, 4358; the pope belongs to the college of bishops, 5010.

College of bishops and the hierarchical communion of the ministry: G 3ad; H 1c; H 2d; H 3a; H 3ca; H 3cc; H 3cd; H 3dc.

The Petrine ministry of the bishop of Rome: the continuance of Peter's ministry in his successors, 4144; the functions of Peter's ministry, 5008–5011; cf. G 2bb (sacramentality of the Church: continuity and growth of the Church); the bishop of Rome is the successor of the apostle Peter, 111, 133, 136, 181, 233–235, 861, 1053, 1264, 1307, 1868, 2540, 2593, 3056f., **3058**, 3059, 3067, (3555), 4146f., 4187; this is why the chair of Peter is called the "apostolic chair", "chair of the apostle Peter", "apostolic font", 136, 149, 217f., 238, and passim.

The Roman pontiff, as the successor of Peter, is the perpetual and visible principle and foundation of unity of both the bishops and of the faithful, **4147**; the successor of Peter as principle and foundation of unity in the Church: G 3ab (ecclesial unity as unity in diversity); upon him was imposed in a special way the duty of spreading the Christian name, 4147.

The popes have succeeded Peter in the same plenitude of power, 1053.

The assistance of the Holy Spirit was promised to the pope in Peter, 4150.

The primacy of the Roman see is not due to synodal decisions, 350, 640, 874.

For the ministry of the successor of Peter in the Church, cf. G 3ab; G 3ad; H 1c; H 2b; H 2d; H 3a; H 3cb; H 3cc; H 3cd; H 3dd.

## 4. The Community of the Faithful and Their Mission

### G 4a a. Belonging to the Church

The messianic people is characterized by the dignity and the freedom of the children of God, 4123.

The faithful –: are incorporated into the Church through baptism, 1314, 1671, 2567–2570, 3685, 3802, 4127, 4136, 4157, 4720, 4852; –: receive through baptism a share in the priestly, prophetic, and kingly office of Christ, **4125**, 4151, **4157**, 4720, 4852, 4858; cf. E 3b (forms of mediation); K 3e (effect of baptism); more perfect binding to the Church through confirmation, 4127; cf. K 4d (effect of confirmation).

Baptism does not confer any personal title to public ministry in the Church, 4603.

The Church also includes catechumens, 4138; they are incorporated into the Church by their desire, 4138.

Catholics belong to that Church which Christ founded and which is governed by the successors of Peter and the other apostles, who are the depositories of the original apostolic tradition, living and intact, which is the permanent heritage of truth and holiness of that same Church, 4530.

They are fully incorporated in the society of the Church who acknowledge the bonds of the profession of faith, the sacraments, and ecclesiastical government and communion, 3802, **4137**; he is not saved, however, who is incorporated into the Church but lacks charity, 4137.

Catholic Christians, others who believe in Christ, and all men called to salvation belong to the Catholic unity, 4135; whoever believes in Christ and has been truly baptized is in communion with the Catholic Church even though this communion is imperfect, **4188**.

The true equality of believers with diverse tasks, 4506; cf. G 2a (Church as Body and its members); G 3ab (ecclesial unity in diversity).

Condemned are claims that limit the number of members –: to the spiritual Church, which lives according to the gospel and is distinct from the carnal Church of the pope, *911*; –: to those alone who are predestined to beatitude, *1201–1206*, *1220–1224*, *2476*, 3803; –: only to the just who live in grace: *2474–2478*, *2615*.

Condemned are claims that extend the number of members to those who have been excommunicated legitimately, *1128//1139*, *1151//1163*, *1180*, *1217–1219*, 1271–1273, *1473f.*, *2491–2493*.

Cf. G 3ag (Catholic Church, the other Churches, and Ecclesial Communities); G 3cg (dangers and conditions for catholicity).

### G 4b b. Vocation and Mission of the Community of the Faithful

**4ba** **The vocation of the faithful to holiness**. Cf. G 3b (holiness of the Church); L 2f (union with God); M 1b (eschatological character of the pilgrim Church).

God grants sanctification to the faithful, 4166; Christ is the author and consumator of holiness of life, **4166**; Christ preached holiness of life to all, 4166; he sent the Holy Spirit to all, 4166; cf. E 2dd (mission of the Holy Spirit); the Christian man receives the first-fruits of the Spirit by which he becomes capable of discharging the new law of love, 4322.

All members must be conformed to Christ until he is formed in them, 4115, 4166; the faithful receive through baptism a share in the priestly, prophetic, and kingly office of Christ, **4125**, 4151, **4157**, 4720, 4852, 4858; cf. E 3b (forms of mediation).

Vocation of the faithful ([a]*of every condition and state*; [b]*whether they belong to the hierarchy or are cared for by it*; [c]*in all conditions of life*) to holiness, 4122, [a]4129, 4158, 4162, [b]**4165**, [ca]**4166**.

Through baptism, the faithful have been made children of God and sharers in the Divine Nature and thereby holy, **4166**; they must hold on to and complete in their lives this holiness they have received and possess the fruit of the Spirit in holiness, 4166; the holiness of the Church is expressed in many ways in individuals, 4165.

In each of the saints is indicated a path to perfect union with Christ or to holiness, 4170; cf. M 1b (communion of saints).

False concepts of the fruit of holiness of life: L 2f (union with God); justified man remains in danger: F 3b.

The faithful sin, constantly have need of God's mercy, and must pray for the forgiveness of their faults, 4166; sin and forgiveness: D (sin of creatures, which God pardons).

**4bb** **Ways of sanctification**. On the Christian rests the need and the duty to battle against evil and to suffer death, but, linked with the paschal mystery and patterned on the dying Christ, he will hasten forward to resurrection full of hope, 4322; prayer as a school of faith, of hope, **5114**; cf. L 2d (virtue of hope); M 3b (eternal beatitude).

Importance of good works: L 2f; good works and God's grace: F 3d; F 5a; F 5c; importance of the practice of virtue: L 2f; gift of self and renunciation of oneself: C 4jf; L 2e; L 2f; L 4a; alms: L 4e; works of penance and mortification: J 1ej; L 2f; importance of prayer: J 1ee; L 2f.

All the faithful are called to the fullness of Christian life and to perfection in charity, 4166; in order to reach perfection in charity, they must obey the will of the Father in all things and devote themselves with all their being to the glory of God and the service of their neighbor,

4166; they must love as Christ does, 4123, 4166, 4613f.; self-giving as the way to follow Christ in a love that includes all men, (4338), 4613; divine love must be sought especially in the ordinary circumstances of life, 4338; cf. C 4gb (fraternity, solidarity, love); C 4jf (vocation to gift of self); L 2e (virtue of love); L 2f (union with God); L 3a (self-love as fundamental obligation); L 4a (love of neighbor); L 5e (principle of solidarity).

The laity must attain holier lives in their daily occupations, 4162; the vocation of the laity to holiness is tied to their mission in the Church and world, 4854; cf. G 6cb (mission and task of the laity in the world).

Marriage and family as a form of holiness of life: G 6cc (mission and task of the laity in marriage and family); K 9 (sacrament of matrimony); L 2f (union with God); L 6 (order of marriage and family).

Marriage and virginity, each in its own proper form, are an actuation of the most profound truth of man, 4700; the vocation to holiness extends also to spouses and parents, 4714; in their state of life, they have their own gift among the people of God, **4128**; Christian marriage is an act of glorification of God in Christ and in the Church, 4715; husbands and wives receive from the sacrament the gift and responsibility of translating into daily living the sanctification bestowed on them, 4716; they are witnesses to the salvation in which the sacrament makes them sharers, 4706; they help each other to attain to holiness, **4128**; the requirement of a conjugal and family spirituality, 4714.

The Church has the special mission of protecting the lofty dignity of marriage, 4707.

The evangelical counsels: L 2f (union with God).

The holiness of the Church appears in the practice of the counsels, **4165**; those who follow them give clear witness to the desire for a heavenly home and keep that desire alive among the human family, 4338.

The evangelical counsels of chastity, poverty, and obedience are a divine gift, **4167**; the incarnation of the evangelical counsels is Jesus Christ, 4836; their practice is undertaken under the impulsion of the Holy Spirit, **4165**; they are distinct from the commandments, 4836; they are based upon the words and examples of the Lord and were recommended by the apostles and Fathers of the Church as well as by the doctors and pastors of souls, **4167**; they represent a total gift to God, 4836.

The legitimacy of the evangelical counsels is stressed, 321, (381), 797, 3345; they are not impediments to perfection, *2203*.

The practice of the counsels is carried out either privately or in a Church-approved condition or state of life, **4165**.

Church authority interprets the evangelical counsels, regulates their practice, and builds stable forms of living, **4167**.

Virginity and celibacy: Obligation for the clergy ([a]in the higher orders), 117°, 118f., 185, 711, $711^2$, [a]**1809**, 2972.

Celibacy for the kingdom of heaven results from a free choice of man and a special grace, a special sign of the kingdom of God, 4836; Mary as an example of this, 4836; virginity and motherhood "according to the Spirit", 4837; virginity as a path for women, 4836.

Virginity and celibacy surpass marriage, (802), (1353), **1810**, 3911f.; the mutual assistance of spouses is not a more perfect means for holiness than virginity, 3912; marriage and virginity, each in its own proper form, are an actuation of the most profound truth of man, 4700; cf. L 2f (union with God).

Poverty: Spiritual poverty means openness and availability to God, appreciation for the goods of this world without attachment to them, and recognition of the higher value of the riches of the kingdom of God, 4494; poverty as a commitment through which, following Christ, one assumes the conditions of the needy in order to bear witness to the evil poverty represents and to spiritual liberty in the face of material goods, 4494; cf. L 2f (union with God).

Condemned are exaggerated claims about the poverty –: of Christ and the apostles, 930f., *1087//1097*; –: because of the vows, 908, *1087–1097*; cf. E 2ba (communion of Christ with men: poverty of Christ).

Christian obedience with respect to the commandments of God and of the Church: contemplatives are also bound by it, 893, 2189f.; the justified man remains obliged to observe the commandments: F 3c; cf. G 4bg (the faithful and the authority of the Church); L 2f (union with God).

Nature and goal of religious life: L 2f (union with God).

The religious state of life is not an intermediate state between the clerical and lay states, but, rather, the faithful are called by God from both groups, **4167**; the religious state is distinct from the state of the laity and from the state of the clergy, 4157.

The religious state is justified, 844, *1169–1174*, *1181*, *1184f.*, *1194f.*, 1270; condemned are theses concerning a reform of religious orders, *2680–2692*; the mendicant orders are defended as legitimate, 841–844, *1170*, *1174*, *1184*, *1491*.

The eremitical or communal forms of life offer means for the progress of their members and for the good of the whole Church, 4167; they offer their members a stable way of life and a proven doctrine and liberty strengthened by obedience for the fulfillment of religious profession and progress on the road of charity, 4167.

Religious tend toward holiness by a narrower path and thus give an example, 4134; they give testimony that the world cannot be transformed without the spirit of the beatitudes, 4157.

Religious vows cannot be broken without sin, 321f.; condemned: [Vows are impediments to perfection], *2203*; cf. L 2b (respect for God).

**Participation of the faithful in the prophetic office of Jesus Christ**. The people of God participate in the prophetic office of Christ, 4130; Christ fulfills his prophetic office not only through the hierarchy but also through the laity, **4161**; the Christian faithful share in their own manner in Christ's prophetic office, 4532; they contribute toward increasing the understanding of faith in the Church, 4532. **4bc**

The whole peoples' supernatural discernment in matters of faith, 4130; when the entire body of the faithful shows universal agreement in matters of faith and morals, it cannot err in matters of belief, **4130**; cf. H 3db (infallibility of the Church).

Cf. E 3bb (the prophetic office of Jesus Christ); G 6ba (participation of the laity in the prophetic office of Jesus Christ); H 1a (foundation of the ministerial office); H 2f (bishops and the world); H 3 (bishops' ministry of preaching); H 5 (ministerial office of priests); H 6 (ministerial office of deacons).

**4bd Participation of the faithful in the priestly office of Jesus Christ**. Participation of the ministers and faithful in the priesthood of Christ, 4177, 5050; Christ gives the people of God a sharing in his priestly function: the glorification of God and the salvation of men, 4160; a share in the priesthood of Christ is given through baptism [a]*and confirmation*, 4125, 4151, ([a]4857); ordained ministries express a participation in the priesthood of Jesus Christ, 4857.

The common priesthood of the faithful: Concept and consequences: 3849–3853; the priesthood is brought into operation through the sacraments and a virtuous life, **4127f.**; through baptism, the faithful are consecrated as a holy priesthood so that in all works they may offer spiritual sacrifices and proclaim the powerful deeds of Christ, **4125**; the faithful are destined by the baptismal character for the Christian worship of God, **4127**; the baptized must confess the faith before men; the confirmed faithful are more strictly obliged to spread and defend the faith, both by word and by deed, **4127**; with the eucharistic sacrifice, the faithful offer the Divine Victim to God and offer themselves along with him, **4127**; cf. J 1d (subjects of the liturgy); K 5c (offering the Lord's Supper); common priesthood and the sacraments of penance, anointing of the sick, priestly ordination, matrimony, 4128; any believer can baptize, 1315, 2536, 4141; cf. K 3c (minister of baptism); the disciples of Christ must persevere in prayer and praise of God, should present themselves as a living sacrifice, pleasing to God, bear witness to Christ, and give an account for their faith, 4125, (4127); the Christian is called to pray to the Father in secret and always to bear in his body the dying of Jesus, 4012; cf. J 1ee (prayer); L 2f (union with God).

Not all believers are endowed with the same spiritual power, 1767; the common priesthood of the faithful and the ministerial or hierarchical priesthood differ from one another in essence and not only in degree, **4126**, 4857, 5050f.; each of them in its own special way is a participation in the *one* priesthood of Christ, **4126**, 5050f.; they are interrelated, **4126**, 4857, 5050f.; condemned: [The ministry of bishops and priests does not differ from the common priesthood of the faithful in the strict sense], 4721; non-ordained faithful can be entrusted with a collaboration with the ministry of the bishop and priest, 5051, 5053.

The participation of the faithful in the priestly office of Christ is accomplished in the liturgy: J (God comes face to face with his people in the liturgy).

Both by reason of the offering and through Holy Communion, all the faithful take part in the liturgical service, not indeed, all in the same way, but each in that way which is proper to himself, **4028**, (4029), **4127**; cf. J 1d (subjects of the liturgy).

Cf. E 3bc (priesthood of Christ); G 6bb (participation of the laity in the priestly office of Jesus Christ); H 1a (foundation of the ministerial office); H 1b (hierarchical ordering of the ministerial office); H 4 (bishops' ministry of sanctification); H 5 (ministerial office of priests); H 6 (ministerial office of deacons); K 5c (offering the Lord's Supper); K 8a (priesthood of the New Covenant).

**4be Participation of the faithful in the kingly office of Jesus Christ**. Participation of the faithful in the kingly office of Christ, 4157; Christ is the King for whom to serve is to reign, 4162.

Christ has communicated his royal power to his disciples that they might be constituted in royal freedom in view of self-abnegation and so as to conquer sin; they are to serve Christ in others and lead them to him, 4162.

Cf. E 3bd (kingship of Jesus Christ); G 6bc (participation of the laity in the kingly office of Jesus Christ); H 1a (foundation of the ministerial office); H 2 (pastoral ministry of bishops); H 5 (ministerial office of priests); H 6 (ministerial office of deacons).

**4bf Tasks of the faithful in the world**. All members of the Church are sharers in the secular dimension but in different ways, 4853; cf. G 3cd (Church and evangelization or mission); G 6ca (apostolate of the laity); G 6cb (mission and task of the laity in the world); G 7aa (Church, world, and mankind); H 2f (bishops and the world); H 3a (bishops' ministry of preaching: general specifications); H 5 (priests and world).

Christians are joined with the rest of men in the search for truth and for the genuine solution to moral problems, 4316.

Participation of Christians in political life is an exercise of love of neighbor, 4484; cf. G 6a (general principles regarding the laity); G 6cb (mission and task of the laity in the world); G 7aa (Church, world, and mankind); G 7ab (Church and society); G 7ad (Church and the poor).

Christians must bring about that "civilization of love" which will include the entire ethical and social heritage of the gospel, 4776, (4815); culture of life, 4997–4998; cf. C 4gb (brotherhood, solidarity); C 4gp (Christians and the human community); L 13 (order of culture).

The Christian is an artisan of peace, 4487; through the Christian the world must fulfill its purpose in justice, charity, and peace, 4162; the Christian must choose the path of dialogue and joint action, 4773; he is peaceful, but not simply a pacifist, for he is capable of fighting. But he prefers peace to war, 4489; cf. C 4gc (justice and peace).

The Second Vatican Council exhorts Christians to discharge their earthly duties in the gospel spirit, 4343.

Christians must unite their humane, domestic, professional, social, and technical enterprises to religious values, 4343; in their daily occupations they must live holier lives even so that the world may fulfill its purpose more effectively in justice, charity, and peace, 4162.

According to their vocation, by faith Christians are more obliged than ever to fulfill their earthly obligations, **4343**; Christians who neglect their temporal duties neglect their duties toward their neighbor and God and jeopardize their eternal salvation, **4343**; the separation between faith and everyday life, between earthly affairs and religious life, is a grave error, **4343**; the expectation of a new earth must not weaken but rather stimulate the concern for cultivating this one, **4339**.

Cf. C 4ic and C 4ij (Christians and human activity); M 1b (eschatological faith and earthly realities).

**The faithful and the authority of the Church**. The recognition of the Church's authority is required, 102, 161, 704, 1215, 2895; the faithful must listen to pastors when they teach in Christ's name, 4533; neither the [a]*justified* man nor the [b]*perfect* (or contemplative) man is exempt from the commandments of the Church, [b]*893*, [a]1570, [b]2189f.; whoever refuses to be subject to the pope and to associate with members of the Church is schismatic, 446, 468f., cf. L 14 (order of the Church). **4bg**

Baptism does not free from the obligations imposed by the Law of God, the Church, and eventual vows, 1620–1622.

Acknowledgment of doctrinal decisions: H 3e; cf. H 3i (people of God and the bishops' ministry of preaching); acceptance of the truths of the faith: L 2c (virtue of faith).

Acknowledgment of the primacy of the pope: H 2ba (leadership authority and primacy of the pope).

Acknowledgment of the commandments of God and the Church: F 3c (the justified man remains obliged to observe the commandments); G 4bb (ways of sanctification: obedience); L 2f (union with God).

Right of the Church to punish disobedience: H 2a (general specifications regarding the pastoral ministry of bishops).

## 5. Ministry in the Church G 5

Because of the large amount of material, this section has been detached and appears under H (God guides, instructs, and sanctifies the Church through her ministers).

## 6. The Laity in the Church

### a. General Principles regarding the Laity G 6a

The laity –: are all the Christian faithful with the exception of members in holy orders and the religious state, **4157**; –: are by baptism made one body with Christ and are [a]*in their own way* made sharers in the priestly, prophetical, and kingly functions of Christ, [a]**4157**, [a]4852, 4858, 5050f.; –: carry out for their own part the mission of the whole Christian people in the Church and in the world, **4157**; the obligations and tasks of the laity have a sacramental foundation in baptism, confirmation, and matrimony, 4858; the laity should take on their own distinctive tasks enlightened by Christian wisdom and the teaching authority of the Church, 4343.

The laity are gathered together in the people of God and make up the *one* body of Christ under *one* head, 4159; they are led by the spirit of the gospel, 4157.

What specifically characterizes the laity is their secular nature ([a]as a particular manner of realization and function), **4156f.**, [a]4853; they live in the world, integrated into secular professions, occupations, and family and social life, 4157; it is the task of the laity and not pastors to participate in the political construction and organization of social life, 4775; secular duties and activities belong properly although not exclusively to laymen, 4343; the faithful should distinguish between their rights and duties toward the Church and those toward society and strive to reconcile the two, 4162.

The vocation of the laity to holiness is linked to their mission in the Church and in the world, 4854; cf. G 4ba (vocation of the faithful to holiness); G 4bb (ways of sanctification); G 6cb (mission of the laity in the world); G 6cd (mission of the laity in the Church).

The laity receive their energy through the gift of the Creator and the grace of the Redeemer, 4159; the activity of the laity is elevated from within by the grace of Christ, 4162.

### b. The Participation of the Laity in the Prophetic, Priestly, and Kingly Office of Jesus Christ G 6b

**Participation of the laity in the prophetic office of Jesus Christ**. The laity participate –: in the prophetic office of Christ, 4852; –: in the Church's supernatural sense of the faith, 4852; Christ fulfills his prophetic office not only through the hierarchy but also through the laity, **4161**; cf. H 3db (infallibility of the Church). **6ba**

Christ makes the laity witnesses and gives them understanding of the faith and attractiveness in speech, 4161, 4852; they proclaim the gospel in word and deed and identify evil in the world, 4852; they express their hope in the glory to come through constant conversion and in the struggle against the evil that is also in the structures of the world, 4161.

Cf. E 3bb (the prophetic office of Christ); G 4bc (participation of the faithful in the prophetic office of Christ); G 6ca (apostolate of the laity).

**6bb** **Participation of the laity in the priestly office of Jesus Christ**. Christ, the eternal High Priest, wills to continue his witness and service also through the laity, **4160**; the laity are dedicated to Christ, anointed by the Holy Spirit, and called and prepared for spiritual worship, **4160**, 5050f.

The laity exercise the royal priesthood in receiving the sacraments, in prayer and thanksgiving, in the witness of a holy life, and by self-denial and active charity, **4126**; as worshippers leading holy lives in every place, the laity consecrate the world itself to God, 4339, 4716; they participate in the priestly office of Christ by offering themselves as well as their activities, 4852; in virtue of the royal priesthood, they participate in the offering of the Eucharist, 4126; their activities, if carried out in the Spirit, are a spiritual offering that, together with Lord's body, are offered to the Father in the celebration of the Eucharist; thus, they consecrate the world to God, **4160**; cf. J 1d and K 5cc (active participation of the laity in offering the Lord's Supper/in the liturgy).

The laity as minister of baptism, 120, 1315, 1349, 2536, 4141; cf. K 3c (minister of baptism).

The laity need a canonical mission (missio canonica) to preach, 760f., (700f.), 796, **809**, 866, *1163f.*, *1217f.*, 1277, **1777**; sin cannot be confessed to the laity, 866, 1260, *1463*, **1684**, **1700**.

Realization of the priesthood of the laity in the liturgy: J (God comes face to face with his people in the liturgy).

Cf. E 3bc (priesthood of Christ); G 4bd (participation of the faithful in the priestly office of Christ); J 1d (subjects of the liturgy); K 5cc (active participation of the laity in offering the Lord's Supper); K 8a (priesthood of the New Covenant).

**6bc** **Participation of the laity in the kingly office of Jesus Christ**. The laity participate in the kingly office of Christ, 4852; Christ spreads his kingdom through the laity, **4162**; they live this "kingship" above all through spiritual combat in order to overcome in themselves the kingdom of sin and through offering themselves in service to Christ, 4852; continual conversion of the laity and the struggle against evil, 4161; vocation to serve and to spread the kingdom of God, 4852.

Cf. E 3bd (kingship of Christ); G 4be (participation of the faithful in the kingly office of Christ).

**G 6c**

### c. The Mission and Task of the Laity

**6ca** **The apostolate of the laity**. Cf. G 3cd (Church and evangelization or mission); G 6ba (participation of the laity in the prophetic office of Christ).

The laity are commissioned to the apostolate by the Lord himself through baptism and confirmation, **4159**, (4858); it concerns all the faithful of Christ, **4159**; it is a participation in the salvific mission of the Church herself, **4159**.

By the sacraments, especially Holy Eucharist, that charity which is the soul of the apostolate is communicated, 4159; the apostolate of the faithful is nourished by the sacraments, 4161.

Evangelization by the laity takes its specific quality and force in that it is carried out in the ordinary surroundings of the world, 4161; the laity must work to extend the divine plan of salvation to all men of each epoch and in every land, 4159; even when preoccupied with temporal cares, the laity can and must evangelize the world and cooperate in the growth of the kingdom of Christ in the world, 4161; they must better prepare the field of the world for the seed of the Word of God, 4162; they must sanctify the world from within ([a]*penetrate it with a Christian spirit*) and be witnesses to Christ ([a]*in the midst of the world* [b]*through their life*), [b]4157, [a]4343; they are heralds of the faith when they join to their profession of faith a life springing from faith, 4161; they must witness to the Resurrection and life of the Lord Jesus and be a symbol of the living God, nourish the world with spiritual fruits, and diffuse the Spirit in the world, 4164; they are called to allow the newness and the power of the gospel to shine out every day in their family and social life, 4852; they must express hope in glory through the structures of life in the world, 4161, 4852.

Value of marriage and family for the apostolate of the laity: G 6cc.

**6cb** **The mission and task of the laity in the world**. By their vocation, their task is to seek the kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God, **4157**; they must order all temporal affairs in such a way that they may come into being according to Christ and to the praise of the Creator and the Redeemer, 4157; the Holy Spirit calls them to dedicate themselves to the earthly service of men and to make ready the material of the celestial realm, 4338; they should inscribe the divine law in the life of the earthly city, 4343.

The laity have a particular role in filling the world with the Spirit of Christ; they must –: in their daily occupations live holier lives so that the world may fulfill its purpose more effectively in justice, charity, and peace, 4162; –: contribute their effort, so that created goods may be perfected by human labor, technical skill, and civic culture and be more equitably distributed for the benefit of all men, 4162; –: remedy the customs and conditions of the world, if they are an inducement to sin, so that they all may be conformed to the norms of justice and may favor the practice of virtue rather than hinder it, 4162; –: contribute to the advance of human and Christian liberty, 4162; –: prepare the field of the world for the seed of the Word of God, 4162.

The action of the laity is demanded by the new ecclesiastical, social, economic, political, and cultural state of affairs; it is not permissible for anyone to remain idle, 4851; cf. C 4k (historical constitution of man).

It is expected of the laity, as individuals or as a group –: that they keep the proper law of the world, 4343; –: professional expertise, 4343; –: collaboration with other men, 4343; –: where necessary, the planning and development of something new, 4343.

Difficulties and dangers of the (postconciliar) path of the laity –: to retreat from their own responsibilities in the professional, social, cultural, and political world because of Church service, 4850; –: separation of faith from life and active endeavors, 4850; the Church is concerned that the mission of the laity should not be absorbed by preoccupations concerning the temporal order or reduced to such preoccupations, 4758.

Cf. C 4i (activity of man); esp. C 4ij (Christians and human activity); G 4bf (tasks of the faithful in the world).

**The mission and task of the laity in marriage and family**. The family is a kind of domestic church, **4128**; Christian spouses help each other and their children toward holiness, 4128; by their word and example, they should be the first preachers of the faith to their children and should encourage their proper vocation, 4128. **6cc**

In the task of evangelization by the laity, the state of marriage and family seems to be especially valuable, **4161**; it represents in fact both the practice and an excellent school of the lay apostolate, 4161; vocation of the Christian family to the witness of the faith within itself and to the world, 4161, 4706; baptism of children demands education in the faith and to the Christian life, 4674; cf. G 3cd (Church and evangelization); G 6ca (apostolate of the laity).

Through the children who are born of the marriage bond, permanence is assured to the people of God over the course of time, 1311, 3143, 3705, 4128.

Cf. G 4bb (ways of sanctification); K 9 (sacrament of matrimony); L 2f (union with God); L 6 (order of marriage and family).

**The mission and task of the laity in the Church**. The laity should play an active role in the Church, 4343; participation of the laity in the holiness of the Church, 4854; the action of the faithful is demanded by the new state of affairs in the Church, 4851; they are the witness and instrument of the mission of the Church, **4159**; they share a responsibility for the Church's mission, 4853; the Church's mission in the world is realized not only by the ministers but also by all the laity, 4858; according to their abilities and the needs of the times, they must zealously participate in the saving work of the Church, **4159**; they make the Church present in circumstances where only through them can she become the salt of the earth, **4159**. **6cd**

The laity are called to contribute toward the growth of the Church and her sanctification, 4159; inspired by the Spirit are –: active participation in the liturgy, in the proclamation of the Word of God and catechesis, and the services and tasks of the lay faithful, 4850; –: the spiritual groups, associations, and movements of the laity, 4850; –: participation of women in the life of the Church, 4850; by reason of the knowledge, competence, or outstanding ability that they may enjoy, the laity are permitted and sometimes even obliged to express their opinion on those things that concern the good of the Church, **4163**.

Tasks in the liturgical action, proclamation, and pastoral care not proper to the ordained ministers should be fulfilled by the lay faithful, 4858; services, duties, and tasks of the baptized in the Church: help in the apostolate, in evangelization, sanctification, and the Christian animation of temporal affairs as well as their generous willingness in situations of necessity, 4858; the laity have important tasks in the liturgical assembly and its preparation, 4858.

Active participation of the laity in the liturgy: J 1d (subjects of the liturgy); J 2a (goal of the renewal of the liturgy); K 5cc (active participation of the laity in offering the Lord's Supper).

Because of the diversity and complementarity of gifts of grace and responsibilities, every member of the lay faithful is seen in relation to the whole body of the Church, 4855.

The laity should pray to God for those placed over them in the Church, 4163.

Collaboration of the laity with the hierarchical ministry: G 6ce; H 2e (people of God and the pastoral ministry of bishops).

**Collaboration of the laity with the hierarchical ministry**. The sacred ministers and the people of God, **4158**; the laity and the pastors are brothers, 4158; the collaboration of priests, religious, and laity is inspired by the Spirit, 4850. **6ce**

The pastors must not take upon themselves alone the salvific mission of the Church toward the world, but all must cooperate in their way in the common undertaking, **4156**; the pastors must acknowledge and foster the duties and tasks of the lay faithful, since they have their foundation in the sacraments, 4858; they can entrust certain functions to the laity, 4858; these tasks do not make the layman a pastor, 4858; the laity can be called in various ways to a more direct form of cooperation with the hierarchy, **4159**; they have the capacity to assume from the hierarchy certain ecclesiastical functions, **4159**; some of them have to fulfill religious tasks on their own, according to their abilities, when there are no sacred ministers or in times of persecution, **4161**.

Danger of speaking of "ministry": The confusion and the equating of the common priesthood and the ministerial priesthood, the arbitrary interpretation of the concept of "subsidiarity", the "clericalization" of the laity; necessity of a more precise terminology, 4858.

The laity should –: make their common effort available to pastors and teachers, **4156**; –: openly reveal to pastors their needs and desires, 4163; –: accept in obedience decisions of pastors as well as teachers in the Church, 4163, (4343).

The laity are permitted and sometimes even obliged to express their opinion, either individually or through designated institutions, on those things that concern the good of the Church, **4163**.

In differences of opinion between Christians, neither side may claim the authority of the Church for itself alone, 4343; the laity have the right to expect spiritual light and nourishment from priests, but not a concrete solution to all problems, 4343.

Cf. H 2e (people of God and pastoral ministry of bishops).

**Rights and duties of the laity**. The laity have the right to receive from pastors the spiritual goods of the Church, especially the Word of God and the sacraments, **4163**. **6cf**

The laity are permitted and sometimes even obliged to express their opinion on those things that concern the good of the Church, **4163**.
The faithful and the authority of the Church: G 4bg.

## 7. The Relationship of the Church to Mankind, Society, Culture, State, and International Institutions

### G 7a a. The Relationship of the Church to World, Society, and Culture

**7aa Church, world, and mankind**. Cf. C 4fh and C 4fi (Christ, the perfect man; Christ, the salvation of man); C 4k (historical constitution of man); E 2bb (Christ's work among men); E 3 (Jesus Christ, the Savior); F 1 (God's universal salvific will); G 2bb (sacramental character of the Church); G 2bc (necessity of the Church for salvation); G 3c (catholicity of the Church); L 9 (order of the human family).

The Church is in and works with the world and experiences the same destiny, 4340; in her sacraments and institutions, she has the appearance of this world, 4168; she is inserted into the human race, 4311, 4340; she consists of men, 4340; she shares the events, needs, and aspirations of men, 4311; she lives among creatures, 4168; cf. G 2bb (sacramental character of the Church).

Intimate union –: of the Church with mankind and its history, **4301**, 4303; –: of the disciples of Christ with the joys, hopes, griefs, and anxieties of the men of this age, especially the poor and afflicted, **4301**; the way of Christ to man is the primary way of the Church (with the whole man as person and in his community and social life as goal), 4643–4645, (4758); the mission of the Church is a religious one and therefore supremely human, 4311; the Church is turned toward man, 4321; she is an "expert on mankind", 4421; the Church/charity and State/justice difference, **5104**.

The Church has a mission of salvation in the world, (4120), 4156, (4186), 4755, 4858; she strives for the salvation of the whole of mankind and offers man benefits, 4345; she wants the salvation of man in every respect, 4757; she must do her part so that God's plan for the salvation of the world may be realized, 4141; she communicates the saving resources that she herself receives, 4303; she communicates to man ([a]through grace) the divine life [a]*and pursues people's true temporal good*, 4340, [a]4757; cf. G 2bb (sacramental character of the Church).

Through the Church the gospel resounds in the world, 4211; the Church must reveal Christ's mystery to the world until it is fully manifested, 4121; she was sent to proclaim the kingdom of Christ and of God and to found all nations, 4106; she brings a message for all mankind, 4420; the human race must become the family of God, 4332; the principle of religious freedom prefers the invitation of men to the Christian faith, 4245; the Church was sent to all men and should embrace all men: G 3cc (mission of the Church to all nations and all people); G 3cd (Church and evangelization or mission); G 6ca (apostolate of the laity); G 6cc (mission and task of the laity in marriage and family); H 3a (bishops' ministry of preaching: general specifications).

Contribution of the Church to a more human family of men and its history, 4340; the Church prefigures peace and promotes it, 4135, 4162, (4197); task of the Church to promote unity and love among men and nations, 4195; the union of the human family is fortified and fulfilled by the unity of the family of God's children, 4342; the Church as sign of unity for the world ([a]through the brotherly love of the faithful), 4026, 4101, 4124, [a]4321, 4342, 4343; cf. C 4gc (justice and peace); L 7 (order of society); the Church brings about the renewal of the world, 4168; she is the source of moral strength needed by the world, 4343, (4198); cf. C 4ii and 4ij (Church or Christians and human activity); G 2bb (sacramental character of the Church); G 6cb (mission and task of the laity in the world); G 7ab (Church and society).

Dialogue of the Church with men ([a]with the whole world) [b]*about the problems of mankind*, [b]4303, 4340, [a]4420; cooperation in their solution, 4310; the Church is attentive to whatever serves man's true welfare and to what threatens it, 4643, (4757); her mission must correspond to the situation of the world today, 4162; she wants to add the light of revealed truth to mankind's experience in order to light the path of man, 4333; to understand the world, she must scrutinize the signs of the times and interpret them in the light of the gospel so that she can respond to questions about the meaning of life, 4304; she labors to decipher authentic signs of God's presence and purpose in the happenings, needs, and desires of men, 4311; she distinguishes and interprets the various voices of our age for a better understanding and communication of revealed doctrine, 4344; cf. A 2bb (faith and proclamation); G 3cd (Church and evangelization or mission); G 7ae (Church and culture).

The Church promotes man and spreads life and liberty, 4321; she protects her personal dignity, [a]*the rights that result from it*, and [b]*her liberty*, [a]4198f., [b]4341; she denounces the conditions of life that diminish the dignity and liberty of man, 4767; she heals and elevates the dignity of the person, 4340; she proclaims the rights of man and safeguards the promotion of them, 4341; she removes the dignity of the human person from all fluctuations of opinion, 4311; she condemns the discrimination or abuse of man because of race, color, state, or religion as being contrary to the Spirit of Christ, 4199; she condemns any persecution against men, 4198; she deplores any form of anti-Semitism, 4198; task of the Church is to defend man against what could destroy or dishonor him, 4550; the laity must contribute to the progress of human and Christian freedom, 4162; cf. C 4fb (dignity of man); C 4fc (freedom of man); C 4gg (equality and inequality in society); L 5g (human rights).

The Church and the human vocation: Statements on this subject in **4311–4345**; the Church confirms the vocation of man to a blissful purpose, 4318; she proclaims the dignity of the human vocation and restores hope to those who despair of their higher purpose, 4321; the Second Vatican Council recognizes the noble destiny of man, 4303; instructed by revelation, the Church can give a response to the question of man; she is conscious of the difficulties in responding to this question, 4321; she opens up to man the meaning of his existence and of his innermost truth, 4341; the existence of the Church recalls to man the problem of the meaning of his life, activity, and death, 4341; the message of the Church is in accord with the deepest longings of the human heart, 4321; cf. C 4jm (Church and the human vocation).

Men are called to form the family of God's children already during the history of the human race, 4332, 4340.

The Church has the right and duty to invoke the mercy of God in the face of situations of physical and moral evil and all the threats to mankind, 4685; cf. B 1b (will of God: God is merciful); C 4kd (threats and problems of mankind); C 4ke (the poor); F 1 (God's mercy and universal salvific will).

The people of God and the human race serve each other mutually, 4311, 4345; the Church ([a]as community and in her members) has received much from the world ([a]from men of every rank and state) [a]*because of the history and development of the human race*, [a]4344, 4345; she can also draw great profit from the enmity of those who persecute her, 4344; she ripens through her relations with the world, 4343; assistance from the world, individuals, and the human community in spreading the gospel, 4340; interest of the world in the Church as the leaven of history, 4344.

Cf. G 3cd (Church and evangelization or mission); G 4bf (tasks of the faithful in the world); G 6ca (apostolate of the laity); G 6cb (mission and task of the laity in the world); H 2f (bishops and the world); H 3a (bishops' ministry of preaching: general specifications); H 5 (ministerial office of priests).

**The Church and society**. Cf. C 4g (social nature of man); C 4k (historical constitution of man); G 3ae (Church as a juridically constituted society); L 7 (order of society). **7ab**

Through the activity of the faithful, Christ will illumine human society with his saving light, 4162; the Church—society difference; cf. C 4gn (Christ and the human society); E 2ba (communion of Christ with men).

Christian revelation promotes the communion between persons and leads to a deeper understanding of the laws of social life, 4323.

By the holiness of Christian life, a more human manner of living is promoted in society, 4166; the catholic unity of the people of God promotes universal peace and presages it, 4135, (4197); the Church proclaims peace in the world, 4162; she protects and promotes social justice, (4197); the task of the Church to promote unity and love among men and nations, 4195, 4342; the Church as a sign of unity for the world ([a]through the brotherly love of the faithful), 4101, 4124, [a]4321, 4342, 4343; she shows the world that authentic social union results from a union of minds and hearts, 4342; cf. C 4gc (justice and peace); G 2bb (sacramental character of the Church); L 7 (order of society).

The mission of the Church does not relate to the political, economic, or social order; rather, her purpose belongs to the religious order. Out of this comes the task of structuring and consolidating the human community according to the divine law, **4342**; the Church is bound to no particular form of human culture or to any political, economic, or social system. She can therefore be a very close bond between human communities and nations, **4342**; she is faithful to her mission when she exercises her judgment regarding political movements whose theories and methods of action are contrary to the gospel, 4759; the force that the Church injects into society consists in faith and charity, not in any external dominion, **4342**; she strengthens the cohesion of human society ([a]through the outpouring of the gospel), 4340, [a]4759; renewal of human society through the Church, 4303; collaboration of the Church to build the brotherly society of all, 4303; cf. C 4gb (fraternity and solidarity); cf. C 4go and C 4gp (Church/Christians and the human community); G 2bd (mission and task of the Church); G 4bf; G 6cb (task of the faithful/laity in the world); G 7aa (Church, world, and mankind); H 2f and H 5 (bishops/priests and the world); L 7 (order of society).

The Church makes man's aspirations for freedom her own, while exercising discernment in the light of the gospel, which is itself a message of freedom and liberation, 4751; her goal: the integral liberation from everything that hinders the development of individuals, 4757; the Church aims at personal conversion and social transformation, 4620; she makes men into subjects of their own individual and communitarian development, 4628; she uses evangelical means and does not resort to violence of any sort (or to the dialectics of class struggle), 4628; she condemns crime ([a]*violence*; [b]*the violence of terrorists and guerillas*) as the way of liberation, [b]4630, [a]4772; cf. C 4gm (liberation and structural change).

Overcoming "sinful structures" in personal and social life, 4619; the Church upsets, through the power of the gospel, values, lines of thought, sources of inspiration, and models of life that are in contrast with the Word of God and the plan of salvation, 4575; she condemns errors, slavery, and oppression and opposes attempts to set up a form of social life from which God is absent, 4759; cf. C 4gm and D 4d (liberation from and overcoming of sinful structures).

Christians are to bring about that "civilization of love" which will include the entire ethical and social heritage of the gospel, 4776, 4815; steps in that direction, 4776; the educational activity of the Church for the purpose of bringing Christians to consider their participation in the political life of the nation as a matter of conscience and as the practice of love of neighbor, 4484; laity must

remedy the customs and conditions of the world so that all may be conformed to justice and favorable to the practice of virtue, **4162**; cf. L 13 (order of culture).

The Church and youth, 4490–4492; youth is a symbol of the Church, called to a constant renewal and a continual rejuvenation, 4492; option of the Church for the young—as potential for the present and future of her evangelization, 4635.

In relation to cultural and social life, the Church teaches the moral order: cf. H 3bb (subject matter and types of doctrinal decisions).

The Church promotes institutions that are compatible with her mission. She respects what is true, good, and just in them, 4342; the laity remedy the institutions and conditions of the world, if they are an inducement to sin, so that all may be conformed to justice and favor the practice of virtue, **4162**; cf. C 4gi and L 5d (institutions of society).

The mission of the Church must correspond to the conditions of today's world, 4162; the Church recognizes the worthy elements found in today's social movements, especially an evolution toward unity, a process of wholesome socialization and of association, 4342; because of her social structure, she can be enriched by the development of human social life, 4344; whoever promotes the human community at the family level, culturally, in its economic, social, and political dimensions, both nationally and internationally, also contributes to the ecclesial community, **4344**; the human community can help the Church in spreading the gospel, 4340; cf. C 4k (historical constitution of man).

**7ac** **The social doctrine of the Church** and its debate with Marxism, liberalism, capitalism, materialism, positivism, nationalism, and racism: C 4l; the Church and institutionalized caritas, **5104**f.

**7ad** **The Church and the poor**. On the situation of the poor: C 4ke.

The intimate union of the disciples of Christ with the joys, hopes, griefs, and anxieties of the men of this age, especially those who are poor or in any way afflicted, 4301; the Church recognizes in the poor and afflicted the image of her poor and suffering Founder, 4120; she strives to relieve the needs of the poor and suffering [a]*and to serve Christ in them*, [a]4120, 4342; on Christ's association with the poor: E 2bb (Christ's work among men).

The Church is called to choose, as Christ did, the path of poverty and persecution, 4120; in her pilgrimage, she experiences [a]*suffering*, [b]*temptations and trials*, [c]*the persecutions of the world*, and [d]*the consolations of God*, [a]4115, [dc]4121, [b]4124, [ca]4147, [c]4344; there are martyrs in the Church, 4321; cf. on the poverty of Christ: E 2ba (communion of Christ with men); cf. G 3bb (holiness of the Church); M 1b (eschatological character of the pilgrim Church).

Option of the Church for the poor: Christian love gives a privileged place to the weak, the lowly, and the poor, 4613, 5083; the faithful should especially love poor, suffering, and persecuted members, 4147, 4932; the option for the poor manifests the universality of the Church's being and mission and excludes no one, 4761; the gospel demand of poverty –: as solidarity with the poor and as a rejection of the situation in which most people of Latin America live, 4634; –: frees the poor person from being individualistic in his life and from being seduced by the false ideals of a consumer society, 4634; the objective of the preferential option for the poor is –: to proclaim Christ the Savior, who enlightens the poor about their dignity, helps them to liberate themselves from all their wants, and leads them to communion with the Father and their fellowmen through evangelical poverty, 4632; –: a dignified, fraternal way of life together and a just and free society, 4633; by loving the poor, the Church gives witness to the dignity of man, 4760; the Church shows solidarity with those who do not count in society by integrating them into human fellowship and into the community of the children of God, 4760; the witness of a poor Church evangelizes the rich by converting them, 4634.

Those who must be helped are, for example, the abandoned, foreign laborers, refugees, children born of unlawful unions, the hungry, 4327; the Church turns especially to children who are aborted and the elderly who are abandoned, 4760, 5083.

The option for the poor is demanded by the reality of economic imbalances in Latin America, 4633; on the situation in Latin America: C 4kd (threats and problems of mankind); C 4ke (the poor); the Church in Latin America adopts the following attitude: she denounces the unjust lack of this world's goods and the sin that begets it; she preaches and lives in spiritual poverty; she is herself bound to material poverty, 4495; the Church in Latin America must preach the gospel to the poor and be in solidarity with them, 4496; the Latin American bishops cannot remain indifferent in the face of the social injustices and poverty in Latin America, 4493; the pastors and the other members of the people of God have to correlate their life and words, their attitudes and actions to the demands of the gospel and the necessities of the men of Latin America, 4496.

Certain theologies of liberation mean by Church of the people a Church of the class, a Church of the oppressed people whom it is necessary to conscientize in the light of the organized struggle for freedom, 4740; the Church of the poor thus signifies the Church of the class, 4738; certain theologies of liberation confuse the poor of the Scripture and the proletariat of Karl Marx, thereby transforming the fight for the rights of the poor into a class fight within the ideological perspective of the class struggle, 4738; the rich thus become in principle a class enemy, 4736; cf. C 4lb (Marxism).

Cf. L 4e (obligations and rights with regard to material goods: alms); L 7 (order of society: means and power of the rich); L 11 (order of property).

**7ae** **Church and culture**. Cf. L 13 (order of culture).

Elements are found outside the Church that, as gifts of the Church, impel toward catholic unity, **4119**; the Church is bound to no particular form of human culture, 4342; she is not opposed to culture, to the attainments and (material) goods of mankind, *2775*, *2940*, 3019, 3178, 3255; for if rightly pursued, they can lead to God, 3019.

In establishing the kingdom of Christ, the Church takes nothing away from the temporal welfare of any people, **4133**; she takes what is found to be good in the heart and mind of men, in the abilities, customs, and cultures of the nations. She purifies, elevates, and perfects them, **4133**, **4141**, (4196); she cares for human culture, 4757; in the building up of the kingdom of God, elements of the culture or cultures are borrowed, 4577; cf. G 2bb (sacramental character of the Church).

Evangelization of the Church and human culture: G 3cd (Church and evangelization or mission).

Religion of the people, popular religiosity, or popular piety as the whole complex of religious beliefs, the basic attitudes that flow from these beliefs, and the expressions that manifest them, as the cultural existence of religion in a people, 4621; mestizo, ethnic groups, and their own culture, 4941, 4942; the popular Catholicism of the Latin American people, 4621; the gospel unites the Latin American peoples according to a historical and cultural originality, 4622; representation of Mary of Guadalupe with a mestizo face, 4622; religion of the people –: is lived out particularly by the "poor and simple", but it includes all social sectors, groups, and generations, 4622; –: is a storehouse of values that offers the answers of Christian wisdom to the great questions of life, 4623; Catholic wisdom of the common people and synthesis of life as Christian humanism, 4623; the people's religious life is not just an object of evangelization, but also an active way in which the people continually evangelize themselves, 4624; erosion and distortion of the religion of the people, syncretism, 4625; like the Church as a whole, the religion of the people must be continually evangelized over again, 4625.

In relation to cultural and social life, the Church teaches the moral order: cf. H 3bb (subject matter and types of doctrinal decisions).

The Church fills the everyday activities of man with deeper meaning and significance, 4340; the existence of the Church reminds man of the meaning of his activity, 4341; cf. C 4i (activity of man); esp. C 4ii (Church and human activity); L 10 (order of work).

The Church acknowledges that human progress can serve man's true happiness, **4337**; the development of peoples is of deep concern to the Church, 4440; activities of the Church inspired by the Spirit and progress of society, 4850; the laity should contribute in their way to the general progress, 4162; cf. C 4ie (progress); L 7 (order of society: progress).

The laity should contribute their effort, so that goods perfected by labor, technology, and culture may be more equitably distributed for the benefit of all men, **4162**; cf. L 11 (order of property); L 12 (order of the economy).

The Church recognizes the service of the human sciences, 4512; she regrets the lack of understanding for the legitimate autonomy of science and the concept that faith and science are opposed to each other, **4336**; cf. C 4id (sciences).

Whoever promotes the human community culturally contributes to the Church community as well, 4344; the experience of past ages, the progress of the sciences, and the treasures of culture profit the Church, too, 4344.

Condemned are accusations concerning the relation of the Church to secular culture, *1179*, *2980*, *3457*.

### b. The Relation of the Church to the State and to International Institutions **G 7b**

**Church and State**. Cf. C 4gh (authority in society); G 3ae (Church as a juridically constituted society); L 8 (order of the State). **7ba**

God has divided charge over the human race between the ecclesial power and the secular power, 3168; for everything that concerns the salvation of the soul, the Church alone is competent, 345, 347, 362, 638, 642, *941–945*, 1058, 1063, *2919*, (*2934*), 3168, 3171.

Nations must recognize the freedom of the Church for the fulfillment of her mission, 4342.

The Church claims freedom in particular –: for the choice and ordination to ecclesiastical ministries, 604, 659, 712, 1063, **1769**, **1777**; –: for spiritual governing and the relations between the pope and the faithful, 663, *2944*, *2949–2953*, 3062; –: for the administration of ecclesiastical goods, 712; –: for holding a council, 600; nevertheless, the participation of secular princes at councils is sometimes permitted, 343, 639.

Condemned are statements that restrict the freedom of the Church to the benefit of the secular power, particularly: [It belongs to the power of the State to determine the rights of the Church. The validity of ecclesiastical laws depends on the approval of the State. In the case of a conflict between ecclesiastical laws and civil laws, civil laws have precedence], 2893–2896, *2919f.*, *2928//2948*, *2954f.*, **3062**.

Both powers must be limited to their domain, 642.

In matters of mixed jurisdiction, opposition between the ecclesiastical power and the civil power is not desirable, but harmony and [a]*an orderly connection* (as between body and soul), *2955*, [a]3168, 3172.

The Church is indifferent to the forms of civil government, 2769, 3150, 3165, 3173f., 4342; cf. G 2bd (mission and task of the Church).

The Church wants to develop herself freely under any government that grants recognition to the basic rights of person and family, to the demands of the common good, 4342; cf. C 4gd and L 5c (common good); L 5g (human rights).

The doctrine that attempts to build a society without religion and that attacks the religious liberty of its citizens is to be rejected, 4162.

**The Church and international institutions**. The Church sees in the United Nations organization the path that has to be taken for modern civilization and for world peace and ratifies it morally and solemnly, 4421; cf. C 4gj and L 9 (international institutions). **7bb**

# H. GOD GUIDES, INSTRUCTS, AND SANCTIFIES THE CHURCH THROUGH HER MINISTERS

(Because of the large amount of material, this section was detached from G 5)

## 1. The Origin and Character of the Ecclesiastical Ministry

### H 1a a. The Foundation of the Ministerial Office in the Mission of Jesus Christ and the Apostles

Christ –: established different ministries for the good of the Church, **4142**, 5050; –: distributes gifts of mutual service in the Church, 4115; –: established the Church in sending forth the apostles, 4142; –: through the apostles, made the bishops partakers in his consecration and mission, 4153; –: willed that bishops, as successors of the apostles, should be shepherds even to the consummation of the world, 4142; cf. G 1be (the Church remains through the ages the work of the Holy Trinity); G 3d (the apostolicity of the Church).

Ordained ministries in the Church come from the sacrament of orders, 4857, 5060; those of the faithful who are consecrated by holy orders are appointed to feed the Church in Christ's name with the word and the grace of God, 4128, 4145, 5051; they receive the authority and power to act in the person of Christ to serve and unite the Church in the Holy Spirit through the gospel and the sacraments, 4857, 5050f.; holy orders are a grace for the life and mission of the entire Church; they express a participation in the priesthood of Jesus Christ, 4857; cf. E 3bc (priesthood of Jesus Christ); G 4bd (participation of the faithful in the priestly office of Christ); ([a]*ordination and*) mission is necessary for the service of the Word (and [a]*of the sacraments*) in virtue of the ministerial authority of the Church, 760f., (769), 796, 809, 866, *1163f.*, *1217f.*, 1277f., [a]**1777**, 5051f.; cf. K 8a (the priesthood of the New Covenant).

Bishops –: are ministers of the Church, 4145; –: are instituted by Christ, 4145; –: assume Christ's tasks as teacher, shepherd, and priest, 4145, 4158; cf. E 3b (forms of mediation); –: succeed to the college of apostles in the ministry of teaching and pastoral leadership, 4146; –: act in the person of Jesus Christ, 4145, 4163, (4857); –: act with his authority, 4158, (4857); cf. H 2–4 (the bishops' pastoral, preaching, and sanctifying ministries).

The pastoral office is a true service (diakonia), 4148, (4152); pastors should minister to one another and to the faithful, 4158; pastoral ministry originates in the mercy of God, 5009.

The power of the ecclesial office is not forfeited by a sinful minister, *912*, *1135*, *1158*, *1165*, *1212f.*, (*1220//1226*), *1230*.

Christ –: did not include any woman among the Twelve, 4592, 4981, 5040; –: did not entrust the apostolic charge to any woman, 4593, 4981, 5041.

Regarding the use of the concepts "functions" (munera) and "powers" (potestates), cf. 4354.

The power of ministry is not communicated to the ministers by the community of the faithful, *2602f.*, 5052; condemned: [Christ wished the Church to be governed in the manner of a republic], *2595*; –: [By virtue of the apostolicity of single local communities, every community, in the event of its being deprived for some time of such a constituent element as the Eucharist, could "reappropriate" its original powers and designate its own presider and pastor; in such circumstances, God himself could not refuse to confer that power even without the sacrament of orders], 4722, 5052 f.

### H 1b b. The Hierarchical Ordering of the Ministerial Office

The Church –: is endowed with hierarchical organs, 4118; –: is ordered and governed in diversity by divine institution, 4158; –: has at her disposal, by the will of Christ, teachers, dispensers of the holy mysteries, and pastors, 4158; the Holy Spirit preserves without impairment the form of government established by Christ in the Church, 4152.

The members of holy orders are by reason of their particular vocation especially and professedly ordained to the sacred ministry, 4157.

Without hierarchical communion, the ontologico-sacramental function cannot be exercised, 4359.

There are different degrees of ordination in the Church, 282, 796, 1765, **1772**, (1776).

The different orders in the Church: [a]High priest ("*one* bishop")—[b]bishops—[c]priests (or priests of the "second order")—[d]Levites—[e]deacons—[f]subdeacons—[g]acolytes—[h]exorcists—[i]lectors—[k]porters—[l]laity—[m]widows, [acdl]101 and [be]101, [aceghikm]109, [bce]119, [bce]121, [bce]187, [bc]215f., [bcef]326–329, [cefghik]1765.

The hierarchy consists of bishops, priests, and [a]*ministers*, [b]*deacons*, [a]**1776**, [b]4153, 5060; the diaconate has been restored as a proper and permanent rank of the hierarchy, 4155, 5061; cf. H 6 (ministerial office of deacons).

There is a difference of power in the hierarchy; the opposing affirmation is condemned: [All priests have the same jurisdictional power according to the mandate of Christ], 282, 944, 1265, **1767**, **1777**.

A particular dignity belongs to the episcopal office by virtue of apostolic succession, 4144; the canonical mission of bishops can come about through customs, laws, or directly through the successor of Peter himself, 4148; bishops have legitimately handed on to different individuals various degrees of participation in this ministry, 4153.

The members of holy orders can be engaged in secular activities and have secular professions, 4157; cf. G 4bf (tasks of the faithful in the world); H 2f (bishops and the world); H 5 (ministerial office of priests).

The common priesthood of the faithful and the hierarchical priesthood –: are interrelated, 4126, 4857, 5050f.; –: are, each in its own special way, a participation in the one priesthood of Christ, 4126, 4857, 5052f.; –: are different in essence and not only in degree, **4126**, 4857; not all believers are endowed with the same spiritual power, 1767; cf. G 6ce (collaboration of the laity with the hierarchical ministry); H 2e (people of God and the pastoral ministry of bishops).

Condemned –: [The ministry of priests and bishops does not differ in the strict sense from the common priesthood of the faithful], 4721, 5050–5053; –: [The call to the ministry of priests does not amount to a new "priestly" capacity, strictly speaking, nor does it impart any character, but simply gives expression before the community that the original power conferred in the sacrament of baptism has become effective], 4721.

Cf. G 3ab (the unity of the Church as a unity in diversity); G 4bd and G 6bb (participation of the faithful/laity in the priestly office of Christ); K 8a (priesthood of the New Covenant); K 8b (degrees of sacramental ministry).

### c. The Collegial Character of Ministerial Office and Hierarchical Communion **H 1c**

The ministerial office has a collegial form, 5060, 5097.

Just as, according to the disposition of Christ, Peter and the other apostles constitute *one* college, so the bishop of Rome and the bishops are joined together, 4146, 5010, 5097; the *hierarchical communion* of all bishops with the pope is certainly firmly established in tradition, 4358; insofar as the college of bishops is composed of many, it expresses the variety and universality of the people of God, but insofar as it is assembled under one head, it expresses the unity of the people of God, 4146; one is constituted a member of the episcopal body in virtue of sacramental consecration and hierarchical communion with the head and members of the college, 4146, 4354; cf. K 8c (episcopal ordination); the word "college" always includes its head, 4356; the parallel between Peter and the rest of the apostles, on the one hand, and between the supreme pontiff and the bishops, on the other hand, does not imply the transmission of the apostles' extraordinary power to their successors or equality between the head of the college and its members, 4353; cf. G 3dc (ecclesiastical office in the succession of the apostles).

The collegial unity of bishops –: is a very ancient practice, 4146; –: is confirmed by the ecumenical councils or by the convening of councils, 4146; –: is shown through the mutual relations of individual bishops with particular Churches and with the universal Church, 4147, 4924; –: is signified in the practice of summoning several bishops for an episcopal consecration, 4146.

Episcopal bodies may make it possible to put the collegial feeling into practical application, 4147; on the nature and competence of regional and national bishops' conferences, 5067f., 5097.

Regarding the use of the concepts "college", "stable group" (coetus stabilis), "order" (ordo), or "body" (corpus), cf. 4353; on the meaning of the concept "hierarchical communion", cf. 4354f.

Priests, as collaborators with the bishops, constitute with him *one* priesthood, 4154; by reason of orders and ministry, they fit into the body of bishops, 4154; by virtue of their ordination and their common mission, all priests are bound together in brotherhood, 4154; cf. H 5 (ministerial office of priests). Cf. G 3ab (the unity of the Church as a unity in diversity); G 3ad (the Church from and in the Churches); H 2d (collegial acts of pastoral ministry); H 3cc (councils and synods); H 3cd (universal nonconciliar teaching).

## 2. The Pastoral Ministry of Bishops

### a. General Specifications regarding the Pastoral Ministry of Bishops **H 2a**

The risen Christ –: guides the Church through the ministry of bishops on her pilgrimage toward eternal happiness, 4145; –: guides the Church through the pope and bishops, **(4119)**, **4137**; –: is represented in the Church by the pastors as [a]*his vicars and ambassadors*, [a]**4152**, 4163; –: wants his people to increase through pastoral leadership, 4187.

Bishops –: preside in the place of God as pastors and servants in governing their flock, 4144, 5097; –: succeed to the apostolic college in pastoral leadership, 4146, (4187); cf. G 3dc (ecclesiastical office in the succession of the apostles).

The guidance of souls is subject to the judgment of the Church's ministers, *2265–2268*; superiors keep watch over the souls of the faithful, 4163; the genuineness and proper use of extraordinary gifts among the faithful are judged by the appointed leaders in the Church, 4131; pastors must examine the ministries and charisms of the faithful, 4156; bishops –: must ensure that the faithful approach the liturgy having been correctly prepared, 4011; –: exhort the people to carry out their part in the liturgy and Holy Mass, 4151; –: are to help the faithful by the example of their way of life so as to arrive, with them, at eternal life, 4151; the Church possesses the right to education and religious instruction, 2892, *2945–2948*, 3685–3689; cf. H 3a (the bishops' preaching ministry: general specifications).

Ministers of the Church have the right to discipline with spiritual or temporal punishments those who have failed (by excommunication, interdict, and other censures), *945*, *1129–1135*, *1161–1163*, *1180*, *1214//1219*, 1271–1273, *1473f.*, *2604f.*, *2646–2650*, *2924;* the Church avoids cruel punishment and is content with the judgment of her priests, 283; but she nonetheless claims for herself the right to invoke the secular powers, *1215*, 1272, *1483f.*; pastors must acknowledge that just freedom which belongs to everyone in this earthly city, 4163.

The opinion is condemned that claims that moral dignity and divine predestination are necessary for the legitimate exercise of ministerial power ([a]*for the pope in particular*), (*1210*), *1211–1213*, [a]*1220//1226*, *1230*; ecclesiastical authority does not judge about what is not public ([a]*motivations and intentions*), 1814, 2266f., [a]3318.

The unbaptized are not bound by ecclesiastical law, **1671**; heretics are subject to the authority of the Church, but they are deprived of the benefits of the Church, 2568–2570.

Cf. E 3bd (kingship of Christ); G 4be (participation of the faithful in the kingly office of Christ); H 1a (the foundation of the ministerial office in the mission of Christ and the apostles); H 2b and H 2c (pastoral ministry of the pope/of bishops).

## H 2b b. The Pastoral Ministry of the Pope

**2ba** **The power of government and the primacy of the pope.** The Church requires unity of government by divine right, 3306; the Catholic Church is governed by the successor of Peter and by the bishops in communion with him, 4119; Christ governs the Church through the pope and the bishops, 4137; the unity of government is given in the primacy; the bishop of Rome, as the successor of Peter, is the perpetual and visible principle and foundation for the unity of the multiplicity of both the bishops and of the faithful, **4147**; the solidity of the Church consists in the primacy, 3052; by virtue of his office as vicar of Christ and pastor of the whole Church, the Roman pontiff has full, supreme, and universal power over the Church, which he is always free to exercise, **4146**; the functions of the Petrine ministry, 5009–5012. Cf. G 3ab (the unity of the Church as a unity in diversity); G 3ad (the Church from and in the Churches); G 3dc (ecclesiastical office in the succession of the apostles); H 2bc (pope and bishops).

The recognition of preeminence, and later of primacy –: is required, (102), 109, 132, 181f., 221, 232–235, 282, 347, 446, 468f., 638–641, 774f., 861, **875**, 910, 1051–1064, *1191*, 1307f., 2539, 2592f., 3059f., **3064;** –: is made, 108, 133–136, 181f., 186°, 216f., 264, 306, 661–664; –: is necessary for salvation, 233f., 875, 1051, 1060, (*1191*), 3867; the exercise of the primacy is to be defined more closely in ecumenical dialogue, 5012.

Objections against preeminence or primacy are condemned [among others: [a]*Papal dignity originated with the emperor;* [b]*it derives from the devil*; [c]*the Church has no need of a head on earth*], [b]1187, 1188, [b]1190, 1192, [a]1209, [c]1227–1229, 1475f., 2592–2597, 3555.

The pope –: is the visible head of the Church, 872, 1307, 2529f., **3059**, 3113, **4147**; –: is the vicar of Christ, 872, 1054, (1187), 1307, 1448, (*1475*), 1868, 2540, 2592f., 2603, **3059**, **4146**, 4356; –: has received immediately from Christ his whole jurisdictional power, 1054, (1187, 2592f.), **3060**, **3064**, 3113; –: is the supreme pastor of all the Christian faithful, (4134), 4150, (4356f.); –: is the head of the college of bishops, 4150, 4354–4356.

The pope is subject to divine laws and is bound by the directives given by Christ for his Church, so that he cannot change her constitution, 3114.

**2bb** **The pope's competence in detail.** The pope's power of jurisdiction –: is episcopal, ordinary, and immediate, **3060**, **3064**, 5010, 5011.

–: extends to the entire pilgrim Church, to all the faithful, 1053f., 1307, 3059, (3113).

–: is the supreme authority in questions of faith and morals, in questions of the discipline and government of the Church, 3060, 3064, (3307); the decisions of the pope do not need to be approved by the Church to be irreformable, *2284*, *2490*, **3074**.

–: is the supreme legislative, administrative, and penal power, 1057, 1059, 1061, 1271–1273; –: does not consist only in a few reserved rights, (3064), 3113; –: can dispense from things laid down by the universal Church, *1417*; –: is the supreme judicial power in the Church, 1055, *1128–1135*, 2592, **3063**; appeal to the pope must be freely available to the faithful, 133–135, 639, 641, 861, **3063**; it is not licit to deliberate again about his judgment, 133, 135, 182, 221, 232, 235, 641, **3063**; the pope is not subject to anyone's judgment, 638, 873, *943*, 1056, 1058, *1139*; there is no appeal from the judgment of the pope to another court ([a]*not even to a general council*), 641, 1056, [a]1375, ([a]*2935*), [a]**3063**.

–: is the fullness of the power to grant indulgences, 819, 868, 1026, 1059, 1266, 1398, 1416; cf. K 10b (indulgences).

–: is independent of human authority, 2596, 2603; he can always exercise his power at will, 4357.

–: is independent of the pope's moral integrity and divine predestination, *912*, *914*, *1158*, *(1165).*

The chair of Peter protects legitimate differences in the Church and assures that the differences contribute toward unity, 4134, 5009–5011; cf. G 3ab (unity of the Church as a unity in diversity).

**2bc** **Pope and bishops.** The Catholic Church is governed by the successor of Peter and the bishops in communion with him, **4119**; Christ governs the Church through the pope and bishops, **4137**; all bishops, together with the pope, represent the entire Church, 4147, 5097; subsidiarity and the principle of communion, 5097.

The college of bishops has no authority unless it is understood together with the Roman pontiff as its head, 4146, (4354–4356), 5067; the parallel between Peter and the rest of the apostles, on the one hand, and between the supreme pontiff and the bishops, on the other hand,

does not imply the transmission of the apostles' extraordinary power to their successors or equality between the head of the college and its members, 4353.

Bishops receive their authority from the pope, 2592; he is superior to other bishops not only by his rank of honor but by the plenitude of his supreme power, 661, 811, 861, 1308, 2593, **3067**; in the college of bishops, the pope preserves unhindered his function as Christ's vicar and as pastor of the universal Church, 4356; only the pope, as head of the episcopal college, is able to perform certain actions that are not within the competence of the bishops, e.g., convoking the college and directing it, approving norms of action, etc., 4356; taking account of the Church's welfare, he proceeds according to his own discretion in arranging, promoting, and approving the exercise of collegial activity, 4356.

The canonical mission of bishops can come about by legitimate customs, by laws made or recognized by the supreme authority of the Church, or directly through the successor of Peter, 4148; in the case where the pope refuses or denies apostolic communion, bishops cannot assume their office, 4148.

Certain affirmations regarding the relationship between the pope and the other bishops are condemned, 2595, 2597, 2935, **3064**; primacy is defended against the claims of centralism and absolutism, 3112–3116.

The Roman See, because of her primacy, is called "mother" or "teacher" of all (particular) Churches, 774, 1616, 1868, 2781.

**The Pope and councils**. It is the prerogative of the bishop of Rome to convoke, to preside over, and to confirm councils, **4146**; he has power over councils that he himself [a]*convokes,* [b]*transfers,* [c]*prolongs,* [d]*dissolves,* [e]*confirms,* [e]398–400, 447, 861, [bcd]*1309*, [abd]1445, [e]1847–1850, 2282f., 2329, [ae]4146; a general council is not above a pope, 233, 1151[∞], 1309, (*2935f.*). **2bd**

Cf. H 3cc (councils and synods).

## c. The Pastoral Ministry of Bishops **H 2c**

Christ governs the Church through –: the pope and the bishops, **4119**, **4137**; –: the ministry of bishops, 4145; the bishops are vicars and ambassadors of Christ, **4152**.

The order of bishops –: is the highest in the hierarchy ([a]*as to the Church's internal constitution*), 1768, [a]3307, 5097; –: together with its head, the bishop of Rome, holds supreme and full power in the Church, **4146**; –: exists by virtue of the same divine constitution as the papacy, 3115; pastoral ministry in entrusted to the bishops, **4152**; bishops who are not heads of particular Churches, 5097.

Individual bishops –: are the visible principle and foundation of unity in their particular Churches, **4147**; –: represent their Churches, 4147; –: exercise pastoral government only in the particular Churches entrusted to them, 4147; –: govern the particular Churches by counsel, exhortations, example, with authority and sacred power, 4152; –: contribute to the good of the entire Church by governing their own Church well, 4147; –: govern particular Churches under the authority of the pope ([a]*from whom they receive directly ordinary jurisdictional power*), 1778, 3308f., [a]3804.

The jurisdictional power of bishops is [a]*direct* and [b]*ordinary* (that is, [c]*it is an independent power, not representing the power of the pope*), ([d]*even if its exercise is regulated by the supreme authority of the Church and can be circumscribed*), [ab]3061, [ac]3307, [b]3804, [cd]4146, [abcd]4152; the power of the pope neither stands in the way of the jurisdictional power of the bishops nor absorbs it, **3061**, 3112, 3115, 3310; the power of bishops is affirmed by the supreme and universal power, 4152; the canonical mission of bishops can come about by legitimate customs, by laws made or recognized by the supreme authority of the Church, or directly through the successor of Peter, 4148; cf. H 2bc (pope and bishops).

Bishops have the right and duty to make laws for their subjects, to pass judgment on them, and to moderate everything pertaining to the ordering of worship and the apostolate, 4152; the Church's laws are further defined by the bishop's particular judgment for his diocese, 4151.

Affirmations that expand the rights of bishops beyond that which is due to them are condemned, *2594*, *2606–2608.*

The patriarchates (of [a]*Constantinople*, [b]*Alexandria*, [c]*Antioch*, [d]*Jerusalem*) as well as [e]*all their rights and privileges* are affirmed, [bc]351, [abcd]**661**, [abcd]**811**, 861, [abcde]**1308**; the pope suppresses the title Patriarch of the West, **5106**.

It pertains to the bishops –: to ordain ministers of the Church and to administer the sacrament of confirmation, **1768**, **1777**, (3328); –: to admit newly elected members into the episcopal body by means of the sacrament of orders, 4145; cf. K 8c (episcopal ordination).

Bishops are superior to priests, **1768**, **1777**.

Cf. H 2a (general specifications regarding the pastoral ministry of bishops).

## d. Collegial Acts of Pastoral Ministry **H 2d**

The ministerial office can be exercised only in hierarchical communion with the head and the members of the college, 4145, (4146, 4354f.), 4924, 5067; the college of bishops –: has authority only when it is understood together with the Roman pontiff as its head, 4146, 5067; –: acts as a college in the strict sense only from time to time and only with the consent of its head, 4357.

Individual bishops are obliged –: to enter into a community of work among themselves and with the successor of Peter, 4147; –: as members of the college and legitimate successors of the apostles to be solicitous for the whole Church, 4147; –: to promote the unity of the faith, the discipline of the Church, and the love of the faithful toward the entire Church, 4147; –: to extend fraternal aid to other Churches, 4147; –: to regard priests, their coworkers, as sons and friends, 4154.

In episcopal conferences of a regional or national type there are no collegial acts strictly speaking, 5067; cooperation results from a collegial sense of like-mindedness, 5067; individual regulations concerning the binding character of resolutions passed by bishops' conferences, 5068.

## H 2e e. The People of God and the Pastoral Ministry of Bishops

Pastors and the other faithful are bound to each other, 4158; the distinction that the Lord made between sacred ministers and the rest of the people bears within it a certain union, 4158.

The laity –: also have for their brothers, with Christ, those in the sacred ministry, 4158; –: should openly reveal to pastors their needs and desires, 4163; –: are permitted and sometimes even obliged to express their opinion on those things that concern the good of the Church, 4163; –: should, like all the Christian faithful, accept with Christian obedience the decisions of the shepherds in the Church, 4163; –: should pray to God for those placed over them in the Church, 4163; –: have a right to the preaching of the Word and the administration of the sacraments, 4163; cf. G 6cf (rights and duties of the laity); –: should take on their own distinctive role, enlightened by Christian wisdom and giving close attention to the teaching of the Magisterium, 4343; cf. G 6cd (the laity in the Church); the faithful must obey pastors when they teach in the name of Christ, 4533; cf. G 4bg (the faithful and the authority of the Church); H 3e (acceptance of doctrinal decisions).

Pastors must –: help the laity by the example of their way of life so as to arrive, with them, at eternal life, 4151; –: take care of their subjects, for whose souls they will have to render an account to God, 4152; –: serve the other faithful, 4158; –: recognize and promote the dignity and the responsibility of the laity in the Church, 4163; –: acknowledge and foster the ministries and roles of the lay faithful that find their foundation in the sacraments of baptism and confirmation (and for many, in the sacrament of matrimony), 4858; –: willingly employ the prudent advice of the laity, 4163; –: assign duties to the laity in the Church, allow them freedom for action, and encourage them to undertake tasks on their own initiative, 4163; –: consider attentively in Christ the projects, suggestions, and desires proposed by the laity, (4152), 4163; –: acknowledge that just freedom which belongs to everyone in this earthly city, 4163; all bishops must promote and safeguard the unity of faith and the discipline of the Church, to instruct the faithful to love for the Mystical Body of Christ, particularly among its poor, suffering, and persecuted members, 4147; a bishop must –: have compassion on the ignorant and erring, 4152; –: exhort the people to carry out with faith and reverence their part in the liturgy and in Holy Mass, 4151.

Pastors must entrust certain functions to the laity, but only those that do not make pastors of the lay faithful, 4858, 5051; dangers: the indiscriminate use of the word "minister", the confusion and the equating of the common priesthood and the ministerial priesthood, arbitrary interpretation of the concept "subsidiarity", clericalization of the laity, 4858; it is necessary to express both the unity of the Church's mission in which all the baptized participate as well as the substantial diversity of the ministry of pastors, 4858, 5050–5053; cf. G 6ce (collaboration of the laity with the hierarchical ministry); H 1b (hierarchical ordering of the ministerial office).

It is not for the pastors of the Church to intervene directly in the political construction and organization of social life; this task forms part of the vocation of the laity, 4775; cf. G 6a (general principles regarding the laity). Cf. G 6ce (collaboration of the laity with the hierarchical ministry).

## H 2f f. Bishops and the World

Bishops –: must not take upon themselves alone the Church's mission toward the world but must allow all the faithful to cooperate in this common undertaking, 4156; –: must promote every activity that is of interest to the Church, especially that the faith may take increase and the light of full truth appear to all men, 4147; –: must supply workers for the missions and spiritual and material aid, 4147; –: receive from the Lord the mission to teach all nations, so that all men may attain to salvation by faith, baptism, and the fulfillment of the commandments, 4148; –: must be ready to preach the gospel to all, 4152, 4534; –: must be ready to urge the faithful to apostolic and missionary activity, 4152; –: must also take care of those who are not yet of the one flock, 4152.

Cf. G 3cd (Church and mission); G 4bf (tasks of the faithful in the world); G 6ce (collaboration of the laity with the hierarchical ministry); H 3a (bishops' ministry of preaching: general specifications).

## 3. The Bishops' Ministry of Preaching

### a. General Specifications H 3a

Christ has entrusted the Church with the deposit of faith by instituting an authentic Magisterium, 3305; he himself teaches through the Church, 3806; the power of the Church's living Magisterium is exercised in his name, 4149, 4161, (4163), 4214; the Church, as the guardian and teacher of revealed doctrine, has the right and the duty to present it, 807, **3012**, **3020**, 3540, 5065.

The deposit of divine revelation must be religiously preserved and faithfully expounded, 4150, 5065; revelation is transmitted in its entirety and faithfully expounded through the legitimate succession of bishops and the care of the Roman pontiff, **4150** 4534, 5071; the Roman pontiff and the bishops, by fitting means, strive to inquire into and give expression to revelation, 4150; the task of authentically interpreting the Word of God, whether written or handed on, has been entrusted exclusively to the living teaching office of the Church, 4214, 5071; the Church possesses the right to education and religious instruction, 2892, *2945–2948*, 3685–3689; cf. 2a (pastoral ministry of bishops; general specifications).

The Magisterium –: is not above the Word of God, but serves it, teaching only what has been transmitted, **4214**; –: listens devoutly, guards scrupulously, and explains faithfully the Word of God, 4214, 5071; –: does not receive any new public revelation, **4151**, 4534; for this reason, pastors are not dispensed from the concern to study the treasure of divine revelation in Scripture and in tradition, 4149f., 4534; tradition, Sacred Scripture, and the Magisterium of the Church are so linked to one another that one cannot stand without the others, 4214; cf. A 3 (tradition of revelation); G 3db (apostolic tradition in Scripture and tradition).

The exalted Christ preaches the Word of God to all nations, especially through the ministry of bishops, 4154, 4874; Christ wills his people to increase through the preaching of the gospel by the bishops, 4187; bishops are preachers of the faith, who lead new disciples to Christ, and they are authentic teachers who preach and illustrate the faith to the people, 4149; to bishops –: bearing witness to the gospel has been assigned, 4145, 4152; –: Christ gave the task of proclaiming the gospel everywhere on earth, 4147; among the principal duties of bishops is the preaching of the gospel, 4149; through the ministry of the Word, bishops communicate to the faithful God's power to save, 4151; the preaching of bishops increases the understanding of the apostolic tradition, 4210; cf. G 3cd (the Church and evangelization or mission).

The exercise of the preaching ministry through bishops' conferences, 5067f.

The great duty of spreading the Christian name is entrusted to the successor of Peter in a special way, 4147; cf. G 3cd (the Church and evangelization or mission).

The office of teaching, of its very nature, can be exercised only in hierarchical communion with the head and the members of the college, 4145; cf. H 1c (collegial character of ministerial office and hierarchical communion).

Cf. E 3bb (the prophetic office of Christ and Christ as teacher); G 4bc (participation of the faithful in the prophetic office of Christ); H 1a (the foundation of the ministerial office in the mission of Christ and the apostles).

### b. Official Doctrinal Decisions H 3b

**In general.** The Magisterium adds nothing new to the deposit of faith, but rather clarifies what might until then have seemed obscure or determines to be of faith what has previously been called into question, 3683, (4151, 4534); dogmas serve to confirm or clarify what is stated in Sacred Scripture or tradition, solve certain questions, or remove certain errors, 4539; cf. H 3bb (subject matter and types of doctrinal decisions). **3ba**

The pope and bishops do not receive any new public revelation, **4150f.**, 4534; the assistance of the Holy Spirit is not granted to the pope for disclosing new doctrines, 3070.

The Church's Magisterium does not intervene on the basis of a particular competence in the area of the experimental sciences, but puts forward, by virtue of its evangelical mission and apostolic duty, the moral teaching corresponding to the dignity of the person and to his integral vocation, 4790.

**The subject matter and types of doctrinal decisions**. The subject matter itself is revealed doctrine, the deposit of faith ([a]*the judgment about its true meaning*), [a]**1507**, [a]1863, 3012, **3018**, **3070**, 4214; subjects of doctrinal decision that are not revealed, but are nonetheless historically or logically connected to revealed subjects by necessity, are likewise matters for belief, 5065f., 5071; certain matters of belief can be proposed definitively, 5066, 5071; a matter can be proposed definitively in different ways, 5066, 5072; the Church also authentically interprets the principles of the moral order that have their origin in human nature itself, 4581, (4790); the Church's doctrine extends to the whole moral order and particularly to justice, 4756, 4950; the different forms of teaching call for different forms of assent, 4877f., 5066; the authentic Magisterium, 5066, 5072. **3bb**

The Church also lays claim to the authority to teach –: in the area of philosophy, 2860f., 2865f., *2910*, 3018; –: what, in the economic and social domain, concerns the moral framework, 3725, 3938, 3997.

The Church judges sanctity in view of canonization, 675.

The Magisterium determines and approves professions of faith ([a]*as the basic principle on which all who profess the faith necessarily agree*), 398, 400, [a]**1500**, 5065f., 5071.

The Magisterium subjects writings about questions of faith and morals to examination and approval and condemns books that are deleterious, 202, 213, 353f., 686, 807, 980, 1851–1861, 2065, 2668.

The Magisterium condemns statements that are not in accord with the doctrine of faith and morals and occasionally imposes theological censures either in general or [a]*in particular*, 721–739, 840–844, 891–899, [a]921–924, 941–946, [a]951–979, 1028–1049, [a]1087–1097, 1101–1103, 1110–1116, 1121–1139, 1151–1195, 1201–1230, 1361–1369, 1391–1396, 1411–1419, 1451–1492, 1901–1980, [a]2001–2006, 2021–2065, 2101–2166, 2170f., 2201–2268, 2281–2285, [a]2290–2292, 2301–2332, 2351–2374, 2400–2502, 2571–2575, [a]2601–2685, [a]2791–2793, 3201–3241, 3401–3465.

The Church does not judge about the mind or intention (or [a]*what is hidden*), since that concerns something internal, [a]1814, [a]2266f., 3318; she can only judge insofar as the mind is manifested externally, 3318; in this sense the Church judges the meaning of an author's words, 2010–2012, 2020, 2390.

The judgment as to the genuineness and proper use of extraordinary gifts belongs to those who are appointed leaders in the Church, 4131; cf. F 2cd (gifts of the Holy Spirit); G 3ac (the building-up of the Church through a diversity of charisms).

The Magisterium proceeds in a more solemn, extraordinary manner when it wants to oppose errors with greater effect or present doctrinal points more clearly and in greater detail, 3683.

Dogmas are and always have been the unalterable norm both for faith and for theological science, 4536; cf. A 4bb (theological methods); in matters of faith and morals, it is absolutely impermissible for the faithful to see in the Church or in the unhesitating assent of the people of God merely a fundamental permanence in truth, 4537; cf. H 3db (infallibility of the Church); it can sometimes happen –: that the truths taught by the Church are enunciated by the sacred Magisterium in terms that bear traces of changeable conceptions of a given epoch, 4539; –: that some dogmatic truth is first expressed incompletely (but not falsely), and at a later date, when considered in a broader context of faith or human knowledge, it receives a fuller and more perfect expression, 4539; the meaning of dogmatic formulas remains ever true and constant in the Church, even when it is expressed with greater clarity or more developed, 4540.

These notions are incorrect –: [Dogmatic formulas cannot signify truth in a determinate way but can only offer changeable approximations to it], 4540; –: [Dogmatic formulas signify the truth only in an indeterminate way], 4540; this opinion denotes dogmatic relativism, 4540; because of the historiography of scientific and theoretical research, it is possible for the decisions of the Congregation for the Doctrine of the Faith to be in need of revision, 5091.

There are resolutions of the Apostolic See that can be changed for the better, 641; it can also happen that something eluded the Apostolic See, 641, 4950; because of the historiography of scientific and theoretical research, it is possible for the decisions of the Congregation for the Doctrine of the Faith to be in need of revision, 5091.

**3bc** **The most important censures** (qualifications), presented using the examples of propositions to which they have in some definite way been assigned: the proposition is –: heretical, 951–965, 977f., 1087, 1089–1091, 1093, 1095f., 2001–2005, 2203, 2213–2215, 2241–2253, 2290, 2602–2604, 2615, 2659, 2693; –: approaching heresy (haeresi proxima), 2221, 2223, 2257, 2260f.; –: having the flavor of heresy (haeresim sapiens) or [a]suspect of heresy (suspecta haeresis), 2202, 2204–2210, 2212, 2216–2219, 2231f., 2235f., 2255f., 2258, [a]2618, [a]2620, 2622, 2628; –: schismatic, 2606, (2607f.), 2693; –: false, 1087–1093, 1095–1097, 2004f., 2609–2613, 2616, 2619//2630, 2635–2637, 2640//2653, 2661//2668, 2673–2680, 2682f., 2793 –: temerarious, 2001, 2005, 2170f., 2211, 2214f., 2217–2220, 2223f., 2226f., 2230–2235, 2238f., 2241–2268, 2291, 2331f., 2358, 2360, 2365–2370, 2372, 2609–2614, 2617, 2625–2627, 2630//2648, 2651–2654, 2662//2673, 2676–2679, 2683, 2763; –: erroneous, 1087, 1089–1091, 1095–1097, 1114f., 2204–2206, 2208–2210, 2213–2219, 2221f., 2224, 2232, 2235, 2241–2253, 2258, 2291, 2351–2357, 2360f., 2363, 2367–2369, 2372f., 2606//2612, 2622, 2628, 2637, 2646f., 2664, 2677f., 2791; –: scandalous, 1092, 1309, 1391–1395, 2021–2065, 2101–2165, 2206f., 2209–2211, 2214–2220, 2224f., 2230–2252, 2254, 2258–2260, 2263f., 2266, 2291, 2357, 2360, 2362, 2369–2371, 2619, 2634, 2643, 2664, 2668, 2673f., 2678, 2681, 2791f.; –: blasphemous, 2001, 2005, 2210, 2214f., 2241–2253, 2260; –: impious (impia), 1309, 2001, 2005, 2619; –: offensive to pious ears (piarum aurium offensiva), 2206, 2230, 2258, 2291, 2358, 2368, 2633, 2642f., 2662, 2671, 2678; –: evil-sounding (male sonans), 2354–2356, 2373, 2644, 2665; –: pernicious (perniciosa), 2352, 2364, 2367, 2612, 2614, 2623, 2625, 2629f., 2637, 2639, 2644, 2646, 2649, 2662, 2664f., 2670, 2678, 2680, 2692.

## H 3c c. Organs of Official Doctrinal Decisions

**3ca** **Bishops** –: succeed the college of apostles in the office of teaching, 4146; –: preside in the place of God as teachers in the instruction of their flock, 4144; –: are authentic teachers, that is, they are endowed with the authority of Christ, preaching the faith to the people of God and illustrating it by the light of the Holy Spirit, 4149 (4533); –: vigilantly ward off any errors that threaten their flock, 4149; –: preserve apostolic doctrine, 4233; –: are, even individually, teachers of their subjects; to them belong judgments concerning the faith, 761; by divine institution, it is the exclusive task of these pastors alone to teach the faithful authentically, 4533, 5066, 5071; cf. H 3a (bishops' ministry of preaching: general specifications).

**The pope** is the supreme teacher in the Church, 1307, **3059**, **3068**, **3074**, 4149f., 4534, 5066, 5071; his doctrinal authority is most often stressed together with his primacy; cf. H 2b (pastoral ministry of the pope); in particular: 181f., 217, 221, 235, 343, 353, 365, 1064, 3065–3073, **3074f.**; it is acknowledged by councils and synods, 218, 306, 398–400, 402, (444), 664 **1848**; for which reason the Roman Church (the Roman See) is called "teacher", 774, 1850, 1868. **3cb**

The pope has the right to define questions of faith, 861, **3067**, 3885, 5066; –: to interpret the decrees of councils, 447, 1849f., **3067**.

The pope can definitively propose matters that are not revealed but are nonetheless connected either historically or logically with revealed articles of faith, 5066, 5071.

The pope carries out the authentic teaching office in the Church, 5066, 5071.

Regarding the pope, it is necessary to distinguish between his role as "teacher of the universal Church" and his private scholarship, which might favor one opinion among the many that are permissible, 2565.

The pope's decisions may not be debated again, nor are they open to discussion ([a]when he takes an expressed position), nor can they be rejected, 182, 217f., 221, 232, 235, 343, 353, 2331, [a]3885; Augustine's opinion is not to be held when it is in opposition to the teaching of the pope, *2330*.

The authority of the curial congregations is emphasized, *2880*, 2912, 3408, 3503.

**Councils and synods.** The Magisterium sometimes arrives at a decision through the assistance of councils and synods, 3069. **3cc**

General councils: The supreme power in the universal Church, which the college of bishops enjoys, is exercised in a solemn way in an ecumenical council, **4146;** the authority of general councils –: is emphasized, 343, 352, (364), 517f., 521f., 550, 575, *587*, 1869, 2526–2539; –: is recognized and appealed to, 402, 412, (433), 436–438, 444, 472, 548, 640, 652, 686, 1986f.

A general or ecumenical council represents the entire Church, 1247f.; it is not, however, above the pope ([a]so that appeal cannot be made to it away from the pope), 233, 1151∞, [a]1375, *(2935f.)*, [a]**3063**; there is never an ecumenical council unless it is confirmed or at least accepted as such by the successor of Peter, 4146; cf. H 2bd (pope and council); whatever is established by a general council in matters of faith and morals must be accepted by everyone, 1248–1251; affirmations of the possibility of there being other opinions are condemned, *587*, *1479*.

On the interpretation of Vatican II, **5108**.

Diocesan and national synods: statements that exaggerate the authority of diocesan or national synods and their members are condemned, *2609–2611*, *2693*, *2936*.

A particular synod cannot pass judgment on a general council, 447; condemned: [Decisions of a national synod do not allow for further discussion], *2936*.

**Universal nonconciliar teaching**. A collegial power equivalent to an ecumenical council can be exercised by bishops together with the pope provided he calls them to collegiate action or at least approves of or freely accepts the united action of the scattered bishops, **4146**, 5066, 5072. **3cd**

## d. The Charism of Infallibility **H 3d**

**Assistance of the Spirit.** Cf. B 3e (the Holy Spirit in the life of the Church); G 1be (the Church remains through the ages the work of the Holy Trinity). The pope and councils rely on the illumination of the Holy Spirit, 102, 265, 444, 631, 702, 707, 1151∞, **1500f.**, 1600, 1635, 1667, 1726, 1738, 1820, 1848; in the fulfillment of their teaching office and in proposing a doctrine that is immune from error, the pastors of the Church enjoy the assistance of the Holy Spirit, 4534. **3da**

**Infallibility of the Church.** Infallibility is attributed to the Church (in general), 2922 3020, 4130, 4531, 4852; when the entire body of the faithful express their universal agreement in matters of faith and morals, they manifest the supernatural discernment of faith of the whole people, who cannot err in belief, **4130**, 4531; the infallibility with which Christ has endowed the Church in the area of faith and morals extends as far as the deposit of divine revelation extends, **4150**; secondary doctrinal matters, 5065f., 5071; the laity participate in the Church's supernatural sense of faith, (4130), 4852; cf. G 4bc and G 6ba (participation of the faithful/laity in the prophetic office of Christ); propositions that implicitly affirm that the Church has strayed from the faith are condemned [namely, accusations of the unjust condemnation of articles, unjust excommunications, or the deliberate obscuring of truth], *1225*, *1480*, *2491–2501*, *2601*, *2612–2614*. **3db**

**The infallibility of bishops.** The infallibility promised to the Church resides also in the body of bishops when it exercises the supreme Magisterium with the successor of Peter, **4149.** **3dc**

Bishops proclaim the doctrine of Christ in an infallible way when, [a]*gathered together in an ecumenical council*, and [b]*in a collegial act*, they are teachers and judges of faith and morals for the universal Church, [a]**4149**, [b]4535; cf. H 1c (collegial character of ministerial office and hierarchical communion); H 3cc (councils and synods); the infallibility of the Church's Magisterium extends not only to the deposit of faith, but also to those matters without which that deposit cannot be rightly preserved and expounded, **4536**, (cf. 4149), 5065f., 5071f.

Individual bishops proclaim Christ's doctrine infallibly whenever, even though dispersed through the world, but still maintaining the bond of communion among themselves and with the successor of Peter, and authentically teaching matters of faith and morals, they are in agreement on one position as definitively to be held, **4149**, 4535, 5065f., 5071f.; Christ wished to endow the pastors' Magisterium with

a fitting charism of infallibility in matters regarding faith and morals, 4534; the bishops have received the sure gift of truth, 4210, 4532; the charism of infallibility does not come from new revelations, 4534.

**3dd** **Infallibility of the pope.** The unsullied protection of the faith is claimed for the Apostolic See, 363, 775, 1064, 1807f., *2329*, *2923,* 3066.

Infallibility belongs to the pope, (221, 353), *2329f.*, 2539, 2781, 3069f., **3074f.**, **4150**, 4534; the assistance of the Holy Spirit was promised to the pope in Peter, 4150.

The nature and conditions of infallibility: the gift of infallibility consists, not [a]*in any new revelation*, but in the assistance of the Holy Spirit so that the revelation transmitted through the apostles can be faithfully explained, [a]**3070**, **3074**, (3116).

The pope is infallible only when, in the exercise of his authority as teacher of all the faithful, or "ex cathedra", he defines a doctrine concerning faith or morals, **3074**, **4150**, 4535; the infallibility of the Church's Magisterium extends not only to the deposit of faith, but also to those matters without which that deposit cannot be rightly preserved and expounded, **4536**, (cf. 4149), 5065f., 5071f.

Infallibility is tied to the doctrine of Sacred Scripture and to [a]*definitions that have already been made*, 3070, **3074**, [a]3116; when either the Roman pontiff or the body of bishops together with him defines a judgment, they pronounce it in accordance with revelation itself, 4150; the charism of infallibility does not come from any new revelation, 4534; infallibility does not refer to the pope's administrative actions, 3116.

The solemn definitions of the pope are irreformable of themselves, not because of the consent of the Church, **3074**, 4150; in this case the Roman pontiff is pronouncing judgment, not as a private person, but as the supreme teacher of the universal Church, in whom the charism of infallibility of the Church herself is individually present, **4149;** cf. H 3db (infallibility of the Church).

The gift of infallibility does not exempt the pope from the obligation to reflect and investigate as well as to obtain the counsel of others, 182, 810, 844, 899, 904, 924, 930f., 1848, 2011, 4149f., 4536.

## H 3e e. Acceptance of Doctrinal Decisions

**3ea** **Acknowledgment of doctrinal decisions** is required –: in general, 2020, 2390, 2875–2880, 3020, 3625, 3884f., 4149; –: also for those forms of doctrine that are held by the common and constant consent of Catholics as theological truths and sure conclusions, 2880; –: for philosophical doctrines, 2860f., 2865f., *2910*, 3018; believers must be faithful to the tradition and the ordinary and extraordinary Magisterium of the Church, 4823; different forms of assent, 4877, 4878, 5066.

Examples of submission and retraction by authors, 807, 980, **990f.**, 2351°, 2751°, 2811°, 2828°.

Affirmations that oppose the doctrinal authority of the Church are condemned, *1477–1480*, *3401–3408.*

**3eb** **Acceptance of infallible resolutions.** All those things are to be believed with divine and Catholic faith that, in solemn judgment or through the ordinary and universal teaching office, are proposed for belief as having been divinely revealed, 2879, *2922*, **3011**, (3885), 4536, 5066; dogmas are and always have been the unalterable norm both for faith and for theological science, 4536; the assent of the Church to the pope's definitions in the area of faith or morals can never be wanting, on account of the activity of that same Holy Spirit, 4149; obediential silence is an insufficient assent to doctrinal decrees, 2390.

Bishops, teaching in communion with the Roman pontiff, are to be respected by all as witnesses to divine and Catholic truth, 4149; determinations by an ecumenical council of bishops united as teachers and rulers of the faith must be adhered to in the obedience of faith, 1248–1251, 4149.

Regarding the obligation to believe, cf. G 4bb (ways of sanctification); G 4bg (the faithful and the authority of the Church); L 2c (the virtue of faith); L 2f (union with God).

**3ec** **Decisions that are not presented as infallible**. Cf. H 3ea (acknowledgment of doctrinal decisions); assent must also be given to doctrinal documents that are not presented as infallible, e.g., encyclicals and condemnations of errors (to the extent that they do not concern otherwise infallible matter), *2922*, *3407*, 3885; such an assent must be able to be revoked in favor of a subsequent decision or development; this becomes clear with historical examples; cf. H 3h (examples of divergent doctrinal decisions); religious submission of mind and will must be shown to the authentic Magisterium of the Roman pontiff, even when he is not speaking *ex cathedra*, 4149, 5066, 5072; the obligation of the faithful to accept the teaching of the Church's supreme Magisterium in the area of faith and morals even when not defined as obligatory, 4351, 4878, 5066, 5072.

## H 3f f. Norms of Interpretation

The mind and will of decisions of the papal Magisterium may be known from the character of the documents, from the frequent repetition of the same doctrine, or from the manner of speaking, 4149.

A doctrinal decree containing a doubtful meaning should always be taken in that sense which renders the statement true, 1407.

Books that have not been condemned by the Apostolic See or that have been dismissed from the process of inspection are not for that reason to be considered free from error, *2047*, 3154f.

### g. Freedom of Research and Teaching H 3g

Defense of freedom. The fundamental recognition of the autonomy of earthly affairs and the freedom of science: C 1ic; C 4ic (order of human activity); C 4id (human research and the sciences); scientific research must not be judged with a spirit of suspicion or blind opposition against everything that is new, but rather with the greatest charity, 3831; caution against a blind faith in science: C 4lf (positivism, faith in science and progress); freedom of theological research, 4873.

Revealed doctrines as limits, 3042; the duty to respect the judgments of the Magisterium and freedom of discussion, 3625, 3667, (3885), 4879–4885.

Freedom of discussion –: in the issue of aids of grace, 1997, 1997a, 2008, 2509f., 2564f., (*2679*); –: in the issue of attrition, 2070; –: in the question of the separation of the blood of Christ from his divinity during the three days of the Passion, 1385; –: in the issue of moral systems, 2175–2177, (*2679*), 2726; –: regarding the ideas of the Thomistic school, 2167[1], 2509, 3601°, 3667; –: regarding books that were dismissed from the process by the Congregation of the Index, 3154f.; –: in biblical research, 3831, 4407.

In questions open to discussion, it is not permitted –: to accuse those who merely do not agree of disloyalty to faith or to discipline, 3625; –: to impose a theological censure on an adversary, 1426, 2167, *2665*, *2679*.

### h. Excursus: Examples of Divergent Doctrinal Decisions H 3h

Examples of divergent doctrinal decisions –: the acts of Pope Liberius regarding the question of the semi-Arians (138–143), especially the condemnation of Athanasius, can easily be understood as a rejection of the Nicene faith and as contrary to the veneration shown by all the faithful toward the champion of that faith; –: the words of Leo the Great, 294: "From the Mother of the Lord, nature, not guilt, was assumed", if taken literally and in an absolute sense according to the conception common at that time, would exclude a development toward the definition of Mary's Immaculate Conception, 2800–2804; –: judgments on the orthodoxy of Theodoret and Ibas differ: condemned at the Second Council of Constantinople (in addition to the Synod of Ephesus, pronounced the "Robber Council" by Leo the Great), by Gregory the Great, and in the *Liber diurnus*, they were recognized as orthodox by the Council of Chalcedon and by Pelagius I, 300°°, 436f., 444, 472; –: regarding Pope Honorius I, whose orthodoxy was challenged in the East, there is a great difference in judgment about his relationship with the leaders of the Monothelitists between John IV, who interpreted him benevolently and defended him, and Leo II, who agreed with the Third Council of Constantinople and condemned him harshly, while Martin I, with the Lateran Synod, does not mention Pope Honorius at all in the condemnation of the Monothelitists, 487f., 496–498, 518, 550, 552, 561°, 563; –: in addition to the trinitarian baptismal formula, Nicholas I formally considered the formula "in the name of Christ" to be valid, which specifically contradicts later doctrine, 646!, (211), with 123, 176f., 214, 445!, 478, 580, 589, 592, 644, 757, 802, 903; –: in regard to the question of the validity of simoniacal ordinations, there are some decrees that contradict the current opinion, 691–694, 701!, 705, 710; –: Celestine III and Innocent III are not in agreement about the scope of the Pauline privilege, 768; –: Alexander III differs from some of his predecessors regarding the effect of matrimonial consent, 756; –: one of the clearest cases is John XXII's idea regarding only an imperfect beatitude after death until the day of universal judgment; the cardinals and the king of France were not only not in agreement with this idea, but they opposed it openly, pressured the pope to revoke his position, and subsequently declared the opposite idea obligatory, 990f., 1000–1002.

### i. The People of God and the Bishops' Ministry of Preaching H 3i

Christ fulfills his prophetic office not only through the hierarchy, but also through the laity, **4161**; cf. E 3bb (the prophetic office of Christ and Christ as teacher); G 4bc and G 6ba (the participation of the faithful/laity in the prophetic office of Christ); G 6ca (apostolate of the laity).

By following the Magisterium, the people of God receives the Word of God, 4130; the laity accept in Christian obedience decisions of their spiritual shepherds as teachers of the Church, 4163, (4343); cf. G 4bb (ways of sanctification); G 4bg (the faithful and the authority of the Church); H 3e (acceptance of doctrinal decisions).

## 4. The Bishops' Ministry of Sanctification H 4

The bishop is to be considered as the high priest of his flock, from whom the life in Christ of his faithful is in some way derived and dependent, 4041; bishops preside in the place of God as priests in the sacred worship of their flock, 4144; in the bishops, Christ, Supreme High Priest, is present in the midst of those who believe, 4145; through the ministry of bishops, the exalted Christ administers the sacraments of faith to his faithful, and through their office, he incorporates new members into his body, 4145; Christ wills that his people increase through the administration of the sacraments by the bishops, 4187.

A bishop is marked with the fullness of the sacrament of orders, is "the steward of the grace of the supreme priesthood", especially in the Eucharist, which he offers or causes to be offered and by which the Church continually lives and grows, 4151; every legitimate celebration of the Eucharist is regulated by the bishop, 4151; cf. J 1d (subjects of the liturgy); K 5cb (competence of ordained priests and bishops).

The bishops –: are stewards of the mysteries of God, 4145; –: sanctify the faithful through the sacraments, 4151; –: by praying and laboring for the people, make outpourings from the fullness of Christ's holiness, 4151; –: regulate the distribution of the sacraments, 4151, (4187); –: regulate the administration of the baptism, 4151; –: are the original ministers of confirmation, dispensers of sacred orders, and the moderators of penitential discipline, 4151; the power of binding and loosing, which was given to Peter, was granted also to the college of apostles, joined with their head, 4146; it pertains to the bishops to admit newly elected members into the episcopal body by means of the sacrament of orders, 4145; cf. K 3c (minister of baptism); K 4c (minister of confirmation); K 5cb (the competence of ordained priests and bishops); K 6d (minister of the sacrament of penance); K 8d (minister of the sacrament of orders).

The opinion [the power to confect the sacrament of the Eucharist is not necessarily connected with sacramental ordination] undermines the apostolic structure of the Church and distorts the sacramental economy of salvation, 4723.

Cf. E 3bc (priesthood of Christ); G 4bd (the participation of the faithful in the priestly office of Christ); H 1a (the foundation of the ministerial office in the mission of Jesus Christ and the apostles); K (God sanctifies through his sacraments).

H 5

## 5. The Ministerial Office of Priests

The priest –: presides over the assembly in the person of Christ and prays in the name of the entire people, (3755, 3757, 3850), 4033, (4153), 5050–5052; –: participates on his level of ministry in the function of the sole Mediator, Christ, 4153; –: exercising within the limits of his authority the function of Christ, he gathers together God's family and leads it to God, 4153; by the power of the sacrament of orders, in the image of Christ the eternal High Priest, they are consecrated to preach the gospel and shepherd the faithful and to celebrate divine worship, 4153; cf. K 8c (essential moments of the sacrament of orders); the role of moderating the community is tied to the office of preaching the Word of God and that of presiding at the Holy Eucharist, 4721.

The pastor of a parish takes the place of the bishop, 4042; priests –: although they do not have the episcopal dignity and the exercise of their power depends on bishops, are nonetheless united with them in their sacerdotal dignity, 4153; –: as cooperators with the bishop, form with him one priesthood, 4154; –: make the bishop present in individual communities, taking up themselves, as far as they are able, his duties and his care, 4154; –: sanctify and govern, under the bishop's authority, the part of the Lord's flock entrusted to them, make the universal Church visible in their own locality, and assist in the building up of the whole body of Christ, 4154; –: because of their sharing in the priesthood and mission, should sincerely look upon the bishop as their father and reverently obey him, 4154; all priests, both diocesan and religious, by reason of orders and ministry, fit into this body of bishops and priests and serve the good of the whole Church according to their vocation and the grace given to them, 4154; cf. H 1c (collegial character of ministerial office and hierarchical communion).

The priest –: enjoys a sacred power, 4126; –: teaches and rules the priestly people, 4126; –: exercises his office, above all, in the eucharistic celebration, in which he acts in the person of Christ, unites the prayers of the faithful with the sacrifice offered by their Head, and makes present and offers the sacrifice of the New Covenant in the sacrifice of the Mass, (4126), 4153; it pertains to the priest to complete the building up of the Body in the eucharistic sacrifice, 4141; cf. K 5cb (competence of ordained priests and bishops); priests –: labor in word and doctrine, 4153; –: give spiritual birth to the faithful through baptism and teaching, 4154; cf. K 3c (minister of baptism); –: announce the divine Word to all, 4153; –: exercise the ministry of alleviation and reconciliation for the sick and the sinners among the faithful and present the needs and the prayers of the faithful to God, 4153; cf. K 6d (minister of the sacrament of penance); K 7c (ministers of the anointing of the sick); –: as fathers in Christ, must take care of the faithful, 4154; –: must lead and serve the community in an exemplary way, 4154; –: must strive to lend their effort to the pastoral work of the whole diocese and the entire Church, 4154; the laity can look for spiritual strength from their priests, 4343; the collaboration between priests, religious, and lay faithful is a work of the Spirit, 4850; cf. G 6ce (collaboration of the laity with the hierarchical ministry); H 2e (people of God and the pastoral ministry of bishops).

In virtue of their common sacred ordination and mission, all priests are bound together in brotherhood, 4154; cf. H 1c (collegial character of ministerial office and hierarchical communion).

The idea [that the power to confect the sacrament of the Eucharist is not necessarily connected with sacramental ordination] undermines the entire apostolic structure of the Church and distorts the sacramental economy of salvation, 4723, 5052.

Priests and the world. Because the human race today is joining more and more into a civic, economic, and social unity, it is that much the more necessary that priests, by combined effort and aid, under the leadership of the bishops and the supreme pontiff, wipe out every kind of separateness, so that the whole human race may be brought into the unity of the family of God, 4154; priests should, by their daily life and interests, show the face of a truly sacerdotal and pastoral ministry to the faithful and the infidel, to Catholics and non-Catholics, and bear witness to the truth and life and go after those also who though baptized in the Catholic Church have fallen away from the use of the sacraments or from the faith, 4154; cf. G 4bf (tasks of the faithful in the world); H 2f (bishops and the world).

Cf. E 3b (forms of mediation); G 3ad (the Church from and in the Churches); H 1 (the origin and character of the ecclesiastical ministry); H 2a (general specifications regarding the pastoral ministry of bishops); H 3a (bishops' ministry of preaching: general specifications); H 4 (bishops' ministry of sanctification); J 1d (subjects of the liturgy); K 5cb (the competence of ordained bishops); K 8a (the priesthood of the New Covenant); K 8b (degrees of sacramental ministry).

### 6. The Ministerial Office of Deacons H 6

Deacons –: are through ordination conformed to Christ the Lord and servant, 5062; –: are on a lower level of the hierarchy than priests; they receive the imposition of hands "not unto the priesthood, but unto a ministry of service", 4155, 5061; –: serve in the diaconate of the liturgy, of the word, and of charity to the people of God, in communion with the bishop and his group of priests, 4155, 5062, 5064; –: dedicate themselves to duties of charity and to administration, 4155.

It is the duty of the deacon, according as it shall have been assigned to him by competent authority –: to administer baptism solemnly, to be custodian and dispenser of the Eucharist, to assist at and bless marriages in the name of the Church, to bring viaticum to the dying, to read the Sacred Scripture to the faithful, to instruct and exhort the people, to preside over the worship and prayer of the faithful, to administer sacramentals, to officiate at funeral and burial services, 4155; –: to preside over Bible services in the absence of a priest, 4035; cf. K 3c (minister of baptism); K 5cd (other ministries); K 10a (sacramentals).

The diaconate is restored as a proper and permanent rank of the hierarchy, 4155.

It pertains to the competent territorial bodies of bishops, of one kind or another, with the approval of the supreme pontiff, to decide whether and where it is opportune for permanent deacons to be established, 4155.

With the consent of the Roman pontiff, the diaconate may also be conferred upon married men of a more mature age as well as suitable younger unmarried men, for whom the law of celibacy remains intact, 4155.

Cf. H 1a (the foundation of the ministerial office in the mission of Christ and the apostles); H 1b (the hierarchical ordering of the ministerial office); J 1d (subjects of the liturgy); K 8 (sacrament of orders).

## J. GOD COMES FACE TO FACE WITH HIS PEOPLE IN THE LITURGY

Detached from G (God gathers his people) because of the abundance of declarations. G 2bb (the sacramental character of the Church); G 4bd (participation of the faithful in the priestly office of Christ); G 6bb (participation of the laity in the priestly office of Christ); G 6cd (mission and task of the laity in the Church); H 4 (bishops' ministry of sanctification); H 5 (ministerial office of priests); H 6 (ministerial office of deacons)

### 1. The Nature and Meaning of the Liturgy

#### a. The Nature of the Liturgy J 1a

The liturgy is at one and the same time divine and human, visible and endowed with the invisible, **4002**; God speaks to his people, and the people reply with prayer and song, 4033; the Mass is offered to God alone (even when it is celebrated in honor of the saints), 1744, **1755**; Christ offered himself on the Cross and continues to be offered in the celebration of the Eucharist for the glory of God and the salvation of humanity, 4852; cf K 5ea (the Eucharist as worship of God).

Christ is present in liturgical celebrations ([a]*in the community of the altar*): [b]*in the offering of the Mass, in the sacraments, in the reading of Sacred Scripture, in the Church's prayer and song*, 3855, [b]4007, (4035), [a]4151; the liturgy is the carrying out of Christ's priestly office, 4007; Christ proclaims the gospel in the liturgy, 4033; cf. E 2ea (work of the Exalted One in the Church); E 3bb (the prophetic office of Jesus Christ and Christ as teacher); E 3bc (priesthood of Christ); K 5bb (actualization and accomplishment of the sacrifice of Jesus in the Lord's Supper).

The power of the Holy Spirit acts in the liturgy through the sacramental signs, 4170.

The liturgy ([a]*the eucharistic sacrifice*) is the summit and font of the Church's life, **4010**, [a]4127, ([a]3847); cf. G 2bb (the sacramentality of the Church: Church and liturgy); it is sacred action, public worship, 4007; it is worship of God, 4033; in the liturgy, most of all in the Eucharist, is expressed the mystery of Christ and the nature of the Church, 4002, 4041; cf. K 5e (the Eucharist as the foundation and summit of the Church's life); the liturgical life revolves around the sacrifice and the sacraments, 4006.

In local communities the faithful are gathered together by the preaching of the gospel of Christ and the mystery of the Lord's Supper is celebrated, 4151; the Eucharist as meal of brotherly solidarity and a foretaste of the heavenly banquet, 4338; the Eucharist as the paschal banquet in which Christ is eaten, the mind is filled with grace, and a pledge of future glory is given, 4047; the Lord's death is proclaimed at the Lord's Supper, 4006; the celebration of Mass is the memorial of Christ's death and his glorious Resurrection, 4573;

the Church, especially in the sacred liturgy, unceasingly receives and offers to the faithful the bread of life from the table both of God's Word and of Christ's Body, 4228; in every community of the altar there is exhibited a symbol of that charity and unity of the Mystical Body without which there can be no salvation, 4151; cf. K 5b (the ecclesial Lord's Supper).

The following opinions are condemned: [The Mass has no foundation in the Gospel], *1155*; [The Mass is a simple commemoration of the sacrifice of the Cross], **1753**, 3316, 3339, 3847; [The Mass is a sacrifice in the same way as any other work consecrated to God], *1945*; [The celebration of the Eucharist is a simple action of the local community], 4722; in it we are concerned not just with a fraternal meal but with the sacramental renewal of Christ's sacrifice, 4722; cf. K 5bb (actualization and accomplishment of the sacrifice of Jesus in the Lord's Supper).

The visible signs used by the liturgy to signify invisible divine things have been chosen by Christ or the Church, 4033.

Rites and canon: The legitimacy of the ceremonies of the Mass are defended, 1746, 1757, 1759; the canon of the Mass is free of (dogmatic) error, 1745, 1756; the use of Latin, limitation of the vernacular, 1749, 1759, 4036; greater scope for the use of the vernacular in the liturgy, 4036; the necessary inculturation, 4939, 5022; cf. J 2bb (renewal of the liturgy); elements of the sacrifice of the Mass: K 5da–dd.

The earthly liturgy is a participation in the heavenly liturgy and a waiting for the return of Christ, 4008, 4171; especially when in the liturgy (in the celebration of the eucharistic sacrifice) we celebrate the praise of God, the earthly Church is joined with the heavenly Church and with its worship, **4170**; cf. G 3ab (unity of the Church in multiplicity); K 5ed (the Eucharist as the sacrament of communion with the living and the dead); M 1b (eschatological character of the pilgrim Church: communion of saints).

### J 1b b. The Liturgy as the Public Worship of God

Liturgical services are not private functions but are celebrations of the Church, which is the "sacrament of unity", 4026.

In the liturgy the whole public worship is performed by the Mystical Body of Christ, 4007.

The liturgy represents the public worship that the Redeemer renders to his Father and that the community of the faithful renders through him to the Father, (3840), 3841; worship must be interior and exterior, 3842; hence, the right to the public profession of religion, 3961; extreme expressions about the nature of the liturgy are condemned, 3843.

Public worship consists in the sacrifice of the altar and the prayers of the divine worship, 3757; prayer as a school of faith, of hope, 5114; inappropriate assertions about the arrangement of the liturgy are condemned, *2631–2633*, *2664f.*

Liturgical prayers, officially presented to God in the name of the Church, are more powerful than private prayers, 3758, 3845.

A laxist understanding of the precept to attend Mass is condemned, 2153; a simulation of the celebration of Mass is a deception of the people, 789.

Assertions about the celebration of feasts are condemned, *2673f.*; it is not fitting to celebrate separate feasts for individual Persons of the Trinity, 3325.

An inadequate and a proper conception of the liturgical year, 3855.

Assertions about the liturgical language are condemned, *2486*, *2666*.

### J 1c c. The Effect of the Liturgy

The liturgy signifies and effects [a]*by means of perceptible signs* the glorification of God and the sanctification of mankind, [a]4007, 4010.

The liturgy, especially the Eucharist, is a source of grace, 4010; it is more efficacious than other actions of the Church, 4007; the life of the Church is strengthened through frequent celebration of the Eucharist, 4235; partaking of the Body and Blood of Christ makes the faithful be transformed into what they consume, 4151; K 5eb and K 5ec (effect of the Eucharist on the Church/on the faithful).

The re-presentation of Christ's sacrifice in the celebration of the Mass by the Church, 4153, 4573; the eucharistic sacrifice is the unbloody re-presentation of the bloody sacrifice of the Cross and its remembrance, **1740**f., 1743, 3339, 3847f., 4006; as often as the sacrifice of the Cross is celebrated on the altar the work of redemption is carried on, 4006, 4103; Christ offered himself on the Cross and continues to be offered in the celebration of the Eucharist, 4852; cf. E 2ea (work of the Exalted One in the Church); E 3bc (priesthood of Christ); K 5bb (actualization and accomplishment of the sacrifice of Jesus in the Lord's Supper).

The Mass is a sin offering for the living and the dead, **1743**, **1753**, 1866, 2535; cf. K 5ed (the Eucharist the sacrament of communion with the living and the dead) cf. L 2e (virtue of love).

### J 1d d. The Subjects of the Liturgy

Each liturgical celebration is the work of Christ and the Church, of the Head and the body, **4007**; the celebrating Church offers the Lord's Supper, 1740f.; she offers to the faithful the bread of life from the table both of God's Word and of Christ's Body, 4228; the work of the Holy Spirit is evident in the active participation of the faithful in the liturgy, 4850; the presence and activity of Christ and the Holy Spirit in the liturgical rites: J 1a (the nature of the liturgy); cf. K 5ca (the celebrating Church offers the Lord's Supper).

Those who are in heaven lend nobility to the worship of God on earth, 4169; cf. M 1b (eschatological character of the pilgrim Church: communion of saints).

The nature of the liturgy demands the full, conscious, and active participation of all the faithful; by reason of baptism, they have the right and duty to it, **4014**, (4014); through the character of baptism they are destined to Christian worship of God, 4127; the laity are authorized for the spiritual worship of God, **4160**; the liturgical celebration is a sacred action, not simply of the clergy, but of the entire assembly, 4858; liturgical services are not private functions but are celebrations of the Church, 4026; communal celebration of the Mass and sacraments, with the active participation of the faithful, is to be preferred to a celebration that is quasi-private, 4027; it is not permissible to extol the so-called "community" Mass in such a way as to detract from Masses that are celebrated privately, 4411; assertions are condemned –: concerning the concelebration of the faithful, 3850; –: concerning private Masses without the participation of the people, 3853; cf. K 5c (the Church offers the Lord's Supper).

All the faithful, both by reason of the offering and through Holy Communion, take part in the liturgical service, not indeed, all in the same way, but each in that way which is proper to himself, **4127**; each person, minister, or layman who has an office to perform should do all of, but only, those parts that pertain to his office by the nature of the rite and the principles of liturgy, **4028**; all disciples of Christ should present themselves as a living sacrifice, holy and pleasing to God, 4125; in the eucharistic sacrifice the faithful offer the Divine Victim to God and offer themselves along with it, 4012, 4127; on the participation of the faithful in the priestly office of Christ and on the priesthood of all the faithful and their functions: G 4bd (participation of the faithful in the priestly office of Christ); G 6bb (participation of the laity in the priestly office of Christ); H 1b (hierarchical ordering of the ministerial office); H 4 (bishops' ministry of sanctification); H 5 (ministerial office of priests); H 6 (ministerial office of deacons); K 5cc (active participation of the laity in offering the Lord's Supper); K 8a (priesthood of the New Covenant).

Pastors ([a]bishops) should see to it that the faithful are properly prepared ([a]*with faith and reverence*) to celebrate the liturgy ([a]*their part in the liturgy and especially in the sacrifice of the Mass*), 4011, [a]4151.

The bishop, marked with the fullness of the sacrament of orders, is "the steward of the grace of the supreme priesthood", especially in the Eucharist, which he offers or causes to be offered, 4151; every legitimate celebration of the Eucharist is regulated by the bishop, to whom is committed the office of offering and administering worship to the Divine Majesty, 4151; on the priestly ministry of the bishop and his particular liturgical tasks: H 4; K 3c, K 4c, K 6d, K 7c, and K 8d (minister of baptism, confirmation, penance, anointing of the sick, orders); K 5cb (competence of ordained priests and bishops in offering the Lord's Supper).

Priests exercise their sacred function especially in the celebration of the Mass, by which, acting in the person of Christ and proclaiming his Mystery, they unite the prayers of the faithful with the sacrifice of their Head and renew and apply in the sacrifice of the Mass until the coming of the Lord the only sacrifice of the New Testament, 4153; on the priestly ministry of the priest and his particular liturgical tasks: H 5; K 3c, K 6d, and K 7c (minister of baptism, penance, anointing of the sick); K 5cb (competence of ordained priests and bishops in offering the Lord's Supper); assisting at marriage: K 9d; K 9f.

Deacons, in communion with the bishop and his group of priests, serve in the diaconate of the liturgy, of the word, and of charity to the people of God, 4155, 5061; on the ministry of the deacon and his particular liturgical tasks: H 6; K 3c (minister of baptism); K 5cd (other ministries in offering the Lord's Supper); K 10a (sacramentals).

Condemnation of laxist assertions about the obligation of clerics to divine worship, *2041*, *2053–2055*, *2154*.

The laity fulfill a great task in the liturgical assembly and in its preparation, 4858; the active participation of the laity in the liturgy is the work of the Holy Spirit, 4850; through a good understanding of the rites and prayers they should take part in the mystery of the Eucharist consciously, with devotion, and actively, 4048; they should be instructed by God's Word and nourished at the table of the Lord's body, 4048; the tasks that are not proper to the ordained ministers should be fulfilled by the laity as participants in the liturgical action, 4858; in virtue of their royal priesthood, they join in the offering of the Eucharist, 4126; by offering the Immaculate Victim with the priest, they should learn also to offer themselves and, through Christ, they should be drawn into ever more perfect union with God and with each other, 4048; their activities are a spiritual sacrifice that at the celebration of the Eucharist is offered to the Father along with the body of the Lord; thus they consecrate the world to God, **4160**; on the participation of the laity in the priestly office of Christ and their priesthood: G 4bd; G 6bb; cf. K 5cc (active participation of the laity in offering the Lord's Supper).

The ministers, lectors, commentators, and the church choir perform a true liturgical service, 4029.

## e. Liturgies and Forms of Piety — J 1e

**The liturgical regulation of the administration of the sacraments and sacramentals.** — 1ea

All the sacraments are actions that glorify God in Christ and in the Church, 4715.

The Church does not have the right to alter what belongs to the substance (or to the [a]integrity and necessity) of the sacraments, [a]1061, 1699, 1728, 3556, 3857; in the administration of the sacraments the Church has the right, provided their substance is preserved, to determine

and modify what she deems useful in the circumstances, **1728**; regulation and rite of administering the sacraments: K 2 (conceptual formulation of the individual sacraments).

The regulation and the rites of the individual sacraments and sacramentals: K 3–10.

Ways of thinking or speaking that would render meaningless or unintelligible the Church's prayers, funeral rites, and the religious acts offered for the dead should be excluded, 4654; the Church's prayers, funeral rites, and the religious acts offered for the dead represent *loci theologici*, 4654.

**1eb The liturgies of particular Churches**. The particular Churches have their own liturgical usage, 4147; their liturgies are recognized, **4013**; their sacred practices have a special dignity, 4013; all lawfully acknowledged rites are of equal right and dignity, to be preserved and fostered, 4004; cf. G 3ad (the Church from and in the Churches: particular Churches).

**1ec Liturgical communion with the separated Eastern Churches**. Communion in sacred actions, matters, and places between Catholics and brothers of the separated Eastern Churches is permitted for a weighty reason, (4139), 4182; the reciprocal administration of the sacraments under special circumstances is possible, 4182, 4193f.; cf. G 3ag (the Catholic Church and the separated Eastern Churches); K 2b (minister of the sacraments); K 5de (recipient of Holy Communion and the necessary disposition); K 6e (recipient of the sacrament of penance); K 7d (recipient of anointing of the sick).

**1ed Pious exercises**. The popular devotions of the people are recognized, 4013; the spiritual life is not limited to participation in the liturgy but also embraces private prayer and devotions, 4012, 4013, 4017; cf. L 2f (union with God).

**1ee Prayer to God**. The nature of Christian prayer, 4860; prayer as a conversation with God, 4232; veneration proves to be worship given to God the Father through Christ in the Spirit, 4171; the disciples of Christ should persevere in prayer and praise God, 4125; the faithful must pray daily to be forgiven their debts, 4166; the Christian is called to worship the Father in secret, 4012; false conception concerning prayer, 4861.

Adoration and worship of Christ: J 1ef.

The Holy Spirit is [a]*adored* and [b]*glorified* along with the Father and the Son, [ab]42, 147, [ab]150, [a]174, [ab]546; cf. B 4bb (equality of the Divine Persons); the Holy Spirit is the wellspring of unity in prayers, 4132.

The undifferentiated substance of the Trinity is to be adored in a different way, 367; it is not appropriate to worship each individual Person of the Trinity, but one should show a common worship to the Trinity, 3325; consequently, there are no individual feasts for the Father, Son, and Holy Spirit, but feasts that are related to salvation history, 3325; cf. B 4bd (the three Persons are one God).

Worship of God: L 2a; the adorableness of God: B 1c (God, transcendent over all finite things); on prayer, cf. L 2f (union with God).

Necessity of grace for prayer, 373, 376; cf. F 5cb (necessity of grace).

The laity exercise their royal priesthood in prayer and thanksgiving, 4126; prayer as the spiritual sacrifices of the laity, 4160; as worshippers leading holy lives in every place, the laity consecrate the world itself to God, 4339, 4716; with their prayers they should commend their ecclesiastical superiors to God, 4163.

Liturgical prayers that are officially presented to God in the name of the Church have more power than private prayers, 3758, 3845; on that account, however, private prayers are not to be disparaged, 3819; the value of "subjective" piety is emphasized against attacks, 3845.

Connection between prayer and the reading of Sacred Scripture, 4232; cf. J 2bb (renewal of the liturgy).

Ways of thinking and speaking that would render prayers meaningless are to be excluded, 4654; prayer as *locus theologicus*, 4654.

Recognition of the legitimacy and excellence of contemplative prayer, 2182, 2185, 2188, 4862; its object is not only the presence of God, 2185–2187; recognition of the legitimacy of meditative prayer and of its value for the life of perfection, 2181–2185; nonetheless, it is not necessary for salvation, 2192; the legitimacy of discursive prayer is defended from disparagement, *2218–2223*, *2225*, *2229*, *2232*, *2264*, *2365–2368*; even for someone who is perfect, intercessory prayer is important, *957–959*, *2214*; intercessory prayer for the dead, 4170; the souls in purgatory can be helped by prayers, 856, 1304, 1405.

Condemnation of assertions directed against every sensible devotion, (*2218*), *2227//2235*, *2263*; condemnation of assertions that disparage [a]*oral prayer* and *intercessory prayer* as not appropriate for contemplative or perfect persons, [b]*957–959*, [a]2181, [a]*2214*; prayer applied as satisfaction for sins, 1713; condemnation of assertions about the application of prayer: [Prayers applied to one person avail him no more than general prayers], *1169*; [The prayer of someone whom God foreknows to be lost has no value for anyone], *1176*.

Prayer as a work of satisfaction for sins that have been committed, 1323, 1543; cf. K 6cd (satisfaction).

Public prayer, popular missions, exercises: condemned assertions, *2664f.*

**1ef Adoration and worship of Christ**. Christ, because of his work as Savior, is due infinite dignity, 3909; he is to be adored by angels and men [a]*in his two undivided natures*, [a]420, 1823, 3676; he must be adored with one act of adoration along with his flesh ([a]*since it is united with the divinity*) and not by *two* acts of adoration (one for the Word and the other for the human being) [b]*or by means of a co-adoration of the assumed man*, [b]259, 431, [a]2661; condemned: [Christ in the person of the Word is to be worshipped like the image of an emperor], 434.

One may direct prayers to the Person of Christ (even if he is Mediator), 3820.

Jesus is not changed into a "mythical" person and his teaching deformed in consequence of the worship paid Jesus as the Lord and the Son of God, 4405.

Adoration in which the humanity of Christ and his flesh are adored independently of the divinity, for their own sake, is condemned, 431, 2661, 2663; the problem of the adoration of the body of Christ during the three days of his death is debated, 2663; the adoration of the blood poured out in the Passion depends upon the as yet unanswered question of whether or not the blood was separated from the divinity, 1385.

Worship of the Lord present in the Eucharist: The worship of adoration befits the sacrament of the Eucharist, 1643f., 1656.

Worship of the Heart of Jesus is legitimate inasmuch as the Church recognizes it, 2662; it actually relates to Christ himself, 3353; the Heart of Jesus is adored because it is inseparably united with the Person of the Word, 2663, 3922f.; in the Heart of Jesus a symbol and image of Christ's love is worshipped, 3353, 3922–3925.

On the worship of Christ: E 5de.

**Veneration of the saints** is defended as permitted and recommended as beneficial, 675, 1821–1825, 1867; in what sense Masses are permitted in honor of the saints, 1744, (1755), 3363. **1eg**

The memory of the saints is celebrated in the Eucharist and some part and fellowship with them is hoped for, 4008; the Church venerates the apostles and martyrs along with the Blessed Virgin Mary and the holy angels and implores their intercession, 4170; she venerates also anyone who more closely imitated the poverty and virginity of Christ and have recommended their emulation, 4170; worship paid to the saints and angels finally redounds to the honor of the Blessed Trinity, (675, 1824f.) 3325, 4171; love for the saints in heaven aims at Christ and through him at God, 4170; the authentic cult of the saints consists, not so much in the multiplying of external acts, but rather in the greater intensity of our love, 4171; communion with the saints should not weaken the latreutic worship that is given to God, 4171; on the saints and their veneration: M 1b and M 3bd (communion of saints).

The veneration of Mary by the Church [a]*as true Mother of God and of the Savior*, 4170, 4172, [a]4173, (4178); the bodily glorification of the Virgin is an anticipation of the glorification that is the destiny of all the other elect, 4656; condemned: [Praise offered to Mary is vain], *2326*.

Supplications of all who believe in Christ to the Mother of God and of mankind to intercede for the uniting of peoples into *one* people, 4179; cf. E 6dd (mediation of grace through Mary).

Mary is entitled to veneration by means of images ([a]condemnation of undue restrictions), 1823, [a]2187, [a]*2236*, 2532, [a]*2671*; images that present Mary in priestly vestments are forbidden, 3632.

Veneration of Mary in the separated Churches, especially in the Eastern Churches, 4139, 4179.

On Mary and her veneration: E 6ec.

The veneration of relics is permitted, 675, (818), 1269, 1821–1825, **1822**, 1867; the abuse of trafficking in relics is censured, 818, 1825.

The veneration of images is permitted, 477, 581, **600//608**, 653–656, 1269, 1821, **1823**, 1824f., 1867; the cult of adoration is not permitted to images but should be accorded to God alone, 477, 601; images have no power within them because of which they are to be venerated; the honor given them goes to the person represented, **601**, 1823; the adoration of images is forbidden ("*adorare*"; the expression, nevertheless, occurs frequently, 653–656, 675; cf. 612°), 447, 581.

The veneration of images is also useful for contemplatives, 2187; assertions that unduly restrict the veneration of images are condemned, *2325*, *2669–2672*.

Abuses in the veneration of saints, 818, 1825; abuses, excesses, defects, 4171; their correction and renewal are demanded, 4171.

**Sacrifices** are necessary for every religion, 3339. **1eh**

**The use of the sacraments and sacramentals** must also be close to the hearts of contemplatives, 2191; they are not disdained or rejected without sin, 1259, 1699, 1718, 1775, 2523; cf. K (God sanctifies through the sacraments). **1ei**

**Common penance** that is performed at certain times of the year by means of fast and abstinence: the practice of the Roman Church is not to be condemned, 1080; the precept obliges even contemplatives, 2191; condemnation of laxist opinions, *2043, 2049–2052*. **1ej**

Fasting is effective as satisfaction for sins committed, 1323, 1543, 1713; fasting should not be neglected even by those who are perfect, 892.

Condemnation of opinions that disparage penance and mortification. They have their value for the perfect as well, *2238–2240*, (3344); cf. L 2f (union with God); L3c (obligations and rights concerning the body and corporeal welfare).

Conversion and penance: F 2bb (nature of justification).

**Superstition**. Different types of superstition are condemned, 1859, 2824; one should not give any credence to astrology, 205, 283, 459f. **1ek**

Spiritualism that aims at interrogating souls or spirits with the assistance of a "medium" is rejected, 3642; the same is true of magnetism that aims at supernatural ends, 2823–2825.

Magic, potions: acts and books in this domain are disapproved, 283, 1859.

Cf. A 2aa (human capacity for truth).

## 2. The Renewal and Promotion of the Liturgy

J 2a

### a. Goal of the Renewal and Promotion of the Liturgy

Promotion of liturgical renewal, 4021, 4858.

Goal of the liturgical reform: the conscious and active participation of all the faithful, **4014**, (4041).

The establishment of an extraordinary form of the Roman Rite, **5109**.

J 2b

### b. Means to Achieve This Goal

2ba **Liturgical formation** of pastors of souls and the liturgical instruction of the faithful, 4014–4020.

2bb **Renewal of the liturgy.** The liturgy is made up of immutable elements and of elements subject to change, **4021**.

Texts and rites should clearly express the sacredness they signify, 4021, 4034.

General norms for the renewal of the liturgy, 4022–4025; the liturgy is regulated by ecclesiastical authority, 4022, 4152; Sacred Scripture is of the greatest importance in the celebration of the liturgy, (4006f.), 4024.

The Church encourages the study of the liturgy, 4230.

Norms for the liturgy as a hierarchical and communal action, 4026–4032; liturgical services are not private functions but celebrations of the Church, 4026; the communal celebration of the Mass and sacraments with the active participation of the faithful is preferable to a quasi-private celebration, 4027; each minister or layman should do all of, but only, those parts that pertain to his office by the nature of the rite and the principles of liturgy, **4028**; servers, lectors, commentators, and members of the choir also exercise a genuine liturgical function, 4029.

Norms based upon the didactic and pastoral nature of the liturgy, 4033–4036: In the liturgy there is an intimate connection between rite and word, 4035; –: hence a richer and more suitable selection of Sacred Scripture in the liturgy, (4006f.), 4024, 4035; the clergy should share the wealth of the divine Word with the faithful in the liturgy, 4232; prayer should accompany the reading of Sacred Scripture so that it becomes a conversation between God and man, 4232; –: in Christian instruction the liturgical homily must hold the foremost place, 4231; the homily should draw above all from scriptural and liturgical sources, 4035; cf. A 3bd (reading of the Sacred Scripture); liturgical catechesis and Bible services, 4035; the deacon as the leader of Bible services without a priest, 4035; use of the Latin language in the liturgy, 4036; greater scope for the use of the mother tongue in the liturgy, **4036**.

Norms for adapting the liturgy to the culture and traditions of peoples, 4037–4040; inculturation, 4939–4942, 5022.

Adaptations in the area of the administration of the sacraments, sacramentals, processions, liturgical language, church music, and sacred art, 4039, 4044–4046.

Experiments for the renewal of the liturgy, 4040, **4044**.

Promoting liturgical life in the diocese and parish, 4041–4042.

Promoting the pastoral-liturgical movement, 4043–4046; institution of a liturgical commission in the diocese, 4044–4046.

# K. GOD SANCTIFIES BY MEANS OF THE SACRAMENTS

## 1. God's Sacramental Economy of Salvation

K 1a

### a. In the Old Covenant, God Gives His Grace through Sacramental Signs

Under the legal prescriptions of the Old Testament, there were also sacraments, (1310), 1348, 1602.

These sacraments are distinguished from the sacraments of the New Covenant by the fact that they did not cause grace but, rather, prefigured grace, 1310, **1602.**

By means of circumcision, original sin was remitted as through a sacrament, 780.

After the coming of Christ, the sacraments of the Old Covenant ceased, and observing them after the promulgation of the gospel became a sin, 1348.

Cf. E 1c (deliverance of the Gentiles and Old Testament believers through hope in the Promised One).

K 1b

### b. The Church as Sacrament of Salvation

1ba **The Church as primordial and universal sacrament**: The Church is in Christ like a *sacrament* or sign and instrument of the union with God and of the unity of the whole human race, 4026, **4101**, 4124, (4321), 4342, 4343; she is the universal sacrament of salvation, 4343,

4345; through his Spirit, Christ instituted the Church as universal sacrament of salvation, 4168; the sacrament of the Church came forth from the Cross, 4005; cf. G 1bc (the Church, purchased by Christ); G 1be (the Church remains through the ages the work of the Holy Trinity); G 2bb (the sacramental character of the Church); the necessity of the Church for salvation: G 2bc.

**The sacraments of the New Covenant are founded in the Christ-event**. Institution by Christ. The sacraments of the New Covenant are instituted by Christ for the salvation of the human race, 1864, 2536; institution of the individual sacraments by Christ: K 3f (dignity and necessity of baptism); K 5aa (institution of the sacrament of the altar by Christ); K 6a (sacramentality of penance and its origin); K 7a (sacramental character and origin of the anointing of the sick); K 8a (priesthood of the New Covenant); K 9a (sacramentality of matrimony and its origin); condemned –: affirmations of the modernists regarding the origins of the sacraments, *3439f.*; –: errors concerning their end, 1605, 3441, 3489. **1bb**

Christ works in the sacraments and through them. Christ's work of salvation is accomplished in the sacrifice and in the sacraments, 4006, 4103; all the sacraments are acts of glorification of God in Christ and in the Church, 4715; Christ baptizes, sanctifies, etc., through the Church, 3806; Christ is present with his power in the sacraments, so that when a man baptizes, Christ himself baptizes, 4007; the action of Christ in the individual sacraments: K 3c (minister of baptism); K 3e (effect of baptism); K 4d (effect of confirmation); K 5bd (efficacious presence of the Lord in the Eucharist); K 6f (effect of the sacrament of penance); K 7e (effect of anointing of the sick); K 8a (priesthood of the New Covenant); K 9ba (Christian matrimony); K 9e (effects of the sacrament of matrimony); Christ is present in his Church especially through liturgical actions: in the sacrifice of the Mass, in the sacraments, in the reading of the holy Scriptures, in the praying and singing of the Church, 4007, (4036); the exalted Christ administers the sacraments of faith especially through the ministry of the bishops, 4145; cf. H 4 (bishops' ministry of sanctification); K 2b (minister of the sacraments).

Cf. E 2ea (work of the Exalted One in the Church); E 3bc (priesthood of Christ); J 1a (nature of the liturgy).

**The sacraments of the New Covenant are rooted in the Church**. All the sacraments are acts of the glorification of God in Christ and in the Church, 4715; faith in the forgiveness of sins, in the resurrection, in life everlasting *through* the Church, 21f.; cf. G 2bb (sacramental character of the Church); J 1ea (liturgical regulation of the administration of the sacraments); K 3e (effect of baptism); K 4d (effect of confirmation); K 5c (the Church offers the Lord's Supper); K 5e (Eucharist as foundation and summit of the life of the Church); K 6d (minister of the sacrament of penance); K 6f (effects of the sacrament of penance); K 7e (effect of the anointing of the sick); K 8a (priesthood of the New Covenant); K 9a (sacramentality of matrimony); K 9ba (nature of matrimony, Christian matrimony). **1bc**

## 2. The Conceptual Formulation of the Individual Sacraments of the New Covenant

### a. The Nature of the Sacraments **K 2a**

The sacraments are sensible signs that effect invisible grace, (1310, 1606), 3315, 3858, (4600); they are symbols of a sacred thing and the visible form of invisible grace, **1639**; the sacraments of the New Covenant prefigure a new heaven and a new earth, 4161; they are instruments of salvation, 1864, 2536, 4129; the Holy Spirit sanctifies the people of God through the sacraments and ministries, 4131; cf. B 3b (the Holy Spirit in creation and salvation history); G 1be (the Church as work of the Holy Trinity); through the Word of God and the sacraments, man is freed from the power of sin and brought into a communion of love with God, 4755; condemned: [The sacraments are pure symbols or external signs of grace received through faith], **1602**, **1606**, 3489.

In the rite of the sacraments, one distinguishes between an essential part (matter and form) and a ceremonial part, 3315.

A sacrament is accomplished through three elements: (the thing as) matter, (the words as) form, (the person of the minister and his) intention to do what the Church does, 1262, **1312**, 1998, 2536, 3126; the essence of the sacrament consists of matter and form, 1671.

The matter of the sacrament is the part not determined by itself but determined by the form, 3315; for this reason the imposition of hands does not designate anything definite and is used in the same manner in holy orders, in confirmation, and [a]*in reconciliation*, [a]110, [a]123, [a]127, [a]183, 211, 316, 320, 3315.

The form must designate the effect of the sacrament, 3315.

The power of the Church: the Church does not have the right to change what belongs to the substance (or to the [a]*integrity and necessity*) of the sacraments, [a]1061, 1699, 1728, 3556, 3857.

In the administration of the sacraments the Church has the right, provided their substance is preserved, to determine and modify what she deems useful in the circumstances, **1728**.

### b. The Minister of the Sacraments **K 2b**

The minister of the sacraments is their instrumental cause, 1314.

The exalted Christ administers the sacraments of faith especially through the ministry of bishops, 4145; cf. E 3bc (priesthood of Christ); H 4 (bishops' ministry of sanctification).

The power of the minister and the effect of the sacraments does not depend on the (moral) rectitude of the minister, 580, 644f., 793f., 912, 914, 1019, *1154*, (*1208*), *1211–1213*, *1219//1230*, 1262, **1612**, 1684; cf. the sections concerning the minister of baptism, penance, and orders: K 3c; K 6d; K 8d.

Condemnation of errors concerning the persons who can be ministers: [All Christians can administer the sacraments], 1610; [Any priest can administer any sacrament], *1136*; [The power of simple priests to administer sacraments was restricted because of the bishops' desire for gain and honor], *1178*.

The same minister must apply the matter and pronounce the form, 2524.

The intention of the minister to do what the Church does is necessary for the execution of the sacrament, 1262, 1312, 1315, **1611**, 1617, (2536), 3126; the opposite affirmation is condemned, *2328*; the one who uses the requisite form and matter is presumed to have the intention to do what the Church does, 3318, 3874; an error ([a]*even publicly professed*) concerning the effect of the sacrament does not in itself exclude the intention to do what the Church does, (3100–3102), [a]3126; the doctrine of the validity of baptism by heretics is based on this principle: K 3c (minister of baptism); a change in the rite casts doubt upon the proper intention, 3318.

Catholics and brothers of the separated Eastern Churches can, in certain circumstances, administer the sacraments to each other, 4182; cf. G 3ag (Catholic Church and separated Eastern Churches); J 1ec (liturgical communion with the separated Eastern Churches); K 5de (the Lord's Supper: recipient and disposition); K 6e (recipient of the sacrament of penance); K 7d (recipient of anointing of the sick).

Condemnation of laxist affirmations concerning the application of probabilism in the celebration of the sacraments, *2101*.

It is a sin to condemn, despise, or change at will the rites and ceremonies of the Church, 1255, 1613, 1811; the pope can tolerate diverse rites, while preserving what pertains to the necessity of the sacraments, 1061; the legitimacy of certain rites is defended against attacks, 1062, 1864, *2631–2633*.

## K 2c c. The Recipient of the Sacraments

The recipient of the sacrament must in some way have the intention to receive the sacrament. The one who persistently opposes receiving it receives neither the reality nor the character of the sacrament, 781; persons sleeping or insane receive or do not receive the effect of the sacrament depending on whether they assented or opposed before being in that state, 781.

## K 2d d. The Effect of the Sacraments

The sacraments confer (or increase) grace [a]*in those who place no obstacle* (or [b]*in those who worthily receive them*), [b]1310, [a]*1451*, [a]**1606**, 1602//1608, 1864, 2536, [a]3714, ([a]3845); through the sacraments –: believers are united in a hidden and real way with Christ, 4112; –: that charity toward God and men which is the soul of all the apostolate is communicated, 4159.

The efficacy of the sacraments derives from the completed sacramental action (ex opere operato), that is, the efficacy of the sacraments, as actions of Christ, derives from the acts themselves, 3844–3846.

Certain sacraments, [a]*namely, baptism, confirmation, and orders*, imprint a permanent character [b]*and cannot therefore be repeated*, 781, [ab]**1313**, [a]**1609**, [a]1767, [a]1864, 2536; the character is an indelible spiritual sign in the soul, **1313**, **1609**; but it is not the Word of God, *3228*; the character is imprinted when a contrary will is not opposed to it, 781.

Fortified with the sacraments, all the Christian faithful are called to the perfection of holiness, 4129; by the sacraments the life and apostolate of the faithful are nourished, (4159), 4161; cf. G 4ba (vocation of the faithful to holiness); G 6c (mission and task of the laity); G 6ca (apostolate of the laity).

## K 2e e. Ordering of the Sacraments

There are seven sacraments, 860, 1310, 1601, 1603, 1864, 2536.

## K 2f f. The Dignity and Necessity of the Sacraments and the Right of the Faithful to Them

The sacraments are not superfluous, 1604, 1864; without the sacraments man is not justified; the affirmation is condemned: [Man is justified through faith alone without the sacraments], **1604**, 1605f., 1608; in certain circumstances the effect necessary for salvation can also be obtained through the intention or ([a]*even implicit*) desire alone for the sacrament [b]*or through faith in the sacrament*, [b]121, (1524, 1543), 3869, [a]3870–3872.

Not all the sacraments are necessary for every person, **1604**, 1864, 2536.

It is a sin to disdain or hold the sacraments in contempt, 1259, 1699, 1718, 1775, 2523.

Among the sacraments of the New Covenant there is a diversity of worth, 1603; the Eucharist is preeminent over the other sacraments, 1639f., (3847); cf. K 3f (dignity and necessity of baptism); K 5e (Eucharist as foundation and summit of the life of the Church).

Right to the sacraments. All the Christian faithful have the right to receive in abundance from their pastors the spiritual goods of the Church, especially the assistance of the Word of God and of the sacraments, 4163; cf. G 6cf (rights and duties of the laity); H 4 (bishops' ministry of sanctification).

Cf. F 5cb (necessity of grace); G 2bc (necessity of the Church for salvation); K 2a (nature of the sacraments); K 3f (dignity and necessity of baptism).

## 3. The Sacrament of Baptism

### a. Baptism in the Creeds — K 3a

The profession of one baptism, 3f., 6, 41//48, 51, 60, 150.

### b. The Essential Elements of Baptism — K 3b

Baptism is a sacrament, 761, 777, 860, 1310, 1314, **1601**, 1864, 2536; it is the sign and the means of God's prevenient love that frees from original sin and communicates a share in divine life, 4674; it has succeeded circumcision, 780.

The matter of baptism is [a]*natural* water, 802, 903, 1082, [a]1314, [a]1615; one may mix a disinfectant with it, 3356; invalid matter –: saliva, 787; –: beer, 829; the baptized is washed with water, 229, 589, 757.

Condemned: [The triple matter of baptism is water, chrism, and the Eucharist], *1016.*

The form of baptism is the invocation of the divine Trinity, 111, 123, 176f., 214, 445, 580, 582, (588), 589, 592, (637), 644, 646, 757, 802, 903.

Baptism "in the name of Christ" is [a]*left undecided*, is [b]*permitted*, [c]*condemned*, [a]111, [a]211, [c]445, [b]646; a baptism in the name of the angels is not valid, 176.

The words (which give expression to the action) "I baptize you" are necessary for the validity of baptism, 757; their active and passive form is valid, 1314; the incorrect pronunciation alone of the baptismal formula because of ignorance or a speech defect does not render baptism invalid, 588, 592; condemned affirmations concerning the form of baptism, *2327f., 2627.*

### c. The Minister of Baptism — K 3c

The bishops regulate the administration of baptism, 4151; cf. H 4 (bishops' ministry of sanctification).

The minister of baptism must be different from the one who receives, 788.

The (ordinary) minister of baptism is solely the priest, 1315; in case of necessity the minister of baptism can be –: the deacon, any baptized person who observes the form of the Church and intends to do what the Church does, **1315**, 2536; –: also a layman, 120, 1315, 1349, (2536); –: a schismatic, 356; –: a heretic, 110f., 123, 127f., 183, 211, 214, 305, 315f., 320, 478, **1315**, **1617,** (2536), 2567–2570, 3126; –: a Jew, 646; –: a pagan, 646, **1315**, (2536); it is the duty of the deacon, according as it shall have been assigned to him by competent authority, to administer baptism solemnly, 4155; all the faithful can baptize, 4141; Christ is present with his power in the sacraments so that when one baptizes, it is Christ himself who baptizes, 4007.

The moral quality of the minister has no influence whatsoever on the validity, 580, 644.

An error of the minister regarding the effect of baptism does not exclude the intention to do what the Church does, 3100–3102; where doubts exist concerning this intention, baptism must be repeated conditionally, 2838; in the case of baptism received in heresy, it is not always necessary to baptize conditionally; individual cases must be differentiated, 3128; in case of doubt, one must baptize, 319, 582; cases in which one must baptize conditionally, 2835–2839, 3128; the formula to use in baptism administered conditionally, 758.

Tolerance and condemnation of baptismal rites, 830.

### d. The Recipient of Baptism — K 3d

The baptism of children is legitimated, 184, 219, 223, (224, 247), 718, 780, 794, 802, 903, 1349, 1514, **1625–1627**, 4670–4674; under what conditions the baptism of children is permitted against the will of non-Catholic parents, 2552–2562, 3296.

In adults, [a]*intention* is necessary for valid reception, [b]*faith* and [c]*penance* (as dispositions) are necessary for its licit reception, [b]2380f., [bc]2835–2839, [ab]3333–3335.

Men are prepared for baptism by proclamation of the Gospel, 4141; catechumens who seek with explicit intention to be incorporated into the Church are by that very intention joined with her, 4138; the baptized receive faith from God through the Church, 4127; cf. A 2bb (faith and proclamation); G 3cd (Church and evangelization or mission); G 6ca (apostolate of the laity); H 3 (bishops' ministry of preaching).

The baptism of children requires education in the faith in order for the sacrament to fulfill its true meaning, 4674; without this assurance, baptism must be delayed or refused, 4674; cf. G 6cc (mission and task of the laity in marriage and family).

## K 3e e. The Effect of Baptism

Through baptism one receives [a]*the grace of Christ, the virtues* ([b]*the habit of faith*), 111, [a]780, [a]904, [b]2567; condemned: [The baptism of Christ has the same meaning as the baptism of John the Baptist], 1614.

Baptism produces –: a spiritual rebirth ([a]*a new creation*), 219, (239), **1311**, [a]**1672**, 4122, 4125, 4127; with baptism believers –: become sons of God, 4127f., 4166, 4178; –: become sharers of the Divine Nature, 4166, 4674; –: are made holy, 4166; by preaching and baptism, the Church brings forth to a new and immortal life sons who are conceived of the Holy Spirit and born of God, 4178; salvation is attained by faith, baptism, and the fulfillment of the commandments, 4148; cf. K 3f dignity and necessity of baptism).

–: membership –: in the Catholic Church, **1314**, **1671**, 2567–2570, 3685, 3802, 4127, 4136, 4157, 4720; –: in the Mystical Body of Christ, **1314**, **1671**, 4157, 4852; through baptism believers –: are plunged into the paschal mystery of Christ, 4006, 4112; cf. E 3a (Jesus Christ, the mediator of salvation: paschal mystery); –: are formed in the likeness of Christ, 4112; –: are made one body with Christ and are constituted among the people of God, 4157; –: placed within the eternal spousal covenant of Christ with the Church, 4704; he who believes in Christ and has received baptism in the required manner is in a certain, although imperfect, communion with the Catholic Church, **4188**; cf. G 3ag (the Catholic Church, the other Churches, and Ecclesial Communities); G 4a (belonging to the Church).

– : participation in the triple office of Christ, **4125**, 4151, **4157**, 4720, 4858; –: consecration of believers to a holy priesthood, **4125**; cf. E 3b (forms of mediation); G 4bc–e (participation of the faithful in the prophetic, priestly, and kingly office of Christ).

–: the remission of sins ([a]*of original sin*, [b]*of actual sin*), (3f.), 41//48, (51), 60, 150, [a]223f., [a]231, [a]239, [a]247, 308, [ab]325, 575, [a]637, [a]685, [a]741, 777, [a]780, [ab]794, [ab]1076, [ab]**1316**, [a]**1514f.**, **1672**, [a]2559, ([a]4674); this remission is complete, **1672**; sins are not only not imputed, **1515**; baptism cleanses everyone equally from original sin, 637; cf. D 7 (forgiveness of sins); condemned errors concerning the effect of baptism: [Only culpability is taken away], 1957; [The sins committed after baptism are either remitted or made venial by the mere remembrance of, and faith in, the baptism once received], **1623**; condemned is the opinion that original sin is reestablished by a sin committed after baptism, 3341.

–: the remission of all punishment ([a]*for which reason no satisfaction is to be enjoined on the baptized*), [a]**1316**, **1543.**

–: the imprint of a permanent character (even in the [a]*baptism by heretics* and in a [b]*baptism received in bad faith*), [b]781, 1998, [a]2566, (4127); for this reason it is not permitted to repeat baptism, 183, 316, 319f., (478), 580, (582), 644, 758, 810, 855, 1081, **1624**, **1671**; for this reason faith in one baptism, 3f., 41//51, 150, 319, 684; an error concerning the character, *3228.*

Consequences for life: through baptism the faithful are consecrated to offer spiritual sacrifices in all their works and to proclaim the power of Christ, **4125**; the faithful are destined by the baptismal character for the worship of the Christian religion, **4127**; in virtue of baptism the Christian people have the right and duty to participate fully, consciously, and actively in the liturgy, 4014; cf. J 1d (subjects of the liturgy); the baptized must confess the faith before men, 4127; all, through baptism and confirmation, are commissioned by the Lord to the apostolate of the laity, 4159; because of baptism, each member of the lay faithful shares responsibility for the Church's mission, 4853; the duties and tasks of the laity find their foundation in the sacraments of baptism and confirmation, 4858; cf. G 6a (general principles regarding the laity); G 6c (mission and task of the laity).

The grace of baptism is not sufficient of itself to attain salvation; the help of grace and the cooperation of man is also necessary, 241, 397; baptism does not free one from the obligations imposed by the law of God, of the Church, and of eventual vows, 1620–1622; baptism does not dissolve the marriage of unbelievers (but establishes only the right to contract a new marriage in virtue of the Pauline privilege), 777, 2582, 2585; baptism does not confer any personal title to public ministry in the Church, 4603.

## K 3f f. The Dignity and Necessity of Baptism

Baptism is the first of all the sacraments, 1314; it is the gate [a]*for entering into the Church*, [b]*to the spiritual life*, [b]1314, [a]1671, [a]3685, [a]4136.

Baptism is a means of salvation prescribed by Christ, 219; it is necessary [a]*for salvation*, 4670, [a]4674; Christ emphasized the necessity of baptism, 4136; it is necessary that it be either accomplished or at least [a]*desired* ([b]*baptismus flaminis*), (121), 184, 231, [b]741, [a]**1524**, **1672**, 2536, [a]3869; not even children should be deprived of it, 4670; the Church knows no other way for ensuring children's entry into eternal happiness, 4671; their baptism is a serious duty, 4673; baptism of children: K 3d.

In case of necessity baptism could be administered even in the early Church at any moment, 184; in case of necessity, faith without the sacrament also justifies, 121.

The grace of baptism is not sufficient of itself to attain salvation; the help of grace and the cooperation of man is also necessary, 241, 397.
The baptism conferred by Mormons is invalid, 5090.

## 4. The Sacrament of Confirmation

### a. The Sacramentality of Confirmation and Its Origin — K 4a

Confirmation is a sacrament, (785, 794), 860, 1310, 1317, **1601**, **1628**, 1864, 2536.
An affirmation of the modernists concerning the origin of confirmation is condemned, *3444.*

### b. The Essential Elements of Confirmation — K 4b

The baptized must be made perfect through [a]*the blessing* or [b]*the imposition of hands* by the bishop, [b]120, [a]121, [b]123; [a]*the anointing of the forehead* ([b]*the imposition of hands*) is confirmation, [a]785, [ab]794, [a]831, [b]860, [a]1990, [a]2522.
The matter of confirmation is chrism ([a]*from balsam and olive oil*), [b]*that has been blessed by the bishop*, [a]831, [a]1317f., [b]1992.
The form of the words of confirmation, 1317.

### c. The Minister of Confirmation — K 4c

The [a]*ordinary* minister of confirmation is (only) the bishop, 120, 123, 183, 187, 215, 320, 785, 794, 831, 860, [a]1069, [a]1318, [a]**1630**, **1768**, **1777**, [a]2588, 4151; a simple priest ([a]*but not a deacon*) [b]*to whom the faculty has been granted by the Apostolic See* can be an extraordinary minister, [a]187, 215, [b]1070f., [b]**1318**, [b]2522, [b]2588; if such a commission is lacking, confirmation by a simple priest is prohibited and invalid, 1990f., 2522.
Only the bishop can consecrate chrism; [a]*the extraordinary minister must use chrism that has been blessed by a (Catholic) bishop*, 187, 215f., 1068, (1071), 1317, [a]**1318**, ([a]1992), [a]2588.
Affirmations concerning the minister are condemned, 866, *1178*, 3556.
Tolerance of rites in the preparation of chrism and in confirmation, 831.

### d. The Effect of Confirmation — K 4d

The Holy Spirit is given through confirmation, 215, 785, 831, 1318f., 4125, 4127; it is administered for the increase of grace and the strengthening of faith, 785, 1311, **1319**; through (baptism and) confirmation the baptized –: are consecrated to be a spiritual house and a holy priesthood, 4125; –: are commissioned for the apostolate of the laity, 4159, (4858); through the sacrament of confirmation the faithful are more perfectly bound to the Church, 4127; cf. K 3e (effect of baptism).
In confirmation a character is imprinted so that [a]*it cannot be repeated*, 1313, 1609, **1767**; condemned: [No power is to be ascribed to chrism], 1629.
Confirmation is not necessary for salvation, 2523; it is nonetheless a sin to reject it, 1259; the confirmed faithful are more strictly obliged to spread and defend the faith, both by word and by deed, as true witnesses of Christ, 4127.
Cf. G 3cd (Church and evangelization); G 4bc and G 6ba (participation of the faithful/laity in the prophetic office of Christ); G 6ca (apostolate of the laity).

## 5. The Sacrament of the Eucharist

### a. The Last Supper of Jesus Christ — K 5a

**Sacramentality and institution by Jesus Christ.** The Eucharist is a sacrament, 718, 761, 846, 860, 1310, 1320, **1601**, 1635–1637, 1727, 1864, 2536. — **5aa**
Christ instituted [a]*the sacrament* or [b]*the sacrifice* of the Eucharist [c]*at the Last Supper*, [d]*so as to perpetuate the sacrifice of the Cross until his return and continue the memorial of his death and Resurrection*, [ac]846, [ac]**1637**, [ac]**1727**, [bcd]**1740–1742**, [b]**1752**, [bcd]**4047**, 5094; an affirmation of the modernists condemned, *3445.*
With it Christ brings to fulfillment the Old Testament sacrifices and priesthood, 1739, as promised by the prophets, 1742; cf. E 1b (promise of Jesus Christ in the Old Covenant); E 1c (deliverance of the Gentiles and Old Testament believers through hope in the Promised One); E 3bc (priesthood of Christ).

**5ab** **Jesus Christ offers himself to the Father for men**, 1740, (4153), 4852, 5094; cf. E 3a (Jesus Christ, the mediator of salvation); E 3bc (priesthood of Christ).

**5ac** **Jesus Christ gives to the disciples his body and blood under the species of bread and wine**, 1637, 1642, 1740; cf. E 2bb (Christ's work among men).

**5ad** **Jesus Christ thereby leaves to the Church a perpetual sacrifice**, 1742, 4047, (4153, 4852), 5094.

Christ himself is the priest of the sacrifice and the offering, **802**, 1740–1743, (4153), 5094; he is present in the sacrifice of the Mass in the person of the minister and under the eucharistic species, 4007; in the celebration of the Eucharist he offers himself continually, 4852; cf. E 2ea (work of the Exalted One in the Church); E 3bc (priesthood of Christ).

## K 5b b. The Ecclesial Lord's Supper

**5ba** **Memorial of the death and exaltation of the Lord.** In the Eucharist the memorial of the Savior is celebrated, 846, 1322, (1637), 1638, 1740, 4047, 4840; in the Lord's Supper the death of the Lord is proclaimed, 4006, 5094; cf. E 2 (the mysteries of the life, death, and exaltation of Jesus Christ).

**5bb** **Making present and carrying on the sacrifice of Jesus.** The eucharistic sacrifice is the unbloody re-presentation of the bloody sacrifice of the Cross and its memorial, **1740f.**, 1743, 3339, 3847f., 4006, 5094; as often as the sacrifice of the Cross is celebrated on the altar, the work of our redemption is carried on, 4103; sacramental renewal and application of the sacrifice of Christ in the Eucharist, 1740, 3339, 4153, 4573, 4722; in the sacrifice of the Mass Christ is present in the person of the minister and under the eucharistic species, 4007; the sacrifice of the Mass does not detract from the sacrifice of the Cross in any way, 1743, **1754**, 3339; cf. E 2ea (work of the Exalted One in the Church); E 3bc (priesthood of Christ); J 1c (effect of the liturgy).

In the Mass there is offered a sacrifice that is [a]*true*, [b]*proper*, [c]*visible*, [a]**1740–1742**, [a]**1751**, [c]1764, [ab]1866, [ab]2535, [b]3847.

Condemned: [The Mass has no foundation whatsoever in the Gospel], *1155*; [The Mass is the mere remembrance of the sacrifice of the Cross], **1753**, 3316, 3339, 3847; [The Mass is a sacrifice in the same way as every other work consecrated to God is], *1945*; condemned is the opinion that the sacrifice of the Eucharist [involves a fraternal meal in which the community comes together and expresses its identity, rather than a sacramental renewal of the sacrifice of Christ], 4722; cf. J 1a (nature of the liturgy).

**5bc** **Meal in which the body and the blood of Christ are eaten**. The eucharistic species symbolize the bloody separation of the body and the blood, 3848; thus Christ is signified in the state of victim, 3848, 3852.

**5bd** **Efficacious presence of the Lord.** The real presence under the species of bread and wine. By the consecration there takes place a change of [a]*the whole substance* of the bread into the body of Christ and of [a]*the whole substance* of the wine into the blood of Christ, 1321, 1352, [a]**1642**, [a]**1652**, [a]1866, [a]2535, [a]2629, [a]2718, 4338; this change is named transubstantiation (change of substance), 782, 802, 860, 1352, **1642**, **1652**, 1866, 2535, 2629; after the consecration the species of bread and of wine is seen, but the reality of the flesh and blood of Christ is believed, 782f., that is: in the sacrament of the altar are contained [a]*truly*, [b]*really*, [c]*substantially*, [d]*essentially* the body and blood of Christ under the species of bread and of wine, 690, **700**, 794, [a]802, (846), [abd]849, [abc]1636, **1640**, [abc]**1651**, [abc]1866, [abc]2535, [abc]2629, 4412; the presence of Christ in the sacrament of the Eucharist is preferably called "real" because it is substantial, 4412; after the consecration –: Christ is present whole and entire in his physical reality under the species of bread and wine, 4413; –: the species of bread and wine take on a new signification, a new finality, because they contain, not just in the Church's belief, but in reality, a new ontological reality, 4413; in the sacrifice of the Mass Christ is present in the person of the minister and under the eucharistic species, 4007; he is present in any community of the altar, 4151; cf. H 5 (ministerial office of priests); K 5cb (competence of ordained priests and bishops); presence of Christ in the Church: E 2ea (work of the Exalted One in the Church); G 1be (Church as work of the Holy Trinity).

The whole Christ is contained [a]*under each of the two species* ([b]*in virtue of their natural connection and concomitance*) and [c]*under each part of either species when separated*, [a]1199, [a]1257, [ac]1321, [ab]**1640**, [ac]**1641**, [a]**1651**, [ac]**1653**, ([a]1729, [a]1733), [a]1866, [ac]2535; Christ is made present whole and entire, 4412.

The Christ present in the Eucharist is the same as the one who was born and was crucified, 1083, 1256; the body and the blood of Christ are contained in the Eucharist ([a]*because of the hypostatic union*) together with his soul and divinity, [a]**1640**, **1651**, 1866, 2535.

Christ is eucharistically present under the species of bread and wine; in terms of place ([a]according to his natural mode of existing) he is in heaven, 849, [a]**1636.**

Affirmations that deny transubstantiation are condemned, 849, *1018*, *1151–1153*, 1256, (1652), 1654, 3891; improper explanations condemned, *3121–3124*, *3229–3231*, *3891*; "transignification" and "transfinalization" are not sufficient for understanding the Real Presence, 4411; the symbolism inherent in the Eucharist is not able to express exhaustively the presence of Christ in this sacrament, 4411; it would be wrong to try to explain the Real Presence by means of the "pneumatic" nature of the glorious body of Christ or by means of the "spiritual presence of Christ and of his intimate union with the faithful, the members of his Mystical Body", 4412.

Whether water mixed with wine in the Mass is transformed into blood is debated, 784, 798.

The worship of the Lord's presence. The eucharistic presence of Christ is not limited in time, 834; he remains as long as the species remain *1101–1103*, 5094; the opinion is condemned according to which Christ is no longer present in the consecrated Hosts that remain after the celebration of the Mass has been completed, 4411; cf. E 5de and J 1ef (adoration and worship of Christ).

The cult of adoration is due to the sacrament of the Eucharist, 1643f., 1656; cf. J 1ef (adoration and worship of Christ).

Presence of Christ in the liturgical mysteries of the Church: J 1a (nature of the liturgy).

## c. The Church Offers the Lord's Supper — K 5c

**The celebrating Church offers the Lord's Supper, 1740f.**; through the hands of the priests, 1741; the Church offers to the faithful the bread of life from the table both of God's Word and of Christ's Body, 4228; cf. J 1d (subjects of the liturgy). **5ca**

Condemned is the assertion: [The celebration of the Eucharist is "simply an action of the local community"], 4722.

**The competence of ordained bishops and priests**. Required for the consecration of the bread and wine are the person (competent minister), the form (the words of the consecration), and the intention of the one who pronounces the words, 794. **5cb**

The bishop is the "steward of the grace of the supreme priesthood" especially in the Eucharist that he himself offers or causes to be offered, 4151; every legitimate celebration of the Eucharist is regulated by the bishop, 4151.

For the offering of the Eucharist is required a priest [a]*ordained by a bishop* ([b]not a deacon, [c]not a layman) [d]*who has the requisite intention*, 794, [ab]**802**, [c]1084, [d]1352; it is the task of the priest to complete the building up of the Body of Christ by means of the eucharistic sacrifice, 4141, 4541; only the priest may preside over the sacrificial banquet in the person of Christ, 4541; the redemptive act of Christ, the Bridegroom, for his Bride, the Church, in the Eucharist is expressed in a sacramental manner inasmuch as it is accomplished by a man (not by a woman), 4840; cf. K 8a (priesthood of the New Covenant).

Priests exercise their sacred function especially in the eucharistic worship or the celebration of the Mass, by which, acting in the person of Christ and proclaiming his mystery, they unite the prayers of the faithful with the sacrifice of their Head and renew and apply the sacrifice of Christ, 4153; the ordained priest –: [a]*speaks*, [b]*acts* in the person of Christ, [a]1321, [b]4153, [b]4599, [b]4840; –: is the image of Christ, 4599; conditions for the concelebration of several priests, (3928).

The Christian faithful without priestly ordination who claim to perform the Eucharist do so illicitly and invalidly, 4541; the opinion according to which [confecting the Eucharist is not necessarily connected with sacramental ordination] undermines the entire apostolic structure of the Church and distorts the sacramental economy of salvation itself, 4723; condemned: [By virtue of the apostolicity of each local community, if a community lacks the Eucharist as its constitutive element for a long time, it can "reappropriate" its power and establish its own presiders and pastors; in these circumstances, God himself cannot refuse to grant this power even without sacramental ordination], 4722; cf. G 3dc (ecclesiastical office in the succession of the apostles).

For a valid celebration of the Mass, the state of grace is required; if this be lacking, and the priest must of necessity celebrate the Mass, he must go to confession "as soon as possible", **1647**, **2058f.**

Masses in which the priest alone communicates are not illicit, 1747, **1758**, 2628, 3854.

Cf. G 4bd (participation of the faithful in the priestly office of Christ); H 4 (bishops' ministry of sanctification); H 5 (ministerial office of priests); J 1d (subjects of the liturgy); K 8a (priesthood of the New Covenant).

**Active participation of the laity**. In the eucharistic sacrifice the faithful offer the Divine Victim to God and themselves along with it, 4012, 4127; they join in the offering of the Eucharist, 4126; all the activities of the laity, offered to the Father in the celebration of the Eucharist together with the offering of the Lord's body, through Christ become spiritual sacrifices acceptable to God, 4012, 4048, 4125, 4160, 4852. **5cc**

All the faithful take part in the liturgical action, each in the way that is proper to himself, both in the offering and in holy communion, **4127**; the faithful offer the sacrifice ([a]*because of their common priesthood*) in a manner different from the priest, 3850–3853, [a]3851; each person, minister or layman, who has an office to perform should do all of, but only, those parts that pertain to his office by the nature of the rite and the principles of liturgy, **4028**; bishops exhort their people to carry out with faith and reverence their part in the liturgy and especially in the Holy Sacrifice of the Mass, 4151; the communal celebration of the Mass is to be preferred to a celebration that is individual and quasi-private, 4027.

Condemned affirmations –: concerning the concelebration of the faithful, 3850; –: concerning private Masses without the participation of the people, 3853; it is not permissible to extol the so-called "community" Mass in such a way as to detract from Masses that are celebrated privately, 4411.

Cf. G 4bd and G 6bb (participation of the faithful/laity in the priestly office of Christ); J 1d (subjects of the liturgy).

**Other ministries**. It is the duty of the deacon, according as it shall have been assigned to him by competent authority, to be custodian and dispenser of the Eucharist and to bring viaticum to the dying, 4155; cf. H 6 (ministerial office of deacons). **5cd**

Servers, commentators, and choir exercise a genuine liturgical function, 4029.

**5ce** **The efficaciousness of the sacrifice of the Mass** –: derives from the sacramental act accomplished (ex opere operato), 3844; –: is the same as that of the sacrifice of the Cross, 3339; –: does not depend upon the probity of the priest, 794.

**5cf** **The Eucharist as communion**: The Eucharist is communion with pope and bishop; it requires the bond of the profession of faith, the sacraments, and ecclesiastical governance, 5095; concelebration with those who do not profess this threefold bond is therefore forbidden, 5095; the administration of communion is permitted under certain circumstances, 5095.

## K 5d d. The Elements of the Celebration and the Recipients of the Lord's Supper

**5da** **Liturgy of the word and homily**. Cf. J 2bb (renewal of the liturgy).

**5db** **Rites and canon**. The legitimacy of the ceremonies of the Mass is defended, 1746, 1757, 1759; the canon of the Mass is free from (dogmatic) errors, 1745, 1756.

A little water must be mixed with the Mass wine, (784, 798), 822, 834, 1320, 1748, 1759.

The use of the Latin language, limitation of the vernacular, 1749, 1759, 4036; greater scope for the mother tongue in the liturgy, 4036; cf. J 2bb (renewal of the liturgy).

**5dc** **The eucharistic sacrifice**. The matter of the offering: bread and wine. The matter is –: wheat bread, (783), 860, **1320**, 1352; –: grape wine, (783), **1320**; bread is unleavened among the Latins, leavened among the Greeks, 860, 1303; precautions against the corruption of Mass wine, 3198, 3264, 3312f.

In the Eucharist, the bread and wine are "sacrament and not reality" (sacramentum et non res), the flesh and blood of Christ "sacrament and reality" (sacramentum et res), the sacramental effect "reality and not sacrament" (res et non sacramentum), 783.

The form of the eucharistic sacrifice consists of the words of Christ at the Last Supper, **1321**, 1352; the epiclesis does not have consecratory power, *1017*, 2718, 3556; in a concelebration of several priests it is necessary to pronounce together the words of the consecration, 3928.

The words of Christ at the Last Supper do not have a figurative sense, but must be understood in their proper and obvious meaning, **1637**.

**5dd** **Communion**. Manner of administration: [a]*the laity receive communion from priests*, [b]*priests administer communion to themselves*, [ab]**1648**, [b]1660.

Communion under the species of bread alone is also legitimate (not only under both species, [a]*as required by the Reformers* and [b]*deliberated at the Council of Trent*), **1198–1200**, 1258, *1466*, [a]**1731f.**, 1726–1734, [b]1760; by this no one is deprived of any necessary grace, 1729, 1733; laity and clerics who do not offer the eucharistic sacrifice are not obliged to communicate under both species, 1726f., **1731f.**

The reservation of the Eucharist is legitimated (but [a]*an abuse among the Greeks* is condemned), [a]834, 1645, 1657; an opinion condemned according to which Christ is no longer present in the hosts that remain after the conclusion of Mass, 4411; cf. K 5bd (efficacious presence of the Lord).

Spiritual communion. A distinction is made between sacramental, both spiritual and sacramental, and spiritual reception of communion, 1648, (1658); condemned: [In the Eucharist Christ is not eaten really, but only spiritually], 1658.

**5de** **Recipient and disposition**. The age for first communion of children, 3530, (3533), 3535; viaticum should also be given to children past the age of reason, 3536; an affirmation concerning eucharistic communion to the dead is condemned, *3232*.

The disposition and preparation required for communion with the condemnation of [a]*rigorist* and [b]*laxist* assertions, [b]1661, 2090–2092, [b]2156, [a]2322f., [a]3376–3378, 3382; licit reception of communion presupposes in particular the state of grace ([a]*to be acquired through confession and not only through contrition*) as also [b]*the resolve never to sin mortally again*, [a]**1647**, [a]**1661**, 3379, [b]3381; a right intention is also necessary, 3379f.

The religious understanding necessary in children and in those to be baptized: they must be able to distinguish the Body of Christ from common food, 2382, 3531f.

Christians of separated Eastern Churches can receive the sacrament of the Eucharist if they ask and have the right dispositions, 4182; in case of necessity, communion can be received from a minister of an Eastern Church, 4182.

Communion can, under certain conditions, be administered to Christians from evangelical ecclesial communions, 5095.

Frequency. Frequent communion is recommended ([a]*also for children*), 1649, 1747, 2090, (2093f.), 3361, 3375f., 3379, 3383, [a]3534, 3854; condemned: [Daily eucharistic communion is of divine right], 2095, 3377.

Annual Easter communion is prescribed ([a]*including for children who have attained the age of reason*), **812**, 1659, [a]3533; this precept is not satisfied by a sacrilegious communion, *2155*.

Small children are not obliged to receive communion, 1730, **1734**.

In danger of death, communion as viaticum should be received ([a]*also by children who are past the age of reason*), 121, 212, 1645, 1657, [a]3536.

### e. The Eucharist, Foundation and Summit of the Life of the Church — K 5e

**The Eucharist—worship of God**. The Mass is offered to God alone (even when it is celebrated in honor of the saints), 1744, **1755**; Christ offered himself on the Cross and continues to be offered in the celebration of the Eucharist for the glory of God and the salvation of humanity, 4852; cf. J 1a (nature of the liturgy). — 5ea

**The Eucharist—effect on the Church**. The Eucharist is the culmination and center, as it were, of the Christian religion, 3847; it is, as it were, the very soul of the Church, 3364; the true nature of the Church is expressed in the liturgy and above all in the celebration of the Eucharist, **4002**, **4041**; the eucharistic sacrifice is the fount and apex of the life of the Church, 3847, 4127; the Church has all her goods, strength, and glory from the Eucharist, 3364; by the Eucharist –: the Church lives and grows, 4151, 4235; –: the unity of the people of God is expressed and brought about, 4103, 4112, 4127, 4151; –: the redemptive act of Christ the Bridegroom for his Bride, the Church, is expressed, 4840; it is the sacrament of love, a sign of unity, a bond of charity, 4047; the Eucharist as a meal of brotherly solidarity and a foretaste of the heavenly banquet, 4338. — 5eb

Cf. G 2bb (sacramentality of the Church: Church and Eucharist); G 3aa (the divine foundation of the unity of the Church); J 1a (nature of the liturgy).

**The Eucharist—effect on the faithful**. The purpose of the Eucharist is first of all the strengthening of the faithful, 3375–3378. — 5ec

The eucharistic Christ is –: the life of believers, 3360; –: food of the soul, 847, 1311, 1638, 3360, (4047); because of this, the Eucharist has for the spiritual life effects analogous to the effect of material food, 1322; the Eucharist as viaticum, 4338; in the breaking the eucharistic bread, Christians partake of the body of the Lord and are taken up into communion with him and with one another, (4047), 4112; the Eucharist brings it about that –: the faithful are transformed into what they consume, 4151; –: they participate in the glorious life of the exalted Lord, (4047), 4168; cf. M 1a (kingdom of God has dawned in Christ).

Particular effects –: forgiveness of sins, *1020*; (more precisely:) freedom from light daily faults, **1638**, 1740, 3375; –: remission of punishments, *1020*; –: preservation from mortal sins, (846, 1322), **1638**, 3375; –: restraint of concupiscence, 3375; –: increase of grace, 846, *1020*, 1322, 4010, 4047; –: growth of the virtues, 846; –: communication of love for God and men which is the soul of the entire apostolate, 4159; – unity and charity, 783, 1635, (1638, 1649), 3362, (4112); union and conformation with Christ, 802, 847, 1320, 1322, (4112, 4852); –: sanctification in Christ, 4010; –: pledge of future glory, 1638, 4047, (4168, 4338).

Condemned –: the limitation of the effects to the forgiveness of sins alone, **1655**; –: an affirmation concerning the application of a particular fruit of the Mass, *2630*.

**The Eucharist—sacrament of communion with the living and the dead**. The Mass is a propitiatory sacrifice for the living and the dead, **1743**, **1753**, 1866, 2535; in the eucharistic sacrifice believers are united to the liturgy of the heavenly Church, 4170; the salvific efficacy of the sacrifice of Christ extends to all men, present and absent, living and dead, 4722; the application to the faithful who have had their bodies cremated, 3277. — 5ed1

Cf. G 3ab (unity of the Church as unity in multiplicity); J 1a (nature of the liturgy); concerning the communion of saints cf. M 1b (eschatological character of the pilgrim Church).

## 6. The Sacrament of Penance

### a. The Sacramentality of Penance and Its Origin — K 6a

Penance is a sacrament, 761, (794), 860, 1310, 1323, **1601**, 1667, (–1693), **1701**, 1864, 2536; condemned: [The power to forgive sins is solely the power to declare that sins are forgiven, that is, to preach the Word of God], 1670, 1685, **1709**; [Penance, as regards the conferral of grace, is a sacrament of nature, but not an institution of the Old or New Testament], *1418*.

Institution. Before Christ there was no sacrament of penance, 1670.

The sacrament of penance was instituted by Christ [a]*after his Resurrection*, 308 348f., [a]**1542**, [a]**1670**, 1679, (1706); it is a proper sacrament, distinct from baptism, 1668, **1702**.

It serves spiritual healing, 1311; the sacrament of penance is in a certain sense a laborious kind of baptism, 1672.

Modernist affirmations concerning the origin of the sacrament of penance are condemned, *3443*, *3446f.*

### b. Concerning the Church's Earlier Regulation of Penance — K 6b

The Church's earlier regulation of penance, more severe than that of today (especially because of the refusal of absolution prior to the accomplishment of satisfaction), should not be reintroduced, 129, 212, *1415*, *2316//2322*, *2487–2489*, *2634f.*

## K 6c c. The Essential Elements of Penance

**6ca** The "**matter**" of penance are the acts of the penitent himself, that is, contrition, confession, satisfaction (the affirmation that this doctrine is not founded in the Bible is condemned), 1323, *1455*, **1673**, **1704**; condemned: [Essential parts of penance are the terrors of a stricken conscience and faith], **1675**, **1704**.

**6cb** **Contrition** is sorrow for a sin committed together with the resolve not to sin any more in the future ([a]*together with hatred for one's past life*), 1323, [a]**1676**; conversion ever remains an unfinished process on both the personal and societal levels, 4614; cf. F 2b (conversion and justification by faith).

Contrition is necessary for remission of sins, **1676f.**, 3334; affirmations that are detrimental to contrition are condemned; among others: [Contrition makes one still more a sinner], *1455–1457*, *1461f.*, *1464f.*, **1678**, (1685), **1705**.

Perfect contrition reconciles man with God already before the reception of the sacrament of penance but must include the desire to receive it, (1260), **1677**, *1971*; lacking a priest, forgiveness of sins can be obtained by means of contrition, 1260; condemned: [Contrition renders exterior confession superfluous], *1157*, *1412*.

One must distinguish between perfect contrition through charity and imperfect contrition, or attrition, 1677f.; attrition, if it excludes the will to sin and implies the hope of pardon, is a gift of God [a]*that prepares for the sacrament of penance*, 1678, [a]1705; the question whether attrition requires an act of loving God can be freely discussed, 2070; [a]*laxist* and [b]*rigorist* affirmations concerning attrition are condemned, [a]*2157*, [b]*2314f.*, ([b]*2462–2467*, [b]*2625*), [b]*2636*.

**6cc** **Confession of sins**. ([a]*According to the command of Christ*) a complete confession of sins is necessary, 1323, [a]**1679–1681**, [a]**1706**; that is, of all mortal sins, [a]*of which the penitent is conscious*, 1085, [a]**1680**, [a]**1682**, [a]**1707**; one must also confess –: secret sins, **1680, 1707**; –: mortal sins committed only in thought ([a]*mere displeasure is not sufficient*), [a]*1413*, **1680**, **1707**.

Sins must be confessed separately and in detail, explaining the respective circumstances ([a]*that change their nature*), 813, 1085, *1411*, 1679, [a]**1681**, [a]**1707**, 2158.

Sins omitted through forgetfulness are considered as included in confession, **1682**; but they must be confessed in the following confession, *2031*, 3835.

Reasons that exempt from completeness of confession are listed, 3834; affirmations directed against the completeness of confession are condemned, *1458f.*, **1682**, 2192, *2247f.*, *2259f.*

The confession of venial sins is [a]*permitted*, [b]*useful*, but [c]*not necessary*, [ab]*1458f.*, [bc]**1680**, [a]**1707**, [b]2639, [b]3818.

The repeated confession of sins already forgiven is permitted and recommended but not necessary, 880.

The manner of confession: Secret confession is legitimate; public confession is not prohibited but must not be mandatory, 323, *1414*, 1683f., 1710.

In virtue of the secret of confession, it is prohibited for the confessor to make use of his knowledge, 814, 1989, *2195*; it is also prohibited to ask the name of an accomplice, 2543f.

In case of necessity, signs of the penitent or testimony of those present suffice, 310; confession to a priest who is absent or absolution from afar is not permitted, 1994f.

**6cd** **Satisfaction** must be imposed and requested by the penitent [a]*himself*, 308, **1689–1692**, **1714f.**, [a]*2035*; the reason for this, 1543, 1692.

The satisfaction must correspond to the nature and number of sins (whereby the use of a "false", that is, partial, penance is condemned), 717, **1692**; recommended as works of satisfaction (according to the opinion of the priest) are prayers, fasting, almsgiving, and other works of piety, 1323, 1543, (1713); the practice of the early Church regarding satisfaction has been mitigated and should not be reintroduced, 129, 212, 2316//2322; in addition to sacramental satisfaction, the temporal afflictions imposed by God also have the value of satisfaction, 1693; it is an abuse to anoint the penitent instead of imposing satisfaction, 832; satisfaction loses its force through indiscriminate and excessive indulgences, 819, 1835; cf. K 10bd (utility of indulgences).

Affirmations that call into question the efficaciousness of human satisfaction are condemned, *1959*, *1977*; condemned (as insufficient): [The best penance is a new life], *1457*, 1692, **1713**.

**6ce** **The form of the sacrament of penance** is the words of absolution, 1323, **1673**; the absolution is a judicial act, **1671**, **1679**, 1685, **1709**; the use of a simple formula of prayer is rejected, *1013*; condemned: [The absolution is simply the declaration that sins are forgiven], 1685, 1703, 1709; affirmations concerning the efficaciousness of absolution based solely on the faith of the penitent are condemned, 1460–1465.

Common absolution of several persons simultaneously is sometimes permitted, 3832–3837; the formula to use in such a case, 3837; condemnation of the practice of granting absolution, in the case of a large number of penitents, when only half the sins have been confessed, 2159.

In danger of death, reconciliation must not be refused, 129, 136, 212, 309f., (325); cf. F 1 (God's mercy and universal salvific will); laxist and rigorist affirmations are condemned, *2160f.*, *2164*, *2638*.

### d. Minister — K 6d

The power to forgive sins was given to the apostles and their successors in the priestly office, 308, 348, **1670**, 1679, 1764, **1771**; this power extends to all sins: D 7aa (forgiveness of sins); the office of binding and loosing given to Peter was granted also to the college of apostles joined with its head, 4146; the bishops are the moderators of penitential discipline, 4151; cf. G 3da (Christ founds the Church on the apostles); H 4 (bishops' ministry of sanctification).

The bishop or priest alone is the minister, 1260, 1323, **1684**, **1706**, **1710**; not the layman, 866, 1260, *1463*, **1684**, **1710**; for the sick and the sinners among the faithful, priests exercise in the highest degree the ministry of alleviation and reconciliation, 4153; cf. K 7c (ministers of anointing of the sick); in the absence of a priest, the forgiveness of sins can be obtained through contrition, 1260; cf. K 6c (essential elements of the sacrament of penance).

The minister needs (in addition to the power deriving from ordination) jurisdictional authorization, 1323, **1686**, *2637*; the jurisdictional power has a different scope corresponding to the different degree in the hierarchy, 1261, 1265.

The power of the minister does not depend upon his moral probity, 912, 914, (1019, 1262), **1684**, **1710**.

Confession, [a] *which formerly could be made only to one's own priest or to another priest only with the consent of the first*, need no longer be made necessarily to him, [a]812, *921–923*, 1085; affirmations that deny mendicant orders the right to hear confessions are condemned, *921–924*; laxist affirmations concerning the jurisdiction of confessors are condemned, *2032f.*, *2036*, (*2056*, *2064*).

Bishops have the right to reserve certain cases to themselves, **1687**, **1711**; in danger of death there is no reservation of cases, **1688**; affirmations contrary to the reservation of cases are condemned, *1136*, *2023f.*, *2032*, *2064*, (2594), 2597, *2644f.*

### e. Recipient — K 6e

The power of the Church to forgive sins extends only to the living, not to the dead, 348.

Children are already obliged to confess, 3533; the requisite age and religious knowledge, 3530f., 3533.

The absolution of dying schismatics is sometimes permitted, 3635f.

Christians of separated Eastern Churches can receive the sacrament of penance if they ask and have the right dispositions, 4182; the sacrament of penance in case of necessity can be asked of a minister of the Eastern Churches, 4182.

### f. Effect — K 6f

The effect of penance is reconciliation with God and with the Church, 1674, 4128; the sacrament of penance is a means of salvation for sins committed after baptism, 308, 348f., 802, 855, 1323, 1542, 1579, 1668, **1680**, **1701**; pardon is not obtained by faith alone, **1685**, **1709**.

Along with the guilt, eternal punishment is also remitted, **1543**; but temporal punishment is not always entirely remitted, 838, *1010*, **1543**, 1580, **1689**, **1712**, **1715**; condemned: [Only the remaining debt is taken away], *1957f.*

Cf. D 7 (forgiveness of sins).

### g. Necessity — K 6g

The sacrament of penance is necessary [a]*by divine law* for those who have fallen after baptism, 1542f., 1668f., 1670, 1672, [a]**1679**, [a]**1706**; it is "the second plank of salvation after the shipwreck of lost grace", 1542; in case of necessity the desire for the sacrament of penance is sufficient, (121), **1543**, 3869.

The precept of annual confession, **812**, 1683, 1708; this precept is not fulfilled with a sacrilegious or intentionally invalid confession, (2033), 2034.

## 7. The Anointing of the Sick

### a. The Sacramentality of the Anointing of the Sick and Its Origin — K 7a

The anointing of the sick or extreme unction is a sacrament, 794, (833), 860, 1310, 1324, **1601**, **1694**, **1716**, 1864, 2536; one should not disdain the anointing of the sick, 1259, **1718**; affirmations directed against its sacramental character are condemned, **1699**, **1716f.**, *3448*.

The anointing of the sick was instituted by Christ, 1694, **1695**, (1699), **1716**.

**K 7b** b. The Essential Elements of the Anointing of the Sick

The matter of the anointing of the sick is anointing with olive oil blessed by the bishop ([a]*not by a simple priest*), 216, 1324, **1695**, [a]2762f.
The form of the anointing of the sick is the words of the formula, 1324, 1695.
In case of necessity, a particular brief formula is licit, 3391.

**K 7c** c. Minister

The minister of the anointing of the sick is the priest, 216, 1325, 1695, **1697**, **1719**, 4153.
The anointing can be carried out by one or several ministers, provided that each one applies the matter and each one pronounces the form, 2524.

**K 7d** d. Recipient

The recipient of the anointing of the sick is the sick person ([a]*after having attained the use of reason*) in danger of death, 1324, **1698**, [a]3536, 4128.
The anointing can be repeated as often as a person, after his recovery, falls again into danger of death, 1698.
The religious knowledge and intention required of the recipient, 2382; in itself, the anointing of the sick presupposes the state of grace: for this reason, in the early Church the anointing of the sick was refused to a person not yet reconciled, 620.
The sacrament of the anointing of the sick can be administered to Christians of the separated Eastern Churches if they request it and have the right dispositions, 4182; Catholics can request it in case of necessity from a minister of an Eastern Church, 4182.
Conditions under which one can administer the anointing of the sick to dying schismatics, 3635f.

**K 7e** e. Effect

The anointing of the sick provides –: spiritual and at times physical healing, 620, 1311, 1325, 1696, (4128); –: strengthening at the time of death, 1694; through the anointing of the sick and the prayer of the priests, the Church commends the sick to the Lord for their salvation and exhorts them to unite themselves to the Passion and death of Christ, 4128.
The anointing of the sick effects [a]*the forgiveness of sins*, [b]*the erasure of the remains of sin*, [c]*the strengthening of the soul of the sick person*, [a]620, [abc]**1696**, [ab]1717.

## 8. The Sacrament of Orders

**K 8a** a. The Priesthood of the New Covenant

In the New Testament there is –: a visible and external priesthood, 1764, **1771**; –: a particular priesthood that must be distinct from the common priesthood of the faithful, **1767**, **3850–3853**, **4126**, 4857, 5050–5053.
The priesthood of the New Covenant, or orders, is a sacrament, 718, 860, 1310, 1326, **1601**, 1764, **1766**, **1773**, 1864, 2536, 3857, **4153**; the Christian priesthood has a sacramental character, 4600; admission into the clergy does not occur because of a call or consent on the part of the people or a secular power, but because of sacred ordination, *3850*; the ordained ministers in the Church –: come from the sacrament of orders, 4857; –: are a gift for the life and mission of the Church, 4857; –: express a participation in the priesthood of Jesus Christ, 4857.
Ordination is truly one of the seven sacraments ([a]*and is one and the same sacrament for the universal Church*), 1766, [a]3857.
The end of the sacrament of orders is –: the spiritual governance and increase of the Church, 1311; –: to feed the Church with the word and the grace of God, 4126, 4128.
The priest is because of his office the public and official intercessor before God, 3757, (4033, 4153); priests exercise their sacred function especially in the eucharistic celebration, 4153; the priest is the servant of Christ who represents the person of Christ insofar as the latter is the Head of all the members, 3755, 3850, (4033, 4153, 4599, 4602).
Institution. The old priesthood was transformed into the new, 1764; Christ instituted the particular priesthood of the New Covenant, 1740, **1752**, **1764**, **1773**, 3857; the power of consecrating, offering, and administering the Body and Blood of Christ was given to the apostles and to their successors in the priesthood, (1740, 1752), **1764**, **1771**.
Christ grants [a]*to the ministers and the faithful*, [b]*to the laity*, a sharing in his priestly function, [b]4160, [a]4177; the common priesthood of all the faithful and the ministerial priesthood each in its own special way is a participation in the *one* priesthood of Christ, **4126**; they are

interrelated, **4126**, 4857; all the faithful are not all equally endowed with the same spiritual power, 1767; the common priesthood of the faithful and the ministerial or hierarchical priesthood are distinguished in essence and not simply in degree, **4126**, 4857.

Priestly or episcopal ordination cannot be validly conferred on women, 4590, 4980, 5040; the Eastern Churches have preserved this same tradition, 4591; Christ –: did not call any woman to become part of the Twelve, 4592; –: did not entrust the apostolic charge to women, 4593; not even to Mary, 4594; counterarguments advanced, 4597, 4603; reasons for the fittingness of the fact that only men are called to receive priestly ordination, 4598–4602, 4981; the fact that the Incarnate Word is of the masculine sex cannot be dissociated from the economy of salvation, 4601; in calling only men as his apostles, Christ acted in a completely free and sovereign manner, 4840; cf. 5092; E 2bb (Christ's work among men: the call of the apostles).

Non-admission of homosexuals to ordination, 5100.

Affirmations of the modernists concerning the institution of the priesthood are condemned, *3449f.*; priestly ordination does not form part of the rights of the individual, 4605; baptism does not confer any personal title to public ministry in the Church, 4603; condemned: –: [The so-called role of moderating the community would, therefore, be only a simple mandate conferred for the orderly functioning of the community itself, but it ought not to be "sacralized"], 4721; –: [The ministry of bishop and priest does not differ in a strict sense from the common priesthood of the faithful], 4721; dangers: too indiscriminate a use of the word "ministry", confusion between common and ministerial priesthood, clericalization of the lay faithful, 4858.

Concerning the use of the concepts "offices" (munera) and "powers" (potestates), cf. 4354.

Cf. E 3b (forms of mediation); especially E 3bc (priesthood of Christ); G 4bd and G 6bb (participation of the faithful/laity in the priestly office of Christ); H (God guides, rules, and sanctifies the Church through his ministers); especially H 1a (foundation of the ministerial office in the mission of Christ and the apostles); H 1b (hierarchical ordering of the ministerial office); H 4 (bishops' ministry of sanctification); H 5 (ministerial office of priests); H 6 (ministerial office of deacons).

## b. The Degrees of Sacramental Ministry **K 8b**

The various orders by which one advances toward the priesthood is legitimate, **1765**, **1772**; there is a hierarchy instituted by divine ordinance that consists of bishops, priests, and ministers, **1776**; in the Roman Church there are seven sacred orders, 836; namely, priests, deacons, subdeacons (major orders), acolytes, exorcists, lectors, porters (minor orders), 1765.

Bishops –: are superior to priests in virtue of their order, **1768**, **1777**; –: have legitimately handed on to different individuals various degrees of participation in their ministry, 4153.

Priests are united to bishops in priestly dignity, 4153.

Deacons are at a lower level of the hierarchy than priests, 4155.

Cf. H 1b (hierarchical ordering of the ministerial office).

## c. The Essential Elements of the Sacrament **K 8c**

The ([a]*unique*) matter of ordination to the diaconate, priesthood, and episcopacy is (at least henceforth) the imposition of hands, 326–328, 826, 3325, [a]**3858–3860**, 5062; for validity, moral contact is sufficient, but physical contact is prescribed, 3861; the handing over of instruments was once necessary in the Roman Church only in virtue of an ecclesial prescription, while in the Greek Church ordinations were always valid without the handing over of instruments, 1326, 3858.

The form of the sacrament of orders is the words that designate the power (the sacramental grace) to be handed over ([a]*wherein Anglican orders are defective*), 1326, [a]3316f., 3858–3860, 5062.

Episcopal ordination: The apostles passed on the spiritual gift to their helpers by the imposition of hands, and it has been transmitted down to us in episcopal consecration, 4145; through episcopal ordination –: apostolic succession is sacramentally perpetuated, 4821; –: the fullness of the sacrament of orders is conferred, **4145**, 4151; –: the bishops in an eminent and visible way sustain the roles of Christ himself as Teacher, Shepherd, and High Priest and act in his person, 4145; cf. E 3b (forms of mediation); episcopal consecration, together with the office of sanctifying, also confers the office of teaching and of governing, which can be exercised only in hierarchical communion with the head and the members of the college, 4145; cf. G 3dc (ecclesiastical office in the succession of the apostles); H 1a (foundation of ministry in the mission of Christ and the apostles); H 1c (collegial character of ministerial office and hierarchical communion); H 2–4 (bishops' pastoral ministry and ministry of preaching and sanctifying).

It pertains to the bishops to admit newly elected members into the episcopal body by means of the sacrament of orders, 4145; examination before ordination, 325; one is constituted a member of the episcopal body in virtue of sacramental consecration and hierarchical communion with the head and members of the college, 4146, 4354; the practice of summoning several bishops for an episcopal consecration signifies the collegial nature of the episcopal state, 4146; cf. H 1c (collegial character of ministerial office and hierarchical communion).

Priestly ordination: By the power of the sacrament of orders, in the image of Christ the eternal High Priest, priests are consecrated to preach the gospel and shepherd the faithful and to celebrate divine worship, so that they are true priests of the New Testament, 4153; cf. H 5 (ministerial office of priests).

Diaconal ordination: On deacons, hands are imposed "not unto the priesthood, but unto a ministry of service", 4155, 5063f.; cf. H 6 (ministerial office of deacons); K 5cd (other ministries).

**K 8d** d. Minister

The [a]*ordinary* minister of the sacrament of orders is the bishop, 128, [a]**1326**, 1768, **1777**, 4151; privileges that entrust to a simple priest the power to confer [a]*the subdiaconate*, [b]*the diaconate*, [c]*the presbyterate*, [d]*all the sacred orders*, [abc]1145f., [d]1290, [ab]1435; condemned affirmations: [Any priest can confer any sacrament (thus also orders)], *1136*; [The organization of clerics is reserved to the bishop through a desire for temporal gain and honor], *1178*.

The validity of an ordination conferred by a [a]*schismatic* or [b]*heretical* minister –: is recognized, [a]356, [b]478, [a]705; –: is denied (and linked to a need for "reordination") in the case of [a]*Paulianists* and [b]*Anglicans*, [a]128, [b]3315–3319; decision in both directions in the case of ordinations by simoniacs, 691–694, 701f., 705, 707, 710; one who is ignorant of his own ordination must be deposed, 592; schismatic episcopal ordination by Archbishop Lefebvre, 4820f.; ordination of women, a simulation of priestly ordination, 5092.

Affirmations concerning the administration of the sacrament of orders are condemned, *2651–2657*.

**K 8e** e. Effect

The sacrament of orders imparts the grace to be a suitable minister of Christ, 1326, 3857; ontological participation in the sacred functions is given in ordination, 4354, 5062, 5063.

A permanent character is imprinted in ordination, 825, **1767**, **1774**; therefore priests cannot become laymen again, **1767**, (1771), **1774**; condemned: [The call to the ministry of priests does not amount to a new "priestly" capacity, strictly speaking, nor does it impart any character, but simply gives expression before the community that the original power conferred in the sacrament of baptism has become effective], 4721.

## 9. The Sacrament of Matrimony

**K 9a** a. The Sacramentality of Matrimony and Its Origin

Matrimony between the faithful is a sacrament, 761, 794, 860, 916, 1310, 1327, **1601**, 1800, **1801**, 1864, 2536, 2598, *2965*, *2973*, 2990f., 3142, 3145f., 3700, 3710, 3713f., 3953, (4713–4716); affirmations against the sacramentality of matrimony are condemned, *3451*, *3715*.

The sacrament of matrimony was instituted by Christ, (1799), **1801**, *2965*, 2990, 3142, 3700, 3713; like all the sacraments, Christian matrimony is an act of glorification of God in Christ and in the Church, 4715.

**K 9b** b. The Concept of Matrimony

**9ba** **Nature of matrimony, Christian matrimony**. Matrimony is, according to its nature, the naturally indivisible union of man and woman, 3142; the institution of matrimony is an interior requirement of the covenant of conjugal love that is publicly affirmed as unique and exclusive, in order to live in complete fidelity to the plan of God, the Creator, 4703.

The reason and purpose of matrimony are, in the broad sense, the mutual love of the spouses in view of mutual help and perfection and, in the narrow sense, the conception and education of offspring, 3707; in virtue of the sacrament of matrimony, the spouses help each other in their conjugal life and in the rearing and education of offspring, 4128.

The dignity of marriage is emphasized against the allegation of its sinfulness, 206, 321, 461–463, 718, 761, 794, 802, (916), *1012*.

Christian marriage signifies the mysterious union of Christ and the Church, 1327, 3712, 4128, 4704f.; the matrimonial communion of life and of love is elevated by the insertion of the man and woman into the eternal spousal covenant of Christ with the Church, 4704.

The preeminence of virginity [a]*is not diminished because of the sacramental character of matrimony*, 802, 1353, 1810, [a]3911f.; cf. G 4bb (ways of sanctification).

Every person has the right to enter into matrimony: this right cannot be taken away by any human authority, 3702, 3722, 3771, 3962, (4326, 4455); the right to marry and to procreate is (an inalienable) part of human dignity, 4455; cf. L 6a (right to marriage and family).

The conjugal rights of man and woman are equal, (778), 3144.

A valid matrimony between the unbaptized is called true but not ratified (ratum), 769; a valid matrimony between the baptized is called true and ratified, 769.

Cf. C 4fd (orientation of man to love); C 4fe (man as male or female); C 4ga (man destined to social life); C 4jf (vocation of man to the gift of self); L 6b (conjugal love and human sexuality).

**The goods of matrimony**. Offspring, fidelity, indissolubility, 1327, 3703–3714, 4128. **9bb**

**Ends of matrimony**: [a]*The propagation and the preservation of the human race* by means of [b]*the procreation and education of offspring*, [c]*the physical growth of the Church*, [d]*mutual aid*, [e]*mutual love*, [f]*the quieting of concupiscence*, [c]1311, [ac]3143, [abc]3705, [def]3718, [b]3838, [bde]4128; through the children that are born from the matrimonial union, the people of God are perpetuated through the centuries, 4128; there is a distinction between the primary end (that is, [a]*the generation and raising of children*) and secondary ends ([b]*which are subordinate to the primary end*), 3718, [ab]3838. **9bc**

Cf. C 4fd (orientation of man to love); L 6b (conjugal love and human sexuality); L 6c (transmission of human life in marriage).

**Characteristics**. Matrimony is a perpetual and exclusive bond between the spouses, (3142). **9bd**

Unity permits a bond only between two, 778, (1797), **1798**, **1802**, 2536; it is not permitted [a]*for a man to have simultaneously more than one wife*, ([b]*if that was not granted to him through a special revelation*), or [c]*for a woman to have more than one husband*, [abc]778f., [ac]860, ([a]1497), [a]**1802**; the unity includes conjugal love, mutual interior formation, the submission of the wife to the husband, 3706–3709.

Indissolubility or inviolable stability is proper to Christian marriage, (117), 794, **1797**, 1799, 2536, 2705f., *2967*, 3142, 3710f., 3724, 3953, 3962, 4705; in the case of a presumed second marriage, the previous marriage must be reestablished after the return of the first spouse, 311–314.

Indissolubility does not belong to all marriages in the same measure, 3711; a valid and consummated marriage cannot be dissolved by any human power, 754f., 3712; concerning the cooperation of Catholic public officials in a civil divorce, 3190–3193; even a simply valid marriage cannot, in itself, be dissolved, 769, 3712; a marriage may nonetheless be dissolved by reason of the intention of one of the spouses to enter into a religious order or by reason of a vow, 754f., 786, 1806.

A (merely) natural and legitimate marriage is likewise indissoluble ([a]*so that, as to the bond, it cannot be dissolved by the civil legislator*), but [b]*this indissolubility is open to exception by divine law*, 779, [b]3712, [a]3724; in virtue of the Pauline privilege, a marriage between unbelievers can be dissolved, 768f., 779, 1497, 1983, 1988, 2580–2585, 2817–2820; in the case of the conversion of one of the two spouses, the bond contracted in unbelief is not dissolved by this simple fact; rather there follows from this only the right to be able to contract a new marriage, (777), 2582, 2585; the Pauline privilege cannot be applied –: to a marriage contracted with a non-Christian after the Apostolic See has granted a dispensation on the grounds of disparity of cult, 2584, 2817, 2819; –: in the case of defection from the faith in a marriage between the faithful, 769; [a]*one can be dispensed under certain conditions* from the interrogation of the unbelieving spouse (provided for by canon law), [a]1988, [a]2583, 2818.

A marriage cannot be dissolved on account of [a]*heresy*, [b]*difficulties in cohabitation*, [c]*adultery* of one of the spouses, [c]756, [ab]**1805**, [c]**1807**, [c]2536; but for these reasons or others one can effect a separation of bed and board or of cohabitation, 1327, **1808**, 2536.

Several successive marriages are permitted (second, third, etc.), [a]*but a life in chastity is to be preferred*, 794, 837, 860, *1015*, [a]1353.

Cf. L 6b (conjugal love and human sexuality).

### c. The Essential Elements of the Sacrament **K 9c**

The form (or efficient cause) of matrimony is the consent of the spouses [a]*relating to the present*, 643, [a]755f., 766, [a]776, [a]1327, [a]1497, 3701.

Matrimonial consent is usually expressed in words; [a]*signs suffice in case of incapacity*, [a]766, 1327.

The marriage contract is inseparable from the sacrament, *2966*, (*2974*), 3145f.; condemned: [The sacrament of matrimony consists merely in the nuptial blessing], *2966*.

### d. Minister and Recipients **K 9d**

The sacrament of matrimony comes about through the consent of the spouses, **1813**, **3701**; the pastor or priest functions as witness, 1816, 3385f., 3469–3474.

### e. Effects **K 9e**

The effect of the sacrament of matrimony is the right to actual grace –: for the fulfillment of the matrimonial duty, 3911; –: for the strengthening of mutual love, 1799, 3142, 3713; –: for the strengthening of the indissoluble unity of marriage, 1327, 1799, 3142, 3713; –: for the sanctification of the spouses, 1799, 3142, 3713; the sacrament of matrimony was not, however, instituted to make the employment

of marriage the means for the love of the spouses for God, 3911; the gift of Jesus Christ is not exhausted in the celebration of the sacrament of marriage but, rather, supports the spouses during their entire life, 4713.

The sacrament of matrimony –: is a source of holiness, 4713; –: makes the spouses sharers and witnesses of salvation, 4706; from the sacrament of matrimony there results for the spouses the gift and responsibility of translating into daily living the sanctification bestowed on them, 4716; duties and obligations of the laity have a sacramental foundation in baptism, confirmation, and matrimony, 4858; cf. G 4bb (ways of sanctification); G 6cc (mission and task of the laity in marriage and family).

### K 9f f. Juridical Norms

In the area of marriage of the faithful, canon law extends to all issues, **1812**, 2598, *2967–2974*, 2990, 3144–3146.

The legislation of the Church concerning the form to be observed: (especially, [a]*clandestine marriages are prohibited*, [b]civil marriage is prohibited, [c]*the prior announcement of the marriage is prescribed*), [ac]817, [ac]**1813–1816**, 2515–2520, [b]2990–2993, [a]3385, [b]3386, 3468–3473; an affirmation concerning engagements is condemned, *2658*.

The Church has the right to establish impediments to matrimony, 817, 860, **1803f.**, 1812, 1814f., *2659f.*, *2968–2970*, (*2972*, *2974*); she has the right to dispense from them, **1803**; marriages contracted in unbelief are not subject to any purely ecclesiastical impediment in the case of the conversion of the spouses, 777.

The presence of the pastor at the marriage ceremony is prescribed ([a]*except in the case where he cannot be reached within a month*), **1814–1816**, [a]3471; the procedure in a mixed marriage, 2590; cf. K 9d (ministers and recipients of the sacrament of matrimony).

Conditions contrary to the nature of the marriage render it null; disgraceful or impossible conditions are considered as not having been added, 827.

Vow of chastity and invalidity of matrimony, 1809.

Matrimonies contracted without the consent of the parents are not in themselves invalid, 1813; clandestine matrimonies are in themselves true and valid, 1813; these are, however, prohibited by ecclesiastical law, 817, 1813–1816, 3385.

Mixed marriages are valid, even if the Tridentine form was not observed, 2518f., 3387; but they are disapproved in the absence of a just cause, 2518, 3386; marriages between apostates are valid unless there is an agreement of dissolubility, 2340; concerning the validity of marriages between heretics, 2515, 2517; marriages of non-Catholics are valid, 3388; their validity does not depend on the form established by the Church, 3474.

## 10. Sacramentals

### K 10a a. Sacramentals in General

The effectiveness of sacramentals is due to the action of the Church united to her Head, 3844.

Neglect of sacramentals under the pretext of contemplation is condemned, 2191.

Deacons as ministers of sacramentals: H 6.

Cf. J 1ei (use of sacraments and sacramentals); J 2bb (renewal of the liturgy).

### K 10b b. Indulgences

**10ba** **Nature**. Indulgences are a remission of temporal punishment due for sins that, with respect to guilt, have already been erased, 1448; they are granted from the treasury of the merits of Christ and the saints, 1025–1027, 1398, 1406, 1448, 1467; cf. D 7bb (Church as mediatrix of forgiveness).

**10bb** **Origin**. The Church, [a]*the pope*, [b]*the bishops (for their respective subjects)* can grant indulgences, [a]819, (868), [a]1025–1027, [a]1059, (1192), [a]1266, [b]1268, [a]1398, [a]1416, [a]1447–1449, **1835**, 1867, 2537.

**10bc** **Efficaciousness**. Indulgences are applied to living and deceased believers who are living members of Christ, 1266f., 1448; to the living, these are applied by means of absolution, 1448; presupposed are contrition and confession, 1266; to the deceased they are applied by means of suffrage, 1398, 1405–1407, 1448; concerning the efficaciousness of the indulgence of a privileged altar, 2750; affirmations condemned concerning the efficaciousness of indulgences, *1192*, *1416*, *1468f.*, *1960*; cf. M 1b (eschatological character of the pilgrim Church: communion of saints).

**10bd** **Utility**. Indulgences are recommended as useful and salutary, **1835**, 1867, 2537; indulgences granted indiscriminately and excessively, however, weaken the force of satisfaction through penance, 819, 1835; cf. K 6cd (satisfaction); affirmations concerning the use and utility of indulgences are condemned, *1470–1472*, *2057*, *2216*, *2640–2643*.

# L. GOD CALLS MAN TO A MORAL LIFE IN COMMUNITY

## 1. Fundamental Attributes of the Moral Life

### a. The Person

L 1a

For an anthropological foundation, cf. C 4fa (the human person); C 4fb (dignity of man); C4h (man and creation).

God willed man for his own sake; man is a person, 4830; the human person has an exalted dignity; he stands above all things, and his rights and duties are universal and inviolable, 4326; all things on the earth should be related to man as their center and crown, 4312, (4314); the constitutive elements and essential relations of every human person transcend historical contingency, 4580f.; the dignity of man can be promoted only if the essential order of his nature is respected, 4580.

Each individual man is truly a person; his is a nature, that is, endowed with intelligence and free will, (3709), 3957; as a person, man has rights and duties, 3957, (4326); he is the subject of human acts, 4954–4956; cf. L 1b (contingent freedom, obliged to the good).

Being a person means striving toward self-realization through the gift of self, 4830.

The human person, of his nature, has need of a social life; he is to be the beginning, the subject, and the goal of all social institutions, **4325**; rejection of a purely individualistic ethic, 4330; cf. C 4g and L 5a (man's social nature).

Human rights: L 5g.

### b. Contingent Freedom that Is Obliged to the Good

L 1b

Freedom is a sign of the divine image within man, **4317**, 4765; freedom as the essential prerogative of the human person, 4765; man's call to full freedom, (4752), 4815; man's dignity demands that he act according to a knowing and free choice that is personal, 4317; the doctrine of freedom has its roots in divine revelation, 4244.

Freedom confers on man the dignity of having power over his own actions, 3245, 4752; in his heart man discerns his proper destiny beneath the eyes of God, 4314; he is obliged to fulfill the divine commands through free will, 227, 245; only in freedom can man direct himself toward goodness, 4317; freedom, even when it is limited by circumstances, is not completely destroyed, 4754; if there were a fated necessity, the responsibility for human actions as well as the reward and punishment would be nullified, 283; man possesses freedom even in the state of fallen nature: D 2bc (effect of original sin); in and of itself freedom is not sufficient for any good, *725*; freedom does not mean the license to do anything, even evil, 4317; it is annihilated when to ensure personal rights it is disengaged from the norms of divine law, 4341; freedom is related to the truth, 4951.

Moral goodness is possible only through a share in the good God, 240; cf. B 1b (God, the one foundation of life, of truth, of goodness); no one may make good use of his free will except through Christ, 242; every stirring of good will is from God, 244; man's freedom can fully achieve its orientation to God only with the help of God's grace, 4317; cf. F 2ab (preparation for justification as a gift of grace); it is not sufficient to aim at a presumed ultimate end, *2290*; condemnation of the hypothesis of a philosophical sin, *2291*; a supernatural motive of faith, hope, or charity is not necessary for a morally good act, *1925*, *1934–1938*, *2307–2313*, *2444–2459*.

Tasks of human freedom: God willed that man remain under the control of his own decisions so that he could seek his Creator spontaneously and come freely to perfection, 4317; man should emancipate himself from all captivity to passions and pursue his goal in a spontaneous choice of what is good, 4317; authentic freedom is the service of justice, 4753.

Man was placed free in society by his Creator, 4321; everyone is entitled to freedom in the earthly city, 4163; equality and participation in managerial functions as forms of human dignity and freedom, 4501.

The gospel and human freedom: C 4fc.

The Church and human freedom: C 4fc.

Threats, abuse, fortifying of freedom: C 4fc.

Before the judgment seat of God, each man must render an account of his own life, whether he has done good or evil, 4317; cf. M 2bb (particular judgment).

Cf. C 4fb (dignity of man); C 4fc (freedom); C 4g (social nature of man); esp. C 4gm liberation and structural change; F 5c (grace of God and freedom of man); L 1f (moral act); L 5 (fundamental attributes of social moral life); esp. L 5g (human rights).

### c. The Dictates of Reason as Natural Law

L 1c

The principles of the moral order have their origin in human nature itself, 4581; while these principles always remain the same, judgment must also be rendered on particular circumstances that change with the times, 4763.

The natural law is the eternal law that is engraved in the mind of man that orders the good to be done and forbids sin, 3247f., (3272), 3780f., 3956, (4316), (4580), 4953; its existence and knowability are learned (with reference to [a]*the right to ownership and property*, [b]*the need for authority in society*, [c]*the right to a just wage*), *2302*, [b]3131, 3132, [a]3133, [b]3150f., 3152, [b]3165, 3170, 3248, [a]3265, [c]3270.

Through the gift of the Holy Spirit man comes by faith to knowledge of the divine plan, 4315; reason's ability to perceive spiritual reality: A 2a (the capacity of human reason for truth).

Men should discover, develop, and realize the values innate in their nature by the light of their intelligence, 4580, 5080; use of human intellectual power for the progress in practical sciences, technology, and liberal arts for the exploration and conquest of the material world, 4315.

The perfection of man's intellectual nature through wisdom, 4315; it attracts the mind of man to the truth and the good and leads it though the visible to the invisible, 4315; divine revelation and the wisdom of natural reason manifest immutable laws inscribed in human nature, 4581; application of man's wisdom to humanizing man's knowledge and solving the problems of mankind, 4315; the laity should take up their tasks enlightened by Christian wisdom, 4343.

The obscuring of the intelligence by sin, 4315; cf. D 2bc (effect of original sin); D 3be (consequences of sin).

Every fundamental right of man derives its validity from natural law, 3970, (4551); the right to life and the rights of the family and of the institution of marriage are fundamental moral values, 4807; the fundamental rights of man that ensue from the natural law: L 5g (human rights); L 6a (right to marriage and family and the rights of the family).

Cf. C 4ee (mind and reason of man); C 4ki (Christian humanism as true humanism).

## L 1d d. The Foundation of the Natural Law in God

God's eternal, objective, and universal law, according to which he orders human society, is the supreme norm of human life; man has been made by God to participate in this law, 4242, 4957; irrespective of historicity, 4960.

The eternal law is the eternal reason of the Creator, 3247, 3973; it is –: the basis for the laws of human reason in regard to good and evil, 3248, 3781, 3973, (4242), (4316); –: the principle of all law, 3249; the immutable principles based upon every human person's constitutive elements and essential relations are contained in the eternal divine law, 4580.

The gospel is the source of all truth and moral teaching, 4207; moral and religious principles are drawn from the heritage of God's Word, 4333; God has held up Christ, the Savior and Sanctifier, in his teaching and example, as the supreme and immutable Law of life, 4580; evangelical morality perfects and elevates a moral dimension that already belongs to human nature, 4759; transgression of certain precepts of the natural law that have absolute and immutable value contradicts the teaching and spirit of the gospel, 4581; cf. L 5h (foundation of social norms in God); the perceptibility of the eternal law: A 2a (the capacity of human reason for truth).

The notion of justice is obscured in naturalism; its place is supplied by material force, 2890; some assertions about an atheistic ethic are condemned: [Moral law needs no divine law as its foundation], *2956–2961*, (*2962–2964*); [The state of the commonwealth is the origin and source of all rights], *2939*; [The will of the people is the supreme law], 2890; the opinion is condemned: [The norms of the natural law or precepts of Sacred Scripture are to be regarded only as given expressions of a form of particular culture at a certain moment of history], 4581.

## L 1e e. Conscience

**1ea Nature.** Conscience reveals to man the moral order and insists on its observance, 3956; through its call God's will can be known, 4140; it is the most secret core and sanctuary of a man where he is alone with God, 4316; conscience reveals that law which is fulfilled by love of God and neighbor. It is a law that he does not impose upon himself but that holds him to obedience, always summoning him to love good and avoid evil, 4316, (4580); cf. L 1c (dictates of reason as natural law).

The Gospel has a sacred reverence for the dignity of conscience and its freedom of choice, 4341.

Cf. C 4ff (conscience).

**1eb Formation of the conscience.** The faithful should in every temporal affair let themselves be guided by a Christian conscience, 4162; in fidelity to conscience, Christians are joined with the rest of men in the search for truth and for the genuine solution to the moral problems of individuals and society, 4316; the more a right conscience holds sway, the more persons and groups are guided by the objective norms of morality, 4316.

Men, above all the young, must be educated to a higher degree of culture so that they may discharge with greater exactness the obligations of their conscience, 4331; in regard to the mutual rights and duties of the person and of society, it belongs to moral teaching to enlighten consciences, 4551; the purpose of the Church's educational activity is to bring Christians to consider their participation in the political life of the nation as a matter of conscience and as the practice of charity, 4484; education for freedom, 4771; education for a civilization of work and for solidarity, 4776; cf. L 13 (order of culture).

**Judgment.** The moral decision must apply the objective law to the particular case, 3918, 4961, 4962; a situation ethics that does not judge in accord with objective laws but in accord with personal intuition is condemned, 3918–3921, 4950. **1ec**

A conscience that errs out of ignorance does not lose its dignity. The same cannot be said for a man who cares little for truth and goodness or for a conscience habituated to sin, 4316.

**Doubt.** Cf. C 4kg (man's search for meaning); D 2bd (experience of division). **1ed**

**Rules of prudence** for practical procedure (moral systems); absolute tutiorism is condemned, *2303*. **1ee**

One can choose freely between the system of probabilism and that of probabiliorism, 2175–2177; it is recommended that one follow the authority of Alphonsus Liguori in questions of morality without condemning the views of other authorities, 2725–2727.

Laxist probabilism is condemned, *2021–2065*, *2102–2165*.

**Conscience and authority.** An authority has no power to bind men in conscience unless it participates in the authority of God, 3980; all human authority is limited by the eternal law, 3248f.; its decrees have no validity if they contravene the law of God or human rights, 3981, 3985; ecclesiastical authority and freedom of conscience, 4963. **1ef**

The legitimacy of authority is defended against these propositions: [The perfect human being is not subject to obedience], *893*, *2265*; [A nation that rejects a law does not sin], *2048*; [The people can at their discretion correct delinquent lords], *1167*; a materialistic conception of authority is condemned, *2960*; public authority does not lose its right of command because of sin, *1121*, *1165*, *1230*.

The dignity of the human person must be kept in mind in the exercise of authority, 3980f.

Cf. C 4gh (authority in society); G 4bg (the faithful and the authority of the Church); H 2a (general specifications regarding the pastoral ministry of bishops); L 2c (virtue of faith); L 2f (union with God); L 8 (order of the State).

## f. The Moral Act **L 1f**

Because of his free will, man is autonomous and can act freely, 3245, 4752; his dignity demands that he act according to a knowing and free choice that is personal, 4317; cf. L 1b (contingent freedom, obliged to the good); L 1ec (judgment of the conscience); weakening of human freedom as a consequence of poverty: C 4ke (the poor).

One must make a distinction between moral fundamental options and particular decisions, 4964–4967; the nature of the moral act is determined by its relation to the object; conditions, intentions, and consequences have their influence, 4968–4969; there are acts that are evil in themselves, 4970–4971.

An evil situation that in fact exists may not be dealt with in such a way that an even worse situation results, 4453.

Ignorance can be invincible and, therefore, excuse from sin, (*1485*), *1968*, 2865°, 2866; not all ignorance excuses, *729f.*

Consent is required for an actual sin, 780; consequently, little children can commit no actual sins, 223, 780, 1514; condemned: [The act of the will does not belong to the essence of sin], *1946–1949*, *(1950–1953)*; [Man sins also in what he does of necessity], *1967*.

Force excuses from sin: applications, (762), 2715, 2758, 3634, 3718.

Fear does not do away with the freedom of the will and accountability: applications, 1678, 1705, 2070, 2129, 2151, 2573, 3273.

No action has a twofold goodness: it is good because of the object and the circumstances or because of unity with Christ, *1962*.

The confessor should inquire about the circumstances of sins, 813; the circumstances that change the sin's nature should be explained in confession, 1681, 1707 (*1962*).

The end does not justify the means ([a]*in favor of faith*; [b]*for the preservation of the body*), [b]815, [ab]1254, [a]1998, [b]3684.

Propositions against the moral worth and the accountability of external actions are condemned, *733*, *739*, *966–969*, (*2234*), *2240*.

## g. Moral Behavior **L 1g**

The existence of natural virtue is stressed (against the Jansenists), *1916*, *1925*, *1936–1938*, *1962*, *2307–2309*, *2444//2467*; on the other hand, the disdain of the supernatural virtues in favor of the natural virtues is condemned, 3343–3345; condemnation of statements that disparage the exercise of virtues as imperfection, *896*, *2231*, *2368*.

God is above all honored by acts of faith, hope, and love, (*1923*), 2188; the laity are called to make Christ known to others by the testimony of their life in faith, hope, and charity, 4157; cf. L 2 (personal relationship with God).

The Holy Spirit enriches the people of God with virtues, 4131; individual men and associations must cultivate in themselves the moral and social virtues and promote them in society, so that, with the needed help of divine grace, men who are truly new and artisans of a new humanity can be forthcoming, 4330; cf. B 3b (the Spirit of God in creation and salvation history), F 2cc (infused virtues); F 2cd (gifts of the Holy Spirit); G 3ac (the Church, built by means of charisms).

The correlative response to the interdependence among individuals and nations is solidarity, as a moral and social attitude, as "virtue", 4817; cf. L 5e (principle of solidarity).

Man needs living conditions that are worthy of man to arrive at a sense of responsibility, 4331; see C 4ke (the poor: consequences of poverty).
The statement that the virtuous character of the doer makes every action good is condemned, *1216.*

## 2. Personal Relationship with God

### L 2a a. Worship of God

Cf. G 4bd and G 6bb (participation of the faithful/laity in the priestly office of Christ); J 1d (subjects of the liturgy); J 1e (liturgies and forms of piety).

### L 2b b. Reverence for God

Creation is ordered to the praise and glory of God, 3025, 4162; the works and merits of individuals (of the saints) should be attributed to the glory of God, 243, (675, 1824f.), 3325, 3743; man should rule over and make use of the worldly creation for the glory of God, **4312**, **4334**, (4337), 4448, 4812; he should relate himself and the totality of things to God, 4334; under the supreme direction of religious values all things are harmonized unto God's glory, 4343; condemned: [The glory of God is manifested equally in good or evil works, even in blasphemy], *954–956.*

Tempting God. Condemnation of ordeals (with hot iron, boiling water, etc.), 670, 695, 799, 1114; dueling: L 4d (body and corporal welfare of the neighbor).

Simony occurs through payment or acceptance of money, 304, 473, 586, 692, 707, 751, 820; condemnation of simony [a]*in ordinations,* [b]*ecclesiastical promotions,* in the conferral of [c]*baptism,* [d]*confirmation,* [e]*burials,* [f]*sacramentals,* and in the [g]*admission of a monk into a cloister,* [ab]304, [a]473, [a]586, [a]691–694, [a]701f., [a]705, [ab]707, [cde]708, [ab]710, [bdf]715, [g]751, [ab]820; simoniacal ordinations: K 8d (minister of the sacrament of orders).

Simony is considered –: the selling of grace that is not for sale, 304; –: the selling of the gift of the Holy Spirit, 473, 586; condemnation of assertions that err –: through exaggeration, *1175,* (*1178*); –: through understatement, *2145f.*

Religious vows cannot be revoked without sin, 321f.; condemned: [A vow is an obstacle to perfection], *2203.*

An oath is permitted ([a]to give testimony before a judge), [a]648, 795, 1252, [a]1253; perjury, even in favor of faith, is always a mortal sin, 1254; condemnation of assertions that deny the permissibility of an oath or unreasonably limit it, 913, 1193, (1252), 2675; assertions that err through exaggeration: [No other testimony prevails against an oath of innocence], *1110*; [It is permissible to violate an oath for love of country], *2964*; laxist assertions, *2030, 2124–2126, 2128.*

Cf. C 1gc (man's cooperation with God's work); C 1h (God is the goal of the world); C 4ib (the meaning and goal of human activity); C 4j (vocation of man); man's activity and God's grace: F 3d (justified man is brought to perfection as God rewards his merits through grace); F 5c (grace of God and freedom of man).

### L2c c. The Virtue of Faith

Faith is a supernatural virtue by which revelation is believed because of the authority of God himself who reveals them, **3008**, 3542; faith is a free consent that follows grace [a]*and is not necessarily caused by proofs,* [a]**3010**, [a]**3035**, **4205**; faith is not a blind assent, **3010**, 3542; it demands development and growth, 4823; faith as eschatological interpretation of existence, 4492; cf. A 2b (faith as response to God's revelation); F 2ab (the preparation for justification and the beginning of faith as gifts of grace); F 2cc (infused virtues: faith).

Necessity of faith. Catholic faith is necessary for salvation, 75f., 485; if a judgment has been given about a truth of faith, man is obliged to it, (2780), *2915*; man is obliged to give full obedience of intellect and will to revelation, 3008; obedience of faith is to be given to the God who reveals, 4205; Christ emphasized the necessity of faith, 4136; in the Church, men learn the meaning of their life through faith, 4168; the necessity of faith in an adult candidate for baptism, 2836; condemnation of: [Even a less probable opinion excuses an infidel from the obligation to believe], *2104*; condemnation of indifferentism or a tolerance that denies the obligation to believe, 2720, 2730f., 2785, 2865–2867, *2915–2918.*

A faithful member of the Catholic Church can never have a reason to change the faith or to call it into question, **3014**, **3036**; condemnation of positive doubt as a theological method, 2738.

Condemnation of laxist assertions: with regard to the obligation to make an act of faith, *2021, 2116, 2165*; with regard to the strength of the assent of faith, *2119–2121.*

The vision of the divine essence does away with acts of faith inasmuch as faith is a theological virtue, 1001.

Truths of the faith. All those things are to be believed with divine and Catholic faith that are contained in the word of God, written or handed down, and that by the Church, either in solemn judgment or through her ordinary and universal teaching office, are proposed for belief

as having been divinely revealed, (1870), **3011**, 4536; cf. G. 4bg (the faithful and the authority of the Church); H 3e (acceptance of doctrinal decisions).

Components of the faith necessary for salvation –: God's existence, some of his attributes (God as rewarder and expiator), the person of Christ, 2381; –: the divine Trinity, 75, 177, *2164*, 2380; –: the Incarnation of the Word, 76, *2164*, 2380; condemnation of laxist assertions in this area, *2122f.*, *2164*.

Supernatural understanding of the faith of believers: H 3db (infallibility of the Church): it is not licit to make a distinction between articles that are fundamental and those that are not fundamental, so that the latter are left to the free assent of the faithful, 3683; condemnation (in a similar sense) of a choice of themes in ecclesiastical conferences, *2676–2678*.

Profession of faith. It is a fundamental right to profess one's faith privately and publicly, 3961; concealment of faith can be a sin when it leads to an implicit denial of the faith or to a scandal for one's neighbor, *2118*; the laity are proclaimers of the faith when they join to their profession of faith a life springing from faith, 4161; faith must prove its fruitfulness in the life of the believers; through their witness God's presence is revealed, 4321.

Preserving the faith. Purely negative infidelity is not a sin, *1968*.

It is forbidden to belong –: to secret societies (Freemasons), 2511f., 2783, 2894, 3156–3160, (3278f.); –: to Bible societies, 2771, 2784; –: to theosophical circles, 3648; –: to the Communist Party, 2786, 3865, 3930, (3939).

One must make a distinction between –: an error and the person who falls into error (because of the dignity of the person), 3996, (4316), 4328; initiatives in the social and cultural domain and the philosophical errors that occur in them, 3997.

## d. The Virtue of Hope

**L 2d**

Hope is a theological virtue that disappears with the vision of God, 1001; its nature, forms of fulfillment, **5111–5115**; cf. F 2cc (infused virtues).

Linked with the paschal mystery and patterned on the dying Christ, the Christian will hasten forward to resurrection full of hope, 4322, **5112**; the laity should not hide their hope for future glory in their hearts but express it also in the program of their secular life, 4161; eschatological hope undergirds the fulfillment of earthly tasks with fresh incentives, 4321, 4334, 4339, (4343); without hope in eternal life, man's dignity is lacerated, the riddles of life and death, of guilt and of grief, go unsolved, 4321; Christian hope and modern culture, **5113**; cf. C 4ic (order of human activity); C 4ij (Christians and human activity); G 4bf (tasks of the faithful in the world); M 1b (eschatological character of the pilgrim Church).

Condemnation of a laxist assertion with regard to the obligation to make an act of hope, *2021*.

## e. The Virtue of Love

**L 2e**

In his intimate life, God is the essential love shared by the three Divine Persons, **4780, 5101**; the kingdom of Christ is the kingdom of love and of peace, 4162, (4339, 4481); the Holy Spirit is, as the Spirit of the Father and of the Son, the personal love of God, (3326, 3331), 4780; cf. B 1b (God, the one foundation of life, of truth, of goodness); B 3c (conceptual formulation of the divinity of the Holy Spirit); E 3bd (kingship of Christ); M 3bf (eternal life and reigning with Christ).

Love of God and neighbor is –: the first and the greatest commandment, 4324; –: the soul of the entire apostolate, 4159, (4328); –: the fulfillment of the law that man discovers in his conscience, 4316; –: the foundation of true progress, 4815; the love of God cannot be separated from love of neighbor, (4199), 4324.

Christ's teaching extends the law of love to all enemies, 4328, (4773); Christ sent the Holy Spirit upon all men that he might move them to love God with their whole heart and that they might love each other, 4166; cf. B 3bf (the Holy Spirit in the life of the faithful); love as [a]*command of the New Law* and [b]*fullness of the law*, [a]4328, [b]4332; the evangelical order is an order of charity, 4579; mercy as the fundamental content of the messianic message of Christ and the power of his mission, 4680; mercy in its true aspect restores to value, promotes, and draws good from all the forms of evil existing in the world and in man, 4680.

All the faithful are called to the perfection of love, 4166, **5103**; they should love as Christ loves, 4123, 4166, 4631f.; love is the basic law of human perfection and of the world's transformation, 4338; the vocation of the human person to love is realized in matrimony and virginity, 4700; divine love must be pursued chiefly in the ordinary circumstances of life, 4338.

Condemnation of errors concerning God's perfect love and the renunciation of self ([a]also applied to sins committed), [a]*964f.*, *975*, *2351–2373*.

Condemned: [God can command hatred of God], *1049*.

Condemnation of laxist assertions concerning the obligation to make acts of love of God, *2021*, *2105–2107*.

Cf. C 4fd (orientation of man to love); C4gb (fraternity, solidarity, and love); C 4jf (vocation of man to the gift of self); F 2cc (infused virtues); G 4bb (ways of sanctification); L 2f (union with God); L 3a and L 4a (the love of self and of neighbor as fundamental obligations); L 5e (principle of solidarity).

L 2f

## f. Union with God

All the faithful are –: called to holiness, 4122, 4129, 4158, 4162, **4165f.**; called to the fullness of the Christian life and to the perfection of charity, 4166; to reach perfection the faithful should obey the will of the Father in all things and devote themselves with all their being to the glory of God and the service of their neighbor, 4166; they must hold on to and complete in their lives the holiness they received in baptism, 4166; they should love as Christ loves, 4123, 4166, 4613f.; Christ is the divine teacher and the model for all perfection, 4166; cf. E 3bb (the prophetic office of Christ and Christ as teacher); in the lives of the saints is shown a path to perfect union with Christ or to holiness, 4170; cf. C 4d (God wills the salvation of man and grants him communion); G 4ba (vocation of the faithful to holiness); M 1b (communion of saints).

Cooperation with divine grace. Cf. C 1gc (man's cooperation with God's work); F 3d (justified man is brought to perfection as God rewards his merits through grace); F 5c (grace of God and freedom of man); condemnation of assertions that call into question the value and necessity of human activity [for example: God wills to work in us without us; man must reduce his powers to nothingness; all progress in virtue is to be attributed only to divine action], *2201//2255*, 3817, 3846; condemned: [Man can become so perfect that he can advance no farther in grace], *891*.

The effect or fruit of the life of perfection. Cf. F 2c (indwelling and gracious working of God in the justified); condemnation of the exaggerated assertions: [Man can attain complete freedom from passion and desires, the death of the senses, an imperturbable peace], 892, *2254–2256*, *2262f.*; [Man can even achieve freedom from all venial sin and even become [a]*sinless*], [a]*891*, *2256–2261*.

Even contemplatives must resist temptations, 2192, *2217–2224*, *2237*, *2241–2253*; cf. F 3b (justified man remains in danger); a carnal act is a sin for a perfect person also, *897*, *2248*, (*2241–2253*).

In relation to the union with God that can be achieved on earth the exaggerated statements are condemned: [[a]*Man is completely transformed into God*, [b]*he becomes like to God*, [c]*he has the same boundless beatitude as God*, [d]*God begets man*], [a]*960*, [c]*961f.*, [c]*963*, [bd]*970–972*.

Christian obedience in regard to the commandments of God and the Church. Contemplatives are also subject to it, 893, 2189f.; they should not neglect the prescribed acts of reverence in regard to the Eucharist, *898*; cf. F 3c (justified man remains obliged to observe the commandments); all are obliged to abide by and be in conformity with revelation, 4150; all the Christian faithful should promptly accept in Christian obedience decisions of their spiritual shepherds in the Church, 4149, 4152, 4163; cf. G 4bb (ways of sanctification); G 4bg (recognition of the authority of the Church); H 2e (people of God and the pastoral ministry of the bishops); H 3e (acceptance of doctrinal decisions).

Exercise of the virtues is important as well for those who are striving for perfection, *896*, 2188, *2231*, *2368*; external acts also have their value for the life of perfection, *966–969*.

Prayer. Cf. J 1ee (prayer to God): the nature of and misconceptions about Christian prayer, 4860–4862; the spiritual life is not limited to participation in the liturgy but also includes private prayer and devotions, 4012f., 4017; the faithful must daily pray for forgiveness of their faults, 4166; prayer has the ability to make satisfaction for sins, 1713; cf. K 6cd (satisfaction); legitimacy and excellence of contemplative prayer, 2182, 2185, 2188; its object, however, is not only the presence of God, 2185–2187; the legitimacy of meditative prayer and its value for the life of perfection, 2181–2185; still, it is not necessary for salvation, 2192; the legitimacy of discursive prayer is defended against disparagement, *2218–2223*, *2225*, *2229*, *2232*, *2264*, *2365–2368*; the prayer of intercession is important even for one who is perfect, *957–959*, *2214*; condemnation of assertions that condemn all sensible devotion, (*2218*), *2227//2235*, *2263*.

Gift of self. Man can find perfection only through the gift of himself to God [a]*and other men*, 4319, [a]4324, [a]4331; he cannot live fully according to truth unless he freely acknowledges the love of God that preserves him and devotes himself to his Creator, 4318; being a person means striving toward self-realization through a gift of self, 4830; self-giving as the path of following Jesus with a love that embraces all men, (4338), 4613; the Christian must always bear in his body the dying of Jesus, 4012; self-denial and a holy life as victory over the reign of sin and participation in the kingdom of Christ, 4162; acquisition of the kingdom and of salvation through a life lived according to the gospel, abnegation, the cross, the spirit of the beatitudes, total renewal, and radical conversion, 4572; cf. C 4jf (man's vocation to self-giving).

Works of penance and mortification. They are of value even for the perfect, *2238–2240*; cf. L 3c (obligations and rights with regard to the body and corporal welfare).

The laity attain a holier life in their daily occupations, 4162; they must strive to acquire a more profound grasp of revealed truth and insistently beg of God the gift of wisdom, 4161; cf. G 4ba (vocation to holiness); G 4bb (ways of sanctification); G 6b (participation of the laity in the prophetic, priestly, and kingly office of Christ).

Marriage and family as model of sanctification of life: G 4bb (ways of sanctification); G 6cc (mission and task of the laity in marriage and family); K 9 (sacrament of matrimony); L 6 (order of marriage and family); the human person's vocation to love is fulfilled in marriage and virginity, 4700.

Evangelical counsels or religious vows. The holiness of the Church is manifested in their practice, **4165**; they represent exclusive dedication to God, 4836; their perfect incarnation is Jesus Christ, 4836; their practice takes place at the impulse of the Holy Spirit, **4165**; those

who follow them bear witness to a desire for the kingdom of God and keep it alive among the human family, 4338; cf. G 4bb (ways of sanctification; the evangelical counsels).

Religious state: G 4bb (ways of sanctification: nature and goal of religious life).

Virginity and celibacy. Virginity and celibacy surpass matrimony, **1810**, 3911f.; the mutual help of the spouses is not a more perfect means to holiness than virginity, 3912; matrimony and virginity are, each in its own proper form, an actuation of the most profound truth of man and the realization of his vocation to love, 4700; cf. G 4bb (ways of holiness: virginity and celibacy); K 9ba (nature of matrimony, Christian matrimony).

Cf. C 4jb (vocation of man to communion with God); G 4b (vocation and mission of the community of the faithful).

## 3. Relation with Self

### a. Self-love as a Fundamental Obligation — L 3a

Cf. C 4j (vocation of man); L 2e (virtue of love); L 3c (relation with self: body and corporal welfare).

In his acknowledgment of God as his beginning and goal, man finds his whole relationship toward himself, 4313; as a person he is willed by God for his own sake, 4830.

Condemnation of exaggerated assertions above all concerning the necessity of renunciation of self-love, of spiritual goods, and of eternal salvation, *957–959*, *2201–2217*, *2224f.*, *2232//2253*, *2351//2373*, *2433*.

### b. Obligations and Rights with Regard to the Mind and Heart of Man — L 3b

Truth. The right and obligation exist to seek the truth, 3959, 3970; all men, as persons, are obliged to the search for the truth, above all religious truth, 4241; man has a right to appropriate information, 4326.

Personal freedom. The universal rights that arise from the dignity of the human person are inviolable and inalienable, 3957, 4326; psychic constraint, subhuman living conditions, arbitrary imprisonment, deportation, slavery, prostitution, the selling of women and children, and undignified work conditions violate the integrity of the human person, 4327; cf. C 4fc and L 1b (freedom); L 5g (human rights).

Personal honor and reputation. Man has a right to a good reputation and respect, 4326; it is condemnable to defend one's personal honor –: by a duel, *2022*; –: by killing a calumniator, *2037f.*; by false accusation, *2143f.*; –: by ambiguity, *2127*; –: by abortion, *2134*; cf. L 4d (body and corporal welfare of the neighbor).

Condemnation of assertions that consider the renunciation, by the soul, of spiritual goods (namely, interested love, virtues, personal perfection, personal beatitude) as necessary for perfection, (*896*), *957–959*, *2207*, *2212*, *2351//2372*.

Obligation to good works, 1538f., 1545f., 1548.

Obligation to avoid the near occasion of sin: condemned assertions, *2061*, *2162f.*

### c. Obligations and Rights with Regard to the Body and Corporal Welfare — L 3c

Man is obliged to regard his body as good and honorable since God has created it and will raise it up on the last day, 4314; his dignity postulates that man glorify God in his body and forbid it to serve evil inclinations, 4314.

God has endowed man with the right to life and bodily integrity (including [a]*the necessary means to a honorable conduct of life*, [b]*social help in times of need*), 3771, [b]3774, [ab]3958, [a]3970f.; the first right of the human person is the right to life, 4552, 4791; physical life is a fundamental good because upon it all the other values of the person are based and developed, 4791.

Self-preservation is a law of nature itself, 3268, 3270, 3970; it is forbidden by virtue of divine law to cast one's life away rashly, 3272; willful self-destruction is opposed to life, 4327; dueling: L 4d (body and corporal welfare of the neighbor).

Individuals have no other power over the members of their bodies than that which pertains to their natural ends, 3723; man is not free to destroy or mutilate his members except for the good of his whole body (application of the principle of totality), 128a, 3723, 3760, 3763; deliberate castration of self is forbidden, 128a, 762.

Sexual integrity: Masturbation ([a]even for medical ends) is condemned, 687f., [a]3684; the tradition of the Magisterium of the Church and the moral sense of the faithful have declared without hesitation that masturbation is an intrinsically and seriously disordered act, 4584; condemnation of assertions that call in question the sinfulness of certain carnal acts, *897*, *1367*, *2044f.*, *2149*, *2241*, *2247*; obscene books are forbidden, 1857; on human sexuality, cf. L 6b.

Works of penitence and mortification: Assertions that belittle their value are condemned, *2238–2240*, (3344); fasting has value as satisfaction for sins committed, 1713; the Latin Church's practice of fasting should not be condemned, 1080; even the perfect should not neglect fasting, 892.

Cf. C 4ec (the body of man); C 4fb (dignity of man); L 4d (relation to neighbor: body and corporal welfare); L 5g (human rights).

### L 3d d. Obligations and Rights with Regard to Work and Material Goods

Duty to work for a livelihood, 3268–3271; work, not capital or land, is the most important source of prosperity, 4900; inactivity is culpable, 4851; man has a right to work, nourishment, clothing, and shelter, 4326; he should increase his talents for the service of God and the good of mankind, 4341; rights that concern the opportunity to work and for education, 3942, 3963; the work of mothers and children because of the father's insufficient pay is an abuse, 3735, 3960, 3963.

The use of things must be governed by a moral judgment, 4811.

Not all begging by religious orders is to be condemned, *1174*, *(1491)*.

Cf. C 4h (man and creation); C 4i (activity of man); L 4e (relation to neighbor: work and material goods); L 4f (responsible dealings with the world); L 10 (order of work).

## 4. Relation to Neighbor

### L 4a a. The Love of Neighbor as a Fundamental Obligation

Emphasis is placed on the obligation to love the neighbor with an internal and formal act, *2110f.*; the supreme commandment of love leads to the full recognition of the dignity of each individual, created in God's image, 4765; participation of Christians in political life is a practice of charity, 4484; respect and love ought to be extended also to those who think or act differently than we do in social, political, or religious matters, 4328; connection between the love of God and the love of neighbor: L 2e (virtue of love); L 2f (union with God).

Sins against charity: condemnation of laxist assertions about [a]*rejoicing at the harm suffered by another*, [b]*desiring a harm for another*, [c]*sorrow at the prosperity of another*, [abc]*2113*, [b]*2114*, [a]*2115*.

### L 4b b. Obligations and Rights with Regard to the Neighbor as a Person Created by God

Man discovers his proper relationship with others by acknowledging God as his beginning and end, 4313; condemnation of modern society's tendency to extinguish innocent life, 4990–4998; the supreme commandment of love leads to the full recognition of the dignity of each individual, created in God's image, 4765; everyone must consider his every neighbor as another self, taking into account his life and the means necessary to living it with dignity, 4327.

There is a serious obligation to help others to overcome their inferiority in knowledge, virtue, intelligence, and wealth, 3988; obligation to supply artificial nutrition, **5110**.

A false and unsound way of preaching can be scandalous for the neighbor, 1405, 1820.

Aiding and abetting evil –: in contraception, 2715, 2758, 3634, 3917a; –: by Catholic magistrates in civil divorce, 3190–3193; –: in a duel, 3162; –: by assisting a master in a sin, *2151*; –: in a cremation, 3278f.; –: by voting for Communists, 3865, 3930.

Cf. c 4fa and L 1a (person); C4fb (human dignity); C 4fc and L 1b (freedom); L 2f (union with God); L 4a (love of neighbor); L 4c (mind and heart of the neighbor); L 4d (body and corporal welfare of the neighbor); L 5g (human rights).

### L 4c c. Obligations and Rights with Regard to the Mind and Heart of the Neighbor

Truth and truthfulness. Man is entitled to the fundamental right to his good name, to investigate the truth, to freedom of opinion, artistic freedom, and freedom of information, 3959, 4326.

Condemnation of laxist assertions that –: excuse lies and ambiguity, *(2124)*, *2125–2128*; –: compromise judicial reasoning, *1112*, *2046*, *2102*; –: trivialize calumny and false accusation, *2143f.*

Condemnation of the simulation of [a]*Mass*; [b]*sacraments*; [c]*baptism*, [a]789, [b]*2129*, [c]*2560f.*

Trustworthiness. Condemnation of a laxist assertion concerning the necessary trustworthiness of a promise, *2030*.

Personal freedom: Cf. C 4fc and L 1b (freedom); L 3b (mind and heart of man); L 5g (human rights); respect and love should be extended to those who think or act differently in social, political, or religious matters, 4328.

There is a serious obligation to help others overcome inferiority in knowledge, virtue, and intelligence, 3988.

Condemnation of assertions that detract from the reputation of another, *2143f.*

Secret confession and the obligation for secret confession: K 6cc (confession of sins).

Exposition of the principles of religious education, 3685–3690; education for a higher degree of culture, 4331; cf. L 1eb (formation of conscience); L 13 (order of culture); an explanation of the sense in which sexual education deserves condemnation, 3697f.

Cf. C 4fc and L 1b (freedom); L 3b (relation with self: mind and heart); L 5g (human rights).

## d. Obligations and Rights with Regard to the Body and Corporal Welfare of the Neighbor L 4d

Life. The first right of the human person is the right to life, 4552; it is –: a requirement of the inviolability of the person, 4791; –: a fundamental moral good, 4807; physical life is a fundamental good because upon it all the other values of the person are based and developed, 4791; from the moment of conception, or from the moment the zygote has formed, the life of every human being is to be respected in an absolute way, 4792f., (4807); no one can, in any circumstance, claim for himself the right to destroy directly an innocent human being, 4792; it does not belong to society or to public authority to recognize the right to life for some and not for others, 4552; murder, genocide, abortion, and euthanasia are opposed to life, 4327, 4990–4998; in virtue of divine and natural law, except for self-defense, it is forbidden to kill or wound anyone without a public process, 3272; capital punishment by the secular power is permissible as long as it is based, not on hatred, but on judicial judgment and proceeds with prudence, 795; military service can be blameless, 321; one may make war against infidels (Turks), *1484*; the killing of the innocent by order of the public authority is condemned, 3790.

Human sexuality: L 6b.

Condemnation of assertions that see no guilt in the killing –: of a calumniator and unjust judge, *2037f.*, *3130*; –: of a tyrant, 1235; –: of a thief who has stolen only one piece of gold, *2131*; –: of someone who contests rightful ownership, *2132f.*; –: of a woman caught in adultery, *2039*.

The killing of a fetus (abortion) is condemned ([a]*as murder*), [a]670, *2134f.*, 3258, 3298, 3337, 3358, 3719–3721, 4327, 4476; even for therapeutic reasons, 4476; likewise, the destruction of embryos, 4790–4807, 5116–5120; on the problem of procured abortion and legislation that permits it, cf. 4550, 4991–4992; the different ways of removing the fetus are distinguished: [a]*hastening the birth*, [b]*abortion*, [c]*Caesarean section*, [d]*laparotomy*, [e]*craniotomy*, [e]3258, [b]3298, [a]3336, [bc]3337, [d]3338.

Euthanasia involves violation of the divine law, an offense against the dignity of the human person, a crime against life, and an attack on humanity, 4661, 4993–4996; opposing opinions, 4662; on the use of extraordinary means, cf. 4663; on their interruption, 4664; making do with normal means of healing, 4665; refusing forms of treatment that would only secure a precarious and burdensome prolongation of life, 4666.

Condemnation of dueling and the so-called [a]"*Bestimmungs-Mensuren*" [= duels of inauguration], 799, *1111*, *1113f.*, 1830, *2022*, *2571–2575*, 3272f., [a]3672; dueling is [a]*a temptation of God*, [b]*a rash casting aside of one's own life*, [c]*as private vengeance, a perversion of justice*, [a]799, [bc]3272f.; a physician or confessor is not permitted to assist at a duel, 3162.

Integrity of the body. Civil authority has no direct power over the members of their subjects, (3272), 3722, 3760–3765; mutilation and torture violate the integrity of the human person, 4327; the problem of the permissibility of –: castration and mutilation, 128a, 762; –: sterilization, 3722, 3760–3765, 3788; sterilization for reasons of health, 3760; direct sterilization of a man or of a woman is condemned, (3722f.), 4476, 4560; every sterilization is absolutely forbidden even if done for the common good, 4560; measures dictated by public authority in favor of contraception, sterilization, and abortion must be rejected, 4711; to make economic help conditional upon programs of contraception, sterilization, and abortion is immoral, 4711; obligation to supply artificial nutrition, **5110**.

Alms: L 4e (obligations with regard to materials goods).

Care for the bodies of the dead. Cremation is forbidden ([a]with justification), 3188, 3195f., 3276–3279, [a]3680; under certain circumstances it is permitted, 3680, 4400; the cremation of the body does not prevent the omnipotence of God from restoring the body, 4400; cf. M 3a (resurrection of the dead); the permissibility of cooperating with cremations, 3278f.; the bodies of embryos or fetuses should receive the same respect as the remains of other dead persons, 4796.

Profanation of cemeteries and exhumation of already buried bodies with the intent to steal are condemned, 773.

Cf. C 4ec (body of man); C 4fb (dignity of man); L 3c (relation to self: body and corporal welfare).

## e. Obligations and Rights with Regard to Work and Material Goods L 4e

Created goods may be perfected by human labor, technical skill, and civic culture for the benefit of all men according to the design of the Creator, 4162; man's activity should harmonize with the good of the human race and allow men as individuals and as members of society to fulfill their vocation, **4335**; created things and societies enjoy their own laws and values, which man must decipher, use, and regulate, **4336**; the use of things must be guided by a moral understanding, 4811; the dangers of today's pursuit of well-being, 4904; ecological responsibility, 4905–4906.

The right to work, to food, clothing, and shelter, 4326.

Christians should exercise all their activities so that they gather their domestic, professional, social, and technical enterprises into a synthesis with religious values, 4343; a Christian who neglects his temporal duties neglects his duties toward his neighbor and God, 4343.

There is a serious obligation to help others overcome their inferiority in relation to external goods, 3988.

Alms are recommended as a good work ([a]*satisfaction for sins committed*, [b]*intercession for the dead*), [b]797, [a]1713, [b]856, [b]1304, [b]1405; cf. K 6cd (satisfaction); the way of life of the mendicant orders is justified, 844, 1170, 1174, 1184, *1491*.

The obligation to give alms is a duty, not of justice (save in extreme cases), but of Christian charity, 3267; the rich are obliged to give alms from their resources, *2112*, 3729.

Cf. C 4h (man and creation); C 4i (human activity); L 3d (relation to self: work and material goods); L 5c (common good); L 10 (order of work); L 11 (order of property).

### L 4f f. Obligations and Rights with Regard to Responsible Dealings with the World

All things on earth should be related to man as the center and crown of creation, 4312, (4314); the order of things is to be subordinated to the order of persons, 4326, (4694).

God created (material) goods for the benefit of all. All are entitled to use them, 3267, 3942, 3951, (4448); they must benefit all, 4448; each man has the right to receive from the earth what is necessary for him, 4448.

Man should subdue and use earthy creatures for the glory of God ([a]and watch over them), **4312**, **4334**, (4337), 4448, [a]4812; new goods and resources are to be considered as a gift from God and a response to the human vocation, 4812; ecological responsibility, 4905, 4906; modern belief in progress compared with Christian hope, **5113**.

The use of things must be guided by a moral understanding, 4811; possession and use of things are to be subordinated to man's divine likeness and his vocation, 4812; man discovers his proper relationship with others by acknowledging God as his beginning and end, 4313; in gratitude to the Creator and through the use of created things in poverty and freedom, man is led to a true possession of the world, 4337.

Redeemed by Christ and made a new creature in the Holy Spirit, man is able to love the things themselves created by God and ought to do so, 4337; respect for the things of visible nature, the cosmos, 4816.

Created things enjoy their own laws and values that man must decipher, put to use, and regulate, **4336**; cf. C 4hb (autonomy of earthly things).

What men do to obtain greater justice, wider brotherhood, a more humane disposition of social relationships has greater worth than technical advances, **4335**; cf. C 4ie (progress); L 7 (order of society).

The expectation of a new earth must not weaken but rather stimulate our concern for cultivating this one, **4339**; cf. C 4ic (order of human activity); M 1b (eschatological faith and earthly realities).

Cf. C (God creates and blesses the world), esp. C 3 (visible world); C 4h (man and creation); C 4i (activity of man).

## 5. Fundamental Attributes of the Social Moral Life

### L 5a a. Man's Social Nature

According to his nature man lives in society [a]*in accordance with God's disposition*, [b]*not just of his own free will* or [c]*because of free consent among men*, [abc]3151, [a]3165, (3168), [a]3170–3173, 3743, 3971, [a]3973, [a]3979f., 4312, 4325.

Man fulfills his vocation through his dealings with others, through reciprocal duties, and through fraternal dialogue, 4312, 4325; unless he relates to others he can neither live nor develop his potential, 4312; God created man, not for life in isolation, but for the formation of social unity, 4332; the Creator –: made him an intelligent and free member of society, 4321; –: has written the laws of social life into man's moral and spiritual nature, 4323; the measure of humanity: the relationship to suffering and to the sufferer, **5114**.

External goods and the gifts of the mind have been bestowed on man, on the one hand, for his own personal perfection and, on the other hand, for the advantage of others, 3267, 3952; there is a serious obligation to help others overcome inferiority in knowledge, virtue, intelligence, and external goods, 3988.

Persons are the active and responsible subjects of social life, 4765; social exigencies should be reckoned among the principal duties of the men of today, 4330.

Rejection of a purely individualistic ethic, 4330.

Cf. C 4g (man's social nature), especially C 4ga (man destined to social life).

### L 5b b. Society and Its Responsibility

The social order and its development must invariably work to the benefit of the human person, since the order of things must be subordinate to the order of persons, and not contrariwise, **4326**, (4446f., 4457, 4580, 4812, 4815); justice and charity—difference between the State and ecclesiastical order, **5104**; all progress must be kept within the limits imposed by the immutable principles based upon every human person's constitutive elements and essential relations, 4580; the means of social actions must be in conformity with human dignity, 4771; everything necessary for a truly human way of life must be made available to man, 3165, 4326; against a conception of relativistic pluralism in democracy, 5093.

The social order should constantly grow in truth, justice, and love; in freedom, it must constantly find a more humane balance, **4326**; the measure of humanity: the relationship to suffering and to the sufferer, **5114**.

Above all, the so-called human rights are among those rights that precede human society; it must preserve and enforce these rights, 4551; cf. L 1c (dictates of reason as natural law); every type of social or cultural discrimination must be overcome, 4329.

The Church offers by her social doctrine a set of principles for reflection, criteria for judgment, and directives for action, 4764; cf. C 41a (social doctrine of the Church).

Cf. C 4gd and L 5c (common good); C 4gb (fraternity, solidarity, and love); C 4ge (goal of civil society); C 4gf (nature of civil society); C 4gg (equality and inequality in society); C 4ie (progress); C 4kc (contemporary changes); L 1a (person); L 5e and L 5f (principles of solidarity and subsidiarity); L 5g (human rights); L 7 (order of society); L 9 (order of the human family).

### c. The Common Good **L 5c**

The common good includes the sum of those conditions of social life that allow social groups and their individual members relatively thorough and ready access to their own fulfillment, **4326**; it consists in safeguarding the rights of the human person, 3983, 3985; it is at the service of persons, 4771.

Each person should contribute to the common good according to his own abilities and the needs of others, 4330.

Because of increasing international interdependence, the common good more and more includes rights and duties that concern the whole human race, 4326, 4330; groups must take account of the needs and aspirations of other groups and the general welfare of the entire human family, 4326; the created goods must be for the benefit of all, 4448.

Economic common good: the obligation to consider the common good follows from the social character of ownership, 3728; concern must be given to all the members of society, although in different ways, 3984; this concern must be extend ([a]beyond one's own people) to the entire world, 3732, 3940, 3956, [a]3983, [a]3989, 3992–3994, 4326, 4330; special cases when consideration of the common good is urgent, 3737, 3772, 3938, 3946, 3951, 3983, 3988, 3992.

Cf. C 4ge (goal of civil society); C 4gd (common good); C 4gh (authority in society); C 4gi and L 5d (institutions); C 4gj (universal community of peoples and international institutions); L 5b (society and its responsibility); L 5e (principle of solidarity); L 7–9 (order of society, state, and the human family); L 11 (order of property).

### d. Institutions and Their Rootedness in the Nature of Man **L 5d**

The beginning, subject, and end of all social institutions is and must be the human person ([a]in the fight against any kind of social or political slavery and in safeguarding the basic rights of man), **4325**, 4326, [a]**4329**; institutions and laws that are in conformity with the natural law and ordered to the common good guarantee people's freedom and its promotion, 4769, 5093.

Formation of institutions. Support by individuals of public and private institutions dedicated to bettering the conditions of human life, 4330; if citizens are to feel inclined to take part in the various groups of society, they must find values in these groups, 4331; these values should dispose them to serve others, 4331; it is only for cultural and religious groupings, without prejudice to the freedom of their members, to develop in the social body those ultimate convictions on the nature, origin, and end of man and society, 4503.

Cf. C 4gi (institutions of society); G 7ab (Church and society); L 5a (man's social nature).

### e. The Principle of Solidarity as a Basic Law of Society **L 5e**

The principle of solidarity is linked to man's dignity as a foundation, 4766; along with the principle of subsidiarity, it is itself the basis of criteria for making judgments on social situations, structures, and systems, 4767; its necessity for society and the State, 4913.

The principal laws of social life are justice and love, 3941, 3973, (3978), (4326); solidarity is the firm and persevering determination to commit oneself to the common good, 4817; justice alone is not enough if love is not allowed to shape human life in its various dimensions, 4684.

Human and supernatural brotherhood are manifested in the obligation to solidarity, social justice, and universal charity, 4459; peace is the fruit of love and the expression of true fraternity, 4488; solidarity is the path to peace and at the same time to development, 4818.

The duty of justice and love is better fulfilled –: when each person contributes to the common good according to his own abilities and the needs of others, 4330, (4766), (4818); –: when the members of each society recognize one another as persons, 4818.

Solidarity, as a moral and social attitude, as a virtue, is the correlative response to interdependence, 4817; interdependence is accepted as a determining system of relationships and as a moral category in the contemporary world (in the economy, culture, science, politics, religion), 4817; the obligation to solidarity is valid even among nations, **4461**; the glorification of one's own country and of one's own race is opposed to the solidarity of all men, 4466.

The Church's doctrine is opposed to all forms of social or political individualism, 4766.

On social justice as a economic principle, cf. L 7 (order of society); L 11 (order of property).

Cf. C 4gc (justice and peace); C 4gb (fraternity, solidarity, and love among people); C 4kd (threats and problems of mankind); C 4kf (man's pursuit of justice); C 4la (social doctrine of the Church); L 2e (virtue of love); L 5c (common good); L 5f (principle of subsidiarity); L 7 (order of society); L 9 (order of the human family).

## L 5f f. The Principle of Subsidiarity as Basic Law of Society

The principle of subsidiarity is linked with the dignity of man as its foundation; 4766; along with the principle of solidarity, it is itself the basis of criteria for making judgments on social situations, structures, and systems; 4767.

Each social class ([a]even the world community) must align itself with the principle of subsidiarity, 3738, 3943, 3951, 3966, [a]3995; private initiatives and associations on a lower level are promoted by the principle of solidarity, 3940, 3943, 3949f., 3966, (4454); for the accomplishment of goals established by public authority, private enterprise and associations should be involved, 4454.

By means of legal norms, authority ought to assure the rights of citizens and the free functioning of intermediary structures, 4483; neither the State nor any society must ever substitute itself for the initiative and responsibility of individuals and of intermediate communities at the level on which they can function, nor must they take away the room necessary for their freedom, 4766.

The social doctrine of the Church is directed against all forms of "collectivism", 3726, 4766.

Cf. C 4fc and L 1b (freedom); C 4la (social doctrine of the Church); L 5e (principle of solidarity); L 8 (order of the State).

## L 5g g. Human rights

The universal rights that flow from the dignity of the human person are inviolable and inalienable, 3957, 4326; civil power must safeguard the liberty that protects the dignity of the human person, 3250, 4342; it will allow for [a]*the right to private property* and [b]*the institution of intermediate corporations*, [a]3949f., [b]3966.

The first right of the human person is the right to life, 4552, 4791; cf. L 3c and L 4d (body and corporal welfare: life).

Among the fundamental human rights, personal freedom concerns especially the freedom –: [a]*to follow one's conscience*; –: [b]*to profess one's faith privately and publicly* according to one's conscience, [a]3250, [b]3961, [a]4240, [a]4326;

–: religious freedom, 4162, 4240, 4243, (4321), 4326, (4717); this is also true for actions in religious communities, 4243;

–: freedom from coercion in accepting the faith: No one should be forced to baptism against his will, 647, 698, 773, 781, (1998), 2552–2554, 2557, 3177; one should not baptize children against the will of their parents, 1998, 2552–2554, 2557; Christ did not constrain anyone by force, but he sought to convince them through humble exhortation, 698;

–: tolerance of the religious conviction of another [a]and protection of worship against those who wish to disrupt it, 480, 698, 772, [a]773, 3176, (3250), 3251f., 4328; condemned: [Burning heretics is against the will of the Holy Spirit], *1483*; one has to distinguish between the error and the person who is in error, between initiatives in the social and cultural sphere and the errors that are found therein, 3996f., 4328; it is to this principle that collaboration with non-Catholics must be referred, 3996;

–: the right to express one's opinion, within the limits of the moral order and the common good, 3959, (4328); there is not unlimited freedom of thought, writing, and teaching, 2731, 2850–2859, 2875, *2979*, 3252;

–: the right to choose freely one's state in life (marriage, priesthood, religious life), 3962, 4326, (4455);

–: the right to found a family and the right to education, 4326, (4455), 4712; the individual rights of the family: L 6a (right to marriage and family and rights of the family);

–: the right to work, 4326;

–: the right to undertake tasks on one's own responsibility, 3947f., 3964, 3966, 3972, 3974;

–: the right to adequate education and to scientific training, 3959f.; the right to accurate information, 3959, 4326;

–: the right to establish a residence and to change it (within due limits), 3967, 3990;

–: the right to food, clothing, and shelter, 4326, (4712);

–: the right to protection of private life, 4326, (4712);

–: the right to a good reputation and respect, 4326.

Every form of social or cultural discrimination (on the basis of sex, race, color, social position, language, or religion) must be overcome, (4198f.), (4321), 4329; exclusion from fundamental rights because of race or color represents contempt for human rights, 4467; cf. C 4gg (equality and inequality in society).

A woman's liberty in marriage is stressed, 3709; women are entitled to political offices based on the dignity of the human person, 3975f.; the Church defends the dignity of woman in Africa, 5029f.

Freedom from slavery: The buying and selling of a person is an offense against the commandments of justice and of humanity, 668, 1495, 2745f., 4327.

Torture in juridical investigations is forbidden, 648; cf. also ordeals: L 2b (reverence for God).

Psychological pressure, subhuman life conditions, arbitrary imprisonment, deportation, mutilation, torture, slavery, prostitution, selling of women and children, and degrading work conditions do harm to the inviolability of the human person, 4327.

The ministerial priesthood is not to be considered a human right; baptism does not confer a title to public ministry in the Church, 4603; cf. K 8a (priesthood of the New Covenant).

(The assertion of a) true and proper right to a child is contrary to the child's dignity and nature, 4806.

Cf. C 4fb (dignity of man).

### h. The Foundation of Social Norms in God **L 5h**

The communion in the Trinity as foundation and basis of the human community, **4324**; man must recognize in the social order the reflection of divine perfection, 3772, (3978).

The highest norm of human life is God's eternal, objective, and universal law, whereby he orders the human community, 4242.

The Creator has written the laws of social life in the spiritual and moral nature of man, 4323; the basic rights come from God, Creator and Father, himself, 4628.

Christ is not only our Redeemer, but also our lawgiver, 1571; he gives men fraternity to reconcile them with the Father, 4488; human solidarity cannot truly take effect unless it is done in Christ, 4488.

The Holy Spirit assists in the development of the social order in truth, justice, love, and freedom, 4326.

The gospel is the source of all truth and moral teaching, 4207; the gospel of Christ announces and proclaims the freedom of the sons of God and repudiates all bondage, has a sacred reverence for the dignity of conscience and its freedom of choice, advises that all human talents be employed in God's service and men's, and commends all to the charity of all, 4341; evangelical morality perfects and elevates a moral dimension that already belongs to human nature, 4759.

Both ecclesiastical and civil authority comes directly from God, 3151, 3170.

The values that are most highly prized today have a divine origin. Insofar as they stem from endowments conferred by God on man, these values are exceedingly good, 4311; the spiritual principles for the edifice of modern civilization cannot rest on anything but faith in God, 4425; criteria of judgment, values, lines of thought, sources of inspiration, and models of life must conform to the Word of God and the plan of salvation, 4575.

Peace with God is the basic foundation of internal and social peace, 4488.

Cf. C 4ga (man's social nature); C 4gb (fraternity, solidarity, and love among people); C 4gc (justice and peace); C 4gm (liberation and structural change); C 4gn (Christ and the human community); L 1d (foundation of the natural law in God).

## 6. The Order of Marriage and Family

### a. The Right to Marriage and Family and the Rights of the Family **L 6a**

The right to marriage and the founding of a family, 3702, 3771, 3962, 4326, 4455; the right of the family to exist and progress, 4712; the rights of the family and of the matrimonial institution are fundamental moral values, 4807.

From the beginning God created the human being as male and female: their companionship produces the primary form of interpersonal communion, 4312; the domestic household is antecedent to the gathering of men into a community, 3728; condemned: [The family derives the whole principle of its existence from the civil law], 2891; the order of love and subordination within the family, 3707–3709; the conjugal rights of husband and wife are equal, (778), 3144; cf. K 9ba (nature of matrimony); in the founding of a family, husband and wife have equal rights, 3962.

Right and duty of the family to bring up and educate children, 3685, 3690, 3962, 4326, 4712; this right takes precedence over the State's right, 2891f., 3690, 3693; the right to protect minors with the help of adequate institutions, 4712; the principles of religious education are set forth, 3685–3690; education for a higher degree of culture, 4331.

Further rights of the family are the right to –: the intimacy of conjugal and family life, 4712; –: stability of the bond of marriage, 4712; –: freedom of belief, 4712; –: physical, social, political, and economic security, 4712; –: housing, 4712; –: emigrate in search of a better life, 4712; –: expression and representation before economic, social, and cultural public authorities, 4712; –: form associations with other families and institutions, 4712; –: reasonable leisure time, 4712; –: (for the elderly) a worthy life and a worthy death, 4712.

Condemnation of –: placing marriage and family on the same level as homosexual unions, 5096; –: the work of mothers and children because of the father's insufficient pay, 3735, 3737; a just salary must also take into consideration the needs of the family, (3266), 3271, (3726), 3735, 3938.

Cf. K 9ba (nature of matrimony); L 5g (human rights).

## L 6b b. Conjugal Love and Human Sexuality

Married love is concerned –: above all with an act of free will, 4470; –: with a completely human and total love, 4471, 4701f., 1709; the totality of married love corresponds with the demands of a responsible fertility that in being directed to the generation of a human being surpasses the purely biological order, 4702; married love should be –: true and exclusive, 4472, 4709; –: fruitful, 4473; every marital act must of necessity retain its intrinsic relationship to the procreation of human life, 3717, 4475, 4709; the marriage act –: is morally good and worthy, 4475; –: remains legitimate even when, for reasons independent of their will, it is foreseen to be infertile, 3718, 4475; the woman's motherhood constitutes a special "part" in the shared parenthood of the spouses, and as a result the husband incurs a special obligation in regard to his wife, 4834; cf. K 9ba (nature of matrimony); K 9bb (goods of matrimony); K 9bc (ends of matrimony).

Sexuality is realized in a truly human way only if it is an integral part of the love by which a man and a woman commit themselves totally to one another until death, 4701; the total physical self-giving must be a sign and fruit of the total personal self-giving, 4701; its only "place" is in marriage, 4582, 4703; the institution of matrimony is an interior requirement of the covenant of conjugal love that is publicly affirmed as unique and exclusive, in order to live in fidelity to the plan of God, the Creator, 4703; because of the insertion of the man and woman into Christ's spousal covenant with the Church, the intimate community of conjugal life and love is elevated, 4704; cf. K 9ba (nature of matrimony); K 9bd (characteristics of matrimony).

Condemnation of –: temporary marriage and experimental marriage, 3715; –: [There is a right to sexual union before marriage in those cases where there is a firm intention to marry and an affection that is already in some way conjugal], 4582; –: dissolution of marriage, 283; –: the clinging of supposed widows to second husbands after the return of the first husbands who had been considered dead, 314; –: laxist views concerning the sinfulness of certain carnal acts, *2060*, *2109*, *2148–2150*; unchastity between the unmarried is a ([a]*mortal*) sin, [a]835, *2148*; condemnation of laxist assertions concerning the way to confess sins in the sexual sphere, *2044f.*, *2150*.

Clerics and religious cannot contract a valid marriage, 1809; in the sexual sphere there is no lightness of matter in the case of seduction by the confessor, 2013; condemnation of laxist assertions in this sphere, *2026f.*; homosexuality as obstacle to ordination, 5100.

Condemnation of the indulgent judgment and excusing of homosexual relations, 4583, 5100; they are intrinsically disordered and can in no case be approved of, 4583.

Masturbation: L 3c (obligations and rights with regard to body and corporal welfare).

Sex education. On the right manner of sex education, 3697; coeducation is condemned, 3698; unchaste books are condemned, 1857.

Cf. C 4fd (orientation of man to love); C 4fe (man as male or female); C 4g (man's social nature); G 4ba (vocation of the faithful to holiness); G 4bb (ways of sanctification); G 6cc (mission and task of the laity in marriage and family); K 9 (sacrament of matrimony); L 2e (virtue of love); L 2f (union with God).

## L 6c c. The Transmission of Human Life in Marriage

Anthropological, theological, and ethical criteria for the transmission of human life, 4790–4792, 5116.

The good of children is explained, 3704f.; it is for parents to decide upon the number of their children, 4455; regulations from governments or other public authorities that attempt to limit this freedom are condemned, 4711; cf. L 8 (order of the State).

The transmission of human life has a special character of its own, which derives from the special nature of the human person, 4791; it requires responsible collaboration with the fruitful love of God, (4324), 4792, 5116.

From the moment of conception, or from the formation of the zygote, the life of every human being is to be respected in an absolute way, 4792f., (4807); no one has the right to kill an innocent human being, 4792, 4991f.

The transmission of human life must be actualized in marriage through the specific and exclusive act of the spouses, 4792; a responsible procreation must be the fruit of marriage, 4799, 4802; procreation is deprived of its proper perfection when it is not desired as the fruit of the conjugal act, 4802.

The child has the right to be conceived, carried in the womb, brought into the world, and brought up within marriage; only in this way can the child discover his own identity and achieve his own proper human development, 4799; the assertion of a true and proper right to a child would be contrary to the child's dignity and nature, 4806.

Prenatal diagnosis is permissible if it respects the life and integrity of the embryo and the human fetus and is directed toward its safeguarding or healing as an individual, 4794; one must condemn all support for a link between prenatal diagnosis and abortion or inducing submission to a prenatal diagnosis for the purpose of eliminating fetuses that are affected by malformations or that are carriers of hereditary illness, 4794.

Medical interventions carried out on the human embryo are licit if they respect the life and integrity of the embryo and do not involve disproportionate risks, 4795; medical interventions, research, and experimentation on embryos that are not directly therapeutic are illicit, 4796.

Artificial procreation. Infertility and modern medical techniques, 5117; the fundamental values connected with the techniques of artificial human procreation are the life of the human being called into existence and the special nature of the transmission of human life in marriage, 4791; the possibility of procreation without sexual union does not automatically signify its moral admissibility, 4791; artificial insemination[a] and embryonic selection[b] are not permissible, 3323[a], 3953[a], 5117[b]; in the transmission of human life, no one is permitted to make use of such methods that could be licit with plants or animals, 4791.

Embryos obtained in vitro are human beings and subjects with rights that must be respected; they should not be produced as biological material for research purposes, 4797, 5117; attempts or plans for fertilization between human and animal gametes and the gestation of human embryos in the uterus of animals are contrary to the human dignity proper to the embryo and to the right of every person to be conceived and to be born within marriage and from marriage, 4798, 5117; the procreation of embryos through twin fission, cloning, and parthenogenesis and the freezing of embryos (cryopreservation) are contrary to the moral law, 4798; attempts to influence chromosomic or genetic inheritance are contrary to the personal dignity of the human being and his integrity and identity, 4798.

Heterologous artificial fertilization is contrary to the unity of marriage, to the dignity of the spouses, to the vocation proper to parents, and to the right of the child, 4800, 5117.

Surrogate motherhood is not morally licit, 4801.

Homologous artificial fertilization objectively effects a separation between the goods and the meanings of marriage, 4802; even considered within the context of marriage, it cannot be permitted since technical means take the place of the conjugal act, 4803, 5117; homologous in vitro fertilization is in itself not permitted, 4803; it is neither in fact achieved nor positively willed as the expression and fruit of a specific act of the conjugal union. It objectively deprives the generation of the human person of its proper perfection, 4803; the homologous FIVET method is to be morally distinguished from extraconjugal procreation, 4803.

Condemnation of embryonic stem-cell research and therapeutic use of stem cells, gene therapy, human cloning, attempts at hybridization, use of embryos as "biological material", 5118.

Medical intervention must be in line with assisting the conjugal act, 4805.

The civil legislation required by biomedical progress must be regulated according to the fundamental norms of the moral law, 4807; in doing so, one must strive for the widest possible social consensus, 4807; when civil laws permit illicit technical processes, one must be committed to reforming these laws or offering passive resistance, 4807.

Offspring can be prevented by continence when both the spouses agree, 3716; observing the times of infertility is permitted as a faculty given by nature, 3148, 3748, 4477f.; contraception in marriage ([a]*with the help of an artificial instrument*) is condemned, 2715, 2758–2760, 2791–2793, [a]2795, 3185–3187, 3634, [a]3638–3640, 3716–3718, [a]3917a, [a]5117; means that directly prevent conception are always unlawful because they obstruct the natural development of the generative process, 4478; measures imposed by public authorities in favor of contraception, sterilization, and abortion are to be rejected, 4711; cf. L 8 (order of the State); moral behavior of the woman in situations of conflict, 2715, 2758, 3634, 3718.

The question of the permissibility of –: copula dimidiata (partial penetration), 3660–3662; –: amplexus reservatus, 3907; direct interruption of a generative process already begun is forbidden, 4476.

Sterilization and abortion are condemned : L 4d (body and corporal welfare).

Cf. K 9b (nature of marriage); L 3c and L 4d (body and corporal welfare).

## 7. The Order of Society

**L 7**

Civil society is a society perfect in its own nature and its own right, 3168, 3171, 3685; cf. C 4gf (nature of civil society).

The goal of civil society is –: to provide fully the necessary requirements of life that man cannot procure by himself, 3165, (4326); –: to promote the natural perfection ([a]*the good*) of man, 3772, 3782, [a]4326; –: to provide for the common good ([a]*inasmuch as it establishes a framework for the activity of individuals*), 3772, [a]3782, 3936, (4342), (4483, 4629); the social order and its development must work to the benefit of the human person, **4326**, (4446f., 4457, 4580, 4812, 4815); cf. C 4ge (goal of civil society). All in society possess fundamental equality on the basis of their dignity ([a]*on the basis of their being in the image of God, of the same nature and of the same origin*) and [b]*their divine vocation* ([c]despite racial differences), [b]3130, [c]3977, 3980, 3988, [ab]4329; human dignity and the rights [a]*and obligations* that flow from it are due to all men, [a]3957, 4199, [a]4326; cf. C 4gg (equality and inequality in society).

In human society one man's natural right gives rise to a corresponding duty in other men to recognize that right, 3970f., 3977.

Men are equal with regard to the rights and goods of secular culture (bearing in mind the dignity of the human person) particularly in relation to [a]*the political independence of a nation*, [b]*the rights of national minorities*, [c]*the rights and duties of women in the State*, [d]*the distribution of property*, [a]3255, [d]3946, 3974, [c]3975, [a]3976, 3988, [b]3989, [b]4936–4940, *increasing the measure of prosperity*, 3255, cf. L 5g (human rights).

Human society must preserve and enforce human rights, 4551; the law by which society is governed must recognize freedom of conscience in religion, 4240; a human community is to be built where men can live truly human lives, free from discrimination on account of race, religion, or nationality, free from servitude, 4460; with respect to the fundamental rights of the person, every type of discrimination, whether social or cultural, whether based on sex, race, color, social condition, language, or religion, is to be overcome, 4199, **4329**, 4460, 4467.

The inequality of powers in society proceeds from God, 3131; the social order must make for an equilibrium in society that is increasingly more human in character, 3973.

Equality and participation in managerial functions as forms of human dignity and freedom, 4501.

The right to form associations was conferred by God, 3739f., 3771, (3937), 3966; man has the right to act on his own responsibility within associations, 3947f., 3964, 3966, 3972, 3974; this freedom is restricted by socialists, 3939.

Formation of institutions: L 5d (institutions).

The creation and activities of trade unions are encouraged, 4773.

Social justice is the guiding principle of economics that demands from each individual what is necessary for the common good, 3732, 3737–3741, 3774, 3941, (4459, 4776, 4818); social justice demands that economic progress be accompanied by a corresponding social progress, 3944, (4441); social justice as a concept of life and as an impulse toward the integral development of (Latin American) peoples, 4482; cf. L 11 and L 12 (order of property/of the economy).

Liberation and structural changes. The goal of the fight against injustice must be a new social and political order that is in conformity with the demands of justice, 4774; freedom demands conditions of an economic, social, political, and cultural kind that make possible its full exercise, 4750; the conditions for the exercise of an authentic human freedom are to be secured and guaranteed, 4754; change in Latin American structures has political reform as its prerequisite, 4483; a process of liberation that does not take personal freedom into account can have no success, 4754, 4771; cf. C 4gm (liberation and structural change).

Liberation (in the spirit of the gospel) is incompatible with hatred of others, taken individually or collectively, 4773; the required change in unjust social, political, and economic structures must be accompanied by a change in personal and collective outlook, 4633; the uniqueness of the Christian message does not consist in structural change but in the insistence on the conversion of men that will bring about this change, 4481; cf. F 2b (conversion and justification); G 3cd (Church and evangelization).

Progress. Social and economic progress must be joined to political freedom so that citizens can achieve personal growth and take their rightful place in the international community, 4441; what men do to obtain justice, brotherhood, and a more humane disposition of social relationships has greater worth than technical advances, **4335**; the values of liberty, responsibility, and openness to the spiritual guarantee the integral development of man, 4505; lay people should in their own way contribute to universal progress, 4162; cf. C 4ie (progress); G 6cb (mission and task of the laity in the world).

Progress and peace: The integral development of man ([a]*the path to more human conditions*) is the new name for peace, 4485, [a]4486; true advancement of man consists of peace and justice, 4579; solidarity is the path to peace and development, 4818; cf. C 4gc (justice and peace); C 4ie (progress); L 5e (principle of solidarity).

False conceptions of progress: excessive availability of material goods for certain social groups, 4811; consumer culture as the "throw away" and "waste" culture, 4811; the interplay of competition will not ensure satisfactory development, 4454; cf. C 4ie (progress).

To the extent that progress can contribute to the better ordering of human society, it is of vital concern to the kingdom of God, **4339**; there are profound links between evangelization and human advancement, between development and liberation, 4579; evangelization does not ignore but, rather, promotes justice, liberation, development, and peace, 4579; cf. C 4ie (progress); G 3cd (Church and evangelization).

Peace is –: the work of justice, 4486; –: a permanent task, 4487; –: the fruit of love, the expression of a true brotherhood among men, 4488; –: not something found, but –: something built, 4487; –: something achieved by means of persistent work, 4468; –: built with the mind, with ideas, with the works of peace, 4422; peace is not simply the absence of warfare, 4468; an authentic peace implies struggle, creative abilities, and permanent conquest, 4487; the message of peace should enter the world through the Church, 4162; the Church recommends a reasoned struggle for social justice and solidarity, 4773; the Christian is not simply a pacifist, for he can fight, but he prefers peace to war, 4489; he prefers the path of dialogue and joint action, 4773; cf. C 4gc (justice and peace); G 4bf (tasks of the faithful in the world).

Where, because of social, political, economic, and cultural inequalities, social peace does not exist, there is a rejection of the peace of the Lord, a rejection of the Lord himself, 4488, 4937–4942; where unjust inequalities between men and nations prevail, there will be attempts against peace, 4486; cf. C 4gc (justice and peace).

The wealth and power of the rich should not be increased, and the misery of the poor and the slavery of the oppressed should not become more harsh yet, 4454; poverty cripples human freedom, 4331.

The Church's option for the poor: C 4ke (the poor); G 7ad (the Church and the poor).

Violence is neither Christian nor evangelical, 4489; it is not a path to liberation, 4772; whoever discredits the path of reform and favors the myth of revolution also encourages the setting up of totalitarian regimes, 4774; the oppression employed by power-groups is the inevitable seed of rebellions and wars, 4486; revolutionary uprisings engender new injustices, 4453, 4774; the use of force obtains only a static and apparent peace, 4487; condemnation of –: the Marxist theory of the class struggle, (3170), 3937, 4508, (4628), (4735f.),

4773; –: cruel and uncontrollable terrorist and guerilla violence; criminal acts can in no way be justified as the way to liberation, 4630; violence exercised by the powerful against the poor, arbitrary action by the police, and any form of violence established as a system of government are to be condemned, 4772; cf. C 4gc (justice and peace); C 4gm (liberation and structural change).

Social doctrines and social systems. In the light of the fundamental principles of her social doctrine, the Church makes it possible to see to what extent existing systems conform or do not conform to the demands of human dignity, 4770; cf. C 41 (modern doctrines about society and the social doctrine of the Church).

Liberalism (and its individualism) is criticized, 3772, 3937, 3940f., (4330), 4451, (4454), 4463, 4509, 4766; idolatry of the market, 4907; unbridled pursuit of consumption, 4908f.; cf. C 4lc (liberalism).

Capitalism: C 4ld.

Collectivism: C 4lb.

Marxism: C 4lb.

Socialism: C 4lb.

Communism: C 4lb.

The doctrine that attempts to build a society without religion and that attacks the religious liberty of its citizens is to be rejected, 4162.

Cf. C 4fb (dignity of man); C 4gb (brotherhood, solidarity and love); C 4gc (justice and peace); C 4gd and L 5c (common good); C 4ge and C 4gf (goal and nature of civil society); C 4gg (equality and inequality in society); C 4gl (disturbances in society due to human sin); C 4gm (liberation and structural change); C 4ie (progress); C 4kd (threats and problems of mankind); C 4ke (the poor); C 4l (modern doctrines about society and the social doctrines of the Church); D 4c (sinful structures of society); G 7ab (Church and society); L 5b (society and its responsibility); L 5d (institutions); L 5e and L 5f (principles of solidarity and subsidiarity); L 8–13 (order of the State, of the human family, of work, of property, of the economy, and of culture).

## 8. The Order of the State

**L 8**

Man is older than the State, therefore, society is for man and not vice versa ([a]*whereas a too liberal interpretation of this principle is condemned*), 3265, 3728, [a]3772, 3949.

Human law does the same thing for society as the natural law does for individuals, 3248; in human law, enactments of the civil authority decide points that do not follow directly from the natural law, 3248; cf. L 1c (dictates of reason as natural law).

Necessity, legitimacy, and limits of the authority of the State: C 4gh (authority in society).

Principles for the intervention of the State in social life. The exercise of political authority has as its sole object the common good, 3940, 3983, (4342), 4483, (4629); cf. C 4gd and L 5c (common good).

It is a task of the State to ensure for citizens the protection of their rights and duties, 3985; the largest possible number of citizens should participate in public affairs with genuine freedom, 4331; the creation of means of participation and legitimate representation of the people is to be promoted, 4484; equality and participation in managerial functions as forms of human dignity and freedom, 4501; the most important fundamental human rights must be incorporated into the State's general constitutions, 3986; every form of government has to recognize the basic rights of the person and the family and the demands of the common good, 4342; the inalienable rights and liberties of the citizens are to be effectively and permanently assured by means of legal norms, 4483; the distinction that some State authorities make between believers and unbelievers prejudice the fundamental rights of the human person, 4321; the Church calls for active liberty of believers, 4321; under present conditions the State must appropriately control the free market, 4903; civil responsibility with regard to culture is to be observed, 4910; the dangers of the "welfare state" should be avoided, 4912; culpable passivity of public powers, 4772; rejection of an ethical pluralism on the basis of a cultural pluralism in democracies, 5095.

The civil society has a right to education, but it is not absolute and does not take precedence over the right of the family, 2891f., 3685, 3690–3696; it has no right to dissolve the marriage bond ([a]*not even in marriages that are natural and legitimate only*), 2992, (3190–3193), [a]3724; the State has the right to own the means of production, 3951; it cannot take away the right to property and to inheritance, 3728.

Accelerated birth rate can cause civil powers to instruct citizens and adopt appropriate measures, but these must be in conformity with the dictates of the moral law and preserve the rightful freedom of married couples, 4455.

Citizens are entitled to –: choose and regulate the form of their government, 3173, 3253f.; –: elect their government leaders, 3982; –: participate actively in political affairs ([a]*to which women are also entitled by virtue of the dignity of the human person*), 3174, 3968, [a]3957f.; –: join trade unions, 3740, 3937.

Principle of subsidiarity: L 5f; public authorities must avoid a total collectivization of goods and the dangers of a planned economy, 4454, 4913; by means of legal norms, the free functioning of intermediary structures should be effectively and permanently assured, 4483.

Condemnation of assertions that grant unlimited authority to the State, *2939*, 3782f., 3785; public authority has no direct power over the bodies of its subjects, (3272), 3722, 3760–3765; it is not for the State or for political parties to try to impose an ideology by means that would lead to a dictatorship over minds, 4503; deserving condemnation are –: the killing of the innocent by the order of public authority, 3790; –: torture, kidnapping, persecution of political dissidents or suspect persons, and exclusion from public life because

of ideas, 4629; –: arbitrary action by the police, 4772; –: compulsory measures in favor of contraception, sterilization, and abortion, 4711; it is not a function of society or public authority to recognize the right to life for some and not for others, 4552; a judgment of blood exercised by the secular power is permissible provided it proceeds, not out of hatred, but judiciously and with caution, 795; cf. L 4d (body and corporal welfare of the neighbor); L 5g (human rights).

Principles for resistance against the abuse of State authority ([a]*insurrection is not advised*, [b]*tyrannicide is condemned*), [b]1235, [a]3132, [a]3170, 3252f., 3775f., 4453; use of force where there is manifest, longstanding tyranny that would do damage to fundamental personal rights and dangerous harm to the common good of the country, 4453.

State and Church: G 7ba; nations should acknowledge the true freedom of the Church in the fulfilling her mission, 4342;

Cf. C 4gd and L 5c (common good); C 4gh (authority in society); L 1ef (conscience and authority); L 5g (human rights); L 5h (foundation of social norms in God); L 7 (order of society); L 11 (order of property).

## L 9 9. The Order of the Human Family

Human dignity and the rights flowing from it belong in equal measure to all peoples, 4199; all peoples are a community and have one origin and one final goal, God, 4195; cf. C 1h (God as the goal of the world).

The growing awareness of interdependence among individuals and nations is a moral value to be established, 4817; interdependence, as a system determining relationships in the contemporary world (in the economy, culture, politics, and religion), is accepted as a moral category, 4817.

The goods of creation are meant for all, 4448, 4818; the equal dignity of persons demands that a more humane and just condition of life and a reduction of economic and social differences between peoples be attained, 4329.

As a result of worldwide interdependence, the common good today increasingly involves the rights and duties of the whole human race, 4326; social groups must take account of the general welfare of the entire human family, 4326; economic help should not be made conditional on programs of contraception, sterilization, and procured abortion, 4711.

Solidarity is a path to peace and development for nations, 4818; collaboration is the act proper to solidarity among individuals and nations, 4818; development of the individual necessarily entails a joint effort for the development of the human race as a whole ([a]*so that all men come to more human living conditions*), [a]4447, 4458; consequently, a new humanism must be discovered, 4447, 4457; all men should overcome strife between nations and races and give internal strength to human associations that are just, 4342; Christians and Muslims should preserve and promote together for the benefit of all mankind social justice and moral welfare as well as peace and freedom, 4197; peace between countries through efforts toward disarmament, 3991, 4422.

Men's common interests make it imperative that at long last a worldwide community of nations be established, 3956, 3992f.; a community where men can live truly human lives, free from discrimination on account of race, religion, or nationality, must be built, 4460.

The universal good of the whole human family requires a world authority, 3992f., 3995; the United Nations Organization as the path that has to be taken for modern civilization and for world peace, 4421.

A people can demand political independence for itself, 3255, 3976.

Cf. C 4gb (fraternity, solidarity, and love); C 4gc (justice and peace); C 4gd and L 5c (common good); C 4gj (universal community of peoples and international institutions); C 4gk (international law); C 4ie (progress); C 4kd (threats and problems of mankind); C 4ki (Christian humanism as true humanism); L 5e (principle of solidarity).

## 10. The Order of Work

### L 10a a. Man as the Subject of Work

The primary basis of the value of work is man himself as its subject, 4690; work is for man, not man for work, 4690f.; work is a good thing for man because through it man not only transforms nature but also becomes more a human being, 4335, 4338, 4692; its subjective meaning is preeminent over its objective one, 4690; all work is to be held in high esteem because of the dignity of the person who carries it out, 4690; it is an error of early capitalism to treat man as an instrument and not in accordance with the true dignity of his work, 4691.

Cf. C 4i (activity of man); L 3d and L 4e (work and material goods).

### L 10b b. Capital at the Service of Work

Work has priority over capital, 4693, 4695, 4900; principle directly concerns the process of production: in this process labor is always a primary efficient cause, while capital remains a mere instrument or instrumental cause, 4693.

Capital cannot be separated from labor; in no way can labor be opposed to capital or capital to labor, 4695; the opposition between labor and capital must be overcome, 4695.

Property, and in a special way ownership of the means of production, is acquired through work in order that it may serve work. The means of production should not be considered as capital that stands in opposition to labor, 4697.

Cf. L 11 (order of property).

### c. Hired Labor — L 10c

Working for wages is not unjust by nature, 3733, (3938); labor must not be regarded as a commodity, 3935; terms of employment must be regulated in accordance with dignity of the human person, 3935f.; a workingman must not be looked upon as a thing devoid of intelligence and freedom, 3974; it is recommended that the work contract be somewhat modified by a partnership contract as well as employee participation, 3733, 3938, 3947f.; it is the citizens' right to join unions, 3740, 3937; the creation and activity of trade unions are encouraged, 4773.

Principles for a just determination of wages (including [a]*sustenance of the family*, [b]*the financial state of the business concern*, [c]*the common good*), ([a]3266), 3269f., [a]3271, ([a]3726), 3733, [a]3735, 3736, [c]3737, 3773, 3935, [abc]3938, [c]3944f., [c]3946, [a]3964.

Cf. L 10a (man as the subject of work).

## 11. The Order of Property — L 11

Justice in acquisition and ownership. The right to ownership and to property is established in divine and natural law, 3133, 3265f., 3271, 3726, (3728), 3771, 3935, 3938, 3943, 3949–3951, 3965; the right to private property, 4696; it is at the service of the dignity of the human person, 3950, 3965; it is stressed as a fundamental right of man especially for oppressed peoples, 773, 1495, 2746; Christian tradition has never upheld this right as absolute and untouchable, 4696; condemnation of assertions that contest a sinner's right to possession and inheritance, *1121–1125*, *1154*[1], *1165*, *1230*; property is not an impediment to man's salvation, 797.

The right to ownership has an individual and a social character, (3267), 3726, 3728, 3773, 3935, 3938, 3942, 3952, 3965, 4696; priority of the social character, 3942, 4449f., 4696; every man has the right to glean what he needs from the earth; all other rights are to be subordinated to this principle, including the right to property, 4448; the right to private property is not absolute and unconditional, 4449; no one may appropriate surplus goods solely for his own private use when others lack the bare necessities of life, 4449; it is not permissible for citizens who have garnered sizeable income from the resources and activities of their own nation to deposit a large portion of their income in foreign countries for the sake of their own private gain alone, 4450; the rich should feel responsible for the weaker and be ready to share with them what they possess, 4818; the common good sometimes requires an expropriation of landed property, 4450; both [a]*individualism* and [b]*collectivism* must be avoided, [ab]3726, [a]3741, [a]4330, [ab]4766; Communism undermines the right to property, 2786.

One has to distinguish the use of goods from possession, 3267, 3727; goods that were created by God for all men should flow to all alike, 3267, 3942, 3951, (4448); the right to property is not lost through misuse of it or failure to use it, *1126f.*, *1137f.*, *1166*, *1168*, 3727; the State has the right to control the use of private property in the interests of the public good alone, but by no means to absorb it altogether, 3271, 3728, 3935f.

Ownership, especially the property for means of production, is acquired through work in order that it may serve work. Means of production should not be treated as capital in opposition to labor, 4697; the socialization of means of production is not to be excluded, 4697; the mere expropriation of these means of production (capital) is not enough to ensure their satisfactory socialization, 4698; converting the means of production into State property in the collectivist system is by no means equivalent to socializing that property, 4699; socialization presupposes that each person is fully entitled to consider himself a part owner of the great "workbench" at which he is working with everyone else, 4699.

Titles for acquiring property –: taking possession of a thing that belongs to no one, 3730; –: adaptation (so that the thing has a new appearance or increase in value), 3730; –: personal labor ([a]*but this is not the only legitimate title*), 3265, 3268f., 3731, [a]3732, 3773, (3945); problem of just wages: L 10c (hired labor); –: right to inheritance ([a]*which the State cannot remove*), *1122f.*, [a]3728; –: prescription, provided there is good faith, 816.

Offenses against ownership. Stealing and robbery are forbidden by God, 3133; plunderers of shipwrecks are to excommunicated as murderers of their brethren, 706; condemnation of laxist assertions that –: promote theft, *1368*, *2136–2138*; –: that offend against justice in the performance of ecclesiastical obligations, *2028–2030*, *2040–2042*, *2053–2055*, *2063*, *2147*, *(2154)*; –: justify bribing a judge, *2046*; –: deny the obligation to make reparation, *1115*, *2040*, *2053*, *2138f.*

Justice in business affairs. No profit should be realized through a loan, [a]*unless because of other titles*, 2546, [a]2548, 3105; justification of profit because of titles, 2743, 3106f.; principles for determining the amount of permissible profit, 3108f.

Usury is defined as when, from its use, a thing that produces nothing is applied to the acquiring of profit without any work, any expense, or any risk, 1442, (2546); condemnation of –: usury [a]*and similar contracts*, 280f., 716, 747, [a]753, [a]764, 906, *2062*, [a]*2140*, *2141f.*, 2722–2724; –: monetary exchanges, 1981f.; permissible transactions (especially the [a]*Montes pietatis*), 828, 1355–1357, [a]1422–1444, 2548–2550.

Cf. C 4gd and L 5c (common good); C 4la (social doctrine of the Church); L 4e (obligations and rights with regard to work and material goods); L 4f (responsible dealings with the world); L 5e (principle of solidarity); L 10b (capital at the service of work); L 12 (order of the economy).

L 12

## 12. The Order of the Economy

Every man has the right to glean what he needs from the earth; all other rights, including the rights of property and free trade, are to be subordinated to this principle, 4448.

It is a duty of public powers to avoid total collectivization of goods and the dangers of a planned economy, 4454.

Of itself a law of justice is not inherent in free trade. Prices that are freely agreed upon can turn out to be unfair (liberalism), 4463; the principle of free trade is no longer adequate if, in regulating international agreements, it is applied independently of the degree of difference in their economic condition, 4463; on the other hand, it is useful when both parties are about equal economically, 4463; too great a social inequality between the peoples must be eliminated, 4329; when two parties are in very unequal positions, their mutual consent alone does not guarantee a fair contract, 4464; rule of free consent remains subservient to the demands of the natural law, 4464; there are moral constraints for the free market, 4902.

The position of rigid capitalism must undergo continual revision, in order to be reformed from the point of view of human rights, 4698; the interplay of competition will not ensure satisfactory development, 4454; competition must be kept within limits so that it operates justly and fairly and thus becomes a truly human endeavor, 4465; development cannot be restricted to economic growth alone, 4446; social justice demands that economic progress always be accompanied by a corresponding social progress, 3944, (4441); the mere accumulation of goods and services is not enough for the realization of human happiness, 4811; it is an error of early capitalism to treat man as an instrument and not in accordance with the true dignity of his work, 4691; it is not simply a model to be proposed to the Third World countries, 4909.

Condemnation of conceptions that present profit as the chief spur to economic progress, free competition as the guiding norm of economics, and private ownership of the means of production as an absolute right, having no limits or social obligations, 4451; condemnation of –: unbridled liberalism, 4451; –: "international imperialism of money", 4451; –: rampant consumerism, 4908.

Cf. C 4gd and L 5c (common good); C 4gj (universal community of peoples and international institutions); C 4ie (progress); C 4kd (threats and problems of mankind); C 4l (modern doctrines about society and the social doctrines of the Church); L 7–11 (organization of society, of the State, of the human family, of property).

L 13

## 13. The Order of Culture

The spiritual principles for the building of modern civilization cannot rest on anything but faith in God, 4425; Jesus calls for a radical discipleship that embraces the whole man, all men, the whole earth, 4614; human culture or cultures must be evangelized and in this way regenerated, 4576, 4578, 4931–4942, 5022; true development must be based on the love of God and neighbor, 4815; Christians must work to bring about that civilization of love which will include the entire ethical and social heritage of the gospel, 4776, (4815); consumer culture as a culture of "throwing away" and "waste" rests on a false concept of progress, 4812; culture of life, 4997–4998.

Christian humanism as true humanism: C 4ki.

Youth has the task of continually reintroducing "the meaning of life", of renewing cultures and spirits; they should be a perpetual reactualization of life, 4491.

Men, especially the young, are to be educated to be great-souled persons, 4331; the work of education, 4776.

Methodical investigation in all disciplines must be carried out in accord with moral norms, 4336.

Cf. C 1ic (autonomy of earthly affairs; C 4i (human activity); esp. C 4id (human research and the sciences); C 4ie (progress); C 4l (modern doctrines about society); G 3cd (evangelization and culture); G 7ae (Church and culture); L 1eb (formation of conscience); L 2e (virtue of love); L 2f (union with God); L 5b (society and its responsibility); L 5h (foundation of social norms in God); L 7 (order of society); L 9 (order of the human family).

L 14

## 14. The Order of the Church

The principles of organization and the obligations that flow from them were outlined in the chapters on the Church (G) and ecclesiastical ministry (H).

Cf. esp. G 3ab (ecclesiastical unity as unity in diversity); G 3ad (Church from and in the Churches); G 3ae (Church as a juridically constituted society); G 4a (belonging to the Church); G 4b (calling and mission of the community of the faithful); G 4bg (the faithful and the authority of the Church); G 5 (laity in the Church); G 7 (relationship of the Church to mankind, society, culture, State, and international institutions); H 1 (the origin and character of the ecclesiastical ministry); H 2 (pastoral ministry of bishops); H 2a (the Church's right to punish disobedience); L 2c (virtue of faith); L 2f (union with God: Christian obedience to the commandments of God and of the Church).

# M. GOD PERFECTS THE WORLD AND MAN IN HIS KINGDOM

## 1. The Dawn of the Kingdom of God in History

### a. The kingdom of God Has Dawned in Christ **M 1a**

The kingdom of God –: has been begun by God himself on earth and is to be further extended until it is brought to perfection by Christ, 4123; –: is already present in mystery, and, when the Lord returns, it will be brought into full flower, 4339; the world was freed by Christ from the bondage of sin so as to be fashioned anew according to God's design and reach its fulfillment, 4302; the restoration of all things has already begun in Christ, is carried forward in the mission of the Holy Spirit, and through the Spirit continues in the Church, 4168; cf. B 3b (the Spirit of God in creation and salvation history); G 1be (Church, work of the Holy Trinity); the Christian community of pilgrims on earth leads more closely to Christ, 4170; in Christ can be found the key, the focal point, and the goal of man as well as of all human history, 4310; the concept of eternal life, **5112**.

Christ, having been lifted up, is continually active in the world that through the Church he might make men partakers of his glorious life by nourishing them with his own Body and Blood, 4168; cf. K 5ec (effect of the Eucharist on the faithful).

The assertion of millenarism or chiliasm is condemned: [Christ will come visibly to rule over this world before the final judgment], 3839; condemned: [His coming at the end of time can be attributed to the Father], *737*.

Cf. C 4fh (Christ, the perfect man); C 5d (the kingdom of God and Christ as the goal of history); D 7ba (the author of the forgiveness of sins); E 2bb (Christ's work among men); E 2fc (perfection and handing over of the kingdom of God); E 3a (Christ, the mediator of salvation); E 3bc and E 3bd (priesthood and kingship of Christ); G 2bb (Church and the kingdom of God).

### b. The Eschatological Character of the Pilgrim Church **M 1b**

The Church is on the way to the heavenly Jerusalem and in the earthly liturgy takes part in a foretaste of the heavenly liturgy, 4008, 4171; in the liturgy, the Church awaits Christ's return, 4008; in the Eucharist, the pledge of eternal glory is given, 1638, 4047, (4168, 4338); cf. G 3ab (Church unity in diversity); G 3b (holiness of the Church); J 1a (essence of the liturgy); K 5ec (effect of the Eucharist on the faithful); the pilgrim Church –: grows in Christ and is guided by God, until she arrives at the fullness of eternal glory, 4190; –: will attain her full perfection only in the glory of heaven, 4168, (4179), 4190, (4332, 4340); cf. G 1bf (perfection of the Church); –: awaits the day of fulfillment with the prophets, 4198; –: until the perfection of the world, has the appearance of this world in her sacraments and institutions, 4168; –: herself dwells among creatures who await fulfillment, 4168; –: cf. G 2bb (sacramentality of the Church: Church in the world); G 3bb (holiness and sin in the pilgrim Church); until the Lord comes, some are pilgrims on earth, while the dead are purified or, glorified, see God, 4169; cf. M 2bc (purification of man); M 3bb (vision of God); the Christian hastens forward to the resurrection in the strength that comes from hope, 4322; cf. L 2d (virtue of hope).

The renovation of the world is anticipated by the sanctity of the Church, 4168; the fruits of the holiness of the people of God are shown by the lives of many saints, 4166; cf. G 3b (holiness of the Church).

Eschatological faith and earthly realities. Eschatological hope undergirds the fulfillment of earthly tasks with fresh incentives, 4321, 4334, 4339, (4343); without hope in eternal life, man's dignity is lacerated and the riddles of life and death, of guilt and grief, go unsolved, 4321; faith is the eschatological interpretation of existence, 4492; a Christian who neglects his temporal duties because of the life to come jeopardizes his eternal salvation and strays from the truth, 4343; task of the laity is to seek the kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God, 4157; the kingdom of God comes to pass through historical realizations yet is not exhausted in them, 4614; cf. C 4ic (order of human activity); C 4ij (Christians and human activity); G 4bf and G 6cb (tasks of the faithful/laity in the world); L 2d (virtue of hope).

Earthly progress is of a vital concern for the kingdom of God, insofar as it can contribute to the better ordering of human society, 4339; cf. C 4ie (human progress).

The communion of saints is the mutual communication of help, expiation, prayers, blessings among the faithful, who, whether they have already attained to the heavenly country or are detained in the purgatorial fire or are yet exiles on earth, all enjoy a common franchise,

3363; the living can have communion in Christ with the dead, 4318; companionship with the saints joins us to Christ, 4170; the faithful in the earthly and heavenly Church –: in various ways and degrees are in communion in the same charity of God and neighbor and sing the same hymn of praise to God, 4169; –: grow together in the Spirit of Christ to form one Church and cleave together in him, 4169; –: are strengthened in their unity by communication of spiritual goods, 4169; the interpenetration of the earthly and heavenly citizenship is accessible to faith alone, 4340; cf. F 2cd (gifts of the Holy Spirit); G 2bb (Church and the kingdom of God); G 3ab (Church unity in diversity); G 3ac (the one Church, built through the variety of charisms); G 3b (holiness of the Church); J 1a (essence of the liturgy).

The faith of the creeds in the communion of the saints, 19, 26–30; the faith of our ancestors in the communion of the saints is confirmed, 4171; the Church has always cultivated with piety the memory of the dead and offered suffrages for them, 4170; the Eucharist as the sacrament of communion with the living and the dead: K 5ed.

The saints –: intercede for men, 1821, 1867, 2187, 4169f.; –: obtain benefits from God through Christ, 4169f.; cf. E 6d (participation of men in the work of Jesus Christ); –: show a path to perfect union with Christ or to holiness, 4170; the patronage of the saints, 3363; the saints in heaven strengthen the Church in her holiness by their union with Christ, ennoble the earthly liturgy, and contribute to the building up of the Church, 4169; the communion between the various Churches and Ecclesial Communities is founded in the full communion of saints, 5006–5008; cf G 3b (holiness of the Church); G 4ba (vocation to holiness); J 1d (subjects of the liturgy); the apostles and the martyrs are by their witness closely joined with us in Christ, 4170; the glorified Mother of Jesus, image and beginning of the Church to be perfected, shines forth as a sign of sure hope and solace to the people of God during its sojourn on earth, 4179; cf. E 6f (Mary, paragon of the Church); G 3b (holiness of the Church); veneration of the saints: J 1eg; M 3bd.

The souls in purgatory have a participation in the communion of saints, 3363; they cannot be of benefit to themselves and rely on the intercession of others, 1398, 1405; opportunities for the faithful to help them: [a]*sacrifice of the Mass*, [b]*prayers*, [c]*almsgiving*, [d]*other benefits and works of piety*, ([a]583), [a]741, [acd]797, [abcd]856, [abcd]1304, [bc]1405, [a]1743, [a]**1753**, [a]**1820**, [a]1866f., [a]2535, [a]3363; cf. J 1e (forms of piety), esp. J 1ee (prayer); K 5ed (the Eucharist as the sacrament of communion with the living and the dead); L 4e (almsgiving); M 2bc (purification of man).

Indulgences can be applied to the souls in purgatory by way of intercession, 1398, 1405, 1448; to what degree the applied indulgences have effect is discussed, 1448, 2750; those opinions are condemned which deny the usefulness of indulgences for the dead, *1010*, *1416*, *1472*, *1490*, *2642f.*; condemned: [The souls freed from purgatory by the suffrages of the living are less happy than if they had made satisfaction by themselves], *1490*; cf. K 10b (indulgences).

## 2. The Perfection of the Kingdom of God

### M 2a a. The Universal Aspect: The Return of Christ and the General Judgment

**2aa The faith (of the creeds) in his return.** The [a]*glorious* return of Christ [b]*in his flesh*, [a]6, 10–30, [a]40–42, [a]44, [ab]46, [ab]48, 50f., 55, [a]60, 61–64, 76, 125, [a]150, [b]167, 325, 414, 443, 485, 492, 681, [b]791, 801, 852, 4123, [ab]4168, 4571; the mystery of Christ, in the end, will be manifested in full light, 4121; the Church awaits Christ's manifestation as distinct and deferred with respect to the situation of people immediately after death, 4655; exegetical problems, 3433, 3628–3630; cf. E 2fa (return of Christ).

**2ab The faith (of the creeds) in judgment.** The judgment of Christ, 10–30, 40//51, 55, 60–64, 76, 125, 150, 325, 414, 443, 485, 492, 540, 574, 681, 791, 801, 852, 859, 1549, 4168; men will have to give an account of their deeds, 76, 859, 1002, 4168; cf. E 2fb (judgment of Christ).

The Day of Judgment as a setting for learning and practicing hope is unknown to angels and men, **5115**, also [a]*to the apostle Paul*, 474f., [a]3629; Christ knows this day only because of his divinity, 474–476; cf. E 5dc (Christ's knowledge). Muslims (also) await the Last Judgment, 4197.

### M 2b b. The Individual Aspect: Death as the Door to Life and the Particular Judgment

**2ba The death of man.** Man is subject to death as a penalty for sin, not due to the necessity of his nature, 146, 222, 372, **1512**, 2617; a spiritual element survives and subsists after death, an element endowed with consciousness and will, so that the "human self" subsists in the interim, yet without the complement of its body, 4653; spiritual forms of death: the philosophies of selfishness, pleasure, despair, and nihilism, 4492; cf. C 4ef (suffering and death of man); D 2bc (effect of original sin).

The end of this life means for men the end also of the possibility to earn merits for themselves, *1488*; a man who postpones repentance until the end of his life will scarcely find time for reconciliation, 310.

Christ has conquered the power of death [a]*through his Resurrection*, 72, [a]485, 3901, 4006, 4318, 4332; cf. E 3a (Jesus Christ, the mediator of salvation).

**The particular judgment.** A special judgment, with the determination for heaven, purgatory, or hell, follows immediately (mox) after death, (857f., 1002, 1304–1306); the same follows from the retracted affirmation of John XXII: [The damned enter into the eternal punishment of hell only after the general judgment], 990°; before they reign with Christ, men must render to him an account of their bodily life, 4168; before the judgment seat of God, each man must render an account of his own life, 4317; man will receive his reward for what he did in his life, 443, 574, 1002, 4168; cf. M 3b (eternal beatitude); M 3c (beatitude as grace and reward); M 3d (condemnation of man). **2bb**

**The purification of man.** In purgatory men will be purified, 838, 856; when the Church speaks about purgatory, she means a purification before seeing God, a purification different from the punishment of the damned, 4657. **2bc**

The existence of purgatory is affirmed, *1010*, *1487*, **1820**, 1867, 3554.

Into purgatory go the souls of those dying in grace who have not yet made complete satisfaction for their sins and punishments for sin, 838, 856, 1066, **1304**, 1398, **1580**, (4169, 4171).

Purgatory is regarded as a [a]*transitory (temporal)* fire, [a]838, [a]1067, 1398, 3363.

Those affirmations are condemned about souls who sin in purgatory and are not sure of their salvation, *1488f.*

On the participation of souls in purgatory in the communion of the saints, cf. M 1b.

## 3. Life of the World to Come

### a. The Resurrection of the Dead **M 3a**

The faith (of the creeds) in the resurrection of the flesh (or of the dead), 2, 5, 10–30, 36, 41//51, 55, 60, 63, 76, 150, 190, 200, 540, 574, 684, 797, 854, (4338), 4651; all will rise again, 443, 493, 540, 801, 859, 1002, 4168, (4339).

The resurrection refers to the whole person, 4652; man will rise again –: in the same flesh that he bore, 23, 72, 76, 325, 485, 684, 797, 801, 854; –: not in some other flesh, 540, 574, 797; –: not in some [a]*thin air* or in some [b]*shadowy phantasm*, [a]540, [ab]574; those errors are condemned regarding the constitution of bodies after the resurrection, *407*, *1046*; cf. M 3bc (transfiguration of the body); connection between the denial of the resurrection and cremation of corpses, 4400.

The glorification of the Head of the Mystical Body of Christ also indicates the coming glory of the members, (358), 414, (485); Christ, ([a]who restored the dead to life) awakens the dead, 72, [a]369, 485; but condemned: [The resurrection of the dead is to be ascribed only to the merits of Christ], *1910*; cf. E 3a (Jesus Christ, the mediator of salvation).

Man will receive his recompense for that which he did in his life, 443, 574, 1002, 4168; cf M 2bb (particular judgment); M 3bf (eternal life and reigning with Christ); M 3c (beatitude as grace and reward); M 3d (condemnation of man).

### b. Eternal Beatitude **M 3b**

**Premises of beatitude.** Access to the beatific vision was closed to all until the death of Christ, 780, 1000; access has been open ever since the Ascension of Christ, **1000**; condemned: [The saints entered into paradise even before the redemption], *337*. **3ba**

Conditions on the part of man: Death in the state of grace or of charity, 839, **1546**, **1582**, (4168); the Church believes in the happiness of the just, 4657; access is open for –: those who have committed no sin whatsoever after baptism, 857, 925, **1305**; –: those who (on earth or in purgatory) have been [a]*entirely* cleansed or have made satisfaction, 857, 925, [a]990f., **1000**, 1067, [a]1074, **1305**, (4169, 4171); –: children who have died after baptism [a]*yet before the use of free will*, (794), 839, [a]**1000**, 1316; the Church knows no other way apart from baptism for ensuring children's entry into eternal happiness, 4671; cf. K 3f (necessity of baptism).

Purified souls attain beatitude immediately ([a]*mox*/[b]*statim*) after death yet [c]*before they take up their bodies again and before the general judgment*, [b]857, [a]925, [ac]991, [ac]**1000**, [ac]1067, [a]**1305**, [b]1316; the contrary affirmation is condemned: [Souls separated from the body do not have the beatific vision before the resurrection of the body], 990°, *1009*.

Final beatitude cannot be attained already in this life, *894*.

**The vision of God—basis of beatitude.** The blessed see –: the divine essence, 990f., **1000**, 1316; –: the one and triune God and [a]*the divine processions*, **1305**, [a]3815, 4169; –: in an [a]*immediate vision* and [b]*face to face*, [b]990f., [ab]**1000**, [b]1067; –: the divine essence manifested, clearly and openly, **1000**, **1305**; –: immediate, that is, without the mediation of any creature by way of object of vision, **1000**; souls separated from their bodies also see the divine essence face to face, as far as their constitution allows, 991; cf. C 4jb (vocation of man to communion with God). **3bb**

Characteristic of eternal beatitude. Beatitude consists –: [a]*in the enjoyment of the divine essence*; –: [b]*in the vision* and [c]*love of God*, [a]**1000**, [bc]1067, [c]1316; –: in the perfect communion with God and men, where God is all in all and weeping forever ceases, 4627; it is called heaven, heavenly paradise, eternal homeland, 839, 991, 1000, 4627.

The saints see God forever [a]*without interruption*, **1000**, [a]**1001**; cf. M 3bf (eternal life and reigning with Christ).

These statements are condemned: [Beatitude consists in the vision merely of the brightness of God, which emanates from his essence], *1009*; [God can communicate his essence to finite beings only in a way accommodated to them, that is, insofar as he is the author of works *ad extra*], (*3227*), *3238–3240*.

The vision of God does away with the acts of faith and hope, inasmuch as they are theological virtues, 1001; cf. L 2c; L 2d (virtues of faith and hope); it does not, however, exclude pious fear, *735*; these affirmations are condemned: [In eternal life, we should not be under God as a servant under his master], *959*; [We will be transformed entirely into God], *960*.

The immediate knowledge of God is not inborn or essential to the human intellect, nor is it identical with the light of understanding, 2841, 2844f., 3237; condemned: [God cannot create intellectual beings without ordering them to the beatific vision], 3891.

Neither Sacred Scripture nor theology provides sufficient light for a proper picture of life after death, 4659; between the present life in Christ and the future life, there exists a fundamental continuity and a great difference, 4659.

**3bc** **The transfiguration of the body**. Men will appear with their bodies before the Judge, to give an account of the deeds done in the body, 574, 1002; Christ will conform our body to the body of his glory, 4168; cf. E 3a (Jesus Christ, the mediator of salvation); the Mother of Jesus is already glorified in heaven in body and soul, 4179; cf. E 6ea (Assumption of Mary into heaven).

**3bd** **The communion of the angels and saints**. The blessed will be joined with the angels, 443, 991, **1000**, (4170).

Veneration of the saints: In the liturgy the memory of the saints is honored and fellowship with them is hoped for, 4008; the Church honors the apostles and martyrs together with the Blessed Virgin Mary and the holy angels and implores their intercession, 4170; in heaven, Mary is exalted above all the angels and saints, 4179; all liturgical veneration paid to angels and men leads to adoration of the Trinity, (675, 1824f.), 3325, 4171; the love of the saints in heaven tends toward and terminates in Christ and, through him, in God, 4170; God is wonderful in his saints and is magnified in them, 4170; in the lives of the saints, God manifests his presence and his face to men; in them he speaks and gives a sign of his kingdom, 4170; authentic cult of the saints consists in a greater intensity of love, 4171; cf. A 1c (stages of revelation); E 6 (Mary, the Mother of Jesus Christ); J 1eg (veneration of the saints); M 1b (communion of saints).

Veneration of the saints is defended as permissible and recommended as useful, 675, 1821–1825, 1867; in what sense Masses in honor of the saints are allowed, 1744, (1755), 3363; cf. J 1eg.

**3be** **The consummation of the world.** The growing body of a new family of humanity offers a foreshadowing of the new age, 4339; the kingdom of God comes to pass through historical realizations but is not exhausted in them or identified with them, 4614; restoration has begun in Christ and in the mission of the Holy Spirit and through the Spirit continues in the Church, 4168; cf. B 3b (the Spirit of God in creation and salvation history); G 1be (Church, work of the Holy Trinity); man and world will be perfectly reestablished at the end of time in Christ, 4168; Christ will be glorified in his saints and in all who have believed, 4168; God will prepare a new dwelling place and a new earth, where justice and peace abide, 4339; the children of God will be raised up to eternal life; enduring with charity and its fruits, all creation will be freed from vanity, 4339.

Men do not know the moment and manner of the consummation of the earth and of humanity, 4339; a materialistic explanation of the end of the world is condemned, *1361*.

Cf. C 5 (goal and fulfillment of history).

**3bf** **Eternal life and reigning with Christ.** The faith of the creeds in an eternal life, 3f., 11°, 15, 19–30, 36, 41//51, 60, 72, 76, 150, 854; concept of eternal life, **5112**.

Christ –: will hand over to the Father an eternal and universal kingdom, 4339; –: makes men partakers in his immortality, 413; –: grants believers a share in his kingdom, 540, 4162, (4339); the kingdom of Christ is the kingdom of truth, of life, of holiness, grace, justice, love and peace, in which creation will be delivered into the freedom of the children of God, 4162, (4339); on the day of fulfillment, saved by grace, men will offer flawless glory to God as a family beloved of God and of Christ their Brother, 4332; cf. E 2fc (perfection and handing over of the kingdom of God); E 3bd (kingship of Christ).

The Church will –: enter into the heavenly kingdom, 493; –: will be perfected [a]*at the end of time*, [b]*in heavenly glory*, [c]*in the world to come*, [a]4102, [b]4168, [c]4179, [b]4190, [a]4332, [a]4340; then all the just, from Adam on, will be gathered together with the Father in the universal Church, 4102; the Church has already reached perfection in Mary, 4178f., 4656; her bodily glorification anticipates that of all the other elect, 4656; cf. E 6f (Mary—paragon of the Church and of believers); G 1bf (perfection of the Church); faith in the creeds in a kingdom of heaven, 3f., 44, 46, 48, 60, 63; the Church, the saints, and the faithful will reign with Christ [a]*forever*, [a]540, [a]575, 1821, 2187, 3363; the reign of Christ will have no end, 41f., 44, 46, 48, 60, 150: the Word of God lasts forever, 4235.

The blessed see God forever [a]*without interruption*, **1000**, [a]**1001**; cf. M 3bb (the vision of God—basis of beatitude).

Eternal life is a fruit of justification, grace, and reward for good works, 72, 443, 485, 540, (574), (801, 839), 1351, **1545–1547**, (1552), 1576, 1582, (3957, 4168); cf. F 3d (the justified man is brought to perfection as God rewards his merits through grace); M 3c (beatitude as grace and reward).

**M 3c**

### c. Beatitude—Grace and Reward

As a child of God, man is called to commune with God and to share in his happiness, 4321; cf. C 4jb (vocation of man to communion with God); M 3b (eternal beatitude).

Beatitude is a gift of God's grace, 377, 443; for beatitude, every man needs the light of glory, which raises him, *895*; condemned: [Man can in the present life attain final beatitude according to every degree of perfection], *894*.

Everlasting happiness, eternal life are a reward for good works, 76, 377, 443, 485, 802, 1545f., 1638, 4168; if men have nurtured the values of human dignity, brotherhood, and freedom in the Spirit of the Lord, they will be transfigured in the kingdom of the Father, 4339; the good will rise again to everlasting glory, 801, (4168); they receive an endless kingdom of bliss, the eternal homeland, 574, 839; they are heirs to eternal glory, 3957; cf. M 3bf (eternal life and reigning with Christ).

According to the diversity of merits, one enjoys a more perfect beatitude than the other, **1305**, (1582); condemned, however: [Souls freed from purgatory by the suffrages of the living are less happy than if they had made satisfaction by themselves], *1490*.

In beatitude man need not fear that he may fall again, 443; cf. the condemned affirmation: [Preexisting souls grew tired of the contemplation of God and therefore fell], 403.

Cf. F 3d (the justified man is brought to perfection as God rewards his merits through grace).

## d. The Condemnation of Man

**M 3d**

Existence of hell. Souls of those who die in actual mortal sin go down into hell, (338, 342), 839, 858, 926, **1002**, 1075, **1306**; the Church believes that there will be eternal punishment for the sinner, who will be deprived of the sight of God, and calls this hell, 4657; by descending to the dead, Christ did not destroy hell, 1077; condemned: [He has entirely destroyed hell], *1011*; cf. E 2cb (descent into hell).

Essence of hell. The punishment of hell is characterized by [a]*pain*, [b]*torment*, and [c]*fire* (*embers*), [c]76, [c]338, [c]342, [a]443, [a]485, [c]575, [b]780, ([c]2626); the punishment is eternal ([a]inextinguishable fire), 72, 76, 212, 342, [a]443, 486, 574, 596, 630, 780, 801, 839, 4657; condemned are affirmations about a future crucifixion of Christ on behalf of the demons and the restoration of the demons and the damned, 409, 411.

Cause of damnation. Man will receive his reward for what he has done in the body, 443, 574, 1002, 4168; cf. M 2bb (particular judgment); M 3bf (eternal life and reigning with Christ); M 3c (beatitude as grace and reward); men will be damned because of their free choice, 443; –: for mortal sins, 342; –: because of death [a]*without confession* in the state of [b]*mortal sin* ([c]*actual sin*), [c]627, [c]780, [ab]839, [c]**1002**, [b]1075, [bc]**1306**; he will not be saved who –: knowing that the Catholic Church was made necessary by God, would refuse to enter or to remain in her, 4136; –: stays in the bosom of the Church in body but not in heart, 4137; –: does not respond to the grace of Christ in thought, word, and deed, 4137.

Theory of limbo. The punishment for original sin is to be deprived of the vision of God, (184, 219), 780; cf. D 2bc (effect of original sin); there is no middle place, in a Pelagian sense, between the kingdom of God and damnation, (184), 224, *2626*; condemned: [Souls of children who are born from Christian parents and die without baptism go to a terrestrial paradise, but the souls of children who are born from non-Christian parents and die without baptism go to the place where the souls of their parents are], 1008.

The souls of those who die only with original sin go down to hell, but they are punished with a different punishment [a]*and in a different place*, 858, [a]926, **1306**; they will be punished with the punishment of damnation without the punishment of fire, *2626*; the place in which they find themselves is commonly called limbo, *2626*; condemned: [A child who dies without baptism will hate God], *1949*.

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*Evangelium vitae*, March 25, 1995 (John Paul II, Encyclical): **4990–4998**, 5065, 5093[2], *5117[10;11]*, *5118[2–3]*
*Ex gravi ad Nos*, May 6, 1312 (Council of Vienne, Constitution): **906**
*Ex litteris tuis*, 1169 (Alexander III, Letter): **748**
*Ex omnibus afflictionibus*, October 1, 1567 (Pius V, Bull): **1901–1980**
*Ex omnibus christiani orbis*, October 16, 1756 (Benedict XIV, Encyclical): 2400°
*Ex parte tua*, 1200 (Innocent III, Letter): **776**
*Ex parte tua*, January 12, 1206 (Innocent III, Letter): **786**
*Ex proximo Lateranensi*, September 20, 1571 (Pius V, Constitution): 2040[1]
*Ex publico instrumento*, between 1159 and 1181 (Alexander III, Letter): **754**
*Ex quo, nono*, December 26, 1910 (Pius X, Letter): **3553–3556**
*Ex supernae clementiae*, December 23, 1368 (Urban V, Constitution): **1087**
*Exiit qui seminat*, August 14, 1279 (Nicholas III, Decree): *930°*
*Eximiam tuam*, June 15, 1857 (Pius IX, Brief): **2828–2831**, 2901°
*Exivi de paradiso*, May 6, 1312 (Council of Vienne, Constitution): **908**, 910°
*Exordium pontificates mei*, 496 (Anastasius II, Letter): **356**
*Exposcit tuae devotionis*, April 9, 1489 (Innocent VIII, Bull): **1435**
*Exsecrabiblis et pristinis*, January 18, 1460 (Pius II, Bull): **1375**
*Exsequendo nunc*, July 13, 1782 (Pius VI, Letter): **2590**
*Exsultate Deo*, November 22, 1439 (Council of Florence, Decree): **1310–1328**, 4166[3]
*Exsurge Domine*, June 15, 1520 (Leo X, Bull): **1451–1492**

## F

*Familiaris consortio*, November 22, 1981 (John Paul II, Apostolic Exhortation): **4700–4716**, 4800[1], 4803[1], 4810[1]
*Famuli vestrae pietatis*, 494 (Gelasius I, Letter): **347**
*Fidei catholicae*, May 6, 1312 (Council of Vienne, Constitution): **900–904**
*Fidei donum*, April 21, 1957 (Pius XII, Encyclical): 4141[1], 4147[4], 4147[6]
*Fidentem piumque*, September 20, 1896 (Leo XIII, Encyclical): **3320f.**
*Fides et ratio*, September 14, 1998 (John Paul II, Encyclical): **5075–5080**, 5085[4], 5091°, 5107[2]
*Fides Pelagii*, February 3, 557: 441–443
*Firmissimam constantiam*, March 28, 1937 (Pius XI, Encyclical): **3775f.**
*Frequens generalium conciliorum*, October 9, 1417 (Council of Constance, Constitution): 1151°, 1300°
*Frequenter quidem*, October 24, 458 (Leo I, Letter): **319f.**
*Fulgens corona*, September 8, 1953 (Pius XII, Encyclical): **3908–3910**

## G

*Gaudemus filii*, February 1, 1091 (Urban II, Letter): **702**
*Gaudemus in Domino*, early 1201 (Innocent III, Letter): **777–779**, 4800[1]
*Gaudium et spes*, December 7, 1965 (Second Vatican Council, Constitution): **4301–4345**, 4443[2], 4445[1], *4448*, 4450[1–2], 4455[1], *4461*, 4470°, *4473*, *4475*, *4480*, 4480[2], 4486[1], 4487[1], 4488[1], *4570*, *4645*, 4703[1], 4704[1], *4713*, 4739[1], 4759[1], 4765[1], 4775[1], *4792*, 4792[4], 4792[6–7], 4800[1], *4806*, 5075, 5077[1], 5082[1], 5117[10]
*Gerentes ad vos*, November 16, 1427 (Martin V, Bull): **1290**
*Gloriosam Ecclesiam*, January 23, 1318 (John XXII, Constitution): **910–916**
*Grande munus*, September 30, 1880 (Leo XIII, Encyclical): 4147[7]

*Grave nimis*, 1482 (Sixtus IV, Constitution): 1400°
*Grave nimis*, September 4, 1483 (Sixtus IV, Constitution): 1400°, **1425f.**, 2015°
*Gravissimas inter*, December 11, 1862 (Pius IX, Letter): **2850–2861**, 2901°, 2909–2911
*Gregis nobis*, January 16, 1447 (Eugene IV, Constitution): 921°

## H

*Haec sacra congregatio*, March 13, 1975 (Congregation for the Doctrine of the Faith, Response): **4560–4561**
*Haerent animo*, August 4, 1908 (Pius X, Apostolic Exhortation): 5093[2]
*Haurietis aquas*, May 15, 1956 (Pius XII, Encyclical): **3922–3926**
*His ita se habentibus*, 863 (Nicholas I, Letter): 635°
*Homosexualitas problema*, October 30, 1986 (Congregation for the Doctrine of the Faith, Letter): 5100[1]
*Humanae salutis*, December 25, 1961 (John XXIII, Apostolic Constitution): 4001°, 4301°
*Humanae vitae*, July 25, 1968 (Paul VI, Encyclical): **4470–4479**, 4560[1], 4560[3], 4571[2], 4709[1], 4790°, 5071[6]
*Humani generis*, April 557 (Pelagius I, Letter): **441–443**
*Humani generis*, August 12, 1950 (Pius XII, Encyclical): **3875–3899**, 4118[2], 4214[2], 4412[2], 4561[1], 4792[2]
*Humanum genus*, April 20, 1884 (Leo XIII, Encyclical): **3156–3158**

## I

*Iamdudum cernimus*, March 18, 1861 (Pius IX, Allocution): 2901°
*Iam vos omnes*, September 13, 1868 (Pius IX, Apostolic Letter): **2997–2999**
*Immensa pastorum*, December 20, 1741 (Benedict XIV, Apostolic Letter): 2745°
*Immortale Dei*, November 1, 1885 (Leo XIII, Encyclical): **3165–3179**, **3979**, 3981[1], 3983[1], 3984[1], 3997[2], 4162[2]
*In agro dominico*, March 27, 1329 (John XXII, Constitution): **950–980**
*In civitate tua*, between 1159 and 1181 (Alexander III, Letter): **7530**
*In consistoriali*, November 1, 1850 (Pius IX, Allocution): 2901°, 2943–2945
*In eam pro nostro*, January 28, 1571 (Pius V, Constitution): **1981f.**
*In eminenti apostolatus specula*, April 28, 1738 (Clement XII, Constitution): **2511–2513**, 2783[1], 2894[1]
*In eminenti*, March 6, 1642 (Urban VIII, Bull): *2001°*, 2331
*In eminentis apostolicae*, September 1, 1425 (Martin V, Bull): 1151°, 1198°, 1247°
*In minoribus agentes*, April 26, 1463 (Pius II, Bull): 1375°
*In prolixitate epistolae*, 497 (Anastasius II, Letter): **357–359**
*In quadam nostra*, March 5, 1209 (Innocent III, Letter): **798**
*In requirendis*, January 27, 417 (Innocent I, Letter): 217, 239[2], 240[1], 241[1]
*In sacrosancta beati Petri*, November 13, 1564 (Pius IV, Constitution): 1862°
*In sollemni S.S. Concilii inauguratione*, October 11, 1962 (John XXIII, Address): 5108[1]
*In supremo apostolatus fastigio*, December 3, 1839 (Gregory XVI, Constitution): **2745f.**
*Incredibili afflictamur*, September 17, 1863 (Pius IX, Encyclical): 2901°
*Ineffabilis Deus*, December 8, 1854 (Pius IX, Bull): **2800–2804**, 3370[2], 3902[1], 4175[1]
*Ineffabilis summi providentia*, August 1, 1464 (Pius II, Bull): **1385**
*Infinita Dei misericordia*, May 29, 1924 (Pius XI, Bull): **3670**
*Infructuosas palmites*, November 2, 1460 (Pius II, Bull): 1375°
*Iniunctum nobis*, November 13, 1564 (Pius IV, Constitution): **1862–1870**, 4119[1-2]
*Institutio*, March 11, 422 (Boniface I, Letter): **233**
*Institutio universalis*, between 785 and 791 (Adrian I, Letter): **595f.**
*Inter ceteras Ecclesiae Romanae*, January 27, 417 (Innocent I, Letter): **218f.**, 242[1]
*Inter claras*, March 25, 534 (John II, Letter): 401°
*Inter cunctas*, February 22, 1418 (Martin V, Bull): 1151°, 1201°, **1247–1279**
*Inter cunctas sollicitudines*, February 17, 1304 (Benedict XI, Constitution): **880**
*Inter ea quae*, April 2, 517 (Hormisdas, Letter): 363°
*Inter ea quae*, March 26, 521 (Hormisdas, Letter): **367–369**
*Inter eos qui*, March 23, 1871 (Pius IX, Decree): *2725°*
*Inter gravissimas*, October 26, 1870 (Pius IX, Letter): 3886[1]
*Inter innumeras sollicitudines*, May 14, 553 (Vigilius, Constitution): **416–420**
*Inter insigniores*, October 15, 1976 (Congregation for the Doctrine of the Faith, Declaration): **4590–4606**
*Inter multiplices*, May 4, 1515 (Fifth Lateran Council, Bull): **1442–1444**
*Inter multiplices pastoralis officii*, August 4, 1690 (Alexander VIII, Constitution): 2281°, **2285**, 2700
*Inter praecipuas machinationes*, May 8, 1844 (Gregory XVI, Encyclical): **2771f.**, 2784[1]
*Inter sollicitudines*, May 4, 1515 (Fifth Lateran Council, Constitution): 1860[1]
*Iura et bona*, May 5, 1980 (Congregation for the Doctrine of the Faith, Declaration): **4660–4666**

## L

*Laborem exercens*, September 14, 1981 (John Paul II, Encyclical): **4690–4699**, 4773[1]

*Laetentur caeli*, July 6, 1439 (Council of Florence, Bull): **1300–1308**, 4142[2], 4169[1], 4189[1]

*La evangelización*, February 13, 1979 (Third General Assemply of the Latin American Bishops in Puebla [Mexico], Document): **4610–4635**, 4776[2]

*Lamentabili*, July 3, 1907 (Holy Office, Decree): **3401–3466**, 3543

*Lectis dilectionis tuae*, June 13, 449 (Leo I, Letter): **290–295**

*Libellus in modum symboli*, 447 (Bishop Pastor of Palencia): 188–208

*Libertas praestantissimum*, June 20, 1888 (Leo XIII, Encyclical): **3245–3255**, 3961[3], 4240[1]

*Libertatis conscientia*, March 22, 1986 (Congregation for the Doctrine of the Faith, Instruction): 4730°, **4750–4776**, 5107°

*Libertatis nuntius*, August 6, 1984 (Congregation for the Doctrine of the Faith, Instruction): **4730–4741**, 4751[1], 4759[3], 4773[1], 4774[1], 5107°

*Licet apud*, January 9, 1212 (Innocent III, Letter): **799**

*Licet ea quae de nostro mandato*, August 9, 1479 (Sixtus IV, Bull): **1411–1419**

*Licet ex*, 1065 (Alexander II, Letter): **698**

*Licet iuxta doctrinam*, October 23, 1327 (John XXII, Constitution): **941–946**

*Licet per nostros*, June 13, 449 (Leo I, Letter): **296–299**

*Licet perfidia Iudaeorum*, September 15, 1199 (Innocent III, Constitution): **772f.**

*Litterarum tuarum primordia*, October 600 (Gregory I, Letter): **477**

*Lumen gentium*, November 21, 1964 (Second Vatican Council, Constitution): 4001°, **4101–4179**, 4198[6], 4321[2], 4322[12], 4332[1], 4340[4–7], 4342[1;3] 4343[6;9], 4344[1–2], 4345[1], 4469[1], 4532[1], 4533[1], 4534[1], 4535[1–3], 4536[1], 4541[1], 4561[1], 4599[2], 4617[1], 4714[1], 4716[1–2], 4755[1], 4841[1], 4852[1–3], 4853[1], 4857[1–2], 5050–5053, 5060–5062, 5066[2], 5067[1], 5068[3], 5071[1–3;7], 5072[2], 5082[1], 5085°, 5087–5089, *5095*, 5097[1–7;14;16], 5106, 5108, 5108[5;7;10–11]

## M

*Magna indignatione*, March 6, 459 (Leo I, Letter): **323**

*Magna me gratulatio*, December 13, 414 (Innocent I, Letter): **214**

*Magna nos habuit*, ca. 732 (Gregory III, Letter): **582f.**

*Magnificate Dominum*, November 2, 1954 (Pius XII, Address): 4126[1]

*Magnitudinis tuae litteras*, March 4, 1267 (Clement IV, Letter): 850°

*Magno et acerbo*, September 3, 1816 (Pius VII, Letter): **2710–2712**

*Maiores Ecclesiae causas*, late 1201 (Innocent III, Letter): **780f.**

*Manet beatum*, March 11, 422 (Boniface I, Letter): **234f.**

*Mater et Magistra*, May 15, 1961 (John XXIII, Encyclical): **3935–3953**, 3964[1], 3965[1–2], 3966[2], 3984[3], 3996[1], 3997[1–2], 4321[1], 4323[1], 4326[1], 4343[5], 4440°, 4454[1], 4467[3], 4571[2], 4764[2], 4766[1–2], 4790°, 4791[3], 4792[3], 4805[1]

*Matrimonia quae in locis*, November 4, 1741 (Benedict XIV, Declaration): **2515–2520**

*Maxima quidem*, June 9, 1862 (Pius IX, Allocution): 2901°, 2901–2907, 2915, 2919, 2927, 2939, 2944, 2949, 2956–2960, 2976 N.B.

*Maxima Redemptionis*, November 16, 1955 (Congregation of Rites, Decree): 3377[1]

*Maximum illud*, May 30, 1919 (Benedict XV, Apostolic Letter): 4141[1], 4147[6]

*Mediator Dei*, November 20, 1947 (Pius XII, Encyclical): **3840–3855**, 4001°, 4126[1], 4127[3], 4153[8], 4170[5–6], 5094[2], 5095[2]

*Meminit unusquisque*, September 30, 1861 (Pius IX, Allocution): 2901°

*Memor bonitatis*, March 597 (Gregory I, Letter): 587°

*Meruit*, February 1, 1306 (Clement V, Brief): 870°, 1445°

*Mirae caritatis*, May 28, 1902 (Leo XIII, Encyclical): **3360–3364**

*Mirari vos arbitramur*, August 15, 1832 (Gregory XVI, Encyclical): **2730–2732**

*Miserentissimus Redemptor*, May 8, 1928 (Pius XI, Encyclical): 4126[2], 4177[2]

*Mit brennender Sorge*, March 14, 1937 (Pius XI, Encyclical): 3983[3], 3985[2], 4222[1], 4240[1]

*Mortalium animos*, January 6, 1928 (Pius XI, Encyclical): **3683**

*Moyses vir Dei*, September 4, 1439 (Eugene IV, Decree): **1309**

*Mulieris dignitatem*, August 15, 1988 (John Paul II, Apostolic Letter): **4830–4841**

*Multiplices inter*, June 10, 1851 (Pius IX, Letter): 2901°

*Multis gravibusque*, December 17, 1860 (Pius IX, Allocution): 2901°

*Munificentissimus Deus*, November 1, 1950 (Pius XII, Apostolic Constitution): **3900–3904**, 4175[2], 4213[1]

*Mysterium Ecclesiae*, June 24, 1973 (Congregation for the Doctrine of the Faith, Declaration): **4530–4541**, 5071[8], 5108, 5108[8]

*Mysterium fidei*, September 3, 1965 (Paul VI, Encyclical): **4410–4413**

*Mysterium filii Dei*, February 21, 1972 (Congregation for the Doctrine of the Faith, Declaration): **4520–4522**

*Mystici corporis*, June 29, 1943 (Pius XII, Encyclical): **3800–3822**, **3871**, 3915[3], 4114[1], 4116[1], 4118[1–2], 4144[12], 4152[1], 4166[2], 4169[3], 4169[5], 4170[8], 4245[2], 5089[9]

## N

*Naviganti vel*, between 1227 and 1234 (Gregory IX, Letter): **828**

*Ne forte*, 495 (Gelasius I, Treatise): **349**

*Ne super his*, December 3, 1334 (John XXII, Bull): **990f.**
*Ne temere*, August 2, 1907 (Congregation of the Council, Decree): **3468–3474**
*Necessarium quoque*, date uncertain (Gelasius I, Treatise): **355**
*Nemo vestrum*, July 26, 1855 (Pius IX, Allocution): 2901°
*Nequaquam sine dolore*, November 21, 1321 (John XXII, Letter): **925f.**
*Non doceo*, 357 (Liberius, Letter): **143**
*Non sine multa*, October 19, 1256 (Alexander IV, Letter): 840°
*Non ut apponeres*, March 1, 1206 (Innocent III, Letter): **787**
*Nostis et nobiscum*, December 8, 1849 (Pius IX, Encyclical): 2901°
*Nostra aetate*, October 28, 1965 (Second Vatican Council, Declaration): **4195–4199**, 5079
*Notre vénérable frère*, January 19, 1669 (Clement IX, Brief): 2613[1]
*Novo incipiente*, April 8, 1979 (John Paul II, Letter): 5051[2]
*Novos et ante*, September 28, 1860 (Pius IX, Allocution): 2901°
*Numquam fore*, December 15, 1856 (Pius IX, Allocution): 2901°
*Nuper a congregatione*, December 23, 1697 (Innocent XII, Constitution): 2028[1]
*Nuper ad Nos*, March 16, 1743 (Benedict XIV, Constitution): **2525–2540**

## O

*O quam bona*, August 12, 595 (Gregory I, Letter): **473**
*Octobri mense*, September 22, 1891 (Leo XIII, Encyclical): **3274f.**
*Octogesima adveniens*, May 14, 1971 (Paul VI, Apostolic Letter): **4500–4512**, 4764[1]
*Officio sanctissimo*, December 22, 1887 (Leo XIII, Letter): 4152[2]
*Officiorum omnium*, August 1, 1922 (Pius XI, Encyclical): 3665[1]
*Olim quidem*, March 534 (John II, Letter): **401f.**
*Omnium bonorum spes*, 680 (Synod of Rome, Synodal Letter): **546–548**
*Optatam totius*, October 28, 1965 (Second Vatican Council, Decree): 5107[2]
*Orationis formas*, October 15, 1989 (Congregation for the Doctrine of the Faith, Letter): **4860–4862**
*Ordinatio sacerdotalis*, May 22, 1994 (John Paul II, Apostolic Letter): **4980–4983**, 5065
*Orientalis Ecclesiae*, April 9, 1944 (Pius XII, Encyclical): 4139[3]
*Orientalium dignitas*, November 30, 1894 (Leo XIII, Bull): 1310°
*Orientalium Ecclesiarum*, November 21, 1964 (Second Vatican Council, Decree): **4180–4183**, *5095*[7], 5108

## P

*Pacem in terris*, April 11, 1963 (John XXIII, Encyclical): **3955–3997**, 4240[1], 4323[1], 4326[3], 4328[1], 4334[3], 4468[1], 4476[1], 4486[2], 4766[2]
*Pascendi dominici gregis*, September 8, 1907 (Pius X, Encyclical): 3401°, **3475–3500**, 3543
*Pastor aeternus*, July 18, 1870 (First Vatican Council, Constitution): 3000°, **3050–3075**, 4142[1;2], 4144[12], 4147[1], 4149[3], 4150[3], 4152[3], 4534[1], 4535[3], 4822[1]
*Pastor aeternus gregem*, December 19, 1516 (Fifth Lateran Council, Bull): **1445**
*Pastor bonus*, June 28, 1988 (John Paul II, Apostolic Constitution): 5097[4]
*Pastorale officium*, May 29, 1537 (Paul III, Brief): **1495**
*Pastoralis actio*, October 20, 1980 (Congregation for the Doctrine of the Faith, Instruction): **4670–4674**
*Pastoralis officii*, August 28, 1718 (Clement XI, Bull): 2400°
*Pastoralis officii*, September 12, 1891 (Leo XIII, Letter): **3272f.**
*Pastores gregis*, October 5, 2003 (John Paul II, Post-Synodal Apostolic Exhortation): **5097**
*Paternae caritati*, April 11, 1682 (Innocent XI, Brief): 2700
*Pénetrés de reconnaissance*, December 7, 1965 (Paul VI and Patriarch Athenagoras I of Constantinople, Joint Declaration): **4430–4435**
*Per filium meum*, 375 (Damasus I, Letter): **148**
*Per filium nostrum*, January 25, 531 (Boniface II, Letter): **398–400**
*Perniciosus valde*, December 13, 1220 (Honorius III, Letter): **822**
*Persona humana*, December 29, 1976 (Congregation for the Doctrine of the Faith, Declaration): **4580–4584**, 5100[1]
*Piam et constantem*, July 5, 1963 (Holy Office, Instruction): **4400**
*Populorum progressio*, May 26, 1967 (Paul VI, Encyclical): **4440–4469**, 4485[1], 4486[2], 4486[5], 4645[1], 4810°, 4904[1]
*Populis ac nationibus*, January 25, 1585 (Gregory XIII, Constitution): **1988**
*Post obitum*, December 14, 1887 (Holy Office, Decree): **3201–3241**, 5091
*Postquam Dei munere*, October 20, 1870 (Pius IX, Bull): 3000°
*Postremo mense*, February 28, 1747 (Benedict XIV, Instruction): **2552–2562**
*Praeclara gratulationis*, June 20, 1894 (Leo XIII, Apostolic Letter): 4139[1]
*Praestantia Scripturae*, November 18, 1907 (Pius X, Motu Proprio): **3503**
*Presbyter et diaconus*, December 9, 1232 (Gregory IX, Letter): **826**

*Presbyteri Graeci*, August 30, 1595 (Clement VIII, Instruction): 1310°, **1990–1992**, 2522°
*Presbyterorum ordinis*, December 7, 1965 (Second Vatican Council, Decree): 4541[2], 4599[2], 4857[1], 4981[2], 5050[6], 5095[1]
*Presencia de la Iglesia*, September 6, 1968 (Second General Assembly of the Latin American Bishops in Medellín [Colombia], Documents): **4480–4496**
*Pro deifico*, 357 (Liberius, Letter): **141**
*Probe memineritis*, January 22, 1855 (Pius IX, Allocution): 2901°
*Promisisse me memini*, August 17, 458 (Leo I, Letter): **317f.**, 5086[1]
*Proposueramus quidem*, September 28, 865 (Nicholas I, Letter): **638–642**
*Provida mater*, February 2, 1947 (Pius XII, Apostolic Constitution): 4166[3], 4167[3]
*Provida sapientique cura*, January 18, 1906 (Pius X, Decree): **3385–3388**
*Providas Romanorum Pontificum*, May 18, 1751 (Benedict XIV, Constitution): 2511°, 2783[1], 2894[1]
*Providentissimus Deus*, November 18, 1893 (Leo XIII, Encyclical): **3280–3294**, 3793[4], *3795*, 3826, 3889, 4215[4], 4216[1], 4231[1]
*Provisionis nostrae*, January 29, 1580 (Gregory XIII, Bull): 1901°, 2331[1]

## Q

*Quadragesimo anno*, May 15, 1931 (Pius XI, Encyclical): 3265°, **3725–3744**, 3773[2], 3935°, *3938–3941*, *3943*, *3945f.*, 3947[1], 3951[3], 3965[2], 3966[1], 4159[1], 4325[2], 4339°, 4440°, 4451[1], 4766[2]
*Quae apud Constantinopolitanam urbem*, November 13, 866 (Nicholas I, Letter): 635°
*Quaestio de abortu procurato*, November 18, 1974 (Congregation for the Doctrine of the Faith, Declaration): **4550–4552**
*Quam laudabiliter*, July 21, 447 (Leo I, Letter): **283–286**
*Quam singulari*, August 8, 1910 (Congregation of the Sacraments, Decree): **3530–3536**
*Quamquam pluries*, August 15, 1889 (Leo XIII, Encyclical): **3260–3263**
*Quamvis Patrum*, March 21, 418 (Zosimus, Letter): **221**
*Quanta cura*, December 8, 1864 (Pius IX, Encyclical): **2890–2896**, 2901°
*Quanta fraternitati*, 446 (?) (Leo I, Letter): **282**
*Quantam sollicitudinem*, 251 (Cornelius, Letter): **108**
*Quanto conficiamur moerore*, August 10, 1863 (Pius IX, Encyclical): **2865–2867**, 2901°, 2917, 2918a, 2958
*Quanto de benignitate*, November 16, 1199 (Innocent III, Letter): 785°
*Quanto sincerius*, October 28, 1267 (Clement IV, Letter): **849**
*Quanto te magis*, May 1, 1199 (Innocent III, Letter): **768f.**
*Quantum presbyterorum*, January 10, 476 (Simplicius, Letter): **343**
*Quas primas*, December 11, 1925 (Pius XI, Encyclical): **3675–3679**
*Quemadmodum Deus Iosephum*, December 8, 1870 (Pius IX, Decree): 3260°
*Qui miseratione*, October 24, 1272 (Gregory X, Letter): 850°
*Qui pluribus*, November 9, 1846 (Pius IX, Encyclical): **2775–2786**, 2811°, 2901°, 2904–2907, 2916, 2918a, 2940, 2963
*Qui sincera*, November 602 (Gregory I, Letter): **480**
*Quia caritati nihil*, ca. June 22, 601 (Gregory I, Letter): **478f.**
*Quia quorumdam*, November 10, 1324 (John XXII, Bull): 930°
*Quia scio*, 357 (Liberius, Letter): **142**
*Quia vir reprobus*, November 16, 1329 (John XXII, Bull): 930°
*Quibus luctuosissimis*, September 5, 1851 (Pius IX, Allocution): 2901°
*Quibus quantisque*, April 20, 1849 (Pius IX, Allocution): 2901°, 2918a, 2940, 2964, 2976
*Quicumque*, between 430 and 500 (Liturgical Profession): **75f.**, 485°
*Quidam scripturae*, October 21, 1256 (Alexander IV, Letter): 840°
*Quilibet tyrannus*, July 6, 1415 (Council of Constance, Constitution): **1235**
*Quisque vestrum*, October 4, 1847 (Pius IX, Allocution): 2901°
*Quo graviora*, March 13, 1825 (Leo XII, Constitution): 2783[1], 2894[1]
*Quod apostolici muneris*, December 28, 1878 (Leo XIII, Encyclical): **3130–3133**
*Quod de fovenda*, March 19, 1917 (Benedict XV, Letter): *3601°*
*Quod semper*, ca. 343 (Synod of Serdica, Letter): **136**
*Quoniam alto*, December 18, 1431 (Eugene IV, Bull): 1300°
*Quoniam pietas*, August 1, 484 (Felix II [III], Letter): **345**

## R

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Woman: man as male or female, C4f3; rights, L5g, L6a, L7, L8; conjugal rights, K9ba, K9bd, L6a; motherhood, L6b; moral behavior in conflict situations, L4d, L6c; question of admission to priestly ministry, G3da, H1a, K8a; involvement in the life of the Church, G6cd
Word of God: see Sacred Scripture
Work, work contracts: obligations and rights with regard to work, L 3d, L4e; order of work, L10
Works: obligation to good works, L3b; norms and sources, 2290, L1c–e; good works of unbelievers and the godless, D2bc; good works as signs, 4009, 4125f., mortification and penance, L2f, L3c; of the Trinity, B4c; the Church as work of the Trinity, G1be
World: origin, constitution, causes, guidance, consummation, goal, C1; heavenly world, C2; visible world, C3; as theater of human history, C4ka; under the bondage of sin, D6, mission and task of the laity in the world, G6cb; Church, world, and mankind, G7aa; bishops and the world, H2f; obligations and rights with regard to responsible dealing with the world, L4f; world's society and authority, 3956, 3992f., 3995; consummation, M3be
World church: 4580°

Worms, Synod (in 868): 670°
Worship: of God, J1a, L2a; of the Trinity, B4bd; of Christ, E5de, J1ef; the Eucharist as worship of God, K5ea; see also Adoration; Veneration
Worship services: G3aa, J1, K5; laxist proposition about the obligation to public worship, J1b, J1d; spiritual worship of the laity, 4160; the deacon as leader of worship services in the absence of a priest, 4035
Wycliffe, John: *1121–1139*, *1151–1195*, 1201°, 1225, 1230[1], 1247°, 1249–1251, 2630; questions for the followers of Wycliffe, **1247–1279**

**X**

Xenocharides, author of apocryphal writing: 213
Xystus: see Sixtus

**Y**

Year: liturgical, 3855; Holy Year, 868°, 1025°, 3670°
Youth: Church and youth: 4490–4492, 4635; selling of children, 4327; see also Education

**Z**

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Zachary, Pope: **586–589**
Zaninus de Solcia: *1361–1369*
Zenon, Emperor: [345]
Zephyrinus, Pope: **105**
Zigliara, Tommaso, O.P., Cardinal: 3265°
Zinelli, Federico Maria: 4146[5], 4146[6], 4152[3]
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# APPENDIX

## Concordance of the Marginal Numbers

*of the 1963 (32nd) edition and the earlier editions*

† Editions before 1963 * Editions from 1963 on

In the 1963 edition, the text of the earlier editions has been

= adopted (almost) identically < increased > abridged

× partially increased, partially abridged — omitted

| † | | * |
|---|---|---|
| 1 | = | 1–2 |
| 2 | = | 11 |
| 6 | = | 30 |
| 9 | = | 41 |
| 13–14 | = | 44–45 |
| 15–18 | = | 71–74 |
| 19 | = | 188 |
| 20 | = | 189–190 |
| 21–30 | = | 191–200 |
| 31–38 | = | 201–208 |
| 39–40 | = | 75–76 |
| 41 | × | 102 |
| 42 | < | 101 |
| 42a | > | 105 |
| 43 | | — |
| 44–51 | = | 108–115 |
| 52a–e | = | 117–121 |
| 53 | = | 123 |
| 54 | = | 125–126 |
| 55–57 | = | 127–129 |
| 57a | = | 132 |
| 57b–e | = | 133–136 |
| 58–60 | = | 152–154 |
| 61–70 | = | 155–164 |
| 71–81 | = | 165–175 |
| 82 | = | 176–177 |
| 83 | = | 178 |
| 84 | = | 179–180 |
| 85 | = | 151 |
| 86 | = | 150 |
| 87 | = | 181 |
| 88 | = | 183 |
| 88a | | — |
| 89 | > | 185 |
| 90–91 | | — |
| 92 | = | 186 |
| 93 | = | 209 |
| 94–100 | = | 211–217 |
| 101–102 | = | 222–223 |
| 102 nt. | = | 224 |
| 103–108 | = | 225–230 |
| 109 | = | 221 |
| 109a | = | 231 |
| 110 | = | 232 |
| 111 | = | 236 |
| 111a | = | 250–251 |
| 112 | = | 3056 cit. |
| 113–124 | = | 252–263 |
| 125 | = | 265–266 |
| 126–127 | = | 267–268 |
| 128–135 | = | 237–244 |
| 136–138 | = | 245 |
| 139–142 | = | 246–249 |
| 143 | < | 293 |
| 144 | = | 294 |
| 145 | = | 323 |
| 146 | = | 308 |
| 147 | = | 310 |
| 148 | = | 301–303 |
| 149 | < | 306 |
| 150–153 | = | 326–329 |
| 154–158 | | — |
| 159 | = | 343 |
| 160 | | — |
| 160a | < | 330–339 |
| 160b | = | 340–342 |
| 161 | | — |
| 162 | = | 180[1] |
| 163 | = | 350–351 |
| 164 | = | 352 |
| 165 | < | 353–354 I |
| 166 | = | 3541 I |
| 167 | = | 349 |
| 168 | > | 355 |
| 169 | = | 356 |
| 170 | = | 360–361 |
| 171 | = | 363–364 |
| 172 | = | 365 |
| 173 | = | 352 |
| 173a | = | 366 |
| 174 | = | 370–371 |
| 175–180 | = | 372–377 |
| 181–190 | = | 378–387 |
| 191–200 | = | 388–397 |
| 200a | = | 398 |
| 200b | = | 399–400 |
| 201–202 | = | 401 |
| 203–211 | = | 403–411 |
| 212 | | — |
| 213–215 | = | 421–423 |
| 216 | = | 424–425 |
| 217–219 | = | 426–428 |
| 220 | = | 429–430 |
| 228a | = | 443 |
| 229 | < | 445 |
| 230 | = | 446 |
| 231–244 | = | 451–464 |
| 245–246 | | — |
| 247 | > | 468–469 |
| 248 | < | 474–476 |
| 249–250 | = | 478–479 |
| 251–252 | = | 487–488 |
| 253 | < | 496–498 |
| 254–262 | = | 501–509 |
| 263–264 | = | 510–511 |
| 265–270 | = | 512–517 |
| 271 | = | 518–519 |
| 272–274 | = | 520–522 |
| 275–280 | = | 525–530 |
| 281 | = | 531–532 |
| 282–284 | = | 533–535 |
| 285 | = | 536–538 |
| 286 | = | 539 |
| 287 | = | 540–541 |
| 288 | = | 548 |
| 289 | = | 553 |
| 290 | = | 554–555 |
| 291 | = | 556 |
| 292 | = | 557–558 |
| 293 | = | 559 |
| 294–295 | = | 566–567 |
| 296 | = | 573 |
| 296a | = | 580 |
| 296b | | — |
| 297 | = | 588 |
| 297a | = | 589 |
| 298 | | — |
| 299–300 | = | 595–596 |
| 301 | | — |
| 302 | = | 600–601 |
| 303–307 | = | 602–606 |
| 308–309 | = | 609–610 |
| 310 | | — |
| 311–314 | = | 612–615 |
| 314a | < | 619 |
| 315–319 | = | 620–624 |
| 320 | > | 625 |

| | | |
|---|---|---|
| 321 | = 626–627 | |
| 322 | = 628–629 | |
| 323 | = 630–631 | |
| 324–325 | = 632–633 | |
| 326 | — | |
| 327–331 | = 635–639 | |
| 332 | < 640 | |
| 333 | < 641–642 | |
| 334 | = 643 | |
| 334a | = 644 | |
| 335 | = 646 | |
| 336 | = 650–652 | |
| 337 | = 653–656 | |
| 338 | = 657–658 | |
| 339–340 | = 659–660 | |
| 341 | = 661–664 | |
| 342 | = 675 | |
| 343–349 | = 680–686 | |
| 350–353 | — | |
| 354 | = 691–692 | |
| 355 | = 700 | |
| 356–358 | = 703–705 | |
| 359–361 | = 710–712 | |
| 362–363 | — | |
| 364–367 | = 715–718 | |
| 368 | = 721 | |
| 369–370 | = 722 | |
| 371–376 | = 723–728 | |
| 377 | = 729–730 | |
| 378–386 | = 731–739 | |
| 387 | > 721° | |
| 388 | = 741 | |
| 389–392 | — | |
| 393 | = 750 | |
| 394–399 | = 753–758 | |
| 400 | = 751 | |
| 401 | — | |
| 402 | < 761 | |
| 403 | = 764 | |
| 404 I | = 766 | |
| 404 II | = 776 | |
| 405–406 | = 768–769 | |
| 407 | = 777 | |
| 408 | = 778–779 | |
| 409 | = 786 | |
| 410–411 | = 780–781 | |
| 412–413 | = 787–788 | |
| 414–416 | = 782–784 | |
| 417 | = 798 | |
| 418 | = 789 | |
| 419 | = 785 | |
| 420–421 | = 790 | |
| 422–423 | = 791–792 | |
| 424 | = 793–794 | |
| 425–427 | = 795–797 | |
| 428–431 | = 800–803 | |
| 432 | = 804–806 | |
| 433 | = 807–808 | |
| 434–436 | = 809–811 | |
| 437 | = 812–813 | |
| 438 | = 814 | |
| 439 | = 816 | |
| 440 | = 818 | |
| 441 | = 822 | |
| 442 | × 824 | |
| 443–444 | — | |
| 445–446 | = 826–827 | |
| 447 | = 829 | |
| 448 | = 828 | |
| 449–450 | = 830–831 | |
| 451 | = 832–833 | |
| 452–457 | = 834–839 | |
| 458 | = 840–842 | |
| 459 | = 843–844 | |
| 460–463 | = 850–853 | |
| 464 | = 854–859 | |
| 465–466 | = 860–861 | |
| 467 | = 868 | |
| 468 | = 870–872 | |
| 469 | = 873–875 | |
| 470 | = 880 | |
| 471–477 | = 891–897 | |
| 478 | = 898–899 | |
| 479 | = 906 | |
| 480 | = 900–901 | |
| 481–483 | = 902–904 | |
| 484–490 | = 910–916 | |
| 491–492 | = 921–922 | |
| 493 | = 923–924 | |
| 493a | = 926 | |
| 494 | = 930 | |
| 495–500 | = 941–946 | |
| 501–528 | = 951–978 | |
| 529 | < 979 | |
| 530 | = 1000–1001 | |
| 531 | = 1002 | |
| 532–534 | = 1006–1008 | |
| 535–539 | = 1010–1014 | |
| 540 | — | |
| 541–542 | = 1015–1016 | |
| 543 | — | |
| 544–546 | = 1018–1020 | |
| 547–549 | — | |
| 550–552 | = 1025–1027 | |
| 553–568 | = 1028–1043 | |
| 569 | = 1045 | |
| 570 | = 1048 | |
| 570a–r | = 1050–1065 | |
| 570s | = 1066–1067 | |
| 571–574 | = 1068–1071 | |
| 574a | = 1072–1085 | |
| 575 | < 1087 | |
| 576 | = 1090 | |
| 577 | < 1091 | |
| 578–580 | = 1101–1103 | |
| 581–600 | = 1151–1170 | |
| 601–625 | = 1171–1195 | |
| 626 | = 1198–1200 | |
| 627–630 | = 1201–1204 | |
| 631–650 | = 1205–1224 | |
| 651–656 | = 1225–1230 | |
| 657–660 | = 1247–1250 | |
| 661–680 | = 1251–1270 | |
| 681–689 | = 1271–1279 | |
| 690 | = 1235 | |
| 691 | = 1300–1302 | |
| 692 | = 1303 | |
| 693 | = 1304–1306 | |
| 694 | = 1307 | |
| 695 | = 1310–1313 | |
| 696 | = 1314–1316 | |
| 697 | = 1317–1319 | |
| 698 | = 1320–1322 | |
| 699 | = 1323 | |
| 700 | = 1324–1325 | |
| 701–702 | = 1326–1327 | |
| 703–705 | = 1330–1332 | |
| 706 | = 1333–1335 | |
| 707–709 | = 1336–1338 | |
| 710 | = 1339–1346 | |
| 711 | = 1347 | |
| 712 | = 1348–1349 | |
| 713–715 | = 1350–1352 | |
| 716 | = 1355–1357 | |
| 717 | = 1375 | |
| 717a–i | = 1361–1369 | |
| 718 | = 1385 | |
| 719–723 | = 1391–1395 | |
| 723a | = 1398 | |
| 724–729 | = 1411–1416 | |
| 731–733 | = 1417–1419 | |
| 734 | = 1400 | |
| 735 | < 1425–1426 | |
| 738 | = 1440–1441 | |
| 739–740 | = 1444–1445 | |
| 740a | = 1447–1449 | |
| 740b | = 1447° | |
| 741–770 | = 1451–1480 | |
| 771–781 | = 1481–1491 | |
| 782–783 | = 1500–1501 | |
| 784 | = 1502–1505 | |
| 785 | = 1506 | |
| 786 | = 1507–1508 | |
| 787–791 | = 1510–1514 | |
| 792 | = 1515–1516 | |
| 792a | = 1520 | |
| 793–797 | = 1521–1525 | |
| 798 | = 1526–1527 | |
| 799 | = 1528–1529 | |
| 800 | = 1530–1531 | |
| 801 | = 1532 | |
| 802 | = 1533–1534 | |
| 803 | = 1535 | |
| 804 | = 1536–1539 | |
| 805–806 | = 1540–1541 | |
| 807 | = 1542–1543 | |
| 808 | = 1544 | |

| | | |
|---|---|---|
| 809 = 1545–1547 | 994–995 = 1862–1863 | 1501–1594 = 2601–2694 |
| 810 = 1548–1550 | 996 = 1864–1865 | 1595 = 2695–2696 |
| 811–820 = 1551–1560 | 997–999 = 1866–1868 | 1596–1599 = 2697–2700 |
| 821–830 = 1561–1570 | 1000 = 1869–1870 | 1600–1601 = 2705–2706 |
| 831–840 = 1571–1580 | 1001–1080 = 1901–1980 | 1602 — |
| 841–843 = 1581–1583 | 1081–1082 = 1981–1982 | 1603–1604 = 2710–2711 |
| 843a = 1600 | 1083–1085 = 1985–1987 | 1605–1606 > 2712 |
| 844–850 = 1601–1607 | 1086 = 1992 | 1607–1608 — |
| 851–856 = 1608–1613 | 1087 — | 1609 = 2722–2723 |
| 857–860 = 1614–1617 | 1088–1089 = 1994–1995 | 1610 = 2724 |
| 861–870 = 1618–1627 | 1090 = 1997 | 1611 — |
| 871–873 = 1628–1630 | 1091 = 1999 | 1612 = 2743 |
| 873a = 1635 | 1092–1096 = 2001–2005 | 1613–1614 = 2730–2731 |
| 874 = 1636–1637 | 1097 = 2008 | 1615 — |
| 875 = 1638 | 1098 = 2012 | 1616 = 2732 |
| 876 = 1639–1641 | 1099 = 2020 | 1617–1618 — |
| 877 = 1642 | 1100 I = 2015 | 1619 = 2738 |
| 878 = 1643–1644 | 1100 II = 2017 | 1620 = 2739–2740 |
| 879 = 1645 | 1101–1145 = 2021–2065 | 1621 — |
| 880 = 1646–1647 | 1146 = 2070 | 1622–1627 = 2751–2756 |
| 881 = 1648 | 1147 = 2090–2092 | 1628 = 2763 |
| 882 = 1649–1650 | 1148–1150 = 2093–2095 | 1629 = 2762 |
| 883–893 = 1651–1661 | 1151–1200 = 2101–2150 | 1630 = 2771 |
| 893a = 1667 | 1201–1215 = 2151–2165 | 1631 — |
| 894 = 1668–1670 | 1216 = 2167 | 1632 = 2772 |
| 895 = 1671–1672 | 1217–1218 = 2170–2171 | 1634–1636 = 2775–2777 |
| 896 = 1673–1675 | 1219 = 2175–2177 | 1637–1639 = 2778–2780 |
| 897 = 1676 | 1220 = 2195 | 1640 > 2991 cit. |
| 898 = 1677–1678 | 1221–1288 = 2201–2268 | 1641 = 2803–2804 |
| 899 = 1679–1681 | 1289–1290 = 2290–2291 | 1642–1646 — |
| 900–901 = 1682–1683 | 1291–1300 = 2301–2310 | 1647 > 2865° |
| 902 = 1684–1685 | 1301–1321 = 2311–2331 | 1648 — |
| 903 = 1686–1688 | 1322–1326 = 2281–2285 | 1649–1652 = 2811–2814 |
| 904 = 1689–1691 | 1327–1330 = 2351–2354 | 1653 = 2823–2824 |
| 905–906 = 1692–1693 | 1331–1340 = 2355–2364 | 1654–1658 = 2825–2831 |
| 907–909 = 1694–1696 | 1341–1349 = 2365–2373 | 1659–1665 = 2841–2847 |
| 910 = 1697–1700 | 1349a–b = 2380–2381 | 1666–1667 — |
| 911–920 = 1701–1710 | 1350 = 2390 | 1668 = 2850 |
| 921–929 = 1711–1719 | 1351–1400 = 2401–2450 | 1669 = 2851–2852 |
| 929a = 1725 | 1401–1451 = 2451–2501 | 1670–1672 > 2853–2855 |
| 930 = 1726–1727 | 1452–1454 = 2515–2517 | 1673 > 2856–2857 |
| 931–933 = 1728–1730 | 1455 > 2518 | 1674 = 2858–2859 |
| 934–937 = 1731–1734 | 1456–1457 = 2519–2520 | 1675 > 2860 |
| 937a = 1738 | 1458 = 2522 | 1676 = 2861 |
| 938 = 1739–1741 | 1459 = 2525 | 1677 = 2865–2867 |
| 939–947 = 1742–1750 | 1460–1472 = 2526–2538 | 1678 — |
| 948–956 = 1751–1759 | 1473 = 2540 | 1679–1684 = 2875–2880 |
| 956a = 1763 | 1474 = 2543–2544 | 1685 < 2885 |
| 957–959 = 1764–1766 | 1475–1479 = 2546–2550 | 1686 = 2886–2888 |
| 960 = 1767–1770 | 1480 — | 1687–1690 — |
| 961–968 = 1771–1778 | 1481–1488 = 2552–2559 | 1691 = 2890 |
| 969 = 1797–1799 | 1489 = 2560–2561 | 1692 — |
| 970 = 1800 | 1490 = 2562 | 1693–1694 > 2891 |
| 971–982 = 1801–1812 | 1491–1495 = 2571–2575 | 1695 = 2892 |
| 983–988 = 1820–1825 | 1496 — | 1696–1697 = 2893–2894 |
| 989 = 1835 | 1497 = 2590 | 1698–1699 > 2895–2896 |
| 990 = 1813–1814 | 1498–1499 — | 1700 = 2901° |
| 991–992 = 1815–1816 | 1500 = 2592–2597 | 1701–1780 = 2901–2980 |
| 993 = 1880 | 1500a = 2598 | 1781–1784 = 3000–3003 |

| | | |
|---|---|---|
| 1785–1788 | = | 3004–3007 |
| 1789–1793 | = | 3008–3012 |
| 1794 | = | 3013–3014 |
| 1795–1800 | = | 3015–3020 |
| 1801–1809 | = | 3021–3029 |
| 1810–1815 | = | 3031–3036 |
| 1816–1820 | = | 3041–3045 |
| 1821 | = | 3050–3052 |
| 1822 | = | 3053–3054 |
| 1823 | = | 3055 |
| 1824 | = | 3056–3057 |
| 1825 | = | 3058 |
| 1826–1831 | = | 3059–3064 |
| 1832–1835 | = | 3065–3068 |
| 1836 | = | 3069–3070 |
| 1837–1838 | = | 3071–3072 |
| 1839 | = | 3073–3074 |
| 1840 | = | 3075 |
| 1841–1842 | | — |
| 1843–1846 | = | 3121–3124 |
| 1847 | | — |
| 1848 | = | 3128 |
| 1849 | = | 3130–3131 |
| 1850–1851 | = | 3132–3133 |
| 1852 | | — |
| 1853 | × | 3142 |
| 1854 | = | 3145–3146 |
| 1855–1857 | = | 3150–3152 |
| 1858 | | — |
| 1859 | > | 3158 |
| 1860–1861 | = | 3159–3160 |
| 1862 | = | 3162 |
| 1863 | = | 3188 |
| 1864 | = | 3195–3196 |
| 1865 | = | 3190–3193 |
| 1866–1867 | > | 3168–3169 |
| 1868–1876 | = | 3170–3178 |
| 1877 | > | 3179 |
| 1878–1888 | | — |
| 1889–1890 | = | 3258 |
| 1890a | = | 3298 |
| 1890b | = | 3336–3338 |
| 1890c | = | 3358 |
| 1891–1900 | = | 3201–3210 |
| 1901–1930 | = | 3211–3240 |
| 1930a | = | 3241 |
| 1931 | | — |
| 1932–1934 | = | 3252–3254 |
| 1935 | | — |
| 1936 | > | 3255 |
| 1936a–c | | — |
| 1937 | = | 3198 |
| 1938 | = | 3264 |
| 1938a | > | 3265–3266 |
| 1938b | = | 3267 |
| 1938c | = | 3268–3271 |
| 1938d | | — |
| 1939–1940 | = | 3272–3273 |
| 1940a | = | 3274 |
| 1940b | = | 3321 |
| 1941 | > | 3280 |
| 1942 | = | 3281–3282 |
| 1943 | > | 3283 |
| 1944 | < | 3284 |
| 1945 | > | 3285 |
| 1946 | = | 3286 |
| 1947 | = | 3287–3288 |
| 1948 | = | 3289 |
| 1949 | > | 3290 |
| 1950 | < | 3291 |
| 1951–1953 | = | 3292–3294 |
| 1954 | > | 3302 |
| 1955 | < | 3303–3304 |
| 1956–1957 | > | 3305 |
| 1958–1959 | | — |
| 1960 | = | 3308 |
| 1961 | < | 3309 |
| 1962 | = | 3310 |
| 1963–1965 | = | 3315–3317 |
| 1966 | < | 3318–3319 |
| 1966a | = | 3333–3335 |
| 1967–1968 | = | 3340–3341 |
| 1969 | | — |
| 1970 | = | 3342 |
| 1971–1972 | > | 3343–3344 |
| 1973 | = | 3345 |
| 1974 | | — |
| 1975 | = | 3346 |
| 1976 | | — |
| 1977 | = | 3356 |
| 1978 | = | 3361 |
| 1978a | = | 3370 |
| 1979–1980 | = | 3372–3373 |
| 1981–1982 | = | 3375–3376 |
| 1983 | = | 3378 |
| 1984 | | — |
| 1985–1989 | = | 3379–3383 |
| 1990 | | — |
| 1991–1994 | = | 3385–3388 |
| 1995 | | — |
| 1996 | = | 3391 |
| 1997–2000 | = | 3394–3397 |
| 2001–2065 | = | 3401–3465 |
| 2065a | = | 3466 |
| 2066–2069 | = | 3468–3471 |
| 2070 | = | 3472–3474 |
| 2071 | | — |
| 2072–2075 | > | 3475–3478 |
| 2076 | > | 3479–3480 |
| 2077–2078 | > | 3481–3482 |
| 2079 | > | 3483 |
| 2080 | | — |
| 2081 | > | 3484 |
| 2082–2083 | | — |
| 2084 | > | 3485 |
| 2085 | = | 3486 |
| 2086 | | — |
| 2087 | > | 3487 |
| 2088 | | — |
| 2089 | = | 3488–3489 |
| 2090 | > | 3490–3491 |
| 2091 | > | 3492 |
| 2092–2093 | | — |
| 2094 | > | 3493 |
| 2095 | | — |
| 2096 | > | 3494–3497 |
| 2097–2098 | > | 3498 |
| 2099–2100 | | — |
| 2101 | = | 3499–3500 |
| 2102–2109 | | — |
| 2110–2112 | = | 3398–3400 |
| 2113 | > | 3503 |
| 2114 | | — |
| 2115–2119 | = | 3505–3509 |
| 2120 | | — |
| 2121–2128 | = | 3512–3519 |
| 2129–2136 | = | 3521–3528 |
| 2137–2140 | = | 3530–3533 |
| 2141 | | — |
| 2142 | > | 3534 |
| 2143–2144 | = | 3535–3536 |
| 2145 | = | 3537–3542 |
| 2146 | = | 3543–3547 |
| 2147 | = | 3548–3550 |
| 2147a | = | 3553–3556 |
| 2148–2154 | = | 3561–3567 |
| 2155–2165 | = | 3568–3578 |
| 2166–2171 | = | 3581–3586 |
| 2172–2178 | = | 3587–3593 |
| 2179–2181 | = | 3628–3630 |
| 2181a | = | 3635–3636 |
| 2182 | = | 3642 |
| 2183–2185 | = | 3645–3647 |
| 2186–2188 | > | 3652–3654 |
| 2189 | = | 3648 |
| 2190 | | — |
| 2191 | = | 3665 |
| 2192 | = | 3666–3667 |
| 2193 | = | 3670 |
| 2194–2196 | = | 3676–3679 |
| 2197 | | — |
| 2198 | = | 3681–3682 |
| 2199–2200 | | — |
| 2201 | = | 3684 |
| 2202 | | — |
| 2203–2204 | > | 3685–3686 |
| 2205 | > | 3687–3688 |
| 2206–2208 | > | 3689–3691 |
| 2209 | = | 3692–3693 |
| 2210 | × | 3694–3695 |
| 2211 | > | 3696 |
| 2212–2213 | | — |
| 2214 | = | 3697 |
| 2215 | > | 3698 |
| 2216–2224 | | — |
| 2225 | > | 3700–3701 |
| 2226 | = | 3702 |

| | | |
|---|---|---|
| 2227–2228 | > 3703–3704 | |
| 2229–2230 | = 3705 | |
| 2231–2232 | > 3706–3707 | |
| 2233 | > 3708–3709 | |
| 2234 | = 3710 | |
| 2235 | > 3711 | |
| 2236 | = 3712 | |
| 2237 | > 3713–3714 | |
| 2238 | — | |
| 2239–2240 | = 3716–3717 | |
| 2241 | > 3718 | |
| 2242–2243 | = 3719–3720 | |
| 2244 | > 3721 | |
| 2245–2246 | = 3722–3723 | |
| 2247–2248 | — | |
| 2249–2250 | = 3724 | |
| 2251–2252 | — | |
| 2253 | = 3725 | |
| 2254 | < 3726 | |
| 2255–2256 | = 3727–3728 | |
| 2257–2258 | = 3729–3730 | |
| 2259 | > 3731 | |
| 2260 | = 3732 | |
| 2261–2262 | = 3733–3734 | |
| 2263 | > 3735 | |
| 2264–2265 | = 3736–3737 | |
| 2266–2268 | > 3738–3740 | |
| 2269 | × 3741 | |
| 2270 | = 3742–3744 | |
| 2271 | — | |
| 2272–2273 | = 3750–3751 | |
| 2274 | — | |
| 2275 | > 3755–3756 | |
| 2276 | = 3757–3758 | |
| 2277 | = 3774 | |
| 2278 | = 3775–3776 | |
| 2279 | = 3780–3781 | |
| 2280 | — | |
| 2281 | > 3783–3786 | |
| 2282 | — | |
| 2283 | = 3788 | |
| 2284 | = 3790 | |
| 2285 | — | |
| 2286 | = 3802 | |
| 2287 | = 3804 | |
| 2288 | > 3807–3808 | |
| 2289 | = 3812 | |
| 2290 | > 3814–3815 | |
| 2291 | — | |
| 2292 | = 3825 | |
| 2293 | > 3826–3828 | |
| 2294 | = 3829–3830 | |
| 2295–2296 | = 3838–3839 | |
| 2297 I | = 3840 | |
| 2297 II | = 3855 | |
| 2298 I | = 3841 | |
| 2298 II | = 3843 | |
| 2299 | > 3846 | |
| 2300 | = 3849–3852 | |
| 2301 | = 3857–3861 | |
| 2302 | > 3862–3864 | |
| 2303 | = 3323° | |
| 2304 | = 3874 | |
| 2305 | = 3875–3877 | |
| 2306 | = 3878 | |
| 2307 | — | |
| 2308 | > 3879–3880 | |
| 2309–2310 | = 3881–3882 | |
| 2311–2312 | > 3883 | |
| 2313 | > 3884–3885 | |
| 2314–2315 | = 3886–3887 | |
| 2316 | = 3888–3889 | |
| 2317–2318 | = 3890–3891 | |
| 2319 | — | |
| 2320–2321 | > 3892–3893 | |
| 2322–2323 | > 3894 | |
| 2324–2325 | — | |
| 2326–2330 | = 3895–3899 | |
| 2331 | = 3900–3902 | |
| 2332 | — | |
| 2333 | = 3903–3904 | |
| 2334 | = 3905 | |
| 2335 | = 3907 | |
| 2336 | = 3911–3912 | |
| 5000–5001 | > 234–235 | |
| 5002 | = 271 | |
| 5003 | = 272–273 | |
| 5004 | < 846 | |
| 5005 | = 2013 | |
| 5006 | = 2340 | |

## LIST OF TRANSLATORS AND TRANSLATIONS USED

| *Text/Document Numbers* | *Translator/Translation* |
|---|---|
| Introduction | Peter Casarella |
| 1–6 | Fr. Patrick Doyle, Cong. Orat. |
| 10 | Robert Fastiggi |
| 11–12 | Doyle |
| 13 | J. Neuner and J. Dupuis, *The Christian Faith in the Doctrinal Documents of the Catholic Church*, rev. ed. (Staten Island, N.Y.: Alba House, 1982) (hereafter abbreviated ND) |
| 14–15 | Doyle |
| 16 | ND |
| 17–36 | Doyle |
| 40–43 | ND |
| 44–45 | H. Denzinger, *The Sources of Catholic Dogma*, 30th ed., trans. Roy J. Deferrari (London and St. Louis: B. Herder Book Co., 1957) (hereafter abbreviated Deferrari) |
| 46–47 | Brother Edmund Hunt, C.S.C. |
| 48–49 | Doyle |
| 50 | Hunt |
| 51–55 | Doyle |
| 60 | J. N. D. Kelly, *Early Christian Creeds,* 3rd ed. (London: Longman, 1972) |
| 61–63 | Fastiggi |
| 64 | Kenneth Howell |
| 71–72 | ND |
| 73 | Deferrari |
| 74–76 | Fastiggi |
| 101–102 | Howell |
| 105–109 | Deferrari |
| 110–115 | Howell |
| 117–123 | Deferrari |
| 125–126 | Greek version: ND<br>Latin version: Fastiggi |
| 127 | Fastiggi |
| 128 | Deferrari |
| 128a | Howell |
| 129 | Norman P. Tanner, S.J., ed. *Decrees of the Ecumenical Councils* (London: Sheed & Ward; Washington, D.C.: Georgetown University Press, 1990), 2 vols. (hereafter abbreviated Tanner) |
| 130–132 | Fastiggi |
| 133–136 | Deferrari |
| 138–149 | Howell |
| 150 | Fastiggi [Latin version]<br>ND [Greek version] |
| 151 | Howell |
| 152 | Fastiggi |
| 153–155 | ND |
| 156–157 | Fastiggi |
| 158–159 | ND |
| 160–163 | Fastiggi |
| 164–166 | ND |
| 167 | Fastiggi |
| 168–177 | ND |
| 178–181 | Fastiggi |
| 182 | Robert Edgeworth |
| 183 | Deferrari |
| 184 | Edgeworth |
| 185 | Deferrari |
| 186 | Fastiggi |
| 187–208 | Edgeworth |
| 209–217 | Deferrari |
| 218–224 | Edgeworth |
| 225–227 | Deferrari |
| 228 | Fastiggi |
| 229–230 | Deferrari |
| 231–232 | Fastiggi |
| 233–235 | Edgeworth |
| 236–237 | Deferrari |
| 238–249 | Edgeworth |
| 250–251 | Deferrari |
| 251a–251e | Edgeworth |
| 252–260 | Deferrari |
| 261–263 | ND |
| 264 | Edgeworth |
| 265–268 | Deferrari |
| 271–292 | Edgeworth |
| 293–294 | Deferrari |
| 295–300 | Edgeworth |
| 301–303 | ND |
| 304–322 | Edgeworth |
| 323 | Deferrari |
| 325 | Edgeworth |
| 326–335 | Deferrari |
| 336 | Fastiggi |
| 337–343 | Deferrari |
| 345–348 | Edgeworth |
| 349–350 | Deferrari |
| 351–352 | Deferrari/Edgeworth |
| 353–354 | Edgeworth |
| 355–356 | Deferrari |
| 357–365 | Edgeworth |
| 366 | Deferrari |
| 367–369 | Edgeworth |
| 370–378 | ND |
| 379–395 | Deferrari |
| 396–397 | ND |
| 398–400 | Deferrari |
| 401–402 | Stephen Beall |
| 403 | ND |
| 404–407 | Deferrari |
| 408 | Fastiggi |
| 409 | Deferrari |
| 410 | ND |
| 411 | Deferrari |
| 412–420 | Beall |
| 421–438 | ND |
| 441–442 | Fastiggi |
| 443 | Deferrari |
| 444 | Hunt |
| 445 | Fastiggi |
| 446 | Deferrari |
| 447 | Fastiggi |
| 451–454 | Deferrari |
| 455–459 | ND |
| 460 | Deferrari |
| 461–463 | ND |
| 464–469 | Deferrari |
| 470–473 | Fastiggi |
| 474–476 | ND |

| *Text/Document Numbers* | *Translator/Translation* |
|---|---|
| 477–479 | Fastiggi |
| 480 | Fr. Patrick Brannan, S.J. |
| 485–486 | Fastiggi |
| 487–488 | Deferrari |
| 490–493 | Fastiggi |
| 496 | Fastiggi/Deferrari |
| 497 | Fastiggi |
| 498 | Deferrari |
| 500 | Fastiggi |
| 501–517 | ND [Greek version] |
| 518–522 | Fastiggi [Greek version] |
| 501–522 | Deferrari [Latin version] |
| 525–540 | ND |
| 541 | Fastiggi |
| 542–548 | Fr. Matthew Lamb |
| 550–552 | Robin Darling Young |
| 553–555 | Tanner |
| 556–558 | ND |
| 559 | Deferrari |
| 561–562 | Hunt |
| 563–564 | Fastiggi |
| 566–567 | Deferrari |
| 568–572 | Fastiggi |
| 573 | Deferrari |
| 574–575 | Hunt |
| 580 | Deferrari |
| 581 | Edgeworth |
| 582–587 | Hunt |
| 588 | Deferrari |
| 589 | Deferrari/Hunt |
| 592 | Hunt |
| 595–600 | Deferrari |
| 601 | ND |
| 602–604 | Deferrari |
| 605–610 | Fastiggi |
| 611 | Hunt |
| 612 | Deferrari |
| 613 | Deferrari/Hunt |
| 614–615 | Deferrari |
| 616–617 | Hunt |
| 618–619 | Fastiggi |
| 620–622 | Deferrari |
| 623 | Deferrari/Fastiggi |
| 624–636 | Deferrari |
| 637 | Fastiggi |
| 638–639 | Deferrari |
| 640 | Deferrari/Hunt |
| 641 | Deferrari |
| 642 | Deferrari/Hunt |
| 643 | Deferrari |
| 644 | Deferrari/Hunt |
| 645–648 | Hunt |
| 650–664 | Deferrari/Tanner |
| 668–670 | Hunt |
| 675 | Deferrari |
| 680 | Fastiggi |
| 681–682 | Deferrari |
| 683–684 | Fastiggi |
| 685 | Deferrari |
| 686 | Fastiggi |
| 687–690 | Fr. John P. Parsons |
| 691–694 | Fastiggi |
| 695–698 | Parsons |

| *Text/Document Numbers* | *Translator/Translation* |
|---|---|
| 700 | Deferrari |
| 701–702 | Parsons |
| 703–705 | Deferrari |
| 706–708 | Parsons |
| 710 | Fastiggi |
| 711–718 | Tanner |
| 721–741 | Fastiggi |
| 745–749 | Parsons |
| 750–751 | Fastiggi |
| 753–755 | Deferrari |
| 756–758 | Fastiggi |
| 760–762 | Parsons |
| 764–766 | Deferrari |
| 767 | Parsons |
| 768 | Fastiggi |
| 769 | Deferrari |
| 770–771 | Fastiggi |
| 772–775 | Parsons |
| 776 | Deferrari |
| 777 | Fastiggi |
| 778–779 | Deferarri |
| 780 | Fastiggi/ND |
| 781 | ND/Fastiggi/Deferrari |
| 782–783 | ND |
| 784–786 | Deferrari |
| 787 | Deferrari/Fastiggi |
| 788–789 | Deferrari |
| 790 | Fastiggi/ND |
| 791 | ND |
| 792 | Deferrari |
| 793 | ND |
| 794 | ND/Deferrari |
| 795–798 | Deferrari |
| 799 | Parsons |
| 800–806 | ND |
| 807–813 | Tanner |
| 814 | ND |
| 815 | Parsons |
| 816 | Deferrari |
| 817 | Parsons |
| 818–819 | Tanner |
| 820 | Parsons |
| 822–824 | Deferrari |
| 825 | Parsons |
| 826–829 | Deferrari |
| 830 | Fastiggi |
| 831 | Fastiggi/ Deferrari |
| 832–837 | Deferrari |
| 838 | Fastiggi/Deferrari |
| 839–844 | Deferrari |
| 846–849 | Parsons |
| 850–861 | ND |
| 866 | Parsons |
| 868 | Fastiggi |
| 870 | ND/Deferrari |
| 871 | Deferrari |
| 872 | ND |
| 873 | Deferrari |
| 874 | Fr. J. Michael McDermott, S.J./Deferrari |
| 875 | ND |
| 880–899 | Deferrari |
| 900–901 | Tanner |
| 902 | ND |

| *Text/Document Numbers* | *Translator/Translation* |
|---|---|
| 903–906 | Tanner |
| 908 | Parsons |
| 910–923 | Deferrari |
| 924 | Parsons |
| 925–926 | Fastiggi |
| 930 | Deferrari |
| 931–946 | Fastiggi |
| 950 | Parsons |
| 951–953 | ND |
| 954–976 | Deferrari |
| 977–991 | Fastiggi |
| 1000–1002 | ND |
| 1006–1016 | Deferrari |
| 1017 | Fastiggi |
| 1018–1020 | Deferrari |
| 1025–1027 | ND |
| 1028–1038 | Deferrari |
| 1039–1040 | Fastiggi |
| 1041–1043 | Deferrari |
| 1044–1049 | Fastiggi |
| 1050–1085 | Deferrari |
| 1087–1097 | Parsons |
| 1101–1103 | Deferrari |
| 1110–1122 | Parsons |
| 1123 | Fastiggi |
| 1124–1195 | Parsons |
| 1198–1255 | Deferrari |
| 1256–1257 | ND |
| 1258–1259 | Deferrari |
| 1260–1262 | ND |
| 1263–1264 | Deferrari |
| 1265–1267 | ND |
| 1268–1279 | Deferrari |
| 1290 | Parsons |
| 1300–1307 | ND |
| 1308–1309 | Parsons |
| 1310–1313 | Fastiggi |
| 1314–1327 | ND |
| 1328–1332 | Tanner |
| 1333 | ND |
| 1334–1351 | Tanner |
| 1352 | Fastiggi |
| 1353 | Parsons |
| 1355–1369 | Deferrari |
| 1375 | Parsons |
| 1385–1400 | Deferrari |
| 1405–1419 | Parsons |
| 1425 | Deferrari |
| 1426 | Fastiggi |
| 1435 | Parsons |
| 1440 | ND |
| 1441 | Fastiggi |
| 1442–1445 | Tanner |
| 1447–1449 | Deferrari |
| 1451–1453 | ND |
| 1454 | Deferrari |
| 1455–1464 | ND |
| 1465–1466 | Deferrari |
| 1467–1472 | ND |
| 1473–1480 | Deferrari |
| 1481–1482 | ND |
| 1483–1485 | Deferrari |
| 1486 | ND |
| 1487–1492 | Deferrari |
| 1495–1497 | Parsons |
| 1500 | Tanner |
| 1501–1504 | ND |
| 1505 | Tanner |
| 1506–1643 | ND |
| 1644 | Tanner |
| 1645–1646 | ND |
| 1647 | Tanner |
| 1648–1661 | ND |
| 1667 | Tanner |
| 1668–1680 | ND |
| 1681–1683 | Tanner |
| 1684–1719 | ND |
| 1725–1730 | Tanner |
| 1731 | Fastiggi |
| 1732–1734 | Tanner |
| 1738–1745 | ND |
| 1746–1748 | Tanner |
| 1749 | ND |
| 1750 | Tanner |
| 1751–1759 | ND |
| 1760 | Parsons |
| 1763–1812 | ND |
| 1813–1816 | Tanner |
| 1820–1823 | ND |
| 1824–1825 | Tanner |
| 1830 | Parsons |
| 1835 | ND/Tanner |
| 1847–1861 | Parsons |
| 1862–1870 | ND |
| 1880–1913 | Fastiggi |
| 1914 | Deferrari |
| 1915–1919 | Fastiggi |
| 1920–1921 | ND |
| 1922 | Fastiggi |
| 1923 | ND |
| 1924 | Deferrari |
| 1925–1926 | Fastiggi |
| 1927–1928 | ND |
| 1929–1933 | Deferrari |
| 1934 | ND |
| 1935–1937 | Deferrari |
| 1938–1942 | ND |
| 1943 | Deferrari |
| 1944 | Fastiggi |
| 1945 | Deferrari |
| 1946–1949 | Fastiggi |
| 1950–1955 | ND |
| 1956–1958 | Fastiggi |
| 1959 | Deferrari |
| 1960–1962 | Fastiggi |
| 1963 | ND |
| 1964–1966 | Fastiggi |
| 1967 | ND |
| 1968–1973 | Deferrari |
| 1974 | ND |
| 1975–1977 | Deferrari |
| 1978–1979 | ND |
| 1980 | Fastiggi |
| 1981–1982 | Deferrari |
| 1983 | Parsons |
| 1985–1987 | Deferrari |

| *Text/Document Numbers* | *Translator/Translation* |
|---|---|
| 1988–1989 | Parsons |
| 1990–1992 | Fastiggi |
| 1994 | Deferrari |
| 1995 | Fastiggi |
| 1997–1998 | Parsons |
| 1999 | Fastiggi |
| 2001–2005 | ND |
| 2006–2007 | Fastiggi |
| 2008 | Deferrari |
| 2010–2013 | Parsons |
| 2015 | Deferrari |
| 2016–2017 | Fastiggi |
| 2020–2033 | Deferrari |
| 2034 | Fastiggi |
| 2035–2065 | Deferrari |
| 2070 | Fastiggi/Deferrari |
| 2090–2165 | Deferrari |
| 2166 | Fastiggi |
| 2167–2177 | Deferrari |
| 2181–2192 | Fastiggi |
| 2195–2213 | Deferrari |
| 2214 | ND |
| 2215 | Deferrari |
| 2216 | Fastiggi |
| 2217–2268 | Deferrari |
| 2269 | Fastiggi |
| 2281 | Deferrari |
| 2282 | Fastiggi |
| 2283–2285 | Deferrari |
| 2290 | Fastiggi |
| 2291 | ND |
| 2292–2302 | Fastiggi |
| 2303 | ND |
| 2304–2328 | Deferrari |
| 2329 | Fastiggi |
| 2330 | Deferrari |
| 2331–2332 | Fastiggi |
| 2340 | Parsons |
| 2351–2371 | Deferrari |
| 2372 | Fastiggi |
| 2373 | Deferrari |
| 2374 | Fastiggi |
| 2380–2390 | Deferrari |
| 2400 | Parsons |
| 2401 | ND |
| 2402–2437 | Deferrari |
| 2438–2441 | ND |
| 2442–2443 | Deferrari |
| 2444–2447 | ND |
| 2448–2458 | Deferrari |
| 2459 | ND |
| 2460–2501 | Deferrari |
| 2502 | Fastiggi/Deferrari |
| 2509–2513 | Parsons |
| 2515–2522 | Deferrari |
| 2523–2525 | Fastiggi |
| 2526–2538 | Deferrari |
| 2539 | Fastiggi |
| 2540–2562 | Deferrari |
| 2564–2565 | Fastiggi |
| 2566–2570 | Parsons |
| 2571–2575 | Deferrari |
| 2580–2588 | Parsons |
| 2590–2599 | Deferrari |
| 2600 | Fastiggi |
| 2601–2623 | Deferrari |
| 2624 | Fastiggi |
| 2625–2662 | Deferrari |
| 2663 | Fastiggi |
| 2664–2665 | Deferrari |
| 2666–2667 | Fastiggi |
| 2668–2669 | Deferrari |
| 2670 | Fastiggi |
| 2671–2698 | Deferrari |
| 2699 | Fastiggi |
| 2700–2712 | Deferrari |
| 2715–2718 | Fastiggi |
| 2720 | ND |
| 2722–2724 | Deferrari |
| 2725–2727 | Fastiggi |
| 2730 | ND |
| 2731 | Fastiggi |
| 2732–2738 | Deferrari |
| 2739–2740 | Fastiggi/Deferrari |
| 2743 | Fastiggi |
| 2745–2746 | Rev. Joel S. Panzer, *The Popes and Slavery* (Staten Island, N.Y.: Alba House, 1996), appendix B, pp. 97–102 |
| 2750 | Fastiggi |
| 2751–2756 | Fastiggi [for Theses of 1835]; Deferrari [for Theses of 1840] |
| 2758–2769 | Fastiggi |
| 2771–2772 | [*Inter praecipuas*] Claudia Carlen, I.H.M., ed., *The Papal Encyclicals 1740–1878* (Wilmington, N.C.: McGrath Publishing Co., 1981) (hereafter abbreviated Carlen) |
| 2775–2780 | Deferrari |
| 2781–2782 | Carlen |
| 2783–2786 | Fastiggi |
| 2791–2795 | Fastiggi/ Julia Kearney |
| 2800–2804 | Fastiggi |
| 2811–2814 | Deferrari |
| 2817–2820 | Fastiggi/Kearney |
| 2823–2831 | Deferrari |
| 2833–2847 | Fastiggi/Kearney |
| 2850–2861 | Deferrari |
| 2865–2867 | ND |
| 2875–2888 | Deferrari |
| 2890–2896 | Carlen; translation of *Quanta cura* taken from *Catholic Historical Review*, vol. 13 (July 1927) |
| 2901–2911 | ND |
| 2912–2914 | Deferrari |
| 2915–2917 | ND |
| 2918–2976 | Deferrari |
| 2977–2979 | ND |
| 2980 | Deferrari |
| 2990–2999 | Fr. Kenneth Baker, S.J. |
| 3000 | Tanner |
| 3001–3003 | ND |
| 3004 | ND/McDermott |
| 3005–3007 | ND |
| 3008 | ND/McDermott |
| 3009–3018 | ND |
| 3019 | ND/McDermott |
| 3020–3065 | ND |
| 3066 | ND/McDermott |

| *Text/Document Numbers* | *Translator/Translation* |
|---|---|
| 3067–3075 | ND |
| 3100–3117 | Baker |
| 3121–3126 | Fr. Robert I. Bradley, S.J. |
| 3128 | Deferrari |
| 3130–3146 | Vatican Website |
| 3148 | Fastiggi |
| 3150–3152 | Vatican Website |
| 3154–3155 | Fastiggi |
| 3156–3158 | Vatican Website |
| 3159–3162 | Deferrari |
| 3165–3179 | Vatican Website |
| 3185–3187 | Fastiggi |
| 3188–3191 | Deferrari |
| 3192–3193 | Fastiggi |
| 3195–3196 | Deferrari |
| 3198 | Fastiggi |
| 3201–3221 | Deferrari |
| 3222 | Fastiggi |
| 3223–3237 | Deferrari |
| 3238–3239 | Fastiggi |
| 3240 | Deferrari |
| 3241 | Fastiggi |
| 3245–3255 | Vatican Website |
| 3258 | Fastiggi |
| 3260–3263 | Vatican Website |
| 3264 | Deferrari |
| 3265–3271 | Vatican Website |
| 3272–3273 | Deferrari |
| 3274–3275 | Vatican Website |
| 3276–3279 | Fastiggi |
| 3280–3294 | Vatican Website |
| 3296 | Fastiggi |
| 3298 | Deferrari |
| 3300–3310 | Vatican Website |
| 3312–3315 | Fastiggi |
| 3316 | ND |
| 3317 | Deferrari |
| 3317a–3318 | R. William Franklin, ed., *Anglican Orders: Essays on the Centenary of Apostolicae Curae 1896–1996* (London: Morehouse Publishing, 1996); translation of *Apostolicae Curae* published with permission of SPCK, London |
| 3319 | Fastiggi |
| 3320–3321 | Vatican Website |
| 3323 | Fastiggi |
| 3325–3331 | Vatican Website |
| 3333–3335 | Deferrari |
| 3336–3339 | Fastiggi |
| 3340–3342 | Deferrari |
| 3343–3346 | ND |
| 3350–3353 | Vatican Website |
| 3356–3358 | Deferrari |
| 3360–3370 | Vatican Website |
| 3372–3376 | Deferrari |
| 3377–3378 | Hunt |
| 3379–3382 | Deferrari |
| 3383 | Hunt |
| 3385–3388 | Deferrari |
| 3391 | Fastiggi |
| 3394–3400 | Deferrari |
| 3401–3466 | Daughters of St. Paul; translation from Vincent A. Yzermans, ed., *All Things in Christ* (Westminster, Md.: Newman Press, 1954) |
| 3468–3474 | Deferrari |
| 3475–3500 | Vatican Website |
| 3503 | Deferrari |
| 3505–3528 | James J. Megivern, ed., *Bible Interpretation* (Wilmington, N.C.: Consortium Book, 1978) translations of the Pontifical Biblical Commission taken from St. Meinrad Archabbey, Rome, and *Rome and the Study of Scripture* (St. Meinrad, Ind.: Abbey Press, 1958) (hereafter abbreviated Megivern/St. Meinrad) |
| 3530–3535 | Deferrari |
| 3536 | Fastiggi |
| 3537–3550 | ND |
| 3553–3556 | Fastiggi |
| 3561–3593 | Megivern/St. Meinrad |
| 3601–3624 | Bradley/Brannan |
| 3625–3626 | Vatican Website |
| 3628–3630 | Megivern/St. Meinrad |
| 3632–3634 | Fastiggi |
| 3635–3636 | Deferrari |
| 3638–3640 | Fastiggi |
| 3642 | Deferrari |
| 3645–3647 | Fastiggi |
| 3648 | Deferrari |
| 3650–3654 | Vatican Website |
| 3660–3662 | Fastiggi |
| 3665–3670 | Deferrari |
| 3672 | Fastiggi |
| 3675–3679 | Vatican Website |
| 3680 | Fastiggi |
| 3681–3682 | Deferrari |
| 3683 | Vatican Website |
| 3684 | Fastiggi |
| 3685–3744 | Vatican Website |
| 3748 | Fastiggi |
| 3750–3751 | Megivern/St. Meinrad |
| 3755–3758 | Vatican Website |
| 3760–3765 | Fastiggi |
| 3771–3786 | Vatican Website |
| 3788–3790 | Fastiggi |
| 3792–3796 | Fr. Francis Tiso |
| 3800–3831 | Vatican Website |
| 3832–3837 | Fastiggi |
| 3838–3839 | Deferrari |
| 3840–3855 | Vatican Website |
| 3857–3858 | Deferrari |
| 3859 | Deferrari/ND |
| 3860–3861 | Deferrari |
| 3862–3864 | Megivern/St. Meinrad |
| 3865 | Fastiggi |
| 3866–3871 | *American Ecclesiastical Review* 127 (October 1952) |
| 3873a–3874 | Deferrari |
| 3875–3899 | Vatican Website |
| 3900–3904 | *Papal Teachings on Mary*, selected and arranged by the Benedictine Monks of Solesmes; trans. Daughters of St. Paul (Daughters of St. Paul 1961) |
| 3905 | Vatican Website |
| 3907 | Fastiggi |
| 3908–3917 | Vatican Website |
| 3917a | (original in English) |
| 3918–3921 | ND |

| *Text/Document Numbers* | *Translator/Translation* |
|---|---|
| 3922–3926 | Vatican Website |
| 3928–3930 | Fastiggi |
| 3935–4359 | Vatican Website |
| 4400 | T. Lincoln Bouscaren, S.J., and James I. O'Connor, S.J., *The Canon Law Digest Volume VI* (New York: Bruce Publishing Company, 1969) |
| 4402–4407 | Megivern, *Bible Interpretation*; translation taken from Joseph A. Fitzmyer, S.J., in *Theological Studies,* vol. 25, no. 3 (1964) |
| 4410–4413 | Vatican Website |
| 4420–4425 | *The Pope Speaks*, vol. 11 (November 1966) |
| 4430–4435 | Austin Flannery, O.P., ed., *Vatican Council II: The Conciliar and Postconciliar Documents*, new rev. ed. (Northpoint, N.Y.: Costello Publishing Company, 1996) |
| 4440–4479 | Vatican Website |
| 4480–4496 | Medellín [1968]; translation from the official English edition of Latin American Bureau, Division for Latin America, Department of International Affairs, United States Catholic Conference and the General Secretary of CELAM [hereafter abbreviated USCC] |
| 4500–4512 | Vatican Website |
| 4520–4541 | Austin Flannery, O.P. ed., *Vatican II: More Postconciliar Documents* (Northport, N.Y.: Costello Publishing Company/Liturgical Press, 1982) (hereafter abbreviated Flannery, *More*) |
| 4550–4552 | Vatican Website |
| 4560–4561 | Flannery, *More* |
| 4570–4584 | Vatican Website |
| 4590–4606 | Flannery, *More* |
| 4610–4635 | Puebla [USCC] |
| 4640–4645 | Vatican Website |
| 4650–4659 | Flannery, *More* |
| 4660–4666 | Vatican Website |
| 4670–4674 | Flannery, *More* |
| 4680–4716 | Vatican Website |
| 4720–4723 | *Welcome to the Catholic Church* (Harmony Media, CD, 1996–1998) (hereafter abbreviated Harmony) |
| 4730–4858 | Vatican Website |
| 4860–4862 | Harmony |
| 4870–4924 | Vatican Website |
| 4930–4942 | Santo Domingo [USCC] |
| 4950–5030 | Vatican Website |
| 5040–5041 | *L'Osservatore Romano* (Eng. ed.), no. 47 (November 22, 1995) |
| 5050–5105 | Vatican Website |
| 5106 | Anne Englund Nash |
| 5107–5108 | Vatican Website |
| 5109 | Vatican Information Service |
| 5110–5118 | Vatican Website |
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| Section A: Fr. Matthew Lamb, Ave Maria University, Ave Maria, FL | |
| Section B: Msgr. Gregory J. Schlesselmann, Diocese of Fargo, North Dakota | |
| Section C 1: Fastiggi; C2-C5: Nash | |
| Section D: Nash | |
| Section E: Fr. Earl Muller, S.J. Sacred Heart Major Seminary, Detroit, MI | |
| Section F: Fr. Sam Martin, Diocese of La Crosse, WI/ Fr. Mark Vander Steeg, Diocese of Green Bay, WI | |
| Section G: Nash | |
| Section H: Msgr. Daniel Gallagher, Diocese of Gaylord, MI (presently working in the Latin Department of the Vatican Secretary of State) | |
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